

may have been assisted by Indra, for in some passages¹⁴ Indra's aid to Turvaśa (and Yādu is referred to; it is also significant that the Anu, and apparently the Druhyu, kings are mentioned as having been drowned in the defeat, but not the Turvaśa and Yādu kings, and that Turvaśa appears in the eighth book of the Rigveda as a worshipper of Indra with the Anu prince, the successor, presumably, of the one who was drowned.¹⁵ Griffith,¹⁶ however, proposes to refer these passages to a defeat by Turvaśa and Yādu of Arṇa and Citraratha on the Sarayu;¹⁷ but the evidence for this is quite inadequate.

Two passages of the Rigveda¹⁸ seem to refer to an attack by Turvaśa and Yādu on Divodāsa, the father of Sudās. It is reasonable to suppose that this was an attack of the two peoples on Divodāsa, for there is some improbability of the references being to the Turvaśa, who was concerned in the attack on Sudās, the son.

Zimmer¹⁹ considers that the Turvaśas were also called Vṛcivants. This view is based on a hymn²⁰ in which reference is made to the defeat of the Vṛcivants on the Yavyāvati and Hariyūpiyā in aid of Daivarāta, and of Turvaśa in aid of Śrñjaya, the latter being elsewhere²¹ clearly the son of Deva-rāta. But as this evidence for the identification of the Turvaśas with the Vṛcivants is not clear, it seems sufficient²² to assume that they were allies.

Later, in the Śatapatha Brāhmaṇa,²³ the Turvaśas appear as allies of the Pañcālas, Taurvaśa horses, thirty-three in number, and armed men, to the number of 6,000, being mentioned.²⁴ But otherwise the name disappears: this lends

¹⁴ Rv. i. 174, 9; iv. 30, 17; v. 31, 8; viii. 4, 7.

¹⁵ Hopkins, 265.

¹⁶ *Hymns of the Rigveda*, i, 433, n.

¹⁷ The hymn is a late one, and the connexion of verse 18, where Arṇa and Citraratha are mentioned, is obscure. Cf. Hopkins, 259.

¹⁸ vi. 45, 1; ix. 61, 2 (where Divodāsa is mentioned); vii. 19, 8 (where he appears as Atithigva).

¹⁹ *Op. cit.*, 124.

²⁰ vi. 27, 5-7.

²¹ iv. 15, 4.

²² Oldenberg, *Buddha*, 404, n. Cf. Hillebrandt, *Vedische Mythologie*, i, 105.

²³ xiii. 5, 4, 16.

²⁴ The sense is obscure. The St. Petersburg Dictionary takes it apparently as 6,033 horses (of armed warriors); Eggeling, *Sacred Books of the East*, 44, 400, prefers to understand it as 33 horses and 6,000 men; Oldenberg, *loc. cit.*, takes it as 6,033 warriors. Harisvāmin's Commentary, cited by Eggeling, is obscure.