

to be a Kuru. But there is no trace of a quarrel between Kurus and Pañcālas in the passage in question, which merely preserves the record of a dispute on a ritual matter between a priest and a prince: the same passage refers to the Naimiṣīya sacrifice among the Kuru-Pañcālas, and emphasizes the close connexion of the two peoples.<sup>11</sup> Secondly, Weber conjectures in the *Vājasaneyi Saṃhitā*<sup>12</sup> that *Subhadrikā* of *Kāmpīla* was the chief queen of the king of a tribe living in the neighbourhood of the clan, for whose king the horse sacrifice described in the *Saṃhitā* was performed. But the interpretation of this passage by Weber is open to grave doubt;<sup>13</sup> and in the *Kāṇva* recension of the *Saṃhitā*<sup>14</sup> a passage used at the *Rājasūya* shows that the Kuru-Pañcālas had actually one king. Moreover, there is the evidence of the *Śatapatha Brāhmaṇa*<sup>15</sup> that the old name of the Pañcālas was *Krivi*. This word looks very like a variant of Kuru, and Zimmer<sup>16</sup> plausibly conjectures that the Kurus and Krivis formed the *Vaikarna*<sup>17</sup> of the *Rigveda*, especially as both peoples are found about the *Sindhu* and the *Asikni*.<sup>18</sup>

The Kurus alone are chiefly mentioned in connexion with the locality which they occupied, *Kurukṣetra*. We are told, however, of a domestic priest (*Purohita*) in the service of both the Kurus and the *Śrñjayas*,<sup>19</sup> who must therefore at one time have been closely connected.<sup>20</sup> In the *Chāndogya Upaniṣad* reference is made to the Kurus being saved by a mare (*aśvā*),<sup>21</sup> and to some disaster which befel them owing to a hailstorm.<sup>22</sup> In the *Sūtras*, again, a ceremony (*Vājapeya*) of the Kurus is mentioned.<sup>23</sup> There also a curse, which was pronounced on them and led to their being driven from *Kurukṣetra*, is alluded to.<sup>24</sup>

<sup>11</sup> See Keith, *Journal of the Royal Asiatic Society*, 1908, 831-836; 1138-1142.

<sup>12</sup> xxiii. 18.

<sup>13</sup> Eggeling, *Sacred Books of the East*, 44, 322.

<sup>14</sup> xi. 3, 3. Cf. Weber, *Indian Literature*, 111, note \*.

<sup>15</sup> xiii. 5, 4, 7.

<sup>16</sup> *Altindisches Leben*, 103.

<sup>17</sup> vii. 18, 11.

<sup>18</sup> Keith, *loc. cit.*, 835.

<sup>19</sup> *Śatapatha Brāhmaṇa*, ii. 4, 4, 5.

<sup>20</sup> Cf. Weber, *Indian Literature*, 123.

<sup>21</sup> iv. 17, 9: for *aśvā* Böhtlingk in his edition reads *akṣṇā*, followed by Little, *Grammatical Index*, 1.

<sup>22</sup> i. 10, 1.

<sup>23</sup> *Sāṅkhāyana Śrauta Sūtra*, xv. 3, 15.

<sup>24</sup> *Ibid.*, xv. 16, 11. Cf. Weber, *Indian Literature*, 136.