

A History of
SANSKRIT LITERATURE

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E06871

London
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the recension of the same school, together with the commentary of Sāyaṇa, was subsequently edited in India. Of the Kauthuma recension nothing has been preserved excepting the seventh *prapāthaka*, which, in the Naigeya subdivision of this school, forms an addition to the first *ārchika*, and was edited in 1868. Two indices of the deities and composers of the *Sāmaveda* according to the Naigeya school have also been preserved, and indirectly supply information about the text of the Kauthuma recension.

The *Yajurveda* introduces us not only to a geographical area different from that of the *Rigveda*, but also to a new epoch of religious and social life in India. The centre of Vedic civilisation is now found to lie farther to the east. We hear no more of the Indus and its tributaries; for the geographical data of all the recensions of the *Yajurveda* point to the territory in the middle of Northern India occupied by the neighbouring peoples of the Kurus and Panchālas. The country of the former, called Kurukshetra, is specifically the holy land of the *Yajurvedas* and of the Brāhmaṇas attached to them. It lay in the plain between the Sutlej and the Jumna, beginning with the tract bounded by the two small rivers Dṛishadvatī and Sarasvatī, and extending south-eastwards to the Jumna. It corresponds to the modern district of Sirhind. Closely connected with, and eastward of this region, was situated the land of the Panchālas, which, running south-east from the Meerut district to Allahabad, embraces the territory between the Jumna and the angles called the Doab ("Two Waters"). Kurukshetra was the country in which the Brahmanic religious and social system was developed, and from which it spread over the rest of India. It claims a further historical

interest as being in later times the scene of the conflict, described in the *Mahābhārata*, between the Panchālas and Matsyas on the one hand, and the Kurus, including the ancient Bharatas, on the other. In the famous law-book of Manu the land of the Kurus is still regarded with veneration as the special home of Brahmanism, and as such is designated Brahmāvarta. Together with the country of the Panchālas, and that of their neighbours to the south of the Jumna, the Matsyas (with Mathurā, now Muttra, as their capital) and the Çūrasenas, it is spoken of as the land of Brahman sages, where the bravest warriors and the most pious priests live, and the customs and usages of which are authoritative.

Here the adherents of the *Yajurveda* split up into several schools, which gradually spread over other parts of India, the Kaṭhas, with their subdivision the Kapishṭhalas, being in the time of the Greeks located in the Panjāb, and later in Kashmir also. The Kaṭhas are now to be found in Kashmir only, while the Kapishṭhalas have entirely disappeared. The Majtrāyaṇīyas, originally called Kālāpas, appear at one time to have occupied the region around the lower course of the Narmadā for a distance of some two hundred miles from the sea, extending to the south of its mouth more than a hundred miles, as far as Nāsik, and northwards beyond the modern city of Baroda. There are now only a few remnants of this school to the north of the Narmadā in Gujarat, chiefly at Ahmedabad, and farther west at Morvi. Before the beginning of our era these two ancient schools must have been very widely diffused in India. For the grammarian Patanjali speaks of the Kaṭhas and Kālāpas as the universally known schools of the *Yajurveda*, whose doctrines were proclaimed in every village. From the *Rāmāyaṇa*, more-