

or perhaps grandson (*cf.* Pijavana), is connected with the Vasiṣṭhas and the Viśvāmitras.

In the later literature the Bharatas appear as especially famous. The Śatapatha Brāhmaṇa¹¹ mentions Bharata Dauḥśanti as a king, sacrificer of the Aśvamedha ('horse sacrifice') and Śātānika Sātrājita, as another Bharata who offered that sacrifice. The Aitareya Brāhmaṇa¹² mentions Bharata Dauḥśanti as receiving the kingly coronation from Dīrghatamas Māmataya, and Śātānika as being consecrated by Somaśuśman Vājaratnāyana, a priest whose name is of quite late origin. The geographical position of the Bharata people is clearly shown by the fact that the Bharata kings win victories over the Kāśis, and make offerings on the Yamunā (Jumna) and Gaṅgā (Ganges).¹³ Moreover, in the formula of the king's proclamation for the people, the variants recorded¹⁴ include *Kuravaḥ*, *Pañcālāḥ*, *Kuru-Pañcālāḥ*, and *Bharatāḥ*; and the Mahābhārata consistently recognizes the royal family of the Kurus as a Bharata family.¹⁵ It is therefore extremely probable that Oldenberg¹⁶ is right in holding that the Bharatas in the times of the Brāhmaṇas were merging in the Kuru-Pañcāla people.

The ritual practices of the Bharatas are repeatedly mentioned in the Pañcaviṃśa Brāhmaṇa,¹⁷ the Aitareya Brāhmaṇa,¹⁸ the

¹¹ xiii. 5. 4. ¹² viii. 23 and 21.

¹³ Śatapatha Brāhmaṇa, xiii. 5. 4,

11. 21.

¹⁴ In the Taittirīya Saṃhitā, i. 8, 10, 2, and the Taittirīya Brāhmaṇa, i. 7. 4, 2, the phrase is *esa vo, Bharatā, rājā*; the Vājasaneyi Saṃhitā, in the Kāṇva recension, xi. 3. 3; 6. 3, has *Kuravaḥ, Pañcālāḥ* (evidently as a joint people); Āpāstamba, xviii. 12, 7, gives *Bharatāḥ, Kuravaḥ, Pañcālāḥ, Kuru-Pañcālāḥ*, and *janatāḥ*, as alternatives, according to the people to whom the king belongs; the Kāthaka Saṃhitā, xv. 7, and the Maitrāyaṇi Saṃhitā, ii. 6, 7, read *esa te janate rājā*. See Weber, *Indian Literature*, 114, n.; von Schroeder, *Indiens Literatur und Cultur*, 465.

¹⁵ Oldenberg, *Buddha*, 409.

¹⁶ *Op. cit.*, 408. He points out (409, n.) that in the Śatapatha Brāh-

maṇa, xiii. 5. 4, only the Kuru king, Janamejaya, and the Bharata kings are mentioned without specification of the peoples over whom they ruled.

¹⁷ xiv. 3, 13; xv. 5, 24, and perhaps xviii. 10, 8, on which see Weber, *Indische Studien*, 10, 28, n. 2; below, p. 98.

¹⁸ ii. 25; iii. 18. The sense 'mercenary soldier,' here seen by the St. Petersburg Dictionary, s.v. 2 (no longer mentioned in the Dictionary of Böhtlingk), cannot be accepted. See Weber, *Indische Studien*, 9, 254; Oldenberg, *Buddha*, 407, n. On the other hand, there is no mention of the Bharatas in the geographical lists of the Aitareya Brāhmaṇa (viii. 14), in the Mānava Dharma Śāstra, or in the Buddhist texts. This means that the Bharatas were no longer a people, but a family or sub-tribe in a larger people.