

the word, and the passages in which it is found may reasonably be considered late.<sup>4</sup>

<sup>4</sup> Cf. for the late date of vii. 33, Bergaigne, *L'histoire de la Saṃhita*, 38, 72; Oldenberg, *Prolegomena*, 198, 200, 265, n. 1; Arnold, *Vedic Metre*, 309; Geldner, *Vedische Studien*, 2, 130, opposes this view, but not convincingly.

Dāsarma appears in the Kāṭhaka Saṃhitā<sup>1</sup> as a teacher and a contemporary of Āruṇi.

<sup>1</sup> vii. 6. Cf. Weber, *Indische Studien*, 3, 472.

Dāsa, like Dasyu, sometimes denotes enemies of a demoniac character in the Rigveda,<sup>1</sup> but in many passages<sup>2</sup> the word refers to human foes of the Āryans. The Dāsas are described as having forts (*purāḥ*),<sup>3</sup> and their clans (*viśaḥ*) are mentioned.<sup>4</sup> It is possible that the forts, which are called 'autumnal' (*śaradīḥ*),<sup>5</sup> may be mythical, but it is not essential, for the epithet may allude to their being resorted to in the autumn season. The Dāsa colour (*Varṇa*)<sup>6</sup> is probably an allusion to the black skin of the aborigines, which is also directly mentioned.<sup>7</sup> The aborigines (as Dasyus) are called *anās*, 'noseless' (?),<sup>8</sup> and *mṛdhra-vāc*, 'of hostile speech,'<sup>9</sup> and are probably meant by the phallus-worshippers (*śiśna-devāḥ*, 'whose deity is a phallus') of the Rigveda.<sup>10</sup> It is significant that constant

<sup>1</sup> Cf. Macdonell, *Vedic Mythology*, p. 157.

<sup>2</sup> Cf. Rv. v. 34, 6; vi. 22, 10; 33, 3; 50, 6; vii. 83, 1; x. 38, 3; 69, 6; 3, 1; Av. v. 11, 3.

<sup>3</sup> ii. 20, 8 (called *āyasīḥ*, 'made of rock'); i. 103, 3; iii. 12, 6; iv. 32, 10. They are called *śaradīḥ*, 'autumnal,' in i. 31, 4; 174, 2; vi. 20, 10. Cf. also *dehyaḥ*, 'ramparts,' in vi. 47, 2.

<sup>4</sup> ii. 11, 4; iv. 28, 4; vi. 25, 2.

<sup>5</sup> Cf. Macdonell, *Vedic Mythology*, p. 60.

<sup>6</sup> ii. 12, 4; Śāṅkhāyana Śrauta Sūtra, viii. 25, 6. Cf. Rv. i. 101, 1; 130, 8; ii. 20, 7; iv. 16, 13; vi. 47, 21; vii. 5, 3. The Ārya colour is mentioned in iii. 34, 9, and the Dāsa is contrasted with the Varṇa (of the singers) in i. 104, 2. The

'white-hued (*śvītnya*) friends' who, in i. 100, 18, aid in the conquest of the Dasyu and Simyu are doubtless Āryans. In the Vājasaneyi Saṃhitā, xxiv. 30, the day and night (*ahorātre*) are paralleled with the Sūdrāryau—that is, probably with the Āryan and Sūdra (the compound is not to be taken as giving the words in the correct order; cf. Macdonell, *Vedic Grammar*, 268). See also Muir, *Sanskrit Texts*, 1<sup>2</sup>, 140; Weber, *Indische Studien*, 10, 10, 11.

<sup>7</sup> *kr̥ṣṇā tvac*, 'black skin,' i. 130, 8; ix. 41, 1.

<sup>8</sup> Cf. Dasyu, notes 6, 7.

<sup>9</sup> v. 29, 10. See Dasyu; Geldner, *Rigveda, Glossar*, 138.

<sup>10</sup> vii. 21, 5; x. 99, 3. Cf. Macdonell, *op. cit.*, p. 155.