

**Kuru.**—The Kurus appear as by far the most important people in the Brāhmaṇa literature. There is clear evidence that it was in the country of the Kurus, or the allied Kuru-Pañcālas, that the great Brāhmaṇas were composed.<sup>1</sup> The Kurus are comparatively seldom mentioned alone, their name being usually coupled with that of the Pañcālas on account of the intimate connexion of the two peoples. The Kuru-Pañcālas are often expressly referred to as a united nation.<sup>2</sup> In the land of the Kuru-Pañcālas speech is said to have its particular home;<sup>3</sup> the mode of sacrifice among the Kuru-Pañcālas is proclaimed to be the best;<sup>4</sup> the Kuru-Pañcāla kings perform the Rājasūya or royal sacrifice;<sup>5</sup> their princes march forth on raids in the dewy season, and return in the hot season.<sup>6</sup> Later on the Kuru-Pañcāla Brahmins are famous in the Upaniṣads.<sup>7</sup> Weber<sup>8</sup> and Grierson<sup>9</sup> have sought to find traces in Vedic literature of a breach between the two tribes, the latter scholar seeing therein a confirmation of the theory that the Kurus belonged to the later stream of immigrants into India, who were specially Brahminical, as opposed to the Pañcālas, who were anti-Brahminical. In support of this view, Weber refers to the story in the Kāthaka Saṃhitā<sup>10</sup> of a dispute between Vaka Dālbhya and Dhṛtarāṣṭra Vaicitravīrya, the former being held to be by origin a Pañcāla, while the latter is held

<sup>1</sup> For the Pañcaviṃśa Brāhmaṇa, cf. Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 49, 50, with Weber, *Indian Literature*, 67, 68; for the Aitareya Brāhmaṇa and the Sāṅkhāyana Brāhmaṇa, Weber, *loc. cit.*, 45; for the Aitareya and Sāṅkhāyana Āraṇyakas, Keith, *Journal of the Royal Asiatic Society*, 1908, 387; for the Śatapatha Brāhmaṇa, Weber, *loc. cit.*, 132, *Transactions of the Berlin Academy*, 1895, 859. The Jaiminiya Brāhmaṇa refers repeatedly to the Kuru-Pañcālas, whose name also occurs in the late and confused Gopatha Brāhmaṇa. For the Taittiriya Brāhmaṇa, see i. 8, 4, 1. 2, and for the Maitrāyaṇī Saṃhitā, iv. 2, 6.

<sup>2</sup> Jaiminiya Upaniṣad Brāhmaṇa, iii. 7, 6; 8, 7; iv. 7, 2; Kauṣītaki Upani-

ṣad, iv. 1; Gopatha Brāhmaṇa, i. 2, 9; Kāthaka Saṃhitā, x. 6; Vājasaneyi Saṃhitā, xi. 3, 3 (Kāṇva recension).

<sup>3</sup> Śatapatha Brāhmaṇa, iii. 2, 3, 15.

<sup>4</sup> *Ibid.*, i. 7, 2, 8; cf. *Kuru-vājaṇya* in Sāṅkhāyana Śrauta Sūtra, xv. 3, 15; Lātyāyana Śrauta Sūtra, viii. 11, 18.

<sup>5</sup> Śatapatha Brāhmaṇa, v. 5, 2, 3, 5.

<sup>6</sup> Taittiriya Brāhmaṇa, i. 8, 4, 1. 2.

<sup>7</sup> Jaiminiya Brāhmaṇa, ii. 78; Jaiminiya Upaniṣad Brāhmaṇa, iii. 30, 6; iv. 6, 2; Bṛhadāraṇyaka Upaniṣad, iii. 1, 1; 9, 20, etc.

<sup>8</sup> *Indische Studien*, 3, 470; *Indian Literature*, 114.

<sup>9</sup> *Journal of the Royal Asiatic Society*, 1908, 602-607; 837-844.

<sup>10</sup> x. 6. Cf. Eggeling, *Sacred Books of the East*, 12, xli.