

vatī)⁷ and the region where the sun rises. The Mānava Dharma Śāstra,⁸ in accord with the Vasiṣṭha Dharma Sūtra,⁹ defines Āryāvarta as the region between the Vindhya and the Himālaya, the two ranges which seem to be the boundaries of the Āryan world in the Kauṣītaki Upaniṣad also.¹⁰

The term Madhyadeśa is not Vedic, but it is represented in the Aitareya Brāhmaṇa¹¹ by the expression *madhyamā pratiṣṭhā diś*, 'the middle fixed region,' the inhabitants of which are stated to be the Kurus, the Pañcālas, the Vaśas, and the Uśīnaras. The latter two peoples practically disappear later on, the Madhyadeśa being the country of the Kuru-Pañcālas, the land where the Brāhmaṇas and the later Saṃhitās were produced, bounded on the east by the Kosala-Videhas, and on the west by the desert. The western tribes are mentioned with disapproval both in the Śatapatha Brāhmaṇa¹² and the Aitareya Brāhmaṇa,¹³ while the tradition of the Brahminization of the Kosalas and the Videhas from the Kuru-Pañcāla country is preserved in the former Brāhmaṇa.¹⁴

⁷ The readings are doubtful, varying between *sindhur vidhāraṇī* or *vidharaṇī* and *sindhur vicaraṇī* or *visaraṇī*. The latter expression must refer to the Sarasvatī; the former may, but not necessarily. Conceivably the Sindhu (Indus) is meant; for it was a great boundary, with Āryan tribes to the east of it.

⁸ ii. 22.

⁹ i. 9.

¹⁰ ii. 13. Cf. Keith, *Śāṅkhāyana Aranyaka*, 28, n. 1.

¹¹ viii. 14, 3. The Uśīnaras may be recognized as in the north, for the Buddhist texts give Uśīragiri as the northern boundary of the middle country. See Hultzsch, *Indian Antiquary*, 34, 179.

¹² ix. 3, 1, 8.

¹³ iii. 44, 3: Ludwig, Translation of the Rgveda, 3, 245

¹⁴ i. 4, 1.

Cf. Bühler, *Sacred Books of the East*, 14, 2, 3: 146, 147, who points out that the Pāripātra Mountains are a part of

the Vindhya range in Mālvā, and who suggests that the western boundary was originally the Ādarśa Mountains; for the reading of the manuscripts, and of the scholiast Kṛṣṇapāṇḍita, in the Vasiṣṭha Dharma Sūtra, i. 8, is *prāg ādarśanūt*, not *adarśanūt* (corresponding with the Vinasana of Bauddhāyana Dharma Sūtra, i. 2, 9), and the Mahābhāṣya on Pāṇini, ii. 4, 10, has *prāg ādarśāt*. See also for the Buddhist 'Middle Country' an article by Rhys Davids, *Journal of the Royal Asiatic Society*, 1904, 83 *et seq.*, with Fleet's corrections, *ibid.*, 1907, 657; and cf. Keith, *ibid.*, 1908, 1143; Max Müller, *Sacred Books of the East*, 32, 58, 59; *Indian Empire*, 1, 303, 304, where the extraordinary theory is adopted that the Madhyadeśa was peopled by a new race of immigrant Āryans, who, travelling via Chitral and Gilgit, and bringing no women with them, married Dravidian women, and produced the so-called Āryo-Dravidians. It is quite impossible to find any support for this theory in