

mentions one Purohita as acting for the kings of Kāśi, Kosala, and Videha; and the Baudhāyana Śrauta Sūtra<sup>7</sup> mentions Kāśi and Videha in close proximity. Weber,<sup>8</sup> indeed, throws out the suggestion that the Kāśis and the Videhas together constitute the Uśīnaras, whose name is very rare in Vedic literature.

As Kosala and Videha were in close connexion, Kāśi and Kosala are found combined in the compound name Kāśi-Kauśalyas of the Gopatha Brāhmaṇa.<sup>9</sup>

Though Kāśi is a late word, it is quite possible that the town is older, as the river Varanāvati referred to in the Atharvaveda<sup>10</sup> may be connected with the later Vārāṇasī (Benares).

It is significant that while the Kāśis, Kosalas, and Videhas were united, any relations which the Kuru-Pañcala peoples may have had with them were hostile. It is a fair conclusion that between these two great groups of peoples there did exist some political conflict as well as probably a difference of culture in some degree. The Śatapatha Brāhmaṇa,<sup>11</sup> in the story of the advance of Āryan civilization over Kosala and Videha, preserves a clear tradition of this time, and a piece of evidence that in the Kuru-Pañcala country lay the real centre of the Brāhmaṇa culture (see also Kuru-Pañcala). That the Kosala-Videhas were originally settlers of older date than the Kuru-Pañcalas is reasonably obvious from their geographical position, but the true Brāhmaṇa culture appears to have been brought to them from the Kuru-Pañcala country. It is very probable that the East was less Āryan than the West, and that it was less completely reduced under Brahmin spiritual supremacy, as the movement of Buddhism was Eastern, and the Buddhist texts<sup>12</sup> reveal a position in which the Kṣatriyas rank above Brāhmaṇas. With this agrees the fact that the later Vedic texts<sup>13</sup> display

<sup>7</sup> xxi. 13.

<sup>8</sup> Cf. Weber, *Indische Studien*, I, 212, 213.

<sup>9</sup> i. 2, 9.

<sup>10</sup> iv. 7. 1. Cf. Zimmer, *Altindisches Leben*, 20; Bloomfield, *Hymns of the Atharvaveda*, 376.

<sup>11</sup> i. 4, 1, 10 et seq. Cf. Weber, *Indische Studien*, I, 170 et seq.; Eggeling,

*Sacred Books of the East*, 12, xlii et seq., 104, n. 1.

<sup>12</sup> See Fick, *Die sociale Gliederung*, chap. iv.

<sup>13</sup> Kātyāyana Śrauta Sūtra, xxii. 4, 22; Lātyāyana Śrauta Sūtra, viii. 6, 28. See Weber, *Indische Studien*, 10, 99; Fick, *op. cit.*, 140, n. 1; and cf. Magadha.