

certain. Zimmer<sup>6</sup> adduces a passage from the Rigveda,<sup>7</sup> but the reference there, whatever it may be,<sup>8</sup> is certainly not to the four ages (cf. also Triyuga).<sup>9</sup> The Taittirīya Brāhmaṇa<sup>10</sup> recognizes long periods of time—e.g., one of 100,000 years.

To the four ages, Kali, Dvāpara, Tretā, and Kṛta, there is no certain reference in Vedic literature, though the names occur as the designations of throws at dice (see Akṣa). In the Aitareya Brāhmaṇa<sup>11</sup> the names occur, but it is not clear that the ages are really meant. Haug<sup>12</sup> thought that the dice were meant: this view is at least as probable as the alternative explanation, which is accepted by Weber,<sup>13</sup> Roth,<sup>14</sup> Wilson,<sup>15</sup> Max Müller,<sup>16</sup> and Muir.<sup>17</sup> Roth, indeed, believes that the verse is an interpolation; but in any case it must be remembered that the passage is from a late book of the Aitareya Brāhmaṇa. Four ages—Puṣya, Dvāpara, Khārvā, and Kṛta—are mentioned in the late Śaṅviṃśa Brāhmaṇa,<sup>18</sup> and the Dvāpara in the Gopatha Brāhmaṇa.<sup>19</sup>

<sup>6</sup> *Op. cit.*, 371.

<sup>7</sup> viii. 101, 4=Av. x. 8, 3.

<sup>8</sup> Cf. Aitareya Āraṇyaka, ii. 1, 1, with Keith's note; Griffith, *Hymns of the Rigveda*, 2, 253.

<sup>9</sup> In Rv. x. 72, 2, *devānāṃ pūrvye yuge*, 'in the earlier age of the gods,' occurs.

<sup>10</sup> iii. 12, 9, 2. Cf. Muir, i<sup>2</sup>, 42, n. 66.

<sup>11</sup> vii. 15, 4 (in the description of the merits of exertion): 'A man while lying is the Kali; moving himself, he is the Dvāpara; rising, he is the Tretā; walking, he becomes the Kṛta' (*Kalīḥ śayāno bhavati saṃjīhānas tu Dvāparaḥ | uttīṣṭhaṃs Tretā bhavati, Kṛtaṃ saṃpad-yate cavan ||*).

<sup>12</sup> Aitareya Brāhmaṇa, 2. 464, criticized by Weber, *Indische Studien*, 9, 319.

<sup>13</sup> *Indische Studien*, 1, 286; 9, 315 et seq.

<sup>14</sup> *Indische Studien*, 1, 460.

<sup>15</sup> *Journal of the Royal Asiatic Society*, 1851, 99.

<sup>16</sup> *Ancient Sanskrit Literature*, 412.

<sup>17</sup> *Sanskrit Texts*, i<sup>2</sup>, 48, n. 86.

<sup>18</sup> v. 6.

<sup>19</sup> i. 1, 28; Weber, *Indian Literature*, 151, n. 166; Windisch, *Buddha und Māra*, 151.

Cf. Zimmer, *Altindisches Leben*, 367-371; Weber, *Indische Streifen*, 1, 91. A quite different theory of the Yugas is given by Shamasastri, *Gavām Ayanu*, 141 et seq., but his whole theory is quite impossible. Weber once (*Indian Literature*, 113, n. 127) found the mention of the quinquennial Yuga in Rv. iii. 55, 18, but that passage refers to the five or six seasons (see Griffith, *Hymns of the Rigveda*, 1, 382, n.), while i. 25, 8, merely alludes to the intercalary month. Weber also (*op. cit.*, 70, 247) considers that the Yugas are derived from the phases of the moon, but this idea was long since disposed of by Roth, *Die Lehre von den vier Weltaltern* (Tübingen, 1860).