

Hillebrandt²⁶ considers that the Trṭsus cannot be identified with the Bharatas, but that Sudās and the Bharatas represent an invading body, which, however, became allied with the Trṭsus and the Vasiṣṭha priests. He also thinks that the Rigveda reveals a time when Divodāsa, the grandfather or ancestor of Sudās, was living in Arachosia, on the Sarasvatī, and warring against the Paṇis, whom he identifies with the Parnians. But this conjecture²⁷ cannot be regarded as probable. In the Sarasvatī²⁸ it is not necessary to see any other river than the later Sarasvatī, in the middle country, which flowed within the boundaries of the Trṭsus: it is also significant that there are references²⁹ to contests between Turvaśa Yadu and Atithigva or Divodāsa. Thus there is no reason to doubt that Divodāsa and the Bharatas were in the middle country, and not in Iran.

²⁶ *Vedische Mythologie*, I, 98 et seq.

²⁷ Cf. also Grierson, *Journal of the Royal Asiatic Society*, 1908, 837 et seq.

²⁸ Rv. vi. 61, 3. Brunnhofer, *Iran und Turan*, 127, identifies this river with

the Oxus, but Hillebrandt identifies it with the Haraqaiti.

²⁹ Rv. ix. 61, 2. Cf. vi. 45, 1; Zimmer, *op. cit.*, 124.

Cf. Max Müller, *Sacred Books of the East*, 32, 424.

Trṣṭa is mentioned in the Maitrāyaṇī¹ and Kāthaka Saṃhitā² as being along with Varutri the priest of the Asuras.

¹ iv. 8, 1. The reading is uncertain; it may be Trṣṭhā-varutri. See von Schroeder's edition, p. 106, n.

² xxx. 1, where again the reading is uncertain. The Kapiṣṭhala Saṃhitā,

xlvi. 4, has Trṣṭhā-varutri (von Schroeder's edition of the Kāthaka, 2, 181, n.).

Cf. Muir, *Sanskrit Texts*, I², 190, 191; Lévi, *La Doctrine du Sacrifice*, 119.

Trṣṭāmā is mentioned as a stream in the Nadi-stuti, or 'praise of rivers,' in the Rigveda.¹ There seems to be no means of identifying it.

¹ x. 75, 6. Cf. Zimmer, *Altindisches Leben*, 14.

Tejana denotes in the Rigveda¹ a rod or staff of reed used for measuring a field. In the Atharvaveda the sense of 'bamboo' is found twice,² the bamboo being specified in the

¹ i. 110, 5.

² i. 2, 4; xx. 136, 3 (= Khila, v. 22, 3).

Cf. *taijana* as an adjective in Kāthaka Saṃhitā, xxi. 10.