

Dhmātṛ (lit. 'blower') occurs twice in one passage of the Rigveda¹ in the two forms, *dhmātā*, nom. 'smelter,' and *dhmātari*, which, according to the Padapāṭha, stands for *dhmātari*, a locative probably meaning 'in the smelting furnace.'² Geldner,³ Bartholomae,⁴ and Oldenburg⁵ regard the latter form as a locative infinitive, 'in the smelting.' Ludwig⁶ and Neisser⁷ think *dhmātari* is a nom. sing. masc. used in the same sense as *dhmātā*. Smelting is also clearly referred to,⁸ and the smelter is described as using the wings of birds (*parṇa śakunānām*) to fan the flame.⁹ That the art was widely applied is shown by the fact that reference is made to arrows with points of **Ayas**,¹⁰ to kettles which were fashioned of the same metal and could be placed upon a fire,¹¹ and to Soma cups of beaten **Ayas**.¹²

¹ v. 9, 5.

² Macdonell, *Journal of the Royal Asiatic Society*, 1893, 446.

³ *Vedische Studien*, I, 146, n. 1.

⁴ *Indogermanische Forschungen*, I, 496, n. 2.

⁵ *Sacred Books of the East*, 46, 388.

⁶ *Infinitiv im Veda*, 9; Translation of the Rigveda, 4, 334.

⁷ Bezenberger's *Beiträge*, 20, 40.

⁸ Rv. iv. 2, 17. In the Śatapatha Brāhmaṇa, vi. 1, 3, 5, **Ayas** is smelted from the ore (*aśman*), and gold from the **Ayas**.

⁹ Rv. ix. 112, 2.

¹⁰ Cf. *Iṣu*.

¹¹ Rv. v. 30, 15.

¹² Rv. ix. 1, 2.

Cf. Zimmer, *Altindisches Leben*, 252; Schrader, *Prehistoric Antiquities*, 159.

Dhrāji in the Rigveda¹ and later² denotes the 'sweep' of the wind, referring no doubt to the violent gales which often blow in India devastating the forests, and which figure in the descriptions of the Maruts, or storm gods.³

¹ i. 164, 44; x. 97, 13; 136, 2.

² Av. iii. 1, 5; *Maitrāyaṇī Saṃhitā*, i. 2, 17; iv. 9, 5 *Taittirīya Aranyaka*, i. 11, 19, etc.

³ Cf. Max Müller, *Sacred Books of the East*, xxxii, xxiii et seq.; Macdonell, *Vedic Mythology*, p. 79.

Dhruva in the Sūtras¹ denotes the pole star, being mentioned in connexion with the marriage ritual, in which the star is pointed out to the bride as an emblem of constancy. In the

¹ *Āśvalāyana Gṛhya Sūtra*, i. 7, 22; *Sāṅkhāyana Gṛhya Sūtra*, i. 17, 2 et seq.; *Lāṭyāyana Śrauta Sūtra*, iii. 3, 6, etc. It is to be noted that the marriage Mantras, of which we have a great

many, do not include any reference to the Dhruva; but it is not possible to say definitely whether the practice is really an old one or not