

without importance that the Bharatas appear as a variant for the Kuru-Pañcālas in a passage of the Vājasaneyi Saṃhitā,<sup>36</sup> and that in the list of the great performers of the horse sacrifice the names of one Kuru and two Bharata princes are given without any mention of the people over which they ruled, while in other cases that information is specifically given.<sup>37</sup>

The territory of the Kuru-Pañcālas is declared in the Aitareya Brāhmaṇa to be the middle country (*Madhyadeśa*).<sup>38</sup> A group of the Kuru people still remained further north—the *Uttara Kurus* beyond the Himālaya. It appears from a passage of the Śatapatha Brāhmaṇa that the speech of the Northerners—that is, presumably, the Northern Kurus—and of the Kuru-Pañcālas was similar, and regarded as specially pure.<sup>39</sup> There seems little doubt that the Brahminical culture was developed in the country of the Kuru-Pañcālas, and that it spread thence east, south, and west. Traces of this are seen in the Vṛātya Stomas (sacrifices for the admission of non-Brahminical Āryans) of the Pañcaviṃśa Brāhmaṇa,<sup>40</sup> and in the fact that in the Śāṅkhāyana Āraṇyaka it is unusual for a Brahmin to dwell in the territory of *Magadha*.<sup>41</sup> The repeated mention of Kuru-Pañcāla Brahmins is another indication of their missionary activity.<sup>42</sup>

The geographical position of the Kuru-Pañcālas renders it probable that they were later immigrants into India than the Kosala-Videha or the Kāśis,<sup>43</sup> who must have been pushed

<sup>36</sup> xi. 3, 3. See note 14; Oldenberg, *Buddha*, 408, 409.

<sup>37</sup> Oldenberg, 409, note \*.

<sup>38</sup> viii. 14. Cf. Oldenberg, 392, 393.

<sup>39</sup> iii. 2, 3, 15. This is the sense which it appears to bear, as the Kuru-Pañcālas can hardly be reckoned as being northerly (Oldenberg, 395), and the *Kausītaki Brāhmaṇa*, vii. 6 (*Indische Studien*, 2, 302) is independent evidence for the pure speech of the north. Cf. Eggeling, *Sacred Books of the East*, 12, xlii, n.; Weber, *Indian Literature*, 13; *Indische Studien*, 1, 191.

<sup>40</sup> xvii. 1, 1. See also Av. xv. with Whitney's and Lanman's notes; Weber, *Ind. et. Studien*, 1, 33 et seq.; *Indian Review*, 67, 78, 80.

<sup>41</sup> vii. 13. Cf. Oldenberg, *Buddha*, 400, note \*; Weber, *Indian Literature*, 112, n. 126.

<sup>42</sup> See e.g. Śatapatha Brāhmaṇa, xi. 4, 1, 2, and note 6.

<sup>43</sup> This is recognized, e.g., by Oldenberg, *Buddha*, 9, 391, 398, 399; Lanman, *Sanskrit Reader*, 297, etc. The narrative of the Śatapatha Brāhmaṇa, i. 4, 1, 10 et seq. (Weber, *Indische Studien*, 1, 170), rather implies that the Kosala-Videhas are offshoots of the Kuru-Pañcālas; but Oldenberg and Macdonell (*Sanskrit Literature*, 214) interpret this as referring to the spread of Vedic tradition and culture, not of nationality.