

Samhitās² and the Brāhmaṇas³ he is metamorphosed into a teacher. In the Pañcaviṃśa Brāhmaṇa⁴ he is by oversight called an Āngirasa.

² Taittirīya Samhitā, v. 1, 4, 4; 6, 6, 3; Kāthaka Samhitā, xix. 4.

³ Śatapatha Brāhmaṇa, iv. 1, 5, 18; vi. 4, 2, 3; xiv. 1, 1, 18. 20. 25; 4, 13; Bṛhadāraṇyaka Upaniṣad, ii. 5, 22; iv. 5, 28, etc.

⁴ xii. 8, 6. So also Gopatha Brāhmaṇa, i. 5, 21.

Cf. Bloomfield, *Hymns of the Atharvaveda*, xxxv; *Atharvaveda*, 23, 116, 118; St. Petersburg Dictionary, s.v.

Dadhy-āsir. See **Dadhi** and **Soma**.

Dant, Danta, 'tooth,' is frequently mentioned from the Rigveda onwards.¹ Cleansing (*dhāv*) the teeth was an ordinary act, especially in preparation for a sacrifice, and accompanied bathing, shaving of the hair and beard (*keśa-smaśru*), and the cutting of the nails.² A hymn of the Atharvaveda³ celebrates the appearance of the first two teeth of a child, though its exact interpretation is doubtful.⁴ In the Aitareya Brāhmaṇa⁵ there is a reference to a child's first teeth falling out. The word seems in the Rigveda⁶ once to denote an elephant's tusk. Whether dentistry was practised is doubtful. The occurrence in the Aitareya Āraṇyaka⁷ of **Hiraṇya-dant**, 'gold-toothed,' as the name of a man, is perhaps significant, especially as it is certain that the stopping of teeth with gold was known at Rome as early as the legislation of the Twelve Tables.⁸

¹ Rv. vii. 55, 2; x. 68, 6; Av. v. 23, 3; 29, 4; vi. 56, 3, etc. The more usual form is Danta, Rv. iv. 6, 8; vi. 75, 11; Av. iv. 3, 6, etc.

² Maitrāyaṇī Samhitā, iii. 6, 2 (not exactly paralleled in Taittirīya Samhitā, vi. 1, 1, 2 et seq.).

³ vi. 140.

⁴ Zimmer, *Altindisches Leben*, 321; Weber, *Indische Studien*, 5, 224; Grill, *Hundert Lieder*,² 176; Bloomfield, *Hymns of the Atharvaveda*, 540, 541; *Atharva-*

veda, 71; Whitney, Translation of the Atharvaveda, 386.

⁵ vii. 14; Śāṅkhāyana Srauta Sūtra, xv. 18.

⁶ iv. 6, 8; Pischel, *Vedische Studien*, 1, 99; Oldenberg, *Sacred Books of the East*, 46, 341, 342.

⁷ ii. 1, 5.

⁸ Keith, *Aitareya Āraṇyaka*, 206. See Wordsworth, *Fragments and Specimens of Early Latin*, 537.

Dabhīti appears several times in the Rigveda as a hero or sage. Indra overcomes on his behalf **Cumurī** and **Dhuni**;¹

¹ x. 113, 9; ii. 15, 9; vii. 19, 4.