

which the Rigveda³ calls the *daśama yuga*, 'the tenth stage of life.' Longevity seems not to have been rare among the Vedic Indians, for the desire to live a 'hundred autumns' (*śaradaḥ śatam*) is constantly expressed.⁴ *Dīrghatamas* is said to have lived 100 years,⁵ and *Mahidāsa Aitareya* is credited with 116.⁶ Onesikritos⁷ reported that they sometimes lived 130 years, a statement with which corresponds the wish expressed in the Jātaka⁸ for a life of 120 years. Probably the number was always rather imaginary than real, but the comparative brevity of modern life in India⁹ may be accounted for by the cumulative effect of fever, which is hardly known to the Rigveda. See **Takman**.

³ i. 158, 6.

⁴ Rv. i. 89, 9; x. 18, 10, and *passim*.

See Lanman, *Sanskrit Reader*, 384;

Bloomfield, *Atharvaveda*, 62, 63.

⁵ Śāṅkhāyana Āraṇyaka, ii. 17.

⁶ Chāndogya Upaniṣad, iii. 16, 7;

Jaiminīya Upaniṣad Brāhmaṇa, iv. 2,

11; Keith, *Aitareya Āraṇyaka*, 17.

⁷ In Strabo, p. 701.

⁸ Ed. Fausböll, ii. 16.

⁹ *Indian Empire*, i, 513 *et seq.*

Daśa-vṛkṣa is the name of a tree, according to Roth,¹ in the Atharvaveda.² But Whitney³ treats the word as a mere adjective meaning 'of ten trees.'

¹ St. Petersburg Dictionary, s.v.

² ii. 9, 1.

³ Translation of the Atharvaveda,

50.

Daśa-vraja is the name of a protégé of the Aśvins in the Rigveda (viii. 8, 20; 49, 1; 50, 9).

Daśa-śipra is the name of a sacrificer mentioned in the Rigveda.¹

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

Daśā denotes the 'fringe' or 'border' of a garment (*vāsaḥ*) in the Śatapatha Brāhmaṇa.¹ The word also occurs in the compound *daśā-pavitra*,² which means 'a filtering cloth with a fringe.'

¹ iii. 3, 2, 9, and often in the Sūtras.

² Aitareya Brāhmaṇa, vii. 32; Śata-

patha Brāhmaṇa, iv. 2, 2, 11. Cf. iv. 1,

i. 2^R