

to get near his horses the charioteer might well go forward and sit on the pole or even on the yoke.⁴

⁴ Cf. Mahābhārata, viii. 617 : *dhuryān dhuryagatān sūtān*.

1. **Dhr̥ta-rāṣṭra** ('having his kingdom firmly established') is the name of a snake demon with the patronymic **Airāvata**, 'descendant of Irāvant,' in the Atharvaveda¹ and the Pañca-vimśa Brāhmaṇa.²

¹ viii. 10, 29.

² xxv. 15, 3. Cf. Jaiminīya Upaniṣad | Brāhmaṇa, iv. 26, 15; Weber, *Indische Studien*, 17. 257.

2. **Dhr̥tarāṣṭra Vaicitra-vīrya** ('descendant of Vicitra-vīrya') is mentioned in a passage of the Kāthaka Saṃhitā,¹ which is, unhappily, far from intelligible. But there is no ground for supposing that he was a Kuru-Pañcāla king; he seems rather to have lived at some distance from the Kuru-Pañcālas. There is no good reason to deny his identity² with the Dhr̥tarāṣṭra of the Śatapatha Brāhmaṇa,³ king of Kāśī, who was defeated, when he attempted to offer a horse sacrifice, by **Sātrājita Śātānika**. The fact that the latter was a **Bharata** also points to Dhr̥tarāṣṭra's not having been a Kuru-Pañcāla at all. In the Kāthaka Saṃhitā he appears as having a dispute with **Vaka Dāl̥bhi**; but even assuming that the latter was a Pañcāla, there is nothing to hint that the former was a Kuru or that this dispute is a sign of an early hostility of Kuru and Pañcāla.⁴ It is true that in the Epic **Śantanu** and Vicitravīrya and Dhr̥tarāṣṭra himself are all connected, but this connexion seems to be due, as so often in the Epic, to a confused derangement of great figures of the past.

¹ x. 6. Cf. Weber, *Indische Studien*,

3, 469 et seq.

² As does Weber, *Indian Literature*, 90, 114, 125; *Episches im vedischen Ritual*, 7, 8. Roth, *St. Petersburg Dictionary*, s.v., treats them as identical.

³ xiii. 5, 4, 22.

⁴ Keith, *Journal of the Royal Asiatic Society*, 1908, 831 et seq. This argument is independent of the identification of the two Dhr̥tarāṣṭras, but is confirmed by it.

Dhr̥ṣṭi, found in the dual in the Taittirīya Āraṇyaka,¹ the Śatapatha Brāhmaṇa,² and the Sūtras,³ seems to denote 'fire-tongs.'

¹ v. 9, 8.

² xiv. 3, 1, 2²

³ Kātyāyana Śrauta Sūtra, xxvi. 2, 10, etc.