

with Sudās and the Tṛtsus,¹ while in the sixth Maṇḍala they are associated with Divodāsa.² In one passage³ the Bharatas are, like the Tṛtsus, enemies of the Pūrus: there can be little doubt that Ludwig's view of the identity of the Bharatas and Tṛtsus is practically correct. More precisely Oldenberg⁵ considers that the Tṛtsus are the Vasiṣṭhas, the family singers of the Bharatas; while Geldner⁶ recognizes, with perhaps more probability, in the Tṛtsus the royal family of the Bharatas. That the Tṛtsus and Bharatas were enemies, as Zimmer⁷ holds, is most improbable even on geographical grounds, for the Tṛtsus in Zimmer's view⁸ occupied the country to the east of the Paruṣṇī (Ravi), and the Bharatas must therefore be regarded as coming against the Tṛtsus from the west, whereas the Rīgveda⁹ recognizes two Bharata chiefs on the Sarasvatī, Āpayā, and Dṛṣadvatī—that is, in the holy land of India, the Madhyadeśa. Hillebrandt¹⁰ sees in the connexion of the Tṛtsus and the Bharatas a fusion of two tribes; but this is not supported by any evidence beyond the fact that in his opinion some such theory is needed to explain Divodāsa's appearing in connexion with the Bharadvāja family, while Sudās, his son,

¹ iii. 53, 9. 12. 24; 33, 11. 12 (Viśvā mitra, who is accordingly hailed as *Bharata-gṛabha*, 'bull of the Bharatas,' in the Aitareya Brāhmaṇa, vii. 17, 7); vii. 8, 4; 33, 6, in which passage a defeat of the Bharatas, and their rescue by the aid of Vasiṣṭha, is clearly referred to; not, as was formerly thought (e.g., Muir, *Sanskrit Texts*, i², 354; Zimmer, *Altindisches Leben*, 127), a defeat of the Bharatas by the Tṛtsus.

² vi. 16, 4. 5. Cf. verse 19.

³ vii. 8, 4.

⁴ Translation of the Rīgveda, 3, 172 et seq.

⁵ *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 207. In *Buddha*, 405 et seq., he accepted the identification of Ludwig.

⁶ *Vedische Studien*, 2, 136 et seq.

⁷ *Altindisches Leben*, 127. This is also Bloomfield's view (see *Journal of the American Oriental Society*, 16, 41, 42).

⁸ *Op. cit.*, 124.

⁹ iii. 23, 4: in, verse 2 *Devasravas* and *Devavāta* are mentioned as Bhāratas. Oldenberg, *Buddha*, 410, n., mentions that in the Mahābhārata, iii. 6065, a tributary of the Sarasvatī is called Kauśikī, and the Kuśikas are, of course, the family of Viśvāmitra, whose connexion with the Bharatas is beyond question.

¹⁰ *Vedische Mythologie*, I, III. His view is that Sudās and the Bharatas were later comers than the Tṛtsus, who joined them as one people, the Vasiṣṭhas becoming the priests of the Bharatas. He suggests that the Vasiṣṭhas were not originally adherents of the Indra-Soma cult, but were specially devoted to the Varuṇa cult; but there is no decisive evidence for either suggestion. Cf. Bloomfield, as cited in n. 7.