

reference is made to the differences in religion between Ārya and Dāsa or Dasyu.¹¹

Since the Dāsas were in many cases reduced to slavery, the word Dāsa has the sense of 'slave' in several passages of the Rigveda.¹² Dāsī, the feminine, always has this sense from the Atharvaveda¹³ onwards. Aboriginal women were, no doubt, the usual slaves, for on their husbands being slain in battle they would naturally have been taken as servants. They would sometimes also become concubines; thus Kavaṣa was taunted with being the son of a female slave (*dāsyāḥ putrah*) in the Aitareya Brāhmaṇa.¹⁴

Ludwig¹⁵ considers that in some passages¹⁶ Dāsa is applied, in the sense of 'enemy,' to Āryan foes, but this is uncertain. Zimmer¹⁷ and Meyer¹⁸ think that Dāsa¹⁹ originally meant 'enemy' in general, later developing in Iran into the name of the Dahae²⁰ of the Caspian steppes, and in India into a designation of the aborigines. On the other hand, Hillebrandt²¹ argues that, as the Dāsas and the Paṇis are mentioned together,²² they must be deemed to be closely related tribes, identifying

¹¹ Rv. i. 33, 4, 5; iv. 16, 9; v. 7, 10; 42, 9; vi. 14, 3; viii. 70, 10; x. 22, 7, 8, etc.

¹² vii. 86, 7; viii. 56, 3; x. 62, 10. Roth, St. Petersburg Dictionary, s.v., 2, suggests that in viii. 46, 32, the word *dāsān*, 'slaves,' should be read in place of *dāse*, qualifying Balbūtha. Zimmer, *Altindisches Leben*, 117, quotes the passage to indicate the admixture of Āryan and Dāsa blood. See also Av. iv. 9, 8; Chāndogya Upaniṣad, vii. 24, 2. It is uncertain whether *dāsa-pravarga*, as an epithet of *rayi*, 'wealth,' in Rv. i. 92, 8, means 'consisting of troops of slaves.' Geldner, *Rigveda, Glossar*, 82, so takes the expression in i. 158, 5.

¹³ Av. v. 22, 6; xii. 3, 13; 4, 9; Chāndogya Upaniṣad, v. 13, 2; Bṛhad-āraṇyaka Upaniṣad, vi. 1, 10 (Mādhyam-dīna=2, 7 Kāṇva). Zimmer, 107, sees this sense in *vadhū* in Rv. viii. 19, 36. See also *Vadhūmant*.

¹⁴ ii. 19; Kauṣītaki Brāhmaṇa, xii. 3.

¹⁵ Translation of the Rigveda, 3, 209.

¹⁶ See i. 158, 5; ii. 13, 8; iv. 30, 14, 15; vi. 20, 10; vii. 99, 5; x. 49, 6, 7. None of these passages need certainly be so taken.

¹⁷ *Altindisches Leben*, 110 et seq.

¹⁸ *Geschichte des Altertums*, 1, 515.

¹⁹ If derived from *das* in the sense of 'lay waste' (Whitney, *Roots*), the original meaning would have been 'devastator,' 'ravager.'

²⁰ The Dahae may have been closely allied in race and language with the Iranians, but this is not very clearly proved. Cf. E. Kuhn in Kuhn's *Zeitschrift*, 28, 214; Hillebrandt, *Vedische Mythologie*, 1, 95. The possibility or probability of mixture with Mongolian blood is always present. So Zimmer, *op. cit.*, 112, calls the Daoi or Dasi of Herodotus, i. 126, a Turanian tribe.

²¹ *Op. cit.*, 1, 94.

²² Rv. v. 34, 6, 7; vii. 6, 3 (Dasyu and Paṇi together); Av. v. 11, 6.