

Daṣoṇi appears in one passage of the Rigveda¹ apparently as a favourite of Indra and as opposed to the **Paṇis**, who fell in hundreds for his benefit. The view of Ludwig² that he is here the priest of the Paṇis is very improbable. Elsewhere his name is simply mentioned.³ See also **Daṣoṇya**.

¹ vi. 20, 4. 8.

² Translation of the Rigveda, 3, 156; 5, 107.

³ x. 96, 12, where, however, the word may be merely an epithet of Soma.

Cf. Hillebrandt, *Vedische Mythologie*, I, 92, n. 1; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 55, 328.

Daṣoṇya is the name of a sacrificer mentioned in the Rigveda¹ along with **Daśasīpra** and others. Whether he is identical with **Daṣoṇi** cannot be decided.

¹ viii. 52, 2. Cf. Ludwig, Translation of the Rigveda, 3, 163.

Daṣonasi is the name of a kind of snake in the Atharvaveda.¹ The reading of the Paippalāda recension is Naṣonaśi.

¹ x. 4, 17. Cf. Zimmer, *Altindisches Leben*, 95; Whitney, Translation of the Atharvaveda, 577.

Dasyave vṛka, 'wolf to the Dasyu,' is the name of a man mentioned four times in the Rigveda.¹ In one hymn² he is called a Ṛṣi, but in two others³ he is clearly a prince victorious over the Dasyus, and a generous patron of the singer. It is hardly necessary to assume different persons,⁴ for the term Ṛṣi is not altogether inconsistent with royalty. He was son of **Pūtakratu**⁵ and **Pūtakratā**,⁶ his wife.

¹ viii. 51, 2; 55, 1; 56, 1. 2.

² viii. 51.

³ viii. 55. 56.

⁴ Especially as the name occurs only in the small collection of Kāṇva hymns forming the Vālakhilya group in the eighth Maṇḍala.

⁵ viii. 56, 2, *Pūtakrata*. Cf. viii. 68, 17.

⁶ viii. 56, 4.

Cf. Ludwig, Translation of the Rigveda, 3, 139, 164; 5, 552.

Dasyave saha is, according to Roth,¹ the name of a man or a clan in the Rigveda.² But he admits that the words may

¹ St. Petersburg Dictionary, s.v.

² i. 36, 18