

Dāva, 'forest fire,' is mentioned in the Atharvaveda¹ and the Śatapatha Brāhmaṇa.² In the latter work such fires are referred to as occurring in spring. According to Sieg,³ a hymn of the Rigveda⁴ describes a forest fire. Watchers were employed to guard against surprise from such conflagrations (*dāva-pa*).⁵

¹ vii. 45, 2.

² xi. 2, 7, 32.

³ *Die Sagenstoffe des Rigveda*, 44 et seq.

⁴ x. 142. Sieg's interpretation of this hymn is not at all probable.

⁵ Vājasaneyi Saṃhitā, xxx. 16; Taittiriya Brāhmaṇa, iii. 4, 11, 1.

Dāva-su Āngirasa, a seer of Sāmans, or chants, is mentioned in the Pañcaviṃśa Brāhmaṇa.¹

¹ xxv. 5, 12, 14. Cf. Hillebrandt, *Vedische Mythologie*, 2, 160.

Dāśa, 'fisherman,' is mentioned in the list of victims at the Puruṣamedha, or 'human sacrifice,' in the Yajurveda.¹ Cf. **Dhaivara**.

¹ Vājasaneyi Saṃhitā, xxx. 16; Taittiriya Brāhmaṇa, iii. 4, 12, 1. Weber, *Indische Streifen* 1, 81, renders the word by *Fischerknecht*, perhaps regarding it

as equivalent to *dāsa*, 'servant.' Cf. Manu, x. 34; St. Petersburg Dictionary, s.v. Dāśa, 2. 3.

Dāśataya, 'belonging to the (Rigveda text) divided into ten (books),' is an epithet of Adhyāya, 'section,' in the Nidāna Sūtra.¹ The feminine form of the word is also found in the Kauṣītaki Brāhmaṇa² and later³

¹ ii. 11 (*Indische Studien*, 1, 45)

² viii. 7.

³ Rgveda Prātisākhya, xvi. 54;

xvii. 30; Śāṅkhāyana Śrauta Sūtra, xii. 2, 16, 22, etc.; Baudhāyana Śrauta Sūtra, xxvi. 13; xxvii. 4, etc.

Dāśa-rājña is the name in the Rigveda¹ and the Atharvaveda² of **Sudās'** famous 'battle with the ten kings.' It is somewhat difficult to make out exactly who the kings were (see **Turvaśa**), but the number is probably a round one, and cannot be pressed. The actual battle hymn³ does not contain

¹ vii. 33, 2. 5: 83. 8.

² x. 128, 12.

³ vi. 14.