

The Magadhas are evidently a people in the Baudhāyana and other Sūtras,⁹ possibly also in the Aitareya Āraṇyaka.¹⁰ It is therefore most improbable that Zimmer¹¹ can be right in thinking that in the Yajurveda³ and the Atharvaveda⁴ the Māgadha is not a man of Magadha, but a member of the mixed caste produced by a Vaiśya marrying a Kṣatriya woman.¹² But the theory of mixed castes, in any case open to some doubt, cannot be accepted when used to explain such obviously tribal names as Māgadha. The fact that the Māgadha is often in later times a minstrel is easily accounted for by the assumption that the country was the home of minstrelsy and that wandering bards from Magadha were apt to visit the more western lands. This class the later texts recognize as a caste inventing an origin by intermarriage of the old-established castes.

The dislike of the Magadhas, which may be Rigvedic, since the Kikatas were perhaps the prototype of the Magadhas, was in all probability due, as Oldenberg¹³ thinks, to the fact that the Magadhas were not really Brahminized. This is entirely in accord with the evidence of the Śatapatha Brāhmaṇa¹⁴ that neither Kosala nor Videha were fully Brahminized at an early date, much less Magadha. Weber¹⁵ suggests two other grounds that may have influenced the position—the persistence of aboriginal blood and the growth of Buddhism. The latter consideration is hardly applicable to the Yajurveda or the Atharvaveda; but the imperfect Brahminization of the land, if substituted for it in accordance with Oldenberg's suggestion,

⁹ Baudhāyana Dharma Sūtra, i. 2, 13; Baudhāyana Śrauta Sūtra, xx. 13; Āpastamba Śrauta Sūtra, xxii. 6, 18; Hiraṇyakeśi Śrauta Sūtra, xvii. 6. See Caland, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 56, 553.

¹⁰ ii. 1, 1. See Keith, *Aitareya Āraṇyaka*, 200; *Sāṅkhya Āraṇyaka*, 46, n. 4.

¹¹ *Altindisches Leben*, 35. Cf. St. Petersburg Dictionary, s.v., 26.

¹² Manu, x. 11; Gautama Dharma Sūtra, iv. 17. So Sāyana, on the Taittiriya Brāhmaṇa, *loc. cit.*, explains Māgadha, and Mahidhara, on the

Vājasaneyi Samhitā, offers this as one version.

¹³ *Buddha*, 400, n.

¹⁴ i. 4, 1, 10 *et seq.*; Weber, *Indische Studien*, 1, 170 *et seq.*; Oldenberg, *op. cit.*, 398. Kosala here appears as more Brahminical than Videha; it is interesting to note that, while Videha, like Māgadha, is used in the later theory as a name of a mixed caste, Kausalya is not so degraded (Oldenberg, 399, n.).

¹⁵ See *Indische Studien*, 1, 52, 53; 185; 10, 99; *Indian Literature*, 79, n. 1; 111, 112.