

into their more eastward territories by a new wave of Āryan settlers from the west. But there is no evidence in Vedic literature to show in what relation of time the immigration of the latter peoples stood to that of their neighbours on the west. It has, however, been conjectured,⁴⁴ mainly on the ground of later linguistic phenomena, which have no cogency for the Vedic period, that the Kurus were later immigrants, who, coming by a new route, thrust themselves between the original Āryan tribes which were already in occupation of the country from east to west. Cf. also Kṛtvān. For other Kuru princes see Kauravya.

⁴⁴ Cf. Grierson, *Languages of India*, 52 et seq. : *Journal of the Royal Asiatic Society*, 1908, 837 et seq. On the other hand, it is probably an error to assume that the Bharatas were originally situated far west of Kuruṣṭra, and that the main action of the Rigveda was confined to the Panjab. When Vasiṣṭha celebrates the crossing of the Vipāś and Śūtudrī (Rv. iii. 33), he probably came from the east, as Pischel, *Vedische Studien*, 2, 218, points out, and not from the west. Adopting the ordinary view, Hopkins, *India, Old and New*, 52, finds it necessary to suggest that Yamunā is only another name in the Rv. for the Paruṣṇī. But the necessity for this suggestion, which is not in itself plausible, disappears when it is realized that the Bharatas held a territory roughly corresponding to Kuruṣṭra, and bounded on the east by the

Yamunā. On the other hand, Hillebrandt, *Vedische Mythologie*, 1, 142, 143, places the Kurus near the Ārjikiyā in Kaśmīr, which puts them too far north. So also Zimmer, *Altindisches Leben*, 103, and Eggeling, *Sacred Books of the East*, 12, xlii. It seems probable that the Kurus were at a very early period widely scattered to the north of the Himālaya, in Kuruṣṭra, and about the Sindhu and Asiknī.

Cf. Oldenberg, *Buddha*, 400 et seq. ; Macdonell, *Sanskrit Literature*, 152-157 ; von Schroeder, *Indiens Literatur und Cultur*, 164 et seq. ; Weber, *Indische Studien*, 1, 187 et seq. ; *Indian Literature*, 114, 135, 136 ; Rhys Davids, *Buddhist India*, 27 ; Pargiter, *Journal of the Royal Asiatic Society*, 1908, 333 et seq. ; Hopkins, *Journal of the American Oriental Society*, 13, 205, n.

Kuru-kṣetra ('land of the Kurus') is always regarded in the Brāhmaṇa texts¹ as a particularly sacred country. Within its boundaries flowed the rivers Dṛśadvatī and Sarasvatī, as well as the Āpayā.² Here, too, was situated Śaryanāvant,³ which

¹ Pañcaviṃśa Brāhmaṇa, xxv. 10 ; Śatapatha Brāhmaṇa, iv. 1, 5, 13 ; xi. 5, 1, 4 ; xiv. 1, 1, 2 ; Aitareya Brāhmaṇa, vii. 30 ; Maitrāyaṇī Saṃhitā, ii. 1, 4 ; iv. 5, 9 ; Jaiminiya Brāhmaṇa, iii. 126 (*Journal of the American Oriental Society*, 1, cxlvi) ;

Śāṅkhāyana Śrauta Sūtra, xv. 16, 11, etc.

² Cf. Rv. iii. 23 ; Pischel, *Vedische Studien*, 2, 218.

³ See Pischel, *loc. cit.*, and cf. Ārjikiyā.