

But Geldner<sup>16</sup> has suggested with great probability that Trṭsu, who is once mentioned in the singular,<sup>17</sup> means the Trṭsu king—that is, Sudās.<sup>18</sup> This explanation alone justifies the description<sup>19</sup> of the Bharatas as *Trṭsūnām viśah*,<sup>20</sup> 'subjects of the Trṭsus,' meaning the Trṭsu Gotra or family, for the people could not be said to be subjects of a body of priests. The Vasiṣṭhas might be called Trṭsus because of their close connexion with the royal house of that people. The reverse process is also quite possible, but is rendered improbable by the fact that the Pratrdaḥ are referred to as receiving Vasiṣṭha.<sup>21</sup> This name of the Trṭsu dynasty is probably older than its connexion with Vasiṣṭha in the time of Sudās, a conclusion supported by the name of Pratarḍana, who is mentioned later as a descendant of Divodāsa,<sup>22</sup> an ancestor of Sudās. The Trṭsu dynasty could therefore hardly have been referred to as Vasiṣṭhas. For the further history of the dynasty and its relation with Vasiṣṭha and Viśvāmitra, see Sudās.

If the Trṭsus and their subjects, the Bharatas, were in the Rigvedic period at war with the tribes on either side of the territory between the Paruṣṇī and the Yamunā, it is clear<sup>23</sup> that later on they coalesced with the Pūrus and probably others of those tribes to form the Kuru people. Already in the Rigveda<sup>24</sup> the Trṭsus are allied with the Sṛñjayas, and in the Śatapatha Brāhmaṇa<sup>25</sup> one Purohita serves both Kurus and Sṛñjayas.

<sup>16</sup> *Vedische Studien*, 2, 136; *Rgveda-Glossar*, 74.

<sup>17</sup> Rv. vii. 18, 13.

<sup>18</sup> Cf. Rv. vii. 18, 24. The parallelism of verses 13 and 24 is quite beyond question. Moreover, the praise of Sudās and of the Bharatas is found coupled in Rv. iii. 53, 9, 12, 24, and in Rv. vi. 16, 4, 5. Divodāsa is coupled with the Bharatas in such a way as to suggest irresistibly that Divodāsa was a Bharata.

<sup>19</sup> Rv. vii. 33, 6.

<sup>20</sup> That this is the sense of *viśah* is almost certain. See Geldner, *Vedische Studien*, loc. cit. Zimmer, *Altindisches Leben*, 159, and Hillebrandt, *Vedische*

*Mythologie*, I, III, render it 'cantons,' but see *Viś*.

<sup>21</sup> Rv. vii. 33, 14. Geldner (*op. cit.*, 138, 139) ingeniously suggests that Vasiṣṭha, being miraculously born, needed a Gotra, and so became a Trṭsu.

<sup>22</sup> Pratarḍana is mentioned in the Kauṣītaki Brāhmaṇa, xxvi. 5, as Daivodāsi, 'descendant of Divodāsa.'

<sup>23</sup> Cf. Oldenberg, *Buddha*, 406 et seq., and see Kuru.

<sup>24</sup> See Rv. vi. 47, where Divodāsa and Sārñjaya are both praised. In vi. 27, 5, the Turvaśas are opposed to the Sṛñjayas, and in vii. 18, 6; 19, 8, the Trṭsus are opposed to the Turvaśas.

<sup>25</sup> ii. 4, 4, 5