

opinion<sup>13</sup> that Divodāsa and Atithigva were different people cannot be supported in view of the complete parallelism in the acts of the two persons.<sup>14</sup> See also **Pratardana**.

The people of Divodāsa are referred to in a hymn of the Rigveda.<sup>15</sup>

<sup>13</sup> *Op. cit.*, 2, 342 *et seq.*

<sup>14</sup> Compare, *e.g.*, vii. 19, 8, with ix. 61, 2 (opposed to Turvaśa and Yadu); i. 51, 6; vi. 26, 3, with ii. 19, 6; vi. 31, 4 (defeat of Sambara); and see Hillebrandt, *op. cit.*, 3, 268; Oldenberg, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 210 *et seq.*; Macdonell, *op. cit.*, p. 161.

<sup>15</sup> i. 130, 10 (one of the series attributed to Parucchepa).

*Cf.* Zimmer, *Altindisches Leben*, 126; Oldenberg, *Buddha*, 406; Ludwig, *op. cit.*, 3, 114, 176; Grierson, *Journal of the Royal Asiatic Society*, 1908, 604, 837; Keith, *ibid.*, 831 *et seq.*; 1138 *et seq.* Roth, *St. Petersburg Dictionary, s.v.*, distinguishes two Divodāsas, one being the ancestor or father of Sudās, the other the enemy of Śambara. Divodāsa is not mentioned in Maṇḍalas, iii, v, viii, x.

**Divo-dāsa Bhaima-seni** ('descendant of Bhīmasena') is mentioned in the Kāthaka Saṃhitā<sup>1</sup> as a contemporary of Āruṇi.

vii. 1, 8. *Cf.* Weber, *Indische Studien*, 3, 472.

**Divya**, 'ordeal,' is a term not found until the later literature, but several references to the practice of ordeals have been seen in Vedic literature. The fire ordeal seen in the Atharvaveda<sup>1</sup> by Schlagintweit,<sup>2</sup> Weber,<sup>3</sup> Ludwig,<sup>4</sup> Zimmer,<sup>5</sup> and others, has been disproved by Grill,<sup>6</sup> Bloomfield,<sup>7</sup> and Whitney.<sup>8</sup> But such an ordeal appears in the Pañcaviṃśa Brāhmaṇa,<sup>9</sup> and an ordeal with a glowing axe<sup>10</sup> occurs in the Chāndogya Upaniṣad as applied in an accusation of theft. Geldner<sup>11</sup> suggests that this usage is referred to even in the Rigveda,<sup>12</sup> but this is most improbable.<sup>13</sup> Ludwig<sup>14</sup> and Griffith<sup>15</sup> discover in another

<sup>1</sup> ii. 12.

<sup>2</sup> *Die Gottesurtheile der Indier*, 13 *et seq.*

<sup>3</sup> *Indische Studien*, 13, 168.

<sup>4</sup> Translation of the Rigveda, 3, 445.

<sup>5</sup> *Altindisches Leben*, 184.

<sup>6</sup> *Hundert Lieder*,<sup>2</sup> 45, 87.

<sup>7</sup> *Journal of the American Oriental Society*, 13, cxxi; *American Journal of Philology*, 11, 334, 335; *Hymns of the Atharvaveda*, 294.

<sup>8</sup> Translation of the Atharvaveda, 54.

<sup>9</sup> xiv. 6, 6.

<sup>10</sup> Chāndogya Upaniṣad, vi. 16.

<sup>11</sup> *Vedische Studien*, 2, 150.

<sup>12</sup> iii. 53, 22.

<sup>13</sup> Oldenberg, *Rgveda-Noten*, 1, 254.

<sup>14</sup> *Op. cit.*, 4, 44.

<sup>15</sup> *Hymns of the Rigveda*, 1, 210.