

On the other hand, some disaster certainly befel the *Srījayas*, at least the *Vaitahavyas*, for they are said in the *Atharvaveda*¹² to have offended the *Bhrgus* and to have ended miserably. There is, it is true, no precise confirmation of this notice, but both the *Kāthaka Saṃhitā*¹³ and the *Taittiriya Saṃhitā*,¹⁴ in independent passages, refer to the *Srījayas* having sustained some serious loss, though the notice is in each case coupled with a ritual error, much as in the Old Testament the fate of kings depends on their devotion to Jahve or their disobedience. It is justifiable to recognize some disaster in this allusion.

The geographical position of the *Srījayas* is uncertain. Hillebrandt¹⁵ suggests that in early times they must be looked for west of the Indus with *Divodāsa*; he also mentions, though he does not definitely adopt, the suggestion of Brunnhofer that the *Srījayas* are to be compared with the *Σαράγγαι*¹⁶ of the Greeks, and to be located in Drangiana. Zimmer¹⁷ is inclined to locate them on the upper Indus; but it is difficult to decide definitely in favour of any particular location. They may well have been a good deal farther east than the Indus, since their allies, the *Trtsus*, were in the *Madhyadeśa*, and were certainly absorbed in the *Kurus*.

Of the history of this clan we have one notice.¹⁸ They expelled *Duṣṭaritu Paumsāyana*, one of their kings, from the hereditary monarchy—of ten generations—and also drove out *Revottaras Pāṭava Cakra Sthapati*, probably his minister, who, however, succeeded in effecting the restoration of the king, despite the opposition of the Kuru prince, *Balhika Prātīpya*. Very probably this Kuru prince may have been at the bottom of the movement which led to the expulsion of the king and his minister. But the restoration of the king can

¹² v. 19, 1. Cf. v. 18, 10, 11.

¹³ xii. 3.

¹⁴ vi. 6, 2, 2, 3.

¹⁵ *Op. cit.*, I, 106.

¹⁶ Herodotus has the form *Σαράγγαι* and *Σαράγγεις*, Strabo and Arrian *Δαράγγαι*. The Avestic is *zrayāñk*, Old Persian *daraya*. The Indian is curious if the words are parallel (see, however,

Bloomfield, *American Journal of Philology*, 25, 11; Oldenberg, *Journal of the Royal Asiatic Society*, 1909, 1098).

¹⁷ *Altindisches Leben*, 132, 133; Weber, *Indische Studien*, I, 232. This is a guess from Rv. i. 100, where *Sahadeva* occurs and the *Sindhu* is mentioned.

¹⁸ *Śatapatha Brāhmaṇa*, xii. 9, 3. 1 et seq.