

mention is made of a prince, Kuruśravaṇa (Glory of the Kurus)¹⁷⁴ and of a Pākasthāman Kauravyāyaṇa.¹⁷⁵ The Atharvaveda¹⁷⁶ refers to Parīkṣita as a king of the Kurus and his son, Janamejaya, is mentioned in the Śātapatha Brāhmaṇa¹⁷⁷ as one of the great performers of the horse sacrifice.

Oldenberg¹⁷⁸ seems to be right in suggesting that the Kuru people, as known later, included some of the tribes referred to by other names in the Ṛgveda. Kuruśravaṇa, shown by his name to be connected with the Kurus, is in the Ṛgveda called Trāsadasyava, 'descendant of Trasadasyu,' who is well known as a king of the Purus. Moreover, it is likely that the Tṛtsu-Bharatas, who appear in the Ṛgveda as enemies of the Purus, later coalesced with them to form the Kuru people.¹⁷⁹ Moreover, there is evidence that the Bharatas occupied the territory in which the Kurus were later found. Two of them are spoken of in a hymn of the Ṛgveda¹⁸⁰ as having kindled fire on the Dṛṣadvatī, the Āpayā, and the Sarasvatī—that is to say, in the sacred places of the later Kurukshetra.¹⁸¹

In the Brāhmaṇa literature, the Kurus are often connected with Pāñcālas.¹⁸²

The territory of the Kuru-Pāñcālas is declared in the Aitareya Brāhmaṇa to be the middle country (Madhyadeśa).¹⁸³ A group of the Kuru people still remained further north—the Uttara Kurus beyond the Himalayas.¹⁸⁴ It appears from a passage of the Śātapatha Brāhmaṇa that the speech of the Northerners—that is, presumably the Northern Kurus—and of the Kuru-Pāñcālas was similar, and regarded as specially pure.¹⁸⁵ There seems little doubt that the Brahmanical Culture was developed in the country of the Kuru-Pāñcālas, and that it spread thence east, south and west.¹⁸⁶

The Uttara Kurus, who play a mythical part in the Epic and later literature, are still a historical people in the Aitareya Brāhmaṇa,¹⁸⁷ where they are located beyond the Himalayas (pareṇa Himavantam). In another passage,¹⁸⁸ however, the country of the Uttara Kurus is stated by Vasiṣṭha Sāthavya to be a land of the gods (*deva-kṣetra*), but Jānmtapi Atyarāti was anxious to conquer it, so that it is still not wholly mythical. It is reasonable to accept Zimmer's view that the