

the Panis with the Parnians and the Dāsas of the Rigveda with the Dahae. This view, of course, necessitates a transfer of the scenes of the Rigveda, where Dāsas are prominent, and especially those in which Divodāsa—‘the heavenly Dāsa’—plays an important part,<sup>23</sup> to the far west. Hillebrandt justifies this by regarding the scene of the sixth book of the Rigveda as quite different from that of the seventh and third, in which Sudās, the Bharatas, Vasiṣṭha, and Viśvāmitra appear. The Sarasvatī of the sixth book he locates in Arachosia, that of the seventh in the ‘Middle Country.’ It is, however, extremely doubtful whether this theory can be upheld. That Divodāsa should have been a Dāsa, and yet have fought against other Dāsas, is not in itself likely, especially when his son Sudās appears as a protagonist of Āryan civilization. It also seems unreasonable to seek in Arachosia for the river Sarasvatī, which it is natural to locate in the ‘Middle Country.’

The wealth of the Dāsas was no doubt considerable,<sup>24</sup> but in civilization there is no reason to suppose that they were ever equal to the invaders.<sup>25</sup> Leading Dāsas were Ilībiśa, Cumuri and Dhuni, Pipru, Varcin, Śambara. For names of aboriginal tribes, see Kirāta, Kikāṭa, Caṇḍāla, Parnaka, Śimyu.

<sup>23</sup> *Op. cit.*, i, 96 *et seq.*, ‘He argues that Dāsa occurs only four times in Maṇḍala vii., but eight times in vi., and that similarly Śambara, the Dāsa, is mentioned six times in vi., but only twice in vii. But Divodāsa much more probably means, as Oldenberg interprets the name, ‘the servant of heaven.’ See his *Religion des Veda*, 155, n. 1; Bergaigne, *Religion Védique*, 2, 209; below, p. 363, n. 11.

<sup>24</sup> *Cf.* Rv. i. 176, 4; iv. 30, 13; viii. 40, 6; x. 69, 5; Av. vii. 90, 2.

<sup>25</sup> *Cf.* Rv. ii. 12, 11; iv. 30, 14; vi. 26, 5, whence it appears that the Dāsas were often dwellers in mountains, a natural refuge for beaten tribes.

*Cf.* Hillebrandt, *Vedische Mythologie*, 3, 269-275, 368; Ludwig, *Translation of the Rigveda*, 3, 207-213; Zimmer, *Altindisches Leben*, 101-118; Weber, *Indische Studien*, 18, 35 (who derives *dāsa* from *dā*, ‘bind’), 254; Muir, *Sanskrit Texts*, 2, 359 *et seq.*; Geldner, *Vedische Studien*, 3, 96.

Dāsa-veśa, occurring only once in the Rigveda,<sup>1</sup> probably designates a Dāsa named Veśa. Sāyaṇa’s interpretation of the word as ‘destruction of foes’ can hardly be correct.

<sup>1</sup> ii. 13, 8. *Cf.* Ludwig, *Translation of the Rigveda*, 3, 209.