

2. Keśin Dārbhya<sup>1</sup> or Dālbyha<sup>2</sup> ('descendant of Darbha') is a somewhat enigmatic figure. According to the Śatapatha Brāhmaṇa<sup>3</sup> and the Jaiminīya Upaniṣad Brāhmaṇa<sup>4</sup> he was a king, sister's son of Uccaiḥśravas, according to the latter authority. His people were the Pañcālas, of whom the Keśins must therefore have been a branch, and who are said to have been threefold (*tryanika*).<sup>5</sup> A story is told of his having a ritual dispute with Śaṇḍika in the Maitrāyaṇī Saṃhitā<sup>6</sup>; this appears in another form in the Śatapatha Brāhmaṇa.<sup>3</sup> He was a contemporary of a fellow sage, Keśin Sātyakāmi, according to the Maitrāyaṇī<sup>7</sup> and Taittirīya<sup>8</sup> Saṃhitās. The Pañcaviṃśa Brāhmaṇa<sup>9</sup> attributes to him a Sāman or chant, and the Kauṣītaki Brāhmaṇa<sup>10</sup> tells how he was taught by a golden bird.

In view of the fact that the early literature always refers to Dārbhya as a sage, it seems doubtful whether the commentator is right in thinking that the Śatapatha refers to a king and a people, when a sage alone may well be meant, while the Jaiminīya Upaniṣad Brāhmaṇa is of no great authority. The latter work may have assumed that the reference in the Kāthaka Saṃhitā<sup>11</sup> to the Keśin people signifies kingship, but this is hardly necessary.

<sup>1</sup> This is the form of the name in the Jaiminīya Upaniṣad Brāhmaṇa, the Maitrāyaṇī Saṃhitā, the Taittirīya Saṃhitā, and the Kauṣītaki Brāhmaṇa; also later in the Bṛhaddevatā.

<sup>2</sup> This is the form in the Kāthaka Saṃhitā and the Pañcaviṃśa Brāhmaṇa. It also appears later in the Rīgveda Anukramaṇī.

<sup>3</sup> xi. 8, 4, 1 *et seq.*, as explained by Sāyaṇa.

<sup>4</sup> iii. 29, 1 *et seq.*

<sup>5</sup> Kāthaka Saṃhitā, xxx. 2 (Weber, *Indische Studien*, 3, 471); Jaiminīya

Upaniṣad Brāhmaṇa, *loc. cit.*; Baudhāyana Śrauta Sūtra, xx. 25.

<sup>6</sup> i. 4, 12 (von Schroeder gives no variant reading; but *ś* and *hh* are constantly confused in manuscripts).

<sup>7</sup> i. 6, 5.

<sup>8</sup> ii. 6, 2, 3.

<sup>9</sup> xiii. 10, 8.

<sup>10</sup> vii. 4.

<sup>11</sup> xxx. 2.

*Cf.* Weber, *Indische Studien*, i, 193, 209; 308; Hopkins, *Transactions of the Connecticut Academy of Arts and Sciences*, 15, 58, 59; Sieg, *Die Sagenstoffe des Rīgveda*, 62, n. 2.

3. Keśin Sātya-kāmi ('descendant of Satyakāma') is mentioned as a teacher and contemporary of Keśin Dārbhya in the Taittirīya (ii. 6, 2, 3) and Maitrāyaṇī (i. 6, 5) Saṃhitās.