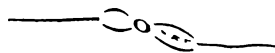
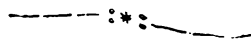


A BIOGRAPHICAL DICTIONARY OF PURANIC PERSONAGES



Akshaya Kumari Devi



VIJAYA KRISHNA BROTHERS
PUBLISHERS & BOOKSELLERS
VIVEKANANDA ROAD,
CALCUTTA

R
294.592 503
Ak 77



One Rupee.



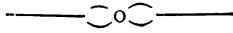
INDIAN INSTITUTE OF
ADVANCED STUDY
SIMLA

asting Cure—
who wants to understand the
the food value of the various
ntry,"—*The Hindu*.
(112 Pages) As. 8
educational literature,"—*I. R.*
290 Pages, Re. 1-8
Elements—Myths—Language—
ation.
cal materials,"—*Modern Review*.
625 Pages, Rs. 5
-Diseases and Diagnosis—Surgery
vice to his country by writing
Review.

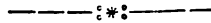
100 Pages, Re. 1
nciples of Heredity—Selection
ptives—Sexual Hygiene.
work and would amply repay
208 Pages, Re. 1
ormous amount of knowledge,
accurate,"—*N. Y. Times*.
(176 Pages illustrated) Re. 1
omprehensively on the subject
ul to medical students and the
Medical Journal.

- 10.—The Common Indian Plants ... 5 genera, 1200 species
"It is a highly useful reference work for students of Indian
medical lore,"—*Hindustan Review*, August 1938.
- 11. **The Origin of Christianity**
—Historical Relation between Buddhism and Christianity—
The Life of Jesus—The Canonical Parallels.
"The reader fortunate enough to obtain a copy of this book
has a prospect of a real intellectual treat,"—*Truth Seeker N. Y.*
275 Pages, Re. 1-5
- 12. **The Origin of the Cross**
—Sex-Worship in ancient countries.
"This is a book of permanent value,"—*Truth Seeker N. Y.*
206 Pages, Re. 1-4
- 13.—Hindu Materia Medica (Out of Print)
- 14.—Endocrine Glands (Out of Print)
- 15.—Home Medicines of Common Diseases (Out of Print)
- 16.—Dyspepsia 84 Pages, As. 4
- 17.—Infant Feeding 32 Pages, As. 4
- 18. Socia 36 Pages, As. 2

A BIOGRAPHICAL DICTIONARY OF PURANIC PERSONAGES



Srimati Akshaya Kumari Devi



VIJAYA KRISHNA BROTHERS
PUBLISHERS & BOOKSELLERS
81, VIVEKANANDA ROAD,
CALCUTTA.

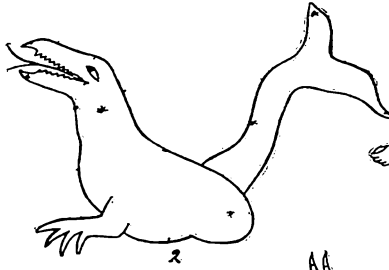
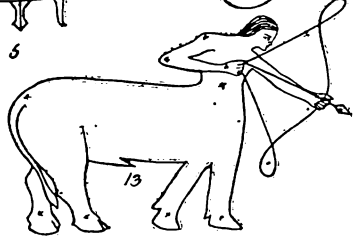
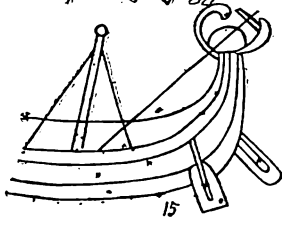
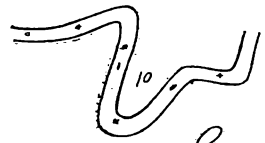


One Rupee.

१५५५

REFERENCE ONLY

The Constellatory Figures of Rig



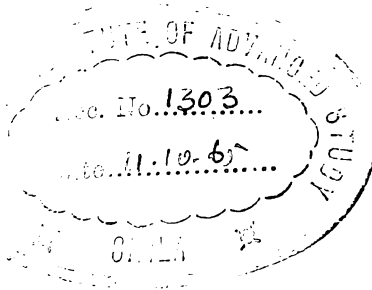
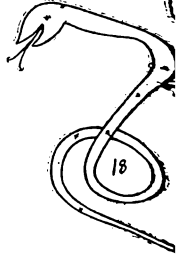
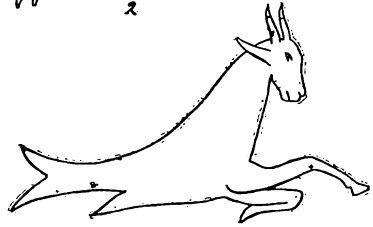
Library

IAS, Shimla

R 294.592 503 AK 77



00001303

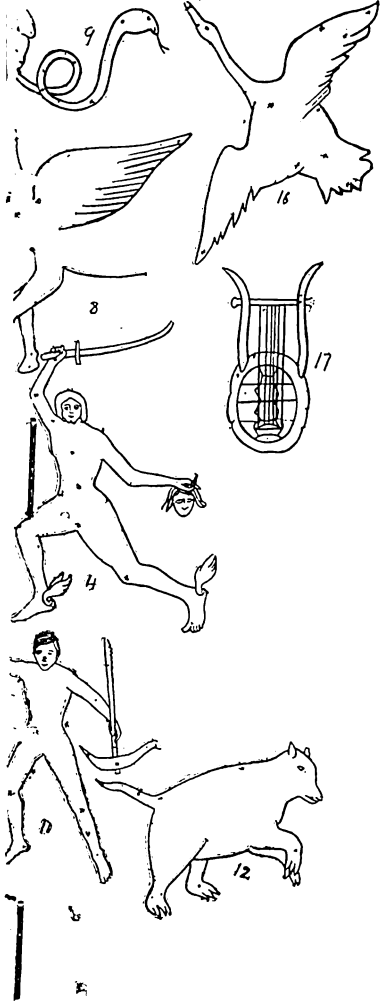


294.592.503

AK 77

Handwritten signature or initials.

Indic Pantheon



7. **Indra** (Centaurus) with his thunderbolt is piercing the heart of the prostrate *Lupus* (*Varaha* = boar : Rv. I. 62.7).
6. **Agni** (Ara = the fire altar). *Agni* is the presiding deity of the south-eastern sky.
10. **Sarasvati** (Eridanus = The Heavenly River: Rv. V. 43. 11 : *Akāsa Gangā*). P. 9.
9. **Uluka** (*Corvus* = owl) tearing the *Hydra* (*Vrithra*) P. 7.
16. **Hamsa** (*Cygnus* = the golden swan on the Milky Way), representing *Bhaga*. P. 8.
15. **Nāva** (*Argo Navis*). Pushan's golden ships float in the heavenly ocean (Milky Way) on an embassy to *Surya* (Rv. VI. 58.3). P. 7.
13. **Rudra** (*Sagittarius*) is a centaur shooting an arrow, the war god archer (*Dhanuk* : Rv. II.3. 10'. P. 4.
14. **Asvins** are the flying horses—*Pegasus* and *Equuleus* near the equinoctial point.
17. **Vinā** is the *Lyra* (harp) of *Nārada* (*Cepheus*), the messenger of gods. P. 6.
14. **Siva** is *Ophiuchus* (*Serpentarius*), representing a nude man holding a serpent round his body. P. 4.
2. **Ahi Budhna** is *Cetus*, the whale of the sky. P. 7.
1. **Pushan** is the *Auriga*, the charioteer, provided with a goat (Rv. I. 22. 13). P.7.
4. **Yama** is *Perseus* with a severed head in one hand, sword in another (*Yama danda*), and the feet provided with wings of owl (*Uluka*). P. 7.
5. **Svan** is the *Canis Major*, the messenger dog of *Yama*. P. 9.
3. **Aja Ekapat**, the one-footed goat, is the *Capricornus* in which the sun enters in winter solstice, now known as *Makara* (crocodile). P. 7-8.
18. **Ahi** is *Draco*, the blazing serpent (the Chinese Dragon), now venerated as *Manasā*, the snake goddess. P. 7.
11. **Trita** is the plowman. P. 3.
12. **Saptarshi** is the *Ursa Major*, the Great Bear, the most conspicuous of northern constellations. P. 8.

	Achæan Aryans	Mixed Alpine	Mediterranean	Alpines Yādavas	Alpines Haihayas	Se Drū
B. C.	Ayodhya	Aryans	Vaisali	Jadu	Sahasrajit	D
2075	Kuvalāsva	Nimi	Nabhag	Krostu	—	Bab
2050	Pramoda	Mithi	Dishta	Vrijinivant	Satajit	
8	Haryasva	Janaka	Bhalananda	Svāhi	Haihaya	
2025	Nikumbha	Videha	Prāmsu	—	—	
10	Samhatāsva	Suketu	Prajāni	Rusadgu	Dharmanetra	Se
2000	Akritāsva	Devārata	—	—	Kunti	
12	Prasenjit	—	—	Chitraratha	—	
1975	Yuvanāsva	Brihaduktha	—	Sasabindu	—	
14	Māndhatri	—	Khanitra	Prithusravas	Sāhanja	Ang
1950	Purukutsa	—	—	Antara	—	
16	Trasadasyu	Mahavirya	—	—	Mahismant	Gān
1925	Sambhuta	—	Kshupa	Suyajna	—	
18	Anaranya	—	—	—	Bhadrasrenya	
1900	Trasadasya	Dhritimant	—	Uśanas	—	Dha
20	Haryasva	—	—	—	Durdama	
1875	Vasumanta	—	Vimsa	Sineyu	Kanaka	
22	Tridhanvan	Sudhriti	—	—	—	Dhr
1850	Trayyāruna	—	—	Marutta	Kritavirya	
24	Satyavrata	Trisanku	Vivimsa	—	Arjuna	
1825	Harischandra	Dhristaketu	—	Kambalabarhis	—	Dur
26	Rohita	—	Khaninetra	—	Jayadvaja	
1800	Harita or	Chancu	Vāsva	Rukamaka	Tālanjgha	
28	Vijaya	Haryasva	Vasas	Vaca	—	
1775	Ruruka	—	—	Parāvrit	Vitihotra	Pra
30	Vrika	—	—	—	Ananta	Su
1750	Bāhu	Maru	Aviksit	Jayamagha	Durjaya	
32	—	—	Marutta	Vidharba	Supratika	Tru
1725	Sagara	Pratindhaka	Narisyanta	Kratha	Bhima	—
34	Asamanjas	—	Dama	Kunti	—	Dusy
36	Dilipa	Kirtirathā	Rāstravardhana	—	—	Bhara
1700	Bhagiratha	—	Sudhriti	—	Sannati	Vidat
38	Sruta	—	Nara	—	Sunitha	Bhara
1675	Nābhaga	Devamidha	Kevala	Dadhivāhana	Kshema	Vitath
40	Ambarisa	—	Bandhumant	—	—	Bhum
1650	Sindhudvipa	—	Vegavant	—	Ketumant	Brhat
42	Ayatayus	Vibudha	Budha	—	—	Suhotra
1625	Rituparna	—	—	Diviratha	Suketu	Hastin
44	Sarvakāma	—	Trinabindu	—	—	Ajmira
1600	Sudāsa	Mahādhriti	Visravas	—	Dharmaketu	—

					Rishis	B.C.
Mitanni	Khatti	Kassite	Palæ	Caspian		
Aryans	Aryans	Aryans	Alpines	Bhārgava		
Kanyakubja	Paurava	Kasi	Anavas	—	Mitra-Varuni	2075
Amāvasu	Abhayaada	Kasa	Kālanala	Cyavana	—	7
Kānchana	Sudhanvan-	Dhundu	—	Apnāvana	Vasistha	2050
Prabhā	Bahugava	Dirghatapas	—	Usanas-Sukra	—	9
—	Samyāti	—	Srinjaya	Sanda	—	2025
—	Ahamyāti	Dhanva	—	—	—	11
—	Raudrāsva	Dhanantari	—	—	—	2000
Suhotra	Riceyu	—	Puranjaya	—	—	13
—	Matinara	—	—	—	—	1975
—	Tamsu	Ketumant	Mahāsāla	—	—	15
—	—	Mahāsāla	—	—	—	1950
Jahnu	—	Bhimaratha	—	—	—	17
Sunaha	—	—	Mahāmanas	—	—	1925
Ajaka	—	Divodasa	—	—	—	19
Balakasva	—	Astartha	Usinara	—	—	1900
—	—	—	Sivi	Apava	—	21
Kāsa	—	—	—	Varuni	—	1875
Kusava-Kusika	—	—	Kekaya	—	—	23
Gadhi or Gathin	—	—	E. Anavas	Urva	Durvasa	1850
Visvaratha or Visvamitra	—	—	Titikshu	Richika	Datta-A	25
—	—	—	Rusadratha	Jamadagni,	Ajigarta B.	1825
Astraka	—	—	Hema	Rāma	Sunasepa B	27
—	—	—	—	—	Deyaraj V.	1800
Lauhi	—	—	—	—	Kāsyapa	29
—	—	—	—	—	—	1775
—	—	Haryasva	Sutapas	...	—	31
—	—	Sudeva	—	Angirasas	—	1750
Pauravas	—	Divodāsa	—	Ucathya A	Brihaspati A	33
—	—	Pratardana	Bali	Samvarta	Bharadvaja A	1725
—	—	Vatsa	Anga	Dirghatamas	Bharadvaja Agastya	
—	—	Alarka	—	Saradvant	Visvāmitra	35
Dusyanta	—	Kunti	Yadava	Kaksivant	Kanva-	1700
Bharata	—	—	Nirvrti	Samyu	Kāsyapa	37
Vidathin	—	—	Viduratha	V. Bharadvāja	Agastya	1675
Bharadvaja	—	—	Dasārha	A. by Bharata	—	39
Vitatha	—	—	Vyomān	Garga, Nara	—	1050
Bhuvamanyu	—	Virabāhu	Jimuta	Uruksaya	Sankriti	41
Brihatkshatra	—	Subāhu	Vikrti	—	—	1625
Suhotra	—	Dvimiras	Bhimaratha	—	—	43
Hastin	S. Pancala	—	Rathavara	Rjisyān	—	1600
Ajmira	—	—	Dasaraṭha	Kapi	—	45

B. C. Ayodhya Videha Vaisali E. Anvas Kasi Pauravas						
46	Mitrasaha-Kalmāsapada	Visāla Dharmaratha	—	—	—	—
1575	Asmaka	— Hemachandra	—	Satyaketu	—	—
48	Mulaka	Kirtirāta Sucandra	—	—	—	—
1550	Sataratha	— Dhumrāsva Citraratha	—	Vibhu	—	—
50	Airavira-Vridhha-Sarman	Srinjaya	—	—	—	—
1525	Visvasaha Mahāroman	Sahadeva	—	Suvibihu	Durgaha	—
52	Dilipa-Khatvanga	— Krisava Satyaratha	—	—	Giriksit	—
1500	Dirghabāhu	Svarnaroman	—	Sukumāra	Purukutsa	—
54	Raghu	— Somadatta	—	—	Trisadasyu	—
1475	Aja	Hrasvaroman Janameyjaya	—	—	Kurusravana	—
56	Dasaratha Siradhaja	Pramati Lomapāda	Dhristaketu	Triksa	—	—
1456	Rāma	Bhanumant	—	—	—	—
58	—	Pradyumna	Bhargavas	Caturanga	Bharga	Satvata
1425	Kusa	Muni	Paruccepa	—	Yadava	—
60	Atithi	Urjayaha	Maitreya	—	Andhaka	—
1400	Nisadha	Sanadvaja	Ananta	Prithulaksa	Kukura	—
62	Nala	Sakuni	Vālmiki	—	—	—
1375	Nabhas	Anjana	Sumitra	Campa	Vrishni	Kuru
64	Punddarika	Ritujit	Dev. Saunaka	—	—	Jahnu
1350	Ksema	Aristanemi I. Saunaka	Haryauga	—	—	—
66	Devānika	Srutayus	—	—	—	—
1325	Ahinagu	Suparsva	—	Bhadraratha	—	Suratha
68	Paripātra	Sanjaya	—	—	—	Suratha's
1300	Dala, Nala	Kshemari	—	—	Kapotaram	Descendants
70	Uktha	Anenas	—	Brhatkarman	—	Devami
1275	Vairanabha	Minaratha	—	—	—	—
72	Sankana	Satyaratha	—	—	Viloman	—
1250	Vyushitāsva	Upaguru	—	Brihadratha	—	Krita
74	Visvasaha	Upagupta	—	—	—	—
1225	Hiranya Nabha	—	—	Brhadbhanu	Nala	Cedi
76	Pushya	Suvaras	—	Brhanmanas	—	—
1200	Dhruvasan	Sruta	—	Jayadratha	—	Vasu
1162	Sudarsana	Susruta	Indrota	—	Abhijit	—
1150	Agnivarna	Jaya	Saunaka	Jayadratha	—	— 72
	Sighra	Vijyaa	—	—	—	—
1125	Maru	Rita	—	Drdhratha	Punarvasu	Dhamaghosa
	Prasusruta	Sunaya	Jatukarna	—	—	— 76
1190	Susandhi	Vitahavya	—	—	Vasudeva	—
	Amarsa	Dhrti	Agnivesa	Visvajit	Ugrasena	Sisupāla
1075	Visruta	Bahutasva	Asita	—	Kamsa	— 78
1058	Brihadbala	Krtaksena	Devala K	Karna	Krishna	Dhristaketu

Pauravas S. Pancala Yadavas Angirashas Other Rishis

N. Pancala—	Dvimira	Ekadasaratha	—	—	1575
Nilā	Brhadvasu	Yavinara	Sakuni	Bharadvāj	47
Susānti	Brhadisu	...	Karambha	Ajmira	1550
Purujanu	Brhaddhanus	Dhritimant	...	Kanva	49
Riksha	Brhatkarman	Satyadhrati	Devarāta	Medatithi	Kanva 1525
Bhrimyasva	Jayadratha	Dadhanemi	Devaksatra	...	Sunaka V 51
Mudgala	Visvajit	...	Devana	...	1500
Brahmīstha	...	Suvarnam	Madhu	...	Sāndilya V. 53
Vadhryasva	Senājī	...	Puruvas	Maudgalya	...
Divodāsa	Rucirāsva	...	Purudvant	...	55
Mitrayu	Prthusena	Sarvabhauma	...	Pāyu	Vibandak K. 1450
Maitreya	Para	...	Amsu	...	Risyasringa K. 57
Soma	Nipa	Mahant-Paurava	Satavant	...	Vasistha 1425
Srinjaya	...	Maitreya	...	...	59
Cyavana	...	...	...	...	1400
Sudasa	...	...	<i>Vasisthu</i>	...	Visvāmitra 61
Sahadeva	Pantara	...	Sakti	...	Vamadeva 1375
Samvarana	...	Somaka	...	Parāsara	...
Kuru	Kuru	Jantu	...	...	65
Parikshit	Sudhanvan	...	...	Indroto	Saunaka 1325
Janmejaya	Suhotra	...	...	...	67
Bhimsena	Cyavana	...	...	Devāpi	Saunaka 1300
Viduratha	Krita	...	...	...	69
Sarvabhaum	Cedi	...	Samara	...	1275
Jayatsena	Vasu	...	...	Vāmadeva A.	...
Arādhin	...	...	Para	...	1250
Mahābhaum	Brihadratha	(Magadha)	...	...	73
Ayutāyus	Kusagra	...	Prithu	...	1225
Akrādāna	...	...	...	...	75
Devātithi	Risabha	...	Sukritti	...	1200
Riksha	Puspavanta	...	Vibraja	...	77
Bhimsen	Satyahdita	...	...	...	1175
Dilipa	Sadhanvan	...	Anuha	...	79
Pratipa	...	...	Brahmadatta	...	Sankha 1150
Ritisena	Urja	...	Visvaksena	...	81
...	...	...	Udaksena	...	1125
*Santanu	Sambhaba	...	Bhallāta	Parāsara	Devipi 83
Bhisma	...	Prisata	Janamejaya	...	Bharadvāja 1100
Vicitravirya	Jarāsandha	...	...	...	85
Dhritarāstra	...	Drona	Drupada	Daipāyana	Kripa, Drona 1075
Judhistira	Sahadeva	Asvathama	Drstradum	Suka	Dhaumya 1058

PREFACE

The archeological discoveries of Babylonia, Egypt, Asia Minor, Crete, Trans-Oxianæ, Trans-Caucasus, Iran, Baluchistan, Mohenjodâro, Harappâ, have been vividly illuminating the hazy and mystic background of Purānic mythology. What was regarded as confused fantastic poetic hallucinations of deluded minds, crazed by scorching heat waves of fiery tropical sun and terrific thunderstorms, is proving to be an inexhaustible mine of primitive racial migrations, tribal customs and rites. Thus we find the *Yakshas* are the Australoids who spread over the Indian peninsula and still form the substratum, especially of southern Indian population. Tall *Rākshashas* were Negros and pigmy Nishādas were Negritoës. *Hiranya Kāsyapas* (yellow man) and *Daityas* were Mongoloids., Vaisya (Thracian Bessi), Vaniks (Pani = Puniks = Phœnicians) were Alpines. *Anavas* were Palæ-Alpines. Some of their tribes were Takshakas, Nāgas, Sarpas and Gandharvas. Heavily built Dānavas (Danaoi) were Caspians. Some of their tribes were Sambara (Savara = Cimbri), Mahisha (Mon-Khmer), Kinnara (Cimmerii), Manda (Muranda), Sakas (Sacæ), Tukhara (Tochari), and Jāts (Jatrikas = Getæ). *Druhyus* and *Asuras* were Semites. *Turvasus* were Mediterraneans. Iksvākus were Achæan Aryans. Gādhi people (Gudeans) were Mitanni Aryans, mixed later with the Kassites. Purus were Khatti (Hittite) Amaru Aryans. Kāsyā (Khasa) were Cassite Aryans. Likewise the Brahmanic clans. Bhārgavas were originally Caspians, the priests of the Dānavas. Angirasas were mixed Alpines. Atreyas were Alpines. While the Kāsyapas were Mongoloids. Rathitharas were Mediterraneans. Vasisthas were Achæan Aryans.

Resultant conclusions seem apparently to be startling. But they are based on the descriptions of peoples in the Purānas and the anthropological data of the living races of this country. If the readers will carefully read this book they will find out the facts themselves.

A BIOGRAPHICAL DICTIONARY OF PURANIC PERSONAGES



1.—Vedic and Purānic Deities

Vedic Divinities.—**Aditi** (without bounds) is the infinite expanse of space of the visible universe. In Egyptian mythology, we have also a cosmogonic goddess *Adit* of the upper region of the sky. *Aditi* is the mother of *Adityas* (luminaries)—Surya, Soma, Indra, Mitra, Varuna, Bhaga, Aryaman, Vivasvant, Āsvins, Pushan, Tvastri and Visvakarman. **Surya** (the sun) “is the best of luminaries, the best of lights— all-conquering, giver of wealth; it is called supreme. By you have been brought together all this universe, its multifarious activities and consciousness of universal divinity.”—*Vibhvrāj* (X. 170. 3-4). Vedic Surya is the Iranian *Heare*, Latin *Sol*, Greek Helios, Lithuanian *Saule*, Egyptian *Ra*, Sumerian *Uru*, Accadian Shamash. Svar=luminous; from this root Svarga (heaven) means luminous space, and Iranian Svara (*Hoare*), the sun. **Savitar** is the rising and the setting sun—the *Aton* of the Egyptians. **Vishnu** is the annual course of the sun. “*Vishnu* like a rounded wheel has set in swift motion 4 times 90.”—*Dirghatamas Aucāthya* (Rv. I. 155.6). From vernal equinox (21st March to the summer solstice (21st June), there are 91 days in the first step of Vishnu’s three steps (*trina pada* I, 22.18). Similarly there were 91 days from summer solstice (21st June) to autumnal equinox (22nd September), thus ending the *uttarāyana*. Likewise there were 91 days from autumnal equinox to winter solstice (21st December), the third step in *Dakshināyana*. From winter solstice to vernal equinox there are same 91 days. But year was calculated in vedic times of 360 days, consisting of 12 lunar months, each month consisting of two *Pakshas* and each Paksha consisting of 15 days. By dividing the year into 4 parts—two equinoxes and two solstices, they got 90 days in each division. But to make the solar year correspond to the lunar months, they made the sun abide with Ribhu (intercalary period) for six days and nights (Rv. IV. 36.7). “The wheel of the regular Aditya (the sun) is furnished with 12 spokes (zodiacs) and is continually moving in the heavens. 720 *mithunas* (pairs of days and nights : $360 \times 2 = 720$)

live in this wheel as his offsprings (Rv. 1. 164. 11). Purānam (v. 23), Vishnu is made to represent the gigantic Sisumāra (dolphin) enclosing within his constellations and planets. "In the end of the tail the Dhurba (*Thumban*), in its beginning Prajāp (Arcturus), Indra (Centaurus) and Dhruva (= Yama the tail is the Dhātā (Virgo). On its hip is situated Major). On its southern side is the Abhijit (Vega) (Pollux), on its back is the Ajabitha (Capricorn) intestine is the Akāsa-Gangā (Eridanus). On its right Punarvasu (Pollux) and Pushya (Sirius). In its right the Ardra (Betelgeux) and Ashleshā (Alphard). In his of the nose are the Abhijit (Vega) and Uttarāsāra (Elk) and left eyes Sravanā (Altair) and Purva Ashāra (Kaus the right and left ears Dhanistā (Castor) and Mūlā (Shrī is Purva Bhādrapada (Markab) and in the right Satavishā (Skat) and Jeshā (Antares). In the right (Canopus) and in the left Yama (Perseus). In the (Mangala (Mars), in the penis Sani (Saturn), in the (Jupiter), in the heart Surya (the sun), in the mind Cl in the breasts Asvins (Pegasus and Equuleus), in the n and all its hairs are the stars." A total solar eclipse the Rigveda (v. 40.5). "O Surya when *Svarbhānu* darkness, all creatures became bewildered, without direction." *Svarbhānu* is the shadow of the moon became in later mythology *Rāhu*, the wolf (Ursa swallow up the sun and the moon, and thus causing the wolf may be scared away by noise and crackers. during the eclipse the people crowded and shouted off the wolf attempting to grasp the sun or the moon.

Indra represents the sun's course from vernal solstice, and during this south-western monsoon, *Centaurus* in the sky. So Indra was identified with Centaurus monsoon is attended with loud thunderings and especially before heavy rains commence their killing Vritra (Hydra), for which Indra is called *Verethragna*. Hydra, representing drought, stretched (Vedic Manduka = Karkata) to Lupus (Varāha = boar transfixes with his thunder (Rv. 1. 62. 7). As during the Indra entered into Maghā (Regulus), Indra was identified with the Khatti (Hittite) is Indar, Egyptian *Amon*. The thunder god who ruled the Olympia was identical with the Vedic pantheon. At Rome Jupiter was regarded

storms, thunder and lightning like vedic Indra. Slavic *Perun* (Lithuanian *Perkunas*) is possibly the vedic Purandhara (Rv. 1. 102.7), another name of Indra. Centaurus being close to Ara (Agni), both of them were called together Indra-Agni.

Varuna represented the course of the sun from summer solstice to autumnal equinox. As it is the period of heavy summer rains Varuna has been identified with heavenly ocean of water, and later of oceans, Greek Uranus, Khatti Arunash.

Bhaga is the course of the sun from autumnal equinox, to winter solstice and represented Cygnus (Vedic *Hamsa*). Bhaga is an Indo-Aryan deity of autumnal harvest and prosperity--Slavic *Bogu*, Phrygian supreme god *Bagaios*, Iranian *Baga*, and Ahura Mazda was called *Bagu-Baganan* 'lord of gods'. In the harvest festival Europeans still feast on goose.

Mitra represented the course of the sun from winter solstice to vernal equinox. Vedic Mitra is the Avestan Mithra. The festivity of the Nativity of Mithra (from which has originated the Christmas Day) commenced on Dec. 21 with merrymakings and drinking, and ended when the sun entered into Taurus on 21st March when a bull was killed (now Easter). Mitra-Varuna are the solstitial sun.

Soma, the moon, is the Avestan *Haoma*, Semitic *Sin*, Greek *Selene*, Roman *Luna*, Egyptian *Chons*, Hindu *Chandra*. Moon was supposed to contain ambrosia which the gods and ancestors fed on and reduced its size. But when they leave the moon on the New Moon day, the Moon recuperates and grows again (Matsya P. Ch. 126, 59-60). Moon beams were regarded as favourable to the growth of plants, and Soma plant--*Canabis indica*--was the king of plants (Rv. IX. 114. 2) and was identified with Soma, Iranian Haoma. Soma juice, mixed with milk, curds and honey, was the earthly ambrosia, the elixir of life. Soma drinking had its rituals. Rākā (the full moon), Sinivali (the new moon), Gungu or Kuha (the first quarter of the moon) are the wives of Soma (Rv. 11.32.7). **Trita**, the Avestan *Thrataona*, is the winter rainfall, represented by Bootes. **Aryaman**, Avestan Airyman, the god of spring and marriage, represents Cepheus. **Asvins** (Lat. *Asinus*; Gk. *Osnos*, Khatti *Nusatya*) represent the twin *Pegasus* and *Equuelus*. In Greek mythology, the *Pegasus* is the horse of **Eos** (vedic *Ushas*, the Dawn Maiden. "Ye (Asvins) poured forth from the hoof of your stronger charger a hundred jars of wine as from a strainer'-- Rākshivan (1. 116. 7; 1. 117. 6). According to Greek legend the winged horse Pegasus stopped the Mount Helicon from rising heavenward by kicking it with its hoof and from the spot where he kicked, a fountain called the Hippocrene (horse spring) gushed forth (in Mount Helicon in Thæotia) and was ever the inspiring fount of the muses.

Ushas (Gk. Eos, Latin Aurora = Dawn Maiden), heaven's daughter

(Divo-duhitā = *Lattish* Diewodukte), is the dawn of the day, and sister of Naktā = night. *Ushas* shines with the light of the sun, the light of her lover (Rv. 1. 92. 11). Surya follows her as a youngman a maiden (1. 115. 2.). And she is advised to speed faster or Surya may clasp her with the mark of a thief (V. 19. 9). *Eos*, the goddess of the dawn, opens the gates of heaven and proceeds in a chariot drawn by swift horses to announce the coming of the sun to gods and men. "*Ahamā* announces to every home the dawn of the day *Dyotonā* with her bright sheen precedes the sun."—*Kākshivan* (Rv. 1. 124. 4.). *Ahanā* is the Athena who sprung from the forehead of Zeus as Ushas sprung from the head of Daus (murdhadivah), the east. *Dyotonā* became Daphnes who was loved by Helios and Apollo. Gk. *Hemera* is the goddess of daylight. Athena became the patron deity of Athens, and a splendid festival, called Panathenæa, took place at Athens in her honour in the third year of every Olympiad when the peplus of Athena, a crocus-coloured garment made by maidens, was conveyed in a grand procession to the Acropolis in which nearly all the population of Attica took part, either on foot, horseback or in chariots. Maidens carried baskets with offerings for the goddess, young men attended in armour, and old men held olive branches. On this occasion, a golden crown was bestowed on a man who had deserved well of the republic.

Rudra carries his *bows* and *arrows* (Rv. 11. 3. 10) and he is called *tawny bull* (11. 33, 15). Sagittarius is represented in the front part the upper body of man holding drawn bow and arrow, and the hind part a winged bull. Sagittarius, the archer, therefore, is the war god par excellence. It is the **Rudra** of the Vedas; **Sutakh** of the Mitannis, Khattis and Egyptians; **Marduk** of the Babylonians; **Ashur** of the Assyrians; **Ahura Mazda** of the Zoroastrians; **Artemis** of the Greek. All of them have the drawn bows in their hands. **Maruts** are the dust storms, followers of *Rudra*. **Maruts** are the old Sumerian **Marutu Ku** who were first represented by tail of Scorpio, then Libra and finally merged with Sagittarius. **Tryambaka**, the three-eyed (*trinethram*, blue-necked (*nilagriba*), decorated with serpents (*blujangendra-hāram*), tiger-skin-clad (*Vyāgra Kritti Vasanam*) is another name of Siva, the *Ophiuchus* or *Serpentarius*, representing a man holding a serpent with his hand round his body. Rudra, Maruts, Triambaka, Siva seem to be of Khasa or Kāśya (Kassite) introduction. For Sumerian Tammuz (*Triambaka*), representing the Orion, is called *Sipa* (the shepherd = Pasupati), and *Sib-Zianna*, the faithful shepherd of heaven. He was known as *Dumwzi* = *Dhurjati*, Ningiszida = *Nandisvara*. Tammuz is the husband and lover of the virgin goddess of love—Innini or Ishtar (Virgo = Kumāri = Isāni = Isvari). As the Arya Khasas (Kassites) settled in

Kashmir, Kānya Kubja and Kāsi, **Siva** worship became dominant there, and whence, particularly from Kāsi, it spread to the rest of India. **Sri** (*Sri Suktham-Khilāni* V. 84) is the goddess of prosperity, represented by *Virgo*. Virgo holds in her hand an ear of corn (Spica = Chitrā). Vedic **Sri** is the Hellenic Demeter (Devamātā = Heavenly Mother : Roman Ceres, protectress of agriculture, wearing round her head a garland of corn ears, and some corn ears she holds in her own hand. Because Virgo rides over Leo, lion is her carrier. She is the goddess of the autumnal equinox, and consequently of harvest and prosperity. In Babylonia Virgo was worshipped as Ishtar, in Syria as Astarte, in Egypt as Isis (Isī). Hindus worship her still at autumnal equinox as Kumāri (virgin, Durgā, Ambā = Mother. In the succeeding full moon as **Lakshmi**, goddess of prosperity; and in the coming new moon as Tārā or Kālī. In Babylonia, Syria and Egypt Ishtar, Astoreth and Isis were worshipped both as a goddess of prosperity, fertility and love. The Greeks differentiated the two aspects of Virgo. Demeter was goddess of agriculture and prosperity. Aphrodite (Roman Venus) was the goddess of love and beauty. It was of Mediterranean origin.

Prajāpati is the Orion. According to *Aitareya Brahmana* (III.33), Prajāpati (Orion) being enamoured of his daughter Ushā followed her. Ushā changed herself into a female deer—Rohini (Taurus). At this Rudra (Sagittarius) being incensed at the father pairing with his own daughter (X.6.1.6) aimed his arrows at him. The belt or girdle of the Orion contains a number of stars in straight line to the Orion and Taurus, which is the arrow shaft. Taurus is called *deer* for deer and bull resemble each other closely. Satapatha Br. (II. 1. 2.8) says that Mrigasira (Orionis : Bellatrix) lies in the head of Prajāpati. "When the father desiring copulation united with his youthful (daughter) in passionate ardour, he discharged a good deal of semen into the pleasure receptacle of her *yonī* which overflowed (spring showers)".—*Nābhanedishṭa* (X. 6.1.6). In Greek mythology Artemis (Sagittarius), a huntress armed with bow, quiver and arrows, aimed her arrows at Orion, a handsome hunter, as he attempted to rape Eos the dawn maiden, and changed Eos into a deer, because she was bathing naked. In Babylonia Orion is *Tammuz*, in Egypt *Unas*.

Kāma-Rati is the *Gemini* (the copulating union = *Mithuna*). It is the Hindu Hara-Pārvati, Isa and Isīni in eternal copulation, the Egyptian wind god Shu in sexual congress with his consort Tefnut, later, Osisis and Isis, Syrian Baal (Balanātha) and Astarte, the Greek Dioscuri (Castor and Pollux. Pederasty was popular and fashionable among the Greeks), Pelasgian Dionysus, Roman Liber and Libera. **Visvakarman**, the architect of the universe, is represented by Hercules, the Olympian *Hephaestus*, Roman *Vulcanus*, and Dorian *Heracles*.

Heracles and Krishna myths are similar. Both the Yādavas (Yutea) and Dorians were Alpines. Yādava Vishnu and Dorian Apollo represent the sun. Krishna and Heracles represent the constellation *Hercules* towards which the entire solar system is moving at the rate of 12 miles per second. Krishna is said to have killed Kālai Nāg in Kālindi, and became Govid or Gobinda, the finder of the cow. Kālai Nāg is the Hydra which Hercules killed in the waters of Lake Lerna. Kālindi is the Milky Way—the Akāsa Gangā and Yamunā—which has bifurcated here. Cows are the Ursa Major and Minor, which though now called *Bears* might just as well be taken as bovine animals. On the west of the Hercules is the *Corona*, Krishna's flute. On the east is the *Lyra*, the *Vinā* of **Nārada** (Cepheus), Krishna's favourite, and messenger of the gods. On the western branch of the Milky Way is *Aquila*, the Garura (eagle), the standard of Vishnu. Nearby is the zodiacal constellation *Aquarius* (Apah), which according to the Rigveda consists of water-maidens (X. 30.56). **Apah** is the Avestan *Apō*, and its presiding deity is *Ardeī Sura Anahita* in the shape of a maid fair of body, strong, tall, well-formed, radiant, born in stars (*Aban Yast* 76, 95, Yasna LXV). From the proximity of Hercules, bifurcated Milky Way and Aquarius have originated the legends of Krishna's water-sports with Rādhā and *Gopīs* (milk-maids), dances and amorous dalliances with them. Heracles like Krishna was pursued by Hera (*Purānic* Putanā) with her hatred after his birth. She sent serpents (Serpens) to kill him, but he strangled them to death (*Purānic* Kālai Nāg). As he grew up he learnt driving chariots, wrestling, fighting, singing and playing lyre (*Lyra*). In art and legends, Heracles is represented as a very strong man, a huge eater, drinker and very amorous. The war god of Khattis and Mitannis was Teshub, that is *Kesaba*, another name of Krishna. **Nārada**, the messenger of gods, the Greek Hermes, Roman Mercury, is the Cepheus, who was very fond of playing on lyre—the *Lyra*, its adjacent constellation.

Agni (Greek *Agne*, Latin *ignis*, Avestan *Athar*, Khatti Agnish) is represented by **Ara**. Like Agni, **Hestia** of the Greeks and *Vesta* of the Romans, the blazing hearth fire, was the most important deity. **Vivāsvant**, father of Manu (VIII. 521.1) and Yama (IX. 113.6), the Avestan Vivanghant, father of Yima, the first human mortal, is represented by *Aries*. It is the Ptah of the Egyptian and ram's horns are found in his head. The Mediterranean Menes (Hindu Manu) of the first dynasty of Egypt established the temple of Ptah (Ram). It seems therefore that *Vivasvant* is of Mediterranean origin. *Yama* and *Yāmi* are the *Perseus* and *Andromeda*. *Vivasvant*'s son (*Yama*) dwells in the recesses of heaven (IX. 14. 8). **Yama** is death (mrityu), and owl (*Ulukas* = *Corvus*) and pigeon (*Kapata* = *Columba*) are his messengers (X. 165.4). The dead go to the region of *Yama* as his ancestors did (X. 16. 9). *Yama*

has two dark-hued, four-eyed dogs (Svan, son of Saramā ; VII. 55. 2) who guard the pathways (on both sides of the Milky Way) of the dead. *Uluks* is the Corvus that tears off the Hydra (Vritra). The sword in the hand of Perseus is the *Yama Danda* or the Rod to punish the sinners and in another hand there is the head of the dead ; in his two feet there are the wings of owls. The Zoroastrians venerate the dog as it guards the *cinvat* bridge (on both sides of the Milky Way). The ancient Greeks and Chinese used to put a coin in the mouth of the dead as a fee to be paid to the ferryman (dog) who will ferry them over the glittering river (Milky Way). The *Zopotecs* of southern Mexico used to kill a dog when one of them died to act as a ferryman. **Owl** (Corvus) is the *Hawk* of the Egyptian god of the dead—Osiris. The god of death of the Greeks was **Hades** and of the Romans **Pluto**. Hades bore in his hand a two-pronged fork or staff (*Yama-danda*). His wife was Persephone. The dead had to be ferried over the river Styx (Milky Way) which was guarded by the sons of Cerebus, a three-headed dog who ferried the dead for a fee, for which the Greeks put a coin in the mouth of the dead. **Pitris** (ancestors = the dead) dwell in the glowing light (X. 15. 9), they rise in the morning (X. 16. 7) and are self luminous. The *Pitris* are the guiding spirits of *Maghā*—the Regulus the brightest star of Leo. In Egyptian mythology, Osiris, the ruler of the dead, is represented by lion: Leo being associated with summer solstice, there is a high mortality in this season of epidemics. The Hindus still make offerings to their *Pitris* (ancestors) in the new moon of Simha (Leo). Dog was venerated in vedic times as *Vāstoshpati*, the guardian of the dwelling (VII. 54-55). Perhaps the *Canis Major* (**Svan** : dog) was introduced by the Palæ-Alpines. And with the downfall of *Takshakas* (Palæ-Alpines), its worship, as well as of *Draco* (*Manasā* ; Chinese dragon ; blazing serpent) was abolished. In the *yajna* (sacrifice) of *Pauruva Janamejaya*, son of *Parikshita*, in about 930 B. C. in which *Saramā* and her sons *Canis Major* and *Canis Minor* were not only dishonoured, but entirely disregarded (MBh. 1. 3). *Tishya*, Avestan *Tir*, is the *Sirius*. It is not only the brightest star of *Canis Major*, but of entire heaven. Egyptian New Year began with the heliacal rising of the *Sirius* when Nile flood commenced.

Pushan, the Greek *Pan*, Roman *Faunus*, was the god of flocks, represented by **Auriga**. Pushan is provided with a goat (1. 22. 13). He is carried by goats (VI. 55. 2-4). Pushan's golden ships—*Nāva* (*Argo Navis*)—float in the heavenly ocean (Milky Way) on an embassy to *Surya* (VI. 58.3). *Auriga* means *wagoner*. It is represented with a kid (*Capella*, its brightest star) in its left shoulder. **Visvarupa** is three-headed and seven-rayed (X. 8.8) and six-eyed (X. 99. 6). It is represented by *Scorpio*. **Ahi Budhnya** is *Cetus*. **Aja Ekapat**, the one-footed goat, is *Capricornus* in which the sun enters in winter solstice. It is

represented as having the forepart of a goat and the hindpart of a fish. It is the Avestan *Bujhel*, the buck. It became the *Sebek* (crocodile) of the Mitanni Egyptian, and *makara* (crocodile) of the Hindus. Allegator was the war god of the Zapotecs of Southern Mexico, and prisoners of war were slaughtered and the blood run through grooves between the teeth into god's gaping mouth. It is represented perhaps by the Greek Satyr or was merged with Pan. **Vāyu** (Avestan *Vāyu*, Greek *Ælus*, Roman *Venti*) is the god of winds. It is represented by *Arcturus* of *Bootes*. **Pārjanya** is the god of rains.

Manduka is the *Cancer*, the Hindu *Karkata*, mythological *Kurma* (tortoise), Babylonian *Pulukku*, and Egyptian sacred turtle. *Brishava* (r. 116. 18), the Avestan *Geyush* (By 7), represents *Taurus*. It was also known as *Mriga* (X. 86. 2). It became the *Nandi Bull* of *Siva* (*Ophiuchus*), *Appis Bull* of *Osiris* and *Golden Calf* of the Bible.

Hamsa is the *Cygnus* which represents *Bhaga*. **Saptarshi**, Avestan *Haptoiringas*, is the *Ursa Major*. It is the *Capitaline wolf* of the Romans. **Svena**, Avestan *Sæna*, represents the *Aquila*. It became later the mythological *Garura* (eagle) who stole the jar of heavenly ambrosia (*Aquarius*). As *Aquarius* has no bright star, so *Aquila* by its brilliant *Altair* took its place. It became the Roman eagle. **Apah** is *Aquarius*. *Aquarius* is represented as a maiden standing with her left hand extended upward and with her right hand pouring out a vase of stream of water which flows into the mouth of a fish (*matsya* = *Pisces*). *Apah* is the Avestan *Apo*, presided by *Ardvi Sura Anahita*, fair and lovely in forms. It became corrupted into *Anaitis*, resembling Babylonian *Ishtar* as a goddess of love and generation, but with prominent breasts, and a golden crown of stars on her head. *Apah* is regarded as a lovely seductive maiden, fond of amorous pleasures (X. 30. 5-6). *Aquarius* is associated with rainy season. So the Babylonian *Gilgamesh*, Greek *Deucalion*, Iranian and *Manu* flood myths are associated with *Aquarius*.

Gandharva is the *Rainbow*, the Greek *Iris*. *Gandharva* is the measurer of air's mid-space (X. 139. 5). His lustre is glorious in its bright splendour (X. 123. 8). The *Apsaras*, the lady, sweetly smiling supports her lover (*Gandharva*) in sublimest heaven. "Erect to high heaven the *Gandharva* has been mounted, pointing at us many coloured weapons (bows); clad in beautiful raiment, pretty to look at, for he as light produces pleasing forms (X. 123. 7)." The Hindu conception of *Gandharva* is that of a gay pretty man, fond of music, dances and amorous delights, and who can freely move from place to place. The Greek conception of *Iris*, the personification of rainbow is that of a delightful winged maiden, the swift messenger of gods. She is the wife of *Zephyrus* and mother of *Eros* (Love). In works of art *Iris* is represented, dressed in a long and wide tunic over which hangs a light

garment, with wings attached to her shoulders, carrying the herald's staff in her left hand. **Apsaras** is the water-maiden (āpya yoshā) with whom Gandharva dwells in loving embrace (X. 10. 4). In the Apah Hymns (X. 30), Soma (the moon) is delighted in them as a youngman with fair and pleasant damsels (X. 30.5). "Yearning maidens welcome the gallant who comes with ardent love. Adhvaru (planets) and the gracious goddesses are united in one mind and heart (X. 30.6)". **Apsaras** or water-nymphs have been conceived in Aquarius, in the rain drops, in water falls, where sun and moon beams reflecting may produce rainbows, and later in lakes, rivulets and streams (Av. 11. 3 ; 37. 13). In Avesta Ardhvisura Anahita has been conceived as a nymph. In later Hindu mythology **Apsaras** are maidens of raving beauty and seductive charms, eternally young and ever-smiling, fond of music, dances and amorous sports. The Greeks had nymphs of ocean (Nereides), rivers (Potameides), springs, lakes and brooks (Naiades). There were also forest nymphs (Meliades). The Nymphs were conceived to be beautiful young maidens who had the power of inspiring mortals with poetry, music, dances and love of which they were very fond.

Vena is the Venus. "With wings of gold, the messenger of Varuna, the bird (Venu) flies to the region of Yama (X. 123. 6). Venus emits golden colour, and planet has movement. The five *Ukshas* (planets) are situated in the high heaven (1. 105. 10). **Brihaspati** is the Jupiter. "The fathers have decorated the heavens with constellations as a dark horse is adorned with pearls. They have made the night dark and day bright with light. Brihaspati cleaves the rock and finds the cattle (shine piercing through clouds :)"—*Aryasa Angirasa* (X. 68. 11). Next to Venus in brilliance, the most brilliant object in the heavens is the giant planet Jupiter, accompanied by 11 moons. Jupiter about 87,000 miles in diameter weighs more than all other planets combined. Situated too far from the sun it is cold. Round its central core of iron there are great shells of ammonia ice thousands of miles thick. Above the ice shell there are dense atmospheres of ammonia which bring tears to eyes, methane which is found in illuminating gas, and hydrogen. Brihaspati being the biggest and most prominent of nocturnal lights (except the moon) became the minister of heavenly (Brahmanspati) luminaries and also of divine sacrifices (11. 23. 6-7). **Tvashtri** is the Spica (Chitra) in Virgo. Heavenly **Sarasvati**, Avestan Haraquti, is the Eridanus. Sarasvati dwells in high heaven (V. 43. 11). As there are hearth fire and divine fire-altar (Ara), so there was one Sarasvati arising from the Himalayas and falling into the Sindhu (now in sandy wastes), there was another in the heaven (Eridanus). Sarasvati both flows on earth and in heaven (VII. 97. 1). **Daush Pitar**—*Father Heaven*—Zeus Pater ; **Prithivi Mātar**—*Mother Earth* (VI. 51. 5). **Dyava** or **Div** is the upper

region of the sky. Dyava-Prithivi or Rodasi are described as Father and Mother (I. 121. 5). Heaven is described as a cow (Go : VIII. 90. 15 ; I. 154.6). In Egyptian mythology Earth god is Geb, and Heaven goddess is Nut who is represented as a cow, bedecked with stars, the mother of gods, her four feet supporting the vault of the heaven which is her back. Prithivi has also been described as cow (Go : VII 44. 3 ; X. 57. 5). The ancient Greek goddess of the Earth was also **Ge**, or **Gæa**, a variation of Vedic **Go** for Earth.

Ganesa is the *Aldebaran*, the leader of hordes. In Arabic *Aldebaran* means *follower*. Because Aldebaran is a reddish star of first magnitude in Taurus, it is called *Rohini* (reddish). For the reddish colour of Aldebaran, Ganesa is vermilion-hued. Ganesa is described as elephant-headed, because Aldebaran is in the eye of the Taurus, and the head of the Taurus seen upside down, the head of the Taurus was regarded as the head of the elephant, and the horns of Taurus as the two tusks of the elephant. Because Aldebaran is a standard first magnitude star, Ganesa is the wisest, and scribe of the gods, and is consequently entitled to the first offering in the *beginning* of every worship. *Janus* was worshipped by the Etruscans and Romans as the deity who presided over the beginning of everything. From Janus, January the first month of the year was made. *Rohini*, the month of Ganesa, corresponds with Agrayana, ancient first month of the year, corresponding with December-January. Janus had a temple in the Roman Forum. On New year's day, the principal festival of the god, people gave presents to one another consisting of sweetmeats and copper coins, showing on one side the double head of Janus and on the other a ship. He was the porter of the heaven, and his statue held a key. His temple was kept open in time of war, and was closed only in the rare event of universal peace which only happened thrice in Roman History. **Kārtikeya** is worshipped in the Kārtika (middle of November) at the junction of Kirtikā (Pleiades) with the full moon. Pleiades, a close group of small stars in the constellation of Taurus, about 24° north of equator, is very conspicuous in the autumn, coming to the meridian at midnight at the middle of November. Pleiades consists of Alcyone (greenish star m. 3. 0), Electra (white star 3. 8), Taygeta (yellowish star 4.4), Merope (yellowish star 4.2), Maia (yellowish star 4.0), Asterope (a double star 5.7) and Celeno (5.2 m) for which it is called Devasenā or Divine Army. Kārtikeya, the divine commander, is noted for beauty, and is popular with courtesans who worship him with great pomp and ostentation. *Ares* was the Greek god of war. He became the lover of Aphrodite, the goddess of beauty. Ares out of jealousy killed her another lover Adonis. At this Aphrodite was sorely grieved. And gods out of sympathy granted that Adonis should return to earth for six months to stay with Aphrodite. Compare this

legend with the Gilgamesh Epic (VI.5) when Ishtar (Virgo) brings back her lover Tammuz (Orion) from death.

(1) **Asvini** = Hamal ; (2) **Bharani** = Mesartim in **Aries** (Mesha). (3) **Kritikā** = Pleiades ; (4) **Rohini** = Aldebaran in **Taurus** (Vrisha). (5) **Mrigasiras** = Bellatrix ; (6) **Ardra** = Betelgeux in **Orion** (Prajāpati). (7) **Punarvasu** = Pollux and Castor in **Gemini** (Mithuna). (8) **Pushya** = Praesepe in Cancer (Manduka ; Karkata). (9) **Asleshā** = Alphand in Hydra (Vritra : Kālai Nāg). (10) Maghā = Regulus ; (11) Purva Phālguni = Algeiba ; (12) Uttara Phālguni = Denebola in Leo (Pitri : Simha). (12) Hastā = Alchiba in Corvus (Ulluka). (14) Citrā = Spica in Virgo (Tvashtri ; kanyā). (15) Svati = Arcturus (Vāyu) in Bootes (Tritu). (16) Visakhā = Zuben el Genubi in Libra (Marut). (17) Anurādhā = Ichfil ; (18) Jyesthā = Antares ; (19) Mulā = Shomlek in Scorpio (Visva-rupa : Vicchika). (20) Purva Ashāra = Arkab ; (21) Uttara Ashāra = Elkaridab in Sagittarius (Rudra : Dhanu). (22) Abhijit = Vega in Lyra (Vinā). (23) Srāvana = Altair in Aquila (Svena : Garura). (24) Sravishthā = Svalocin in Delphinus (Sisumāra). (25) Satabhishā = Sadalmelik in Aquarius (Apah : Kumhā). (26) Purva Bhādrapada = Markab in Pegasus (Asvins). (27) Uttara Bhādrapada = Alpheratz in Andromeda (Yāmi). (28) Revati = Kaitan in Pisces (Matsya : Mina). (29) Tishya = Sirius in Canis Major (Svan). (30) Prabhāsa = Procyon in Canis Minor. (31) Bāna Rājā = Regel in Orion. (32) Brahma Hridaya = Capella in Auriga (Pushan). (33) Dhurva (Krutu) = Dubhe ; (34) Pulaha = Merak ; (35) Pulastya = Phecda ; (36) Atri = Alioth ; (37) Angiras = Mizar ; (38) Vasistha and Arundhuti = Benetnasch and Alcor ; (39) Marichi = Talitha in Ursa Major (Saptarshi). (40) Agastya = Canopus in Navis (Nāva).

II.—Yakshas—Daityas—Dānavas

Yakshas are *Australoids*. Australoids migrated from Java through Malaya Peninsula and Assam and spread throughout India. In the second glacial period which lasted about 120,000 years, man, possibly Australoid, appeared in the Jhellum valley bed near Mangla. He is associated with the oldest stone age culture, represented by a small number of large trimmed flakes and pebbles, belonging to a very thick gravel formation which owes its formation to the melting of valley glaciers of the Jhellum. This was the time when the giant straight-tusked elephants, herds of buffalo, deer and bison found good grazing on the gravel streams and foothill tracts. A period of earthquakes and violent changes in the landscape occurred after which there was the second interglacial period which lasted about 95,000 years, and during which glaciers had retreated to about their present position. This interglacial

period was warm. And the climate became hotter in peninsular India. And many animals which were hunted for food supply migrated to the cooler places at the foothills of the Himalaya which opened from the dim and bush tropical forest into wide plains. Early man followed the track of the animals in the pursuits of the game. And in the Soan valley in the river drifts there are heaps of artificially chipped rocks, large and small cores from which scalloped core tools, flat-bottomed scrapers or fine blades have been struck out. But this is not local. Similar stone age implements have been found in Middle Java and at the site of Peking Man, which indicates that these early paleolithic men were Australoid immigrants. In the Narmada valley, in Central India, early paleolithic artifacts have been found buried in the old drift of the river, associated with extinct animals. Paleolithic tools and microlithic scrapers and chisels have been found in some of the old caves of Central India in ancient rock debris and laterite soils.

Australoids are represented by Austriacs who migrated to Australia from their homeland Java through Borneo and Celebes. The Austric is characterized by chocolate brown colour of the skin, jet black beard whiskers and moustache, thick coarse straight hair, abundant pilous growth on the body, medium size, heavy eyebrow ridges, thick protruding lips, very broad and often convex nose with sunken root, medium prognathism, low skulled long head (cranial capacity 1350 c.c.) with prominent superciliary arches, including a great massing of bone over the eyes and the teeth. The Australoid forms the substratum of the Indian population. It is still the major element of the aboriginal population. Among the aborigines there are many who show a pronounced development of the supraorbital ridges along with the sunken nasal root. But though in majority of them this trait may not be marked, yet in the form of a very short and wide nose, in the long and low skull of the head, coarse and straight hair, projection of the face, colour of the skin and stature and bony structure there is a very close resemblance between the aborigines and the Austriacs. Particularly the *Veddas* who call themselves Yakkas and worship the *Yokka* spirit are very akin to the Austriacs. The whole of Central and Southern India aboriginal tribes are mostly Austric, though there may be a slight mixture of the Negrito among some of them. The Bhils, Kols, Badagas, Korwa, Kharwar, Munda, Bhunjij, Chenchus, Kurumbas, Malayans and Yeruvacs are typical representatives.

The Negritos are known as **Nishadas**. They are of very short stature, dark chocolate colour, medium broad head, platyrrhine nose (short, flat and broad), wooly hair, high cheek bones, slightly prognathous cheeks, thick everted lips, with a tendency to steatopygia. The Negrito pigmy might have been a fusion product of Australoids and

Mongoloids in Central Africa. Negritos and Negroes migrated eastward from Central Africa through India, Assam, Malaya peninsula. The Andamanese, Semangs of Malaya Peninsula, Angamis of Assam, Bagdis of Rajmahal Hills, Kadars and Pulayans from Cochin Hills show the Negrito traits. Not only they are pigmies with spirally curved hair of blackly colour with flat broad nose, but steatopygous women with excessively fatty buttocks are not uncommon.

The **Negroes** are known as *Rākshasa*. The Negroids evolved in Western Africa. The present Negro is characterized by short-legged tall stature, long-headed high skulled bulging forehead, woolly short hair, a dark velvety soft skin (ranging from chocolate to nearly black) with characteristic penetrating odor from abundant sebaceous glandular secretions, large sex organs, long arms, longish massive cranium (capacity 1335 c.c.) with large zygomatic arches, a flat snub nose depressed at base, thick everted lips, large teeth, prominent cheek bones and an abundant pigmentation in the mucous membranes. From western Africa a wave of the Negro migrations passed through India, Malayas, Borneo, Papua, Melanesia and North-western Australia. There are rock paintings at Kabra Pāhār, Mahādeo Hills which resemble African Negro Nisibidi buildings. It seems that these Central India Hills were inhabited by Negroes who were pushed to these wild inhospitable region. Tigers and particularly Sambhar deers are outlined by shallow grooves which bear marks of pecking by a blunt chisel, presumably a stone blade in which deep ochre has been fixed in naturalistic mobility and graceful lines of the antlers and the legs, reminiscent of cave paintings of Spain and southern France which are also of Negro origin. At Adamgarh there is a fine historic cave painting in which fair-complexioned and mounted men with shield and swords (Aryans) are fighting dark-skinned warriors with bows and arrows (Negroes). It seems the Negroes have been absorbed by the Australoids which has imparted to the aborigines wavy hair and reduced somewhat the pilous growth of their beards. It seems that Saryāta power in Anārta (Guzerat) with Kushasthali as its capital was overthrown at the time of Raiveta Kukudmin by a mixed Australoid Negro race (Yaksha-Rākshasa) under the name of Punyajana. Kukudmin's people fled in different directions (Vāyu P 88. t-4; Vishnu P IV. 2. 1.). But these Yaksha Rākshasas lost Kushasthali to the Yādavas (Alpines). One Alambusha Rāksasa was killed in Kurukshetra war (1052 B. C.) by Ghatātkacca (Drona ch 106). But it is doubtful whether the epithet was properly applied as to one belonging to a Negro race. In Assam valley Negroid and Negrito tribes mixed with the Mongoloids, and their blood can be traced in Abor, Mirs, Manipuri, Kuki and Garo. In the Mikir, Khasi, Ao, Sema Nagas, the Negroid factors are secondary, though in Renguna Nagas

It may be more pronounced. The skull of Jewurgi in Southern India shows pronounced Negroid characteristics.

Daityas are Mongoloids. Dait is the name of a Mongolian tribe. *Hiranya Kasipu* means *yellow man*. The Mongoloids are of very short stature with round broad low skulled head, short and broad nose, flat face with high cheekbones, slight prognathism, scanty pilous growth, small sexual organs, coarse straight hair, yellowish skin, epicanthic fold of the eyes (oblique slit eyes) and very little beard. Hiranya Kasipu had 4 sons—Prāhlada, Anuhlada, Sūmlada, and Hlada. Prāhlad's sons are Sibi, Bhaskala and Virochana. Bali's son was Vāna. In Assam, Nepal the underlying factors of population are still Mongolian. The Chakmas of Tipperah and the Mog tribes of Arakan Yoma Hills appear to be dominantly Mongoloid.

Dānavas are the Caspian Danaus (Danaoi of Homer, Biblical Dan, Egyptian Dauanna). Danans settled on the sea coast of Syria, next to Philistines (Caspian Pelasgi) and they plundered the caravans which the weak rulers of Egyptian 18th dynasty could not prevent. Danans introduced Bull worship and were regarded as embodiment of wickedness and was the unredeemed tribe (Rev. 7. 5). According to Greek legends Lynceus slew Danaus and his daughters as a punishment of his wickedness and crime and seized the throne of Argos, and Danaides were condemned in Hades of endless tasks of filling with water a vessel which had no bottom. Another Caspian tribe was Molossi (Purānic Mleccha) of Epirus after whom the territory was known as Molossia. Cimmerians (Kinnara, Maruda, Munda, Tukhara) and Sacæ (Sāka), Cimbrī (Sambara), Getæ (Jats) were other branches of Caspians. **Caspians** are the tallest (above 7 feet high) of all races with fair complexion, very fine straight nose, hazel eyes, high vaulted long head with broad face (cranial capacity 1450 c. c.) and supraorbital ridges and heavy bony structure. Viprachitti, Dvimurdhā, Sakuni, Sanku Sirodhara, Ayomukha, **Samvara**, Kāpisa, *Vāmana*, Marichi, Meghavāna, Garbhasirā, Vidravana, Ketu, Ketuviryā, Sataprada, Indrajit, Bajranābha, Ekacakra, Mahābāhu, Vadrāksha, *Tāraka*, Asiloma, *Puloman*, Vāna, Sarvanu and Vrishaparva are of Dānava origin. Sarvanu's daughter was Prabhā, Puloma's Sachi, Maya's Upadānavi, Mandodari and Kuhu, Vrishaparva's Sarmisthā, Sundari and Chandra, Vaisvānar's Pulomā and Kalikā. Maricha married Pulomā and Kalikā, and their descendants Paulomas and Kalikeyas were very powerful (Matsya p. 6—24). Viprachitti married Simhikā, sister of Kasipu (Mongoloid) and had as their descendants as Vyamsa, Kalpa, Nala, Vatapi, Imvala, *Namuchi*, Svasripa, Ajana, *Naraka*, Kālanābha, Sarmāna and Malavipra. Descendants of Samlada (Mongoloid) were *Nivata* Kavacha (Matsya p. 6—28). Salvās of Sanva Nagara (Merta) were Dānavas and fought with

(Vāyu P. 14) Nahusa (Noah = Mediterranean) married Dānava Svarvanu's daughter Prabhā. Their son was Yayāti (Japeth). Yayāti married Sarmisthā, daughter of Dānava chief Vrishaparvan, as well as Devayāni, daughter of Vrishaparvan's priest Usanas Sukra. Bhārgavas were the priests of Dānavas. Bhrigu married Dānava Puloman's daughter Divyā, and had by her Cyavana. Cyavana's grandson Usāna Sukra was the priest of Dānava Vrishaparvan. Usāna's Sukra's daughter Devayāni as well as Vrishaparvan's daughter Sarmisthā were married to Yayāti. The Garos (Garura) of Assam descended through the Brahmaputra valley from Tibet and speaks a Tibeto-Burmese language. Garos belong to the Buro (Bodo) or ancient group in which are included Kaccharis or Koch (Kacchavas), Mech (Mleccha) and Tipperas (Tripuras). Garos are subject to compulsory cross cousin marriage, coupled with a rule by which a man must marry his wife's father's widow who is in such cases his husband's father's sister. The Bodo group of race dominated Assam before the advent of Ahomes in 13th century. According to Purānic legends Garura is an enemy of Kirātas (Rām, Kish 46 : 11). Kirātas and Nāgās are mostly mixed Mongoloids and Palæ-Alpines. And there were deadly contests for supremacy between the Garuras and Kirāta-Nāgās. And Garos won. Mech (Mleccha), dominated Assam for centuries. Mismi, a fair-complexioned sturdy people, is found in Mismi Hills. According to Yogini Tantra (Patala 14), Bhutanese is a mixture of Balhikan (Balkh people), Krimmi (Cimmerii) and Bāna (Dānava), a friend of Mleccha Naraka. Maya Dānava, an architect, built the Tripura (Tippera) fortress where black metal (iron) was used in which ruled Tāraka (Matsya P 130 1-7. Tāraka's commander-in-chief was Grasana whose standard bore a *Makāra* (crocodile: Capricornus). The standard **Mahisha** (Mon-Khmer bore an iron image of buffalo, that of *Sambhu* an iron image. Tāraka was defeated by Devas (Aryans). Tāraka's son Tārakāksha however gave a stubborn resistance (Matsya P 148). Kālanemi fought bravely. However the Dānavas were defeated. But Virochana and Svarbhānu escaped (Matsya P 178. 65-67). Krishna killed Naraka of Mleccha dynasty, father of Bhogadatta whom he placed on the throne. Arjuna challenged Bhogadatta, but they became allies (Sabhā 26). **Maya** Dānava built the palace of Yudhistrira at Indraprastha. Bhogadatta attended Rājasuya ceremony of Yudhishthira with presents of horses and ivory hilts of swords. (Sabhā 51). Bhogadatta ruled as far as Kailāsa (north of Manosarovar in the Tibetan plateau). The Coches (Panis : Phœnicians : Alpines) were dominant in the lower Assam valley. According to traditions Kachar was known as Hiramba, and Dimapur (Hirambapur) was the capital of Ghatotkacha dynasty. The symbolic pillars of Dimapur are singular to the phallic temple architecture of the Phœnicians. And

these Phœnicians introduced the *Yonipith* in Kamakhya after the worship of Astarte with sexual license and orgies. Bhima in the Pāndava Rājasuya sacrifice placed Ghatot-kacha on the Kāmarupa throne under the guardianship of Hirambā whom he married after defeating the Kirātas. Ghatotkacha married the daughter of the Mleccha king Bhogadatta of Prāgjyotisha, and the son of this union was Barbarika who fought and died in the Kurukshetra War (1052 B. C.) by the side of the Pāndavas. In the same war Bhogadatta who had married the daughter of Duryodhana fought heroically by the Kauravas and with difficulty was killed by Arjuna and Krishna (Drona 28). Bhogadatta took with him to aid his father-in-law Duryodhana a whole Akshanhini of China (Chinese) and Kirāta soldiers of golden complexion (Udyoga Parva). Pradyumna, son of Krishna, was kidnapped or made a prisoner by Sambaras (Cimbri) but he escaped with the aid of Sambara maiden Prabhābati whom he married. Anuruddha, son of Pradyumna, eloped with Ushā, daughter of Danāva Bāna who was ruling in Sauvira (Guzerat) and Sind (Pātāla). Mlecchas ruled for a long time in Prāgjyotisha. It is stated in Bhāskarvarman's Nidhanpur grant that Bhogadatta was the son of Mleccha Naraka. Bhogadatta's son was Vajradatta. After many generations Pushyavarman (275-300 A. D.) was born in this dynasty. Pushyavarman's son was Samudra Varman (300-340 A. D.). He ruled with justice. During his reign the weak were not oppressed by the strong. His queen was Datta Devi and their son Bala Varman who had a daring and adventurous spirit. But he was defeated by Samudra Gupta (350-380 A. D.) whose Asvamedha horse he had captured. Samudra's Gupta's wife was also Datta Devi. So it seems that both the kings married two sisters. Samudra's Gupta's inscription also show that he defeated Bala Varman and brought him under submission. Bala Varman's (340-370) son was Kalyāna Varman through his queen Ratnāvati. Kalyāna Varman through queen Gāndhārvavati became the father of Ganapati who was very generous. Ganapati (400-430) through his queen Yajnavati become the father of Mahendra Varman. Mahendra married Suvratā and their son was Nārāyana Varman who was well-versed in philosophy. Nārāyana (460-490) married Devavati and their son was Mahābhuta Varman. Mahābhuta's queen was Vijnānavati and their son was Chandra Mukha. Chandra Mukha married Bhogavati and their son was Sthitha Varman. Sthitha married Nayanā Devi, and their son was Susthita Varman (575-620). Kashmere king Meghavāhana (about 440 A. D.) wanted to marry the daughter of the king of Prāgjyotisha. Yasovarman of Mālava conquere Kāmarupa, defeating Chandra Mukhavarman. According to Apsara's inscription of Adityasena, his father Mahāsenā Gupta in alliance with his brother-in-law the Maukhari king Adityavardhana of Sthaneswa,

camped his soldiers on the Lohitya (Brahmaputra R) by defeating
 Hitha Varman. This his grandson Bhāskara Varman retaliated making
 an alliance with Harsha against Sasānka Narendra Gupta of Karnā
 varna. Sasānka's Magadha and Kalinga territories were conquered
 by Harsha. Bhāskara Varman occupied Karnā Suvarna which is corroborated
 by his Nidhanpur (Syhlet) inscription. But it is uncertain how
 long Karnasuvarna was in his hands. When Hiuen Tsang was at
 Kālanda (637), Bhāskarvarman invited and persuaded him to visit
 Kāmarupa. Hiuen Tsiang started from Pundravardhana, crossed the
 Lohitya river and came to Kāmarupa. At this time Harsha was in
 Gangoda (Ganjam) to occupy Sasānka's possession there. Hearing
 that the Chinese pilgrim was at Kāmarupa, Harsha sent a summon to
 Bhāskara to repair to him with his foreign guest. Bhāskara replied
 that the king could have his head, but not his guest. "I trouble you
 for your head", came the prompt reply. Thereupon Bhāskara became
 submissive and proceeded with the pilgrim and great retinue to meet
 Śīlāditya (Harsha) which he did at Kayangula (Rajmahal).
 But the conquests of Yasodharman, the rise of Adisura in
 Kāura and the imperial conquests of Mādhavagupta's son Adityasena
 put an end to the Mleccha Varman dynasty. In their place Stambhas
 Nāgas = mixed Mongoloids and Palæ-Alpine with a certain infusion of
 Mleccha blood) ruled Kāmarupa. Danaus (Dānava) settled in Palestine as
 Dana truhe. Molossi of Eperius also settled in Palestine as Melchi
 sedek. They were all Caspians. Through the Black Sea coast, Volga
 basin, Pamir region and Tioetan plateau, they might have descended into
 the Brahmaputra valley. Tibetans and Bhutanese have strong Caspian
 factors in them. Another branch of the Caspians reached Mekong valley.
 There mixed with the Australoids, Palæ-Alpines, Caspians formed the
 Mon-Khmer or Thai people. Buffalo (Bos-frontalis = Mithan = Mahisa)
 is associated with Mon-Khmer culture as with the Mismis. Migrating
 northward they joined their kinsmen the Dānavas as Mlechas who were
 of Caspian descent like themselves, and fought Mongoloids and other races
 for domination. We find that among the generals of Tāraka Dānava,
 there was a general Sambu (a contracted form of Sambara = Cimbri) with
 the buffalo standard. Savara (Sambara) chiefs in Godhavari district still
 use buffalo headdress, embellished with plumes of peacock or other gorgeous
 feathers in their tribal dances. At Mohenjo-Daro a long headed broad
 faced and long slender-nosed figure (Caspian type), seated on a low
 stool, feet crossing each other, arms stretched out and the hands placed
 on the knees, erect penis, two buffalo horns embedded in the headdress
 which is puffed up in the centre with the plumes, the nude body covered
 with clay markings, surrounded by four animals, an elephant, a buffalo, a
 tiger and a rhinoceros (unicorn), has been found. It seems that the

Mohenjo-Daro figure represents a Mon-Khmer chief or priest, a tamer of wild animals by his magic or prowess. And it seems that the Purāṇic Mahisāsura Sambu (Sambara = Cimbrī) represented Mon-Khmer power which was overwhelmed by Mediterranean ascendancy (= Virgo = Ishtar = Isis = Isī) borne by a lion (Leo). There is a long-headed, broad-faced medium-sized sturdy people with high cranial vault, a narrow vertical forehead, often bulging with supra-orbital ridges and medium nose with weak chin and large mouth, the skin colour varying from rich to dark tawny brown, found among the middle classes in Deccan, and among lower classes in the north. They are the mixed Caspian—Mon-Khmer people, known in ancient time as Mahisa which was their symbol.

At Harappa jar burials have been found in the upper stratum. The people were long-headed with well-developed supra-orbital regions and enormous growth of the post-auricular parts of the skull, and the skeleton was heavily built. Similar finds have been made at Mekran. No doubt they were Caspians. Possibly Dānavas (Danans) on the Rasā of the lower Indus, where Bāna ruled and whose daughter Ushī fell in love with Krishna's grandson Anuruddha. Or possibly they were Cimmerian (Kinnara) or Sakas. Majority of the Pathans, Jats (Getæ) and Sikh show robust bony frame with long head, broad face, overhanging occiput and prominent superciliary ridge, with fine nose, light complexion and large stature. Sakas (Sacæ), Tukhara (Tochari), Marunda (Manda Kushans and Jats (Getæ) were all Caspians. "The blondes (Gauri) of Madra cover their body with blankets, are shameless, gluttonous and unclean. The people of Madra, Sindhu and Sauvira are of Mleccha (Molossi) origin. The Jatrikas (Jats = Getæ) of Balkh, living in Sakal (Sialkot) on the river Apāgā lack refinement. Their mannerless blonde drink wine with onions, fried barley and roasted beef. Women being intoxicated dance nude without any covering before the city wall and sing indecent songs. By their lewd behavior they sexually excite strangers enjoy promiscuous intercourse,"—*Karna* P 41,44. Kushana and Sak domination of northern India is a well-known historical event. The *Huns* were mostly Alpines with a tinge of Palæ-Alpines and possibly Caspians.

III.—ANAVAS = PALÆ-ALPINES

Palæ-Alpines with medium round head (cranial capacity 1930 c.c. broad face, medium nose, stocky constitution, slight prognathism moderate pilous growth, yellowish fair complexion, straight eyes, medium stature, developed on the fringe of eastern Turkestan. Mesolithic and neolithic core-tools, hand axes, baked blades, high-keeled scrapers and burins most of which bear a brown desert-patina suggesting long exposure to weathering, have been dug out in the lower Indus valley of Sind, about

80 miles north of Mohen-jo-daro, on lime-stone hills covered by sand dunes which lie 180 feet above the present valley plains. This high habitation level on the hills had been chosen for settlements when a much higher river level forced this people to avoid lowland track. Possibly the people were Palæ-Alpines. Palæ-Alpines spread in the west over Iran, in the east over China, Japan, Burma, Malayas. Palæ-Alpines were driven from the Iranian plateau to Euphratic delta and Indus basin by the incursions of Alpines.

Like the Purānic **Anu**, En Shogkush Anu was the first king in Babylonia. This *Anu* from ancestor worship became the heavenly father Anu or Enlil, the king of the lands. Anu's consort was Innini. Anu's descendants spread all over north-eastern India. **Anu's** descendants were Sabhānara, Chakshusha and Parameshu. Possibly Chakshusha and his descendants occupied the eastern section. Sabhanara's successors were Kālānala, Srinjaya, Ripunjaya, Puranjaya, Janamejaya, Mahāsila and Mahāmanī. Mahāmanī had two sons—**Usinara** and Titikshu. At this time about 1900 B.C. Anava peoples were separated from each other by the incursions of Khasa, Mitanni and Paurava peoples. Punjab remained under Usinara, and Anga (Eastern Bihar) became the possession of Titikshu. The intervening territory was occupied by Kānyakubja and Kāsi kingdoms. Usinara had five sons—Sivi, Nriga, Nava, Krimi and Suryata. Sivi was very generous. He is the composer of Rigvedic x.179.1. His capital was Sivapuri. Nriga established the kingdom of Vaudheyas, Nava of Navarāstra, Sauvira of Ambastha. Krimi's capital was Krimila. Sibi's four sons Brishadarbha, Subhira, Kekaya and Madra divided their fathers domain into four separate kingdoms of Vrishadarbhas, Sauviras, Kekayas (Kaikeyas), Madra (Madraka).

Titikshu ruled in Eastern Bihar (Anga). His successors were Vrishadratha, Hema, Sutapa, Vali. Vali married Sudeshnā. It is said that Sudeshnā was childless, Vali asked Sudeshnā to get a child through Dirghatamas who had arrived at his court, and through him she got Anga, Vanga, Summa, Pundra and Kalinga. At first she was unwilling to do so. She induced a servant girl Ushija—to cohabit with him, and Ushija had Kakshivan and Chakshusha. It is likely Ushija was a servant to deity—(Deva-dāsi), a temple priestess to Astarte. There were important Phœnician colonies in the Bharmaputra-Gangetic delta or a Phœnician temple priestess (rather prostitute) was captured by Vali, and given as a maid to his wife. There is apparently some confusion. There were other members of the Anavas there. And one Anga usurped the throne by revolution. And their genealogy has been mixed up. It has been already mentioned Anu had a descendant by the name of Chakshusha whose people occupied Bihar. Chakshusha's wife was Varuni and they had ten sons of which **Uru** became the principal. Uru married Agneyi and they had six sons

of whom **Anga** became the leader. Anga's wife was Sunithā and their son was **Vena**. Vena's son was **Prithu**. Before Prithu's time people subsisted on fruits, roots and tubers. Prithu introduced agriculture levelled the ground and removed the pebbles. He drove away the black pigmies (Nishāda) to Vindhya Hills (Vāyu P 63). Vena's son Prithu (Prithi) composed a hymn to Indra (Rv. X. 148). Whether it is a translation or original it is difficult to guess. Vena did not believe in Vedic rites. But Purānas say that Prithu came under the Vedic influence. Prithu had two sons—Antharddhi and Pali. Antharddhi's wife was Sikhandhini, mother of Habirdhdhana. Habirdhdhana married Agneyi Dhishanā, and they had five sons—Prāchinavahi, Sukra, Gaya, Raja and Ajina. Prāchina Vahi married Savarna and his son was Pracheta. Prachetas were driven into the sea, and they joined the Mlecchas, possibly of the Brahmputra valley (Vishnu P 1. 13-14). Another branch of the Anavas was Priyavrata. Priyavrata's descendant was Agnidhara. Agnidhara married Nābhi and their son was Rishava, the Jaina's first Tirthankara (prophet). At his time there was a scarcity of rain, and available fruits, tubers, roots and leaves were scanty, on which the people subsisted, and they suffered indigestion. Due to friction of trees in a heavy storm, some dried stems caught fire. Rishava advised his people to keep that fire by adding dry wood to it and have their tubers roasted on that fire. The people found it to their advantage, and the indigestion was cured. He is also reputed to be the first inventor of making earthen wares and cooking food in them, and to construct wooden buildings to protect men and cattle against ravages from wild animals. Bare-headed and barefooted he wandered, teaching people (1) not to kill animals, (2) not to commit theft, (3) to renounce sinful desires, (4) and to remain contented under all circumstances. Finally he went to a forest where due to friction of the trees in a storm, there was a forest fire and he died in the conflagration (Bhāgavat P. 4—5).

According to popular traditions Anga's noteworthy successors were Dadhivāhana, Diviratha, Dharmaratha, Chitraratha, Sayaratha, Lomapāda (known also as Dasaratha, and contemporaneous and friendly with Rama's father Dasaratha). Lomapāda had a daughter Sāntā who was given in marriage to Rishya-Sringa, and a son Chaturang. Chaturanga's successors were Prithulaksha and Champa. Champa named the capital Mālini after his own name as Champa. Some Purānas say that Champa was succeeded by his brother, others say his son Haryanga. Haryanga's successors were Bhadraratha, Vrihatkarma, Vrihadratha, Vrihabhānu, *Brihadmanas*, Jayadratha, Driraratha, Visvajit, Janamejaya. *Brihadmanas* married two daughters of Chedi king Yasodevi and Satyā. Yasodevi's son was Jāyadratha who succeeded his father to his kingdom. Satyā's son was Vijaya. Vijaya's s

was Dhriti ; Dhriti's son was Dritavrata ; his son was Satya Karman. Satyakarman usurped the throne and his son was Suta Adiratha. Suta Adiratha adopted Karna as his son. Karna was maidenhood child of *Kunti*, the mother of Yudhisthira and Arjuna, who lived in the Chedi court and cast away her undesirable baby to protect her reputation. Karna was a valliant warrior and noted for generosity. Karna died in the Kurukshetra War, fighting against his own brothers. Karna's son was Vrisasena and Vrishasena's son was Prithusena.

IV.—TURVASUS=MEDITERRANEANS

The Mediterraneans are of medium stature (about 5 feet 4 inches), delicate bony structure, brunet complexion, moderately fine nose, oval face and medium long skull (craninal capacity 1424 c. c), slenderly built body with well-arched forehead and smooth eye-brow. They practised burials of their dead in long burrows which have been found at Harappa on the top strata of which there are pot (jar) burials of the Caspian and round burrows of Alpines. The Mediterraneans form an important element of the upper classes of not only of northern India, but particularly of Southern India. Turvasu genealogy in India is obscure. In this line the only names handed down are Vahni, Bhoginu, Trisānu, Karandama and Marutta. Aggressions of Haihayas and Talajangās wiped out the Paurava and Kānyakubja dynasties. Turvasu Marutta adopted Paurava Dusyanta as his successor. But aggressions of Ikshvāku Sagara drove out the Haihaya-Talajanga conquerors. Dusyanta left the Turvasus and occupied the Paurava throne with the support of Sagara. Turvasus were driven southward. They established Pāndya (of Madura), Kerala (of Malabar), Chola (of Puhar) and Karna (Karnāṭaka) kingdoms (Matsya p 48.5). The Mediterraneans are also generally known in Purānas as **Manus** or Manavas, while in ancient Egypt as *Menes* and in Crete *Minos*. *Minavan* was their another name in the Sindu basin, for they worshipped Pisces, Matsya of the Hindus, Ea of the Babylonians and Poseidon of the Greeks. The fish-eyed goddess (Minākshi) was the patron deity of the Pāndyas. Possibly **Matsya** territory in northern India was their settlement. And Satyavati, the daughter of the Matsya king (Jaypur), had a maidenhood son (Kanikāputra) with Parasara—Krishna Dvaipāyana Vyāsa—and later married the Paurava king Santanu with whom she had two sons—Vichitravīrya and Chitrangada. Rigvedic hymns (VIII. 67) are ascribed to **Matsyas**. Karusas were fierce fighters, and they occupied territories from Rewa eastwards to the river Sone in Bihar. **Saryati** occupied Anārta (Guzerat) which was named after his son or descendant. One of their princesses Sukanyā was married to their family priest **Cyāvana**.

Other descendants of the line were Rocamana and Reva. Reva founded Kushasthali (Gimnar). Reva's son was Raivataka Kakudmin after whom Raivataka Hill (Mt Gimnar) was named. Then Kushasthali was occupied by Yuksha-Rākshahas (Negro-Australoids). Then Kukudmin people fled in terror in different directions. Prishadra people were enslaved. Dhristras and Nābhagas were allied clans. Dhrista's descendants were Dharstakas. Nabhaga's son was Nābhaga. Nābhaga's descendants were Ambarisha, Virupa, Prishadasva and Rathitharas. When Kushasthali was reconquered by Yādavas (Alpines) from the domination of Negro-Austrics, Saryātas joined the Hailhaya branch (Vāyu P. 94-3-54) of the Yādavas. **Rathitharas** adopted priestly occupation (Vāyu P 86-88). Manu Apsava is the Rigvedic composer of IX.106. 7-9, Manu Vaivasvata of VIII. 27-31, Manu Simvama of IX. 101. 10-12, Siryāti Mānava of X. 92, Chakshu Mānava of X. 106. 4-6, Nahusa Manava of IX. 101. 7-9, Navanedishtha Manava of X. 61, 62. But as in X. 61. 16 Kakshivan's name is used it clearly indicates that the author is of Navanedishtha descent of later age. In X. 61. 2 Turvayāna is used and in X. 62, 10 Yadu and Turva are mentioned and linked together. It shows that though the Navanedishtas were Turvasus, sons of Manu (X.62.1), that is Mediterraneans, they and well as their priests Angirasas had certain amount of Yādava (Alpine) mixture of blood.

V.—NABHANEDISHTAS = ALPINE-MEDITERRANEANS

Nabhanedishtas (mixed Alpines and Mediterraneans) might have descended into Visala territory through the Tapati or Irāvati (Gogra) from Tibetan plateau. Nābhāga, son of Dista, fell in love with a Vaisya girl Suprabhā and made a union with her and her family. Vaisya is either the Thracian Alpine tribe *Bessi* who dwelt along the whole of Mt Hæmus (abode of *hima* = snows : Balkan Mt and the end of Euxine—Black Sea) after whom Bessarabia has been named ; or the Malayalan mixed Alpine and Palæ-Alpine tribe Besisi, to whom was incorporated the trading Phœnicians (Latin Punicis, Vedic Pani, later Vaniks) who had strong settlements in southern Sind (Rasātala), Kathiwar, Savira, Kāmarupa and Gangetic delta. As Nābhanedishtas had Alpine blood upon the Mediterranean base, so the union of two similar tribes added strength to each other. Bhalanandana, a descendant of Nābhāga, acquired a kingdom and enlarged it by victorious decisions over his cousin Vasuratha. Bhalanandana's son was **Vatsapri** who is the composer of Rigvedic IX. 68, X. 45 - 46. Ikshvāku king Vistārasva's (Vidhuratha) adolescent daughter Sunandā (Mudāvati) was kidnapped by Ugrakarman Daityas (Mongoloid). The king sent his sons Suniti and Sumati to rescue Mudāvati. They were also imprisoned. Vatsapri killed the Daityas, and

rescued Mudivati and her brothers from the hands of Sesa Nāgas (Palae-Alpines). For this reason Ikshvāku king was pleased to give his daughter Sunandā (Mudivati) in marriage with Vatsapri. Vatsapri thus got a powerful ally and enlarged his kingdom. Vatsapri and Sunandā had 12 sons—Prāmsu, Prabira, Sura, Sucakra, Vikrama, Krama, Vala, Valka, Chanda, Prachanda, Suvikrama and Svarupa—of whom Prāmsu became the king and others acted in obedience to his command. Pramsu's successors were Prajati and Khanitra. Khanitra divided his kingdom into parts and made his four brothers governors of them—Sauri of eastern section, Udīvasu of the southern, Sunaya of western and Mahāratha of northern sections. The next important ruler was Vimsa. Vimsa was born of a Vidarbha (Berar, also Alpine) princess. **Kshaninetra** was the next great king. His dominion extended up to Gomati. He was succeeded by his son Valīsva. There was a rebellion against him by his kinsmen. He lost everything except his capital which was besieged. But his grandson Karandama suppressed the rebellion and regained his kingdom. Karandama married Virā and their son was Avikshita. On the Sayamvara ceremony of Bidisa (Bhilsa) princess Sudati, Avikshita went there, but was regarded unworthy of her. At this Avikshita abducted Sudati. But he was defeated and taken as a prisoner. At the instigation of Virī, mother of Avikshita, Karandama defeated the Bidisa (Bhilsa) king Viśiṣa and rescued his son. Sudati fell into the hands of Dānava (Caspian) Drirakesa and his allies the Nāgas (Palae-Alpines). Avikshita killed Drirakesa and brought under subjugation the Nāgas, rescued Sudati and married her. Their son was Marutta. Avikshita befriended the Nāgas while Marutta antagonized them. With the help of Angirasa Samvarta, Marutta occupied the throne. Marutta married Vidharbha princess Prabhavati, Sauvira princess Sauviri, Magadha princess Ketuviryā's daughter Sukesī, Madra princess Sindhuviryā's daughter Kekayī born of a Kekayī mother, Sindhu princess Sairindri and Chedi princess Vapusmatī. Marutta was a powerful king. He stood as a bulwark against Hailaya incursions in North Bihar. He helped Divodāsa to regain his ancestral throne of Kāśī, and Paurava Dusyanta to regain his kingdom. Marutta had 18 sons of which Narishyanta was the eldest, who occupied the throne. He married Indrasenī, and their son was Dama. Sumanī, princess of Dasārṇa (Ten Forts, parts, of Chattisgarh 36 forts in Central Province), daughter of Chāru Karman, selected Dama in a Svayamvara ceremony, at which his rivals challenged him. But he defeated them all. But one of the rivals Vapusmān of Dakshinātya finding Dama's father Narishyanta alone severed his head with a swordstroke for which he was atrociously killed by Dama, and his sons and younger brother met death in Dama's hands. Dama's son

R̥stravardhana, known as Maruttas, gave Angirasa Vidathin Bharadvāja as the adopted son of Paurava Bharata, who had nine sons through his three wives, but as they were suspected to be illegitimate, they were all killed by their mothers. Vidathin Bharadvāja was the son of Bharadvāja, an illegitimate son of Mamatā through Brihaspati, and deserted by both the parents. Bharadvāja was brought up by Maruttas, whose hereditary priests they were. R̥stravardhana was succeeded by Sudhriti, Nara, Kevala, Bandumant, Vegavant, Budha, Trinabindu. Trinabindu's (1600) son was Visāla who founded the famous city of Vaisāli. Trinabindu's daughter was Dravira or Ilavila. Dravira was married to Pulasta (Palayagars) who had strongholds on the hills of the south. Dravira's son was Visravas. Visravas married Devavarnini, belonging to Angirasa Brihaspati's family. Their son was Vaisravana **Kubera** who ruled over the Yakshas (Veddās = Austroloids). Vaisravana Kubera's descendants were four sons Nalakubera, Rāvana, Kumabhakarna, Bibhisana—and a daughter Surpanākā. Visāla was succeeded by powerful Hemachandra, Suchandra, Dhumākṣva, Srinjaya, Sahadeva, Krisasva, able Somadatta, Janamejaya, Pramati (1425 B. C.).

VI.—DRUHYUS = THE SEMITES

The Semites were a blend of *Caspian* and Mediterranean factors, formed in Central Asian Highland. The Semites are a tall, long-headed muscular energetic people with dark brunet complexion, long slender hooked nose, oval face, straight black hair, full beard and long arms. Druhyu's genealogical table mentions Babhru, Setu, Anjāra and Ripu. Ikshvāku Yuvanasha in his conquests towards the South-West defeated Druhyus of the Punjab under the leadership of Ripu who fought desperately. Ripu was killed. Anjara's son Gāndhāra moved north-west where he established a kingdom after his own name. Gāndhāra's successors were Dharma, Dhriti, Durmada and Prachetas. Prachetas (1795 B. C.) ruled in the North-West. Though Afghanistan (Gāndhāra) has been the bridgehead of many racial immigrations, and consequently there has been fusion of bloods, yet the underlying physical trait of its people is Semitic. **Asuras** were the Assyrians that settled in North-Western parts. But they established no powerful lasting dynasties though they were greatly feared for their might. In central India there is a tribe called *Asur Munda* whose people are generally smelters of iron. Though they are now incorporated with the *Kols* by admixture of blood with them, *Munda* is most likely Caspian *Manas* and *Marunda*.

Ikshvāku is the Iranian Achæmenes, Babylonian *Issaku* of Gudætime, Khatti Ahkhiyawa, Egyptian Akhaivasha, Homeric Achæans, German *Ingævones*. They were the tall, long-headed, high-vaulted blue-eyed blond fair-skinned Aryans that brought with them the custom of the cremation of the dead, the use of iron and horse. Their widows were burnt on blazing funeral pyres with their husbands. From the Valdai plateau in the Baltic region where the Aryans originated, Ikshvāku through the Volga basin, Merv (Meru), Oxus and Kailāsa Mountains, through the Sarayu defile reached Kosalā. Thence they reached the lower Sarayu through its upper gorges, known in ancient times as Ikshumati, and at present as the *Kālī* which is also the pilgrim's route to Kailāsa peaks and Manasarovar Lakes. According to Purānas (*Matsya* P. 12 22-28) Ikshvāku had a son Vikukshi; Vikukshi's 15 sons ruled north of Meru (Merv), and 14 sons south of Meru. Vikukshi's brothers were *Nemi* and *Danda*. Vikukshi had a numerous progeny of which Sakuni's children dominated north of Meru (Merv). Vimsati's 48 descendants dominated south of Meru (*Vāyu* P 88. 7-10). Vikukshi's descendant was *Kakustha*. *Kakustha's* descendants were *Anena*, *Suyodhana*, *Prithu*, *Vrihadasva*, *Adra*, *Yuvanāsva* and *Srāvasta*. **Srāvasta** founded the city of *Srāvasti*. *Srāvasta* was succeeded by *Brihadasva* and *Kuvalasva*. *Kuvalasva's* territory now extended up to *Rajputana* desert which was then a shallow sand-filled sea. There were occasional earthquakes with eruption of smoke and fire. The angry waves of the agitated sea (*Rajputana* Sea) dashed furiously in all directions. This sand filled *Rajputana* Sea existed even up to the time of *Visvāmitra* (1850 B. C) who became a priest of *Rusangu's* tirtha on the R. *Srāvasti* in low lands near the sea (*Sāgarānupe*). *Kuvalāsva* (2075 B. C) had three sons—*Drirāsva*, *Bhadrāsva* and *Kapilāsva*. *Drirāsva* was succeeded by *Pramoda*, *Nikumliha*, *Sahmatīsva*. *Sahmatīsva* had two sons *Akritasva* and *Ranāsva*. *Ranāsva* married *Haimavati* and their sons was *Prasenjit*. *Prasenjit's* son *Yuvanāsva* married *Gaurī*, daughter of *Paurava* king *Matinarā* and his queen *Sarasvati*; and their son was famous *Māndhātri*. **Māndhātri** (1960) married *Vindumati*, the eldest daughter of *Yādava* *Sasavindu*, son of *Chitraratha*. *Māndhātri* with *Vindumati* had three sons—*Parukutsa*, *Ambarisha* and *Mucukunda*. *Māndhātri* was a valiant warrior. He with his three sons overran *Kānyakubja* and *Puru* kingdoms. *Māndhātri* then extended his conquests up to the *Narmadā* where in alliance with *Nāgas* (*Vishnu* P IV. 3 : 6-12), defeating the *Haihaya* king *Sahanja*, captured their fortified town *Mahismati* on the rocky island on *Narmadā*, and renamed it *Māndhatī* or *Onkāranātha*, a great pilgrimage centre. *Purukutsa* married a *Haihaya* princess *Narmadā* who became the mother of *Trasadasyu*. There was a contest for succession between the

three brothers. But finally Purukutsya became victorious, and his descendants continued to rule. Ambarisha's son was Yuvanāśva, whose son was Harita. **Harita** became an Angirasa priest (Vāyu P. 65 : 107). Trasadasya's son was Sambhuta. Sambhuta had two sons Vishnuvridha and Anaranya. Again both brothers fought for the throne. Anaranya succeeded. Vishnuvridha joined the Haritas as priests. These civil wars enfeebled the Ikshvākus. Karkotaka Nāgas became independent. They occupied Mahismati on the Narmadā. Anaranya was succeeded by Trasadasva, Haryasva. Haryasva married Drishadvati and their son was Vasumata. Vasumata was succeeded by Tridhanvan, Trayāruṇa. At this time the Haihaya king **Kritabirya Arjuna** (1837) captured Mahismati from Karkotaka Nāgas (MBH.VIII.144) and made it his fortified capital. Haihayas advancing over the prostrate Paurava kingdom attacked Kānyakubja and raided Ayodhyā. Kritavirya Arjuna's sons killed Jamadagni, a renowned archer who had challenged the Haihaya. Jamadagni's mother was Satyavati, sister of Kānyakubja king Visvaratha and he married Kamati Renukā, an Ikshvāku princess and his son **Parasu Rāma** was a famous swordsman. Parasu Rāma killed Kirtavirya Arjuna, and with the advice of his priest Kāsyapa retired to the mountains of Western India. Many Kshatriyas were killed in this terrible war of revenge. Visvaratha, son and successor of Gādhi, was then king of Kānyakubja. Finding famine and distress in his devastated kingdom, and feeling impotent against Haihaya encroachments, Visvaratha became a priest and assumed the name of **Visvāmitra**. Kānyakubja was absorbed by the Haihayas. Kritavirya Arjuna's grandsons Jayadhvaja and Surasena were made viceroys of Avanti and Surasena (Mathurā). Protracted war and Haihaya devastating raids caused friction between Trayāruṇa and his son Satyavrata Trisanku. **Satyavrata Trisanku** was married to a Vidharbha princess. So he advocated reconciliation with the Haihayas. Trayāruṇa at the instigation of his priest minister Devarāj Vasisthā banished his son Satyavrata. Satyavrata came to the hermitage of Visvāmitra on the lowlands on the sea side (Sāgarānupe) of the sand-filled dying Rajputana Sea. Visvāmitra helped Satyavrata to regain the Ayodhya throne, overcoming the opposition of Devarāj Vasistha, and became his priest minister. On Trisanku's death his son **Harischandra** was put on the Ayodhyā throne by Visvāmitra. Harischandra however erelong dispensed with the service of Visvāmitra. But the serious inroads of Haihayas under Jayadhvaja, a grandson of Kritavirya Arjuna and rebellion of the cliques of Visvāmitra, dethroned Harischandra. Harischandra got back the throne by reconciling Visvāmitra. Harischandra was succeeded by Rahita, Harita, Cancu, Vijaya, Ruruka, Vrika and Bāhu. **Bāhu** (1750) was driven from his throne and he took refuge in a forest and died there in misery near the

hermitage of Aurva Bhārgava. Haihaya domination extended from the Arobian Sea to the Himalayas absorbing the Puru, Kāsi, Kānaykubja and Ayodhyā territories. Bāhu's wife was a Yādavi princess. She gave birth to Sagara after Bāhu's death. **Sagara** became a daring and energetic youth. Kāsi king Pratardhana routed the Haihaya army and reconquered Kāsi. Taking advantage of this opportunity Sagara recovered his ancestral kingdom of Ayodhyā and drove the Haihayas back beyond the Narmadā. When Sagara wanted to exterminate the Sakas (Sacæ), Yavana (Ionians ?), Pārada and Pahlavas (Pahlevis = Parthians), who had settled in Ayodhyā as allies of Haihayas, but Atharva Nidhi Vasistha counselled Sagara to spare their lives, but as a badge of slavery Sakas were made to shave their head only half, Kāambojas to shave their head completely, Pāradas were forbidden to shave or trim the hair of their head, and Pahlavas to shave their beard. Gautama Buddha was born in this Saka (Sākya) clan that settled in Himalayan foothills. As the Haihayas were forced to leave the Paurava kingdom by their disastrous defeats through Pratardhana and Sagara, and never to rise again, Dushyanta, the Paurava scion and who was adopted by the Turvasus, established anew the Paurava kingdom. Sagara enjoyed a long and prosperous reign. Sagara married the Vidharbha princess Kesini and pretty Sumati, daughter of Aristanemi. Kesini's son was Asamanja. Due to his unpopularity (Vāyu P 88 : 167), Asamanja was banished, and Sagara was succeeded by Asamanja's son Amsuman. His son was Dilipa. Dilipa's son was Bhagiratha. It is said that he brought down Bhāgirathi, the upper tributary of the Gangā. Possibly he removed some boulders from the channel. Bhāgiratha was succeeded by Sruta, Nibhaga, Ambarisha, Sindhudvipa, Ayutāyu, Rituparna. Rituparna was an expert in playing dice, and was friend of Nala of Damayanti fame. Rituparna was succeeded by Sarva Kāma, Sudāsa, Sandāsa. Sandāsa was known as Mitrasaha Kalmāshapāda. He drove his family priest Sresthabhāg Vasista, and made a Visvāmitra descendant as his priest. But he began to dislike him and was reconciled to Vasistas. Srestabhāg in order to unite the interests of both the families begot of Kalmāshapāda's queen Madayanti a son Asmaka. Asmaka's son was Urukāma, who was succeeded by his son Mulaka. Mulaka was a coward. Defeated in a war, to save himself he put on the garb of a woman and hid himself in the midst of his women folk. Mulaka was succeeded by Sataratha, Aila Vila, Kritasarman, Visramahat, Dilipa. Dilipa was known as Khatrāngada. Dilipa's son was Dirghavāhu. And he was succeeded by Raghu, Aja, Dasaratha. **Dasaratha** had three wives, but no sons. To obtain sons, he made a *Putrestī* sacrifice which was officiated by Risyasinga, son of Vivandaka Kāsyapa who had a hermitage on the R. Kausiki. Risyasinga was married to Sāntā, daughter of Lomapāda (Palæ Alpine), king of Anga

and friend of Dasaratha. Dasaratha begot by Kausalyā Rāmachandra, by Kaikaiyi (a branch of the Anavas : Palæ-Alpine) Bharata, and by Sumitrā Lakshmana and Satrugna. **Rāmachandra** married Sitā, daughter of the Videha king Siradvaja ; and he was made the crown prince. But by the intrigues of Kaikaiyi, Rāmachandra was banished for 14 years. **Rāmachandra** in his exile was accompanied by his wife Sitā and his step brother Lakshmana. The exiles traversing through the *Dandaka* forest, reached Naisik on the Godhāvāri where they were living in a cottage. From there Sitā was abducted by Rāvana (a mixed Mediterranean ruler of Lankā and lower Godhāvāri region). In search of Sitā, Rāma and Lakshmana reached Pampā Lake near Vijayanagaram. There Sugriva the ex-king of Kiskindā who had been robbed of his kingdom and his pretty wife Kumā, begged Rāma's assistance to recover them. Rāma killed Bālin and gave Sugriva his kingdom. Sugriva in gratitude with his Vānara (forest-dwellers : Negritos) army helped Rāma to trace Sitā, to attack and kill Rāvana, and to recover Sitā. Rāma (1455) succeeded to the throne of Ayodhyā. His brothers obtained kingdoms elsewhere. Bharata received from his maternal uncle Kaikeya king the province of Sindhu. His two sons Taksha and Pushkara conquered Gāndhāra from the Druhyus, and founded there two famous cities—Takshasilā (Taxila) and Pushkāravati (Peshwar), Lakshmana's two sons Angada and Chandraketu occupied Kārpātha Desa in the Himalayas and founded there Angadiyā and Chandravakra. Rāma after a long and glorious reign was succeeded by his two sons—Lava and Kusa who divided the vast kingdom among themselves. And Rāma is the last great king of that dynasty. Lava's share was the northern Kosalā which he ruled from Srāvastī. Kusa took the southern Kosalā with Kusasthali in the Vindyas as his capital. And Kusa's descendants inherited the famous dynasty. Kusa was succeeded by Atithi, Nishada, Nala, Nabha, Pundarika, Kshemadanyan, Devanika, Abinagu, Pariyātra, Bala, Ukta, Vajranābha, Sankhana, Vyushitāsva, Visvasaha, Hiranyanābha Kausilya. He set to tune some of the Riks (Sāma). Krita, son of Sanati, a Dvirmira descendant, learnt the Sāma songs from him (Vāyu P 99 . 190), and it was the western recension (Kauthuma Sākhā). Hiranyanābha was succeeded by Pushya, Dhruvasandhi, Sudarsana, Agnivarna, Sigraha, Maru, Prasusruta, Susandhi, Amarsa (Known as Sahasvant), Visrutavant, Vrihadbala, Srutayu. Srutayu was killed in the Kurukshetra War.

Vrihadbala was succeeded by Vrihadkhana, Urukshaya, Vatsyavyuha, Pratiyyoma, Divākara, Sahadeva, Dhruvasva, Vrihadasva, Bhāvya, Bhānuratha, Prathipāsava, Supratika, Marudeva, Sunakshatra, Kimarāsava, Antariksha, Sumitra, Susena, Amritajit, Vrihadvaja, Darmin, Kritanjaya, Rananjaya, Sanjaya, (Suddhodhana, father of Buddha ; Rahula, son of Buddha, possibly in Kapilāvastu), Prasenjit, Kshudraka, Kundaka, Suratha.

Sumitra. Prasenjit's sister Kosalā Devi was married to Magadha king Bimbisara and the kingdom of Kāsi was given to her as her dowery. When Ajātasatru, son of Bimbisara by another wife, usurped the throne, imprisoning his father and starving him to death, and Kosalā Devi died in grief, Prasenjit in retaliation took back the possession Kāsi. Ajātasatru waged war with Prasenjit, and Prasenjit was worsted. Prasenjit was compelled to make peace with Ajātasatru by ceding the territory of Kāsi as a dowery of his daughter who was given in marriage to Ajātasatru. Prasenjit was a disciple of the Buddha. Prasenjit wanted to marry a Sākya maiden. But Sākya deceitfully gave him instead a girl of a slave. Kshudraka was the son of that marriage. Kshudraka usurped the throne of his father. And when he learnt that his mother did not belong to the Sākya clan, he waged war against the Sākyas. Many Sākyas were killed. It happened just a year before Buddha's death. But Khudraka was drowned on his return journey. Gradually Kosalā was absorbed by the rising Maghadhan empire.

PISACHAS—PANIS—YADAVAS = ALPINES

The **Alpines** developed in Western Turkestan, of medium height, high-vaulted round head (cranial capacity 1460 c. c.), narrow long nose, open eyes, oval face, straight hair, somewhat receding forehead, flattened vertically inclined occiput, fair ruddy complexion with tendency to fleshiness. The Alpine type is still dominant in Guzrat. The Parsis are its best representatives. Nagar Brahmins have more or less pure Alpine factors in them. Some Bengali Kāyasthas and Coorgis show Alpine traits. In Maharāstra and Kanara it is mixed with the Australoids. Tamil Chettis show also some Alpine mixture. Alpines entered into Kashmir through Gilgit valley, known as Pisācas (golden-complexioned). Alpine is the base of the Kashmere population. A **Pisācha Dynasty** led by *Yasaskara*, ruled Kashmere even in historic times. The Alpines spoke Pisācha language. Pisācha is known as *Pashai*, and is spoken in Lachman of Afghanistan; Kafir dialects; Khōwar of Chitral, Shina of Gilgit. Shina is the basis of Kashmiri language. Baloch and Pashto (Rv. 8. 22. 10) languages are Pisācha languages, modified by Medic tongue. Medic before the Iranian conquest was of Alpine stock. As the Aryans swept over the Iranian plateau, the Alpines were pushed to Fars. The Parsis belonged to *Parsa* tribe to which belonged Yutia (Yādava) or Yutians who inhabited the district of Fars as expressively mentioned by Darius (Beh. III. 40). The Yutias (Yādavas) reached Sindhu through Baluchistan. Baluchis have strong Alpine factors in them. At Mohenjodaro and Harappa Alpine crania have been found. At Harappa Alpine figures with peacock (Maurya) as symbols have been found. They

were driven to Gāndhāra where they formed the Mauryas who opposed stubbornly the Greek invasion and founded the famous Maurya dynasty of Magadha. Skirting northeast of the Rajputana desert which was then a sand-filled shallow drying sea, the Yutias (Yādavas) settled on the Yamunā in Mathurā. From thence the **Yādavas** occupied all the territory up to Berar in Central and Western India, including Saurāstra and Kathiwar. The other Alpines were the Panis (Phœnicians, later known as *Vaniks*) who had strong settlements in Rasātala (Lower Sindh), Sauvira, Kutch (which was named after them), Kāmarupa and Anga. In the speech of not only Kashmere but also of Sindh (Sindhi), North-western Punjab (Lahnda) and Kutch (Kacchi) and Guzerat, there is a strong substratum of the Pisācha language. **Vaisya** is the Thracian Alpine tribe Bessi who dwelt along the whole of Mt. Hæmus (the abode of hima = snow = Balkan Mt and the end of Euxine = Black Sea) after whom Bessarabia has been named. Vaisya mixed with the Panis became the Vaniks—the trading class. Yaska in his Nirukta (VI. 5. 3) asserts that *Pani* as Banik is identical, and from *Pani* is derived Panya (merchandise) in which the Banik (merchant) deals (II. 5. 3.), particularly *Panir* (butter).

Panis were known to the Greek as Phoinix, to the Romans as Punics, in the Amarna tablets as Kinahi. In the Rigveda *Pani* is frequently met with. Panis are greedy after other people's wealth (Rv. 5. 34, 7). They had no faith in Vedic rites (Rv. I, 61, 8). *Pani* develops into *Vanika* or merchant (Rv. X. 151. 8; Av. III. 15. 1). The Greeks detested the Phœnicians by their passion for gain (Plato; Rep. IV. 436). The Phœnician colony at Carthage was known to the Romans as Punics. And as a characteristic of these Carthagians *Punic* means faithless and treacherous. But *Bribu*, a *Pani* chief, is praised for his generosity (Manu V. 107). Samyu Barhaspatya sings of his munificence in the Rigveda (VI. 85. 31-33): "Bribu is prominent among Panis on the banks of the Gangā. To a seeker after wealth like myself he has given away 1000 cows as quickly as the wind blows. Let us therefore sing the glories of *Bribu* who is wise. He who gives 1000 cows is worthy of all praise." And Panis became so influential that even Indra is addressed as *Pani* (VIII. 45. 14). *Pani* chiefs mentioned in the Rigveda are *Vrisaya*, *Tugra*, *Susna*, *Pipru*, *Vetasu*, *Dasani*, *Tutujji*, *Ibha*, *Sarat*, *Navavāstva*, *Dhuni*, *Chumuri*, *Pramagandha* and *Bribu*. Of these *Vrisaya* lived on the banks of *Sarasvati*, *Bribu* on the Ganges, and *Pramaganda* lived in *Kikāta* and controlled Behar, Bengal and Assam. The *Pani* chief of *Sauvira* is called *Vrishala* (Bhāgavat P. 9. 15). In *Rasātala* (Lower Sindh), there lived Panis, known as *Nivata-Kavachas* and *Kalakeyas* (Bhāgavata P. 24. 30). In *Rigveda* (V. 53. 9), *Rasā*, *Anitabhā*, *Kubhā*, (*Kabul*),

Kramu (Kuram) all tributaries of the Sindhu, are put together with Sindhu. Saramā, a youthful beauty was sent to the strongholds of the Panis, find out their hidden treasures. Though she was a spy and she daringly crossed the Raṣā river, a tributary of the Sindhu, she was welcomed. She urged the Panis to submit to Indra or face the consequences. Panis fearlessly gave a manly reply. "Saramā, have no such fears, our wealth treasures, valuable things cows and horses are protected by enclosures, and are guarded by capable sentinels (Rv. X. 108. 7)" In the *Padma Purānam* (Srishti K. ch. 19) we find "that upon the murder of Asura Vritra the Kālakeyas in great fright fled to the furious Deccan Sea. Since then, sea became their home which they left only at night to destroy people found upon the shores. The few that could save their lives by flight took refuge in Raṣātala." The Panis undertook sea voyages for trading purposes and gain (Rv. I. 56. 2), realized higher prices for goods of lower value (Rv. V. 44. 7), and lent money at high rates of interest (Rv. VIII. 66. 10). *Nivata-Kavachas* has been shortened into Kutch, in Guzerat, Kachar in Assam. There is a tribe of Pani-Koch in Assam. Koches of Cooch-Bihar belong still to a ruling class. Ghatat Kaccha dynasty ruled in Kāchār and the capital was Dimapur, abbreviated from Hirimbāpur. Pāndava Bhima married Hirimbā, and their son was Ghatotkaccha. Hirimba was made the regent of Kachar, known also after her name as Hirimba. In the Kurukshetra war Ghatotkaccha fought by side of the Pāndavas. The Panis established the temple of Kāmarupa after their native Astarte. The *Yoni-pitha* of Kāmākhyā is described thus in Kalikā Purāna (ch 62): Upon the solitary peak of Nilakuta Mahāmayā (Astarte : Virgo) passes her days with Mahādeva (Bāāl=Ophiuchus ; together Gemini). Here the *Yoni* of Sati has been petrified, and inside these is the goddess Kāmākhyā along with Mahādeva in the form of Linga. Surrounding the Kāmākhyā Devi, the Asta Saktis (the Phœnician 8 Cabiris) are residing there as tutelary deities of the Pitha. In this way Siva and Sakti are enjoying themselves in the forms of Yoni and Linga." The Phœnician also worshipped on every high hill baetylia (meteoric conical stone) as a symbol of Bāāl, god of generation placed on an elliptical vulvar form of flattened stone as a symbol of Astrate, goddess of love and fertility. There were sacred prostitutes (qedestims=Devadāsīs) in her shrine, and women had to sacrifice their virginity in the shrine of Astarte. In the *Yogini Tantra* (I. 13, 15 ; II. 9 Patala) it is mentioned that many nobles were in the habit of consecrating pretty maidens, and many common people their own unmarried daughters to the service of Kāmākhyā, and they were worshipped as *Sakti* (Virgo). The ruling chief of Cooch-Bihar is still connected with the Kāmākhyā temple.

Haihayas Yadu or Yutea consisted of five clans - Sahasrajit, Krostu, Nila, Antika and Raghu - of which only Sahasrajit and Krostu founded dynasties. Sahasrajit's descendant was Satajit. Satajit's children divided into three clans--**Haihaya**, Haya and Venuhaya. Haihayas became powerful and they ruled from Malawa to the mouth of the Narmadā. The important rulers of Haihayas were Dharmanetra, Kunti, Sahanja. Sahanja founded Sahanjāni. His grandson Mahismant founded Mahismati on the rocky island on the Narmadā. Ikshvāku Māndhātri married Bindumati, a daughter of Yādava Sasabindu. Sasabindu was a descendant of Krostu. Krostu's descendants were ruling Brajabhumi, the territory adjoining Mathurā. Emboldened by this alliance, thus protecting his rear. Māndhātri overran Kānyakubja and Paurava territories, uprooting their kings. Māndhātri drove the Haihayas to the other side of the Narmadā, captured Mahismati and renamed it Māndhātri, by which name it is still known. But as the Ikshvāku power declined due to the contest of succession by the sons of Māndhātri, Haihayas not only reasserted their power, but became aggressive. Bhadrāsrenya conquered the Paurava and Kāsi kingdoms. But Kāsi king Divodāsa revolted and drove the Haihayas out of his territory and built a new capital on the Gomati, abandoning Barānasi. However Durdama, grandson of Bhadrāsrenya, reconquered Kāsi, and it remained under Haihaya domination for nearly 450 years. Durdama was succeeded by Kanaka. Kanaka had four sons—Kritavīrya, Kṛitāgni, Kṛitavarman Kṛitanja. Kritavīrya's son was Arjuna, a great warrior and conqueror. **Kritavīrya-Arjuna** (1850) with *Dattātreyā* as his priest-minister reconquered Mahismati by defeating the Karkotaka Nāga confederacy to whom it had fallen. To Mahismati Arjuna brought a Rāvana, king of Lankā as a prisoner, but who was later released. Arjuna attacked Kānyakubja which it absorbed, and then raided Ayodhyā. Arjuna burnt garden-house of Apava Vasīstha, the priest of the Ikshvākus. Arjuna's sons killed Bhārgava Jamadāgni, an expert archer. But Jamadagni's son Parasu-Rāma killed Arjuna with his axe. Thus this war brought terrible carnage. The Haihaya domination extended from the gulf of Cambay to the Himalayas, shaking the foundation of the Ayodhyā throne, excluding Vaisali and Mithilā, but including Kāsi. Arjuna had five sons - Jayadvaja, Avanti, Surasena, Sura, Dhrista. Jayadvaja succeeded his father's vast possessions. Avanti was made governor of the territory named after him. Surasena became the governor of the territory fringing the desert, conquered from Yādava Krostu's descendants. Jayadvaja's son was Tālanjgha. Tālanjgha's grandson was Vītihotra. The powerful Tālanjgha tribe consisted now of five clans—Vītihotras as the leader, Sāryātas, Bhojas, Avantis and Tundikeras. But this great military confederation could not check the tide of time. Kāsi king Haryasva

gathered a large army and attacked the Vitihotras at the confluence of the Gangā and Yamunā (Prayāga). Haryasva was killed. But his son Sudeva rose in arms to regain his ancestral kingdom. Sudeva's son was Divodāsa. He retreated and built Bārānasi. The Vitihotras drove him from the city and he took refuge with his priest Bharadvāja. But Divodāsa's son Pratardhana routed the conquering army, and the Vitihotra king could only save himself by taking refuge with a Bhārgava priest and adopting priesthood for his living. In this chaotic state Vārānasi fell into the hand of Kshemaka, a Rākshasa (Negroid), from whom Alarka in alliance with Nāgas (Palæ-Alpine), as his mother Madālasā was a Nāga princess, recovered the Kāsi kingdom. It was facilitated by Ikshvāku Sagara who in alliance with his mother's brothers—Surasena Yādavas—succeeded in giving a crushing blow to the Haihaya-Tāla-jangha power, never to rise again, and driving them beyond the Narmadā. Only three later Tāla-jangha rulers—Anduta, Durjaya and Supratika—are mentioned in the Purānas.

Yādavas.—*Krostu's* descendants assumed the name of Yādavas. They settled in Mathurā region, but were forced later to migrate to Raivataka (Girmar Mt) region in Guzrat. Successors of Krostu are Vrijmivant, Svāhi, Rushangu, Chitraratha. Chitraratha's son was **Sasabindu** (1975), a great conqueror who formed matrimonial and political alliance with Ikshvākus by giving his daughter Bindumati in marriage with Māndhātri. Sasabindu had six famous sons—Prithusravas, Prithuyasa, Prithudharman, Prithunjaya, Prithukritti and Prithumanas—of whom the eldest got the kingdom. Prithusrava's successors were Antara, Suyajna, Usanas, Titikshu, Marutta, Kambalabarhis, Ruksmakavaca. Ruksmakavaca had five sons—Ruksmeshu, Prithuruksma, Jyāmagha, Parigha, Hari. There was a contest for succession. Ruksmeshu occupied the ancestral throne. Jyāmagha conquered the territories up to Riskhiman (Satpura Range) across the Narmadā. Jyāmagha's wife was Chaitrā and their son was Vidarbha who conquered the adjoining territory, named after him Vidarbha (Berar). It is mentioned that Jyāmagha captured a girl before the birth of Vidarbha, and Vidarbha was married to her, though much older than himself. And they had three sons Kratha Bhima, Kaisika and Lomapāda. Kaisika's son was Chedi who founded the independent Chedi dynasty. Kratha Bhima's son was Kunti. It became the main Yādava line. Kunti was succeeded by Dhristra. Nirvirthi, Viduratha, Dasārha, Vyoman, Jimuta, Vikriti, Bhimaratha, Navaratha, Dasaratha, Ekādasaratha, Sakuni, Karamtha, Devaratha, Devakshetra, Devara, Madhu. **Madhu** was a great conqueror who ruled from Madhuvana on the Yamunā to Anartha (Kathiwar). Madhu's descendants are known as Mādhas. Rama's brother Satrugna killed Mādhas Lavana, cut down the forest and built the city of Mathurā there. Madhu's son was Puruvasa. Puruvasa's son

was Purudvant. He married the Vidarbha princess Bhadrāsēni, and their son was Jantu. Jantu married an Ikshvāku princess and their son was Satvant. His son was Bhīma Satvata. Satvata married a Kosālī princess and their sons were Bhājīn Bhajamāna, Devavridhha, Andhaka (Mahā Bhoja) and Vṛishni.

Bhājīn Bhajamāna married Srinjayī, and their son was Vāhyaka. Vāhyaka married two daughters of Srinjaya. With the first wife he begot Nimi, Kṛimilā, Panava, Parapurānjaya, Vṛishni. From the second wife Vāhyaka got four sons—Kotijit, Sahasrajit, Satajit, Vāmana. **Deva Vridhha's** son was Babhru. Babhru's descendants are the *Bhojas* of Mṛtikavata (Marta). **Andhaka** married the Kāśī princess Satyaki and had four sons Kūkura, Bhajamāna, Sami, Kambalavarhis. Kurura's descendants are known as *Kūkuras*. Kūkura's son was Drishni (Vṛishni). Dhṛishni's son was Viloman (Taithiri). Viloman's son was Kapotaraman. His son was Nala (Dundhuvī). Nala's son was Abhijit. Abhijit's son was Punarvasu. Punarvasu had a son *Ahunka* and a daughter Ahuki. Ahuka was a powerful king. He was a glory of the Bhojas. He gave his sister Ahuki in marriage with the Avāntī king. Ahuka married a Kāśī princess and had two sons—Devaka and Ugrasena. Devaka had four sons and seven daughters. Four sons are Devamān, Upadeva, Sudeva, Deva Rakshita. Seven daughters are **Devaki**, Srutadevī, Mitradevī, Yaśodharā, Sṛidevī, Satyadevī and Sahadevī. All these seven sisters were married to *Vasudeva*. Ugrasena had nine sons of whom **Kamsa** was the eldest, and five daughters. Kamsa's brothers were Nyagrodha, Sunīma, Kanka, Sanku, Ajabhu, Rāstrapāla, Yudnhamushti and Sumasthida. Kamsa's sisters are Kamsā, Kamsavati, Kankā, Surabhu, Rāstrapālikā, all of whom were married to Vasudeva's younger brother Devabhoga. **Kamsa** was the ruler of Mathurā. Kamsa married two daughters—Asti and Prāpti—of Jarāsandha of Magadha. With this powerful alliance, Kamsa imprisoned his father Ugrasena, usurped his throne, began to tyrannize over the people, acknowledging the suzerainty of his mighty father-in-law. **Devaki-putra Vasudeva Krishna** killing Kamsa, made Ugrasena the head of the Bhoja, Vṛishni and Andhaka confederacy. At this Jarāsandha attacked Mathurā with his allies Dantavakra of Karusa; Chedi king; king of Kālinga and Paundra; Kaisika Sankṛiti; Vismak and his son Ruksmī of Vidarbha; kings of Anga, Vanga, Kosālā, Kāśī, Videha, Madra, Trigarta, Dards Bhogadatta of Sindhu, Pandava and Sibi Suvala of Gāndhāra; Gonardha of Kāshmir and Kaurava Duryadhana. Finding it hard to defend Mathurā against the hordes of Jarāsandha, the elders at the advice of Vāsudeva Krishna removed their headquarters at Dvārāvati in the Raivataka Hills (Girnār). And they enlarged, fortified and beautified it (*Harivamsa*, 90, 113, 115). Satvāta Bhajaman's descendants were known as *Andhakas*. Bhajaman's son was

the great charioteer Viduratha. His son was Rajadhiveya Sura. He had two sons—Soniśva and Svetavāhana. Soniśva had four martial sons—Samin, Devasarman, Satrujit, Nikumbha. Samin's son was Pratikshitra. His son was Svayambhoja. His son was Hridika. Hridika had ten sons—Kritavarmā, Satadhanva, Devarha, Nābha, Bishna, Mūhibala, Ajata, Balajāta, Kaniyaka and Karambhaka. Devarha succeeded his father Hridika. Devarha's son was Kumbalabarhisa. His son was Asaminjas. Asaminjas was childless. Krishna gave him Sudhrintra and Sarupa for adoption.

Vrishni had two wives—Gindhāri, a Gāndhāra princess, and Mīdrī, a Madra princess. Through Gindhāri, Vrishni had a son Sunitra or Anamitra. Anamitra's son was Nigna. Nigna had two sons—Prasenjit and Satrujit. Prasenjit had a beautiful pearl *Samantaka* of which Krishna was envious. Prasenjit in a hunting expedition was killed by a wolf. *Satrujit* married a Kaikayi princess and their son was Bhāngakāra. Bhāngakāra married Bratavati and they had three daughters Sityabhāni, Bratini and Padmivati who were given in marriage to Krishna by Satrujit, in exchange of Samantaka pearl which he had secured from a Bhil, Jāmbhuvan. Vrishni through Mīdrī had three sons—Yudhijit, Devamidusha, Anamitra. Yudhājita's son was Prisni. Prisni had two sons—Svaphalka and Chitraka. Svaphalka married the Kāsi princess Gāndhīni and their son *Akrura*. Other sons of Svaphalka were Upramanigu, Mīraju, Mridhu, Arimjaya, Satrugna, Arimardhana, Dharmavrih. Akura's wife was Ugraseni and they had two sons Devavant and Upadeva. Chitraka married Asvni and had Prithu, Viprithu, Asvagriva, Suvihu, Supirika, Gavesana, Dristanemi, Sudharman as sons. And their daughters were Vahubhumi, Sravisthā and Sravanī. **Anamitra's** son was Sini. Sini's son was Satyaka. Satyavina and Yuyudhāna were Sini's nephews. Asanga was the son of Yoyudhina. His son was Dhyumni. Dhyumni's son was Yugandhara. They are known as *Sainyas*. **Devamirusha's** son was *Sura*. Sura married a Bhoja princess and had ten sons and five daughters. Ten sons were Vasudeva (Anakadundhubhi), Devamirga, Devasrava, Anādristi, Nandana, Srinjaya, Samika, Syāmaka, Batsaka, Kanka. Five daughters were Prithī, Srutadevi, Srutasravi and Rājadhivevi. Sura gave his daughter Prithī to his friend Kuntibhoja who was childless and who adopted her as his daughter. For this reason Prithī was known as Kunti. Kunti in her unmarried state had a son Karna, and in order to hide her shame deserted the child. Karna was adopted as a son by the Anṅa king Visvajit who was a friend of Kuntibhoja. Kunti was married to Pāndu. Pāndu was impotent and was suffering possibly from arterio-scleriosis. Kunti did not forget the amours of her maidenhood. Through different persons she had three famous sons—Yudhisthira, Bhīma and Arjuna. Srutadevi was married to Karusha king Vriddhasarman, and their son

was Dantavakra. Srutakrithi was married to Kekaya prince Dhristaketu, and they had five sons—Santardhana, Chekithāna, Vrihatkshatra, Vinda and Anuvirda. Because Virda and Anuvirda were governors of Avanti, they were known as Avantya. Srutu Sravā was married to Chedi king Damaghosha, and their son Sisupala, who was killed by Krishna. Devalhāga married Kāmsā, daughter of Ugrasena, and their sons were Chitraketu and Vrihadvala. Devasrava married Kamsavati and their sons Suvira and Ishumāna. Kanka married Kāmsā, and their sons were Vaka, Satyajit and Fuujit. Srinjaya married Rāstrapāli, and their sons were Vriṣha and Suramarshana. Syāmaka married Surabhumi, and their sons were Harikesa, Hiranyaksha. Vatsaka married Mitrakesi and their son Vrika. Vrika married Duivākshi, and their sons were Taksha and Puskarāmāla. Sāmika married Dīmani, and their sons were Sumitra and Arjunapāla. Anaka married Kanikā, and their sons were Ritadhaman and Jaya. **Vasudeva** had seven wives: Rohini of Puru dynasty, Pauravi, Bhadrā, Madinā, Rochanā, Ilā, Devaki. Vasudeva's favourite wife was Rohini, and she became the mother of Balarāma (Baladeva), Sārana, Nisātha, Duṃada, Dāmana, Suthra, Pindāraka and Kusidaka as sons, and Chitrā as daughter. Balarāma had two famous sons Nisitha and Utsuka. Besides them he had also Pārsi, Pārsanandi, Sisu, Sattvadhriti, Khandavāhya, Rīmana, Girika, Gira, Suklagulma, Gulma, Daridrāntaka as sons, and Archchamati, Sunardā, Suramā Suvachā and Satapala as daughters. Balarāma's younger brother Sārana's sons were Bhadrāsava, Bhadrugupti, Bhadravadya, Bhadravāhu, Bhadraratha, Bhadrāmānasa, Supārsa, Kirthimāna, Rohitāsava, Bhadrāja, Duṃada, Athibhuta. Madinā became the mother of Nārada, Upananda, Mitra, Kukshimitra, Nidā, Pushti and Sudeva as sons, and Chitrā and Upavitṛā as daughters. Bhadrā became the mother of Upavimṭa, Vimba, Sattvadanta and Mahasti. Devaki had six sons who died early. Krishna was the next child. Go-natured Suthadrā was his younger sister. Suthadrā was married to Arjuna, son of Kunti and Pandu, and she became the mother of Abhimunya who succeeded the Paurava throne after the Kurukshetra War. Prasenjit got a valuable pearl, called Syamantaka, from the ocean at Dvārakāpuri. Satrajit took it, but he returned it to his brother. Krishna was envious of the pearl, and tried to secure it from Prasen. Krishna killed in a hunting expedition. Suspicions arose among the Andhakas and Vrishnis that Krishna might have killed Prasen for the possession of the pearl. Krishna found that the pearl was in the possession of a Bhila, named Jamthuvan. Krishna secured the pearl by defeating the Bhila leader who was living between the Vindhya and Satpura Ranges, and got his daughter Jīmihuvati. Krishna exchanged the pearl with Satrajit for his beautiful grand-daughter Satyalhāmā, thus not only he saved his reputation, but also got a good wife. But when for a pearl Satrajit gave

This grand-daughter to Krishna, Akura became enraged. He induced Satadhruva to kill Satrajit which he did, and gave the pearl to the Akura. To avenge the murder of his grand-father-in-law, Krishna killed the absconding Satadhruva. Balarāma thought Krishna got the pearl by killing Satadhruva. But when Krishna denied it, there were dissensions between the two step-brothers about the pearl. In order to please Krishna Akura gave his sister to Krishna in marriage, and presented the Syantutika pearl before the assembled leaders. Krishna however gave it to Akura for Yādava reconciliation.

Vidurbi king Vismak had a charming daughter Rukmini and a son Rukmi. Jarāsandha wanted Rukmini for his friend Cædi king Sisupala. Krishna was also enamoured of the girl. Sisupala was the cousin of Krishna, and they were all Yādavas as Rukmini, thus belonging to the same Alpine tribe. Vismak favoured Sisupala. But Krishna and Rukmini were in love and they eloped to the discomfiture of Jarāsandha and Sisupala. Arjuna in his wanderings during his exile came to Dvārakā in Rāvataka Hills, and found it was a gay and prosperous city. The citizens heartily indulged in hard drinks, meat-gluttony, songs, music, dances, mirths, merriments and revelry. Arjuna became enamoured at the seductive beauty and charms of Krishna's younger sister Suohadrā. And encoldened by the intriguing advice of Krishna, Arjuna abducted his cousin Suohadrā; their son was Abhimanya. The Yādavas were at first enraged at this outrage of their guest, but were reconciled to it by the counsel of Krishna. Krishna had a grudge against Jarāsandha. And as the Pāndavas were aspiring for suzerainty, and Jarāsandha was a powerful monarch with many allies, Krishna conspired with the Pāndavas, and with the help of Bhima and Arjuna treacherously killed Jarāsandha, and thus paved the way for the Pāndava imperial power. Sisupala was killed by Krishna. In the Kurukshetra War the Yādavas of Sūrāstra and Anartha gave their whole-hearted aid diplomatically and militarily to the Pāndavas. In a drunken orgy on a seaside excursion at Praviṣa, the Yādava chiefs killed each other, and when they had no other arms, they even used reeds *Erakz* for mutual assaults. It seems that Dvārakā was destroyed either by a tidal wave or earthquake. Arjuna went to Dvārakā to fetch the inmates of Krishna's family. When they were crossing the Punjab in a caravan, consisting of horse, bullock, mule and camel-driven vehicles, the caravan was robbed by brigands (Abhiras). Some ladies were lodged in Murtikavat town (Murta in Jodhpur), and son of Sityaki was brought to Sarasvati, and the kingdom of Indraprastha was handed over to Bija, grandson of Krishna, and Yudhisthira's daughter Sutanu's son.

Krishna was a great warrior, charioteer and a statesman. He not only saved Yādava confederacy from Kamsa's tyranny, but also from

formidable invasions of Jarāsandha. He was true to his friends, but terrible to his enemies. He was indefatigable in his energy. From Mathurā to Indraprastha it may not be far off. So he could frequently visit his cousin and friend Arjuna. But from Dvārāvati to Indraprastha the distance is not insignificant. Krishna came to Giribraja with Bhima and Arjuna in disguise, and Bhima killed Jarāsandha within his own fort. Did then regular trunk roads and caravan routes exist? Was the code of fighting very strict, and chivalry was unimpeachable, otherwise how is it possible that Bhima, Arjuna and Krishna were allowed by Jarāsandha's relatives to go unmolested though they treacherously killed Jarāsandha, and they triumphantly released Jarāsandha's prisoners? Rāma also treacherously killed Bālin while he was engaged in fighting with Sugriva. It seems that Krishna's policy was directed against the Dānavas (Caspians). He fought Naraka Dānava in Tripurā, and Bali's son Vāna whose daughter Ushā was kidnapped by Krishna's grandson Aniruddha. Krishna married Ruksmīni, daughter of Vismaka, ruler of Vidarbha; and Mitravandhā, daughter of his paternal aunt Rājādhīdevī. Krishna's other wives were Satyabhāmā, Jāmvvati, Rohini, Nagnajitā. Ruksmīni became the mother of good-looking Pradyumna. Chārudesna. Sudesnā, Sarana, Charubhadra, Charuvindu as sons, and Chārūmahī as daughter. Satyabhānī became the mother of Sānu, Bhānu, Aksha, Rohita, Mantrya, Jarāndaka, Tāmrvaksha, Bhaumari, Jarandhama as sons, Bhaumarikā and Tāmraparnī as daughters. Jāmvvati became the mother of good-looking Sāmbva, Bhadrāgupta, Bhadravinda, Saptavāha as sons, and Bhadrāvati and Sambodbhānī as daughters. Mitrabandhā had two sons—Mitravan and Mitravinda. Pradyumna married a Vidharbha princess and their son was Aniruddha (Udpassanga). Aniruddha married Judisthira's daughter Sūtānu, and Vajra is their son. Vajra is the only descendant of Krishna that outlived the internecine war in a drunken orgy at Pravāsa, and the tidal wave that engulfed Dharāvati soon after. Vajra was given the governorship of Indraprastha. Vajra's son was Pratibāhu. Pratibāhu's son was Suchānu. It seems that Yādeva confederacy was dismembered by a foreign invading power at this time which even the protecting hands of the suzerain Judisthira could not save.

IX.—K ASYA—K HASA = CASSITE ARYANS

Kassites (Babylonian *Kasshu*; Egyptian *Kush*; Biblical Kushites; Iranian *Cossai*; Vedic Kasu VIII 5.37; Purānic Kāsyā, Khasa, Kāsa

were in Elam at the southern spur of the Zagros range. Their kingdom was *Kāshi*, and capital *Kāsh*. The Kassites ruled Babylonia for nearly 596 years (1746-1150). On the spur of the Nubean by the third cataract (where there is still a town called *Kōsh*), the Nile region was known in ancient Egypt as *Kush* or *Kash* (Purānic *Kusa-dvīpa*). If not the Egyptian 12th dynasty, at least the 23rd dynasty of Piankhi of Kussingar (*Kāsi-Nagara*), the lord of Kash or Kush, was Kassite. Piankhi was succeeded by *Kash-ta*. *Kashan* in Iran, *Kash-gar*, *Hindu-kush*, *Kash-mir*, *Khasa* (in Dehradun), *Kāsi* (Beneras) have been named after the Kassites. The Kassites came through the Mintake Pass and following the Hunza River (Gilgit), they settled in the beautiful Vitasta valley, which after their own name, they called *Kāsh-mir*. From Kashmir they reached, the Dehradun valley, where they are still more or less unmixed, and known as *Khasas*. **Khasas** of Dehradun are of distinctly Aryan features—tall, slim, fair-complexioned with long high head, fine long nose, hazel eyes though they practise fraternal polyandry with loose sexual morals. From Dehradun they descended into the Gangetic plains and forced their way up to *Kāshi*, splitting up the Anava kingdom into two parts, the Punjab held by *Usinara Sivi*, and *Anga* (Bihar) by *Titikshu* about 1925 B. C. The *Kāsas* held the middle portion from the Punjab and Bihar, and possibly they entered Gangetic basins up to Beneras. The incursions of the *Kāsas* in the Central Gangetic plain compelled great racial movements and provoked long sanguinary war for supremacy between the *Haihayas* on one side, and *Kāsas*, *Purus*, *Kānyakubjas* (*Gudea*, *Gādhī Mitannis*) and *Ikshvākus*.

Kasa is the mythical progenitor of the *Kāsi* Dynasty. *Kāsa's* descendants are known as *Kāsiya*. The rulers mentioned in this dynasty are *Rāstra*, *Dhīrgatapā*, *Dhanva*, *Dhanvantari*. To *Dhanvantari* is ascribed the *Ayurveda*—a guide for prolongation and rejuvenation of life in health and sickness. *Dhanvantari's* successors were *Ketumān*, *Bhimaratha*, known also as *Divodāsa*. *Haihaya Bhadrāsrenya* conquered *Paurava* and *Kāsi* kingdoms. *Bārānasi* was devastated by the conquerors. However *Divodāsa* asserted his power, drove the conquerors out of *Kāsi* territory, and rebuilt his capital at the confluence of *Gomati* (*Gumti*) and the *Ganges*, about 15 miles away from *Benares*. But *Durdama*, grandson of *Bhadrāsrenya*, reconquered *Kāsi* from the hands of *Astartha*, son of *Divodasa*, and it remained under *Haihaya* domination for nearly 225 years (1925-1700 B. C.). The *Kāsi* scion *Haryasva* (1765 B. C.) gathered a large army and attacked the *Vitihotras* at the confluence of the *Gangā* and *Jamunā*, and *Haryasva* was killed. But his son *Sudeva* rose in arms to regain his ancestral kingdom. *Sudeva's* son was *Divodāsa*. He retreated and built up *Bārānasi*. The *Vitihotras* drove him from the City, and he took refuge with his priest *Bharadvāja*.

But Divodasa's son Pratardhana through his wife Drishadvati routed the conquering army, and Vitihotra king in disgrace adopted priesthood as his livelihood. Pratardhana had two sons - Vatsa and Garga. Vatsa married a Nāga (Palæ-Alpine) princess Mīdilasā. With the powerful alliance of Nāgas, Alarka was able to regain sovereignty over Kāsi. Liberation of Kāsi from the hands of the Haihayas was facilitated by Ikshvāku Sagara who in alliance with his mother's brothers - Surasena Yādavas - succeeded to give a crushing blow to the Haihayas and driving them beyond the Narmadā. Alarka was also befriended by Vidharbhī princess Lopī-mudrā, wife of Agastya. **Alarka** was succeeded by Sannati, Smitha, Kshema, Ketumant, Suketu, Dharmaketu, Satyketu, Vibhu, Sivibhu, Dristaketu Venuhotra, Bharga. Kāsi kingdom was annexed by the rising Paurava power. And some of Bharga's children adopted priesthood.

In the *Boundary Stone* of the Kassites, in which land grants to royal retainers were inscribed, all the *Zodiac signs* are found as **Scorpion** (Scorpio = Visvarupa), Vulture (Corvus = Uluka), Serpent (Serpens = Ahi), **Dragon** (Hydra = Vritra), **Frog** (Cancer = Manduka), **Dog** (Canis Major = Svan). There are also phalli. There is also a *Svastika Symbol*, the union of one yoni in the centre and four *lingas* in four directions. But the most important deity is a centaur, a human-headed archer with strung bows and arrows on the body of a winged bull (Taurus and Aquila), erect penis which is being attacked by a scorpion. The bull has an additional tail of scorpion, and the archer has an additional head of a dog. A similar bas-relief has been found at Dendera in Egypt, but without erect penis and grasping scorpion. This is no doubt Sagittarius, the main deity (Marduk = Vedic Maruts) of the Kassites (Kāsas). Maruts became later identified with Siva, for Sumerian Tamnuz (Triamvaka), representing the Orion, is called *Sipa* (the shepherd = Pasupati) and *Sib-Ziama*, the faithful shepherd of the heaven. He was also known as *Dumuzi = Dhurjati*, *Ningsizida* = Nandisvara. Tammuz is the husband and lover of the virgin goddess of love Innini or Ishtar (Virgo = Kumārī = Isāni = Isvari). So Siva is the husband of Isvari (Virgo). Kāsas introduced the cult of Siva, symbolized by phallus in Kashmir and Kāsi, and thence it has spread all over India. Kāsi is still the centre of Siva cult. Hara and Pārvati in eternal copulation is the Gemini.

X.—GUTEANS : GUDEA : GADHI = MITANNI ARYANS

The Gutean Dynasty of Babylonia lasted from 2400 to 2150 B.C. **GUDEA** (*Purānic Gādhi*), the Issakku (*Purānic Ikshvāku*), the farmer, the Patesi (priest) governor of Lagash (Shirpurla), has a long-headed

Aryan shaven face wearing a chlamys like cloak and a cap. The Gutesans were a branch of Mitanni Aryans—a horse-breeding aristocracy. In the first half of the second millennium B.C. Mitanni (Mitra= allied; arni= forces), Aryans ruled in South Armenia, Aleppo (Khulab) and Northern Mesopotamia (*Khaniagalbat*). Twelfth Egyptian Dynasty (2000-1791 B.C.) was of Mitanni origin. Thotmes III of the Egyptian Eighteenth Dynasty (1560-1320 B.C.) in alliance with Mitannis attacked the Khattis of Syria and Asia Minor and captured Megiddo, Kadesh, Seurya and Ardu. The land between the Orontes and Euphrates was given to Mitannis for their formidable military aid. Thothmes III was succeeded by his son Amenhotep II, who was displaced by Thothmes IV. Thothmes IV was married to the daughter of Harri king Artatama (Ritatama=the most pious man). She became the mother of Amenhotep II, and grandmother of Akhenaton. Amenhotep III married Tiy, a fair-haired rosy-cheeked, blue-eyed (Aryan) beauty, daughter of Yua who had settled in Egypt. He had another political marriage with *Gilukhipa*, sister of Tushratta (Dasaratha), great grand daughter of Samshatar of Mitanni. But Tiy was king's favourite, and she gave birth to a famous son Amenhotep IV, but who changed his name later to Akhenaton. When Amenhotep IV was but 14, he was married to pretty Nefertiti—a daughter of the Mitanni king Tushratta. Amenhotep II (Akhenaton) was Aton-worshipping monotheist. He believed in universal brotherhood and peace. And he abhorred bloodshed.

Taking advantage of the pacifist tendency of the Egyptian monarch Akhen-Aton, the Khatti (Hittite) king Shubbiliuma (*Siva Vilepana*=ointment of Siva) crossed the Euphrates, and reconquered the provinces which he was forced to surrender to Artatama, king of Harri, and Tushratta, king of Mitanni. Mattiuaza (Mati-oja=spiced mind), son of Tushratta, with the aid of some palace guards, killed Tushratta. Tushratta's relative and ally Artatama intervened, and made his son Shutarna (Suta-arna= son of the tumult of the battle Rv. V. 26.4), the combined king of Harri and Mitanni. Assyria taking advantage of this chaotic state pounced upon Mitanni and Harri. Mitanni palace was sacked plundered and reduced into a dust heap, and the treasures which Tushratta's grandfather had brought from plundering Ashur were taken back by the Assyrian victors with many nobles as captives. Shutarna acknowledged the suzerainty of Assyria. Mattiuaza appealed to Khatti king for help. At this Shutarna wanted to kill him. But Mattiuaza escaped, and came to the Khatti court. Shubbiliuma gave his daughter in marriage to Mattiuaza on condition that she will be the only queen, and her sons and descendants would be the successors to the throne; and re-installed him on the united throne of Harri and Mitanni. Harri king Akit Teshub (Achchita Kesaba) fled with 200 chariots and followers, but Karandineash

(Media) king robbed them of their chariots and other belongings. The treaty tablet between Khatti king Shubbluma and Mitanni Mattiuaza, found in Bogosckieni, was signed in 1380 B.C.

In the Zagros chains there were two allied tribes - Gutæan (Mitanni) and Kossæ (Kassites). The Guteans in Babylonia became the Gutium (Gudea) Dynasty of Ur, and in India Gādhi Dynasty of Kānyakubja. They reached Kānyakubja through Kausiki River valley (the Jamunā). The progenitor of this line is Amāvasu. Amāvasu's successors were Bhima, Kānchanaprabha, Suhotra. Suhotra married Kausiki and their son was Jahnū. Jahnū married Kāveri, daughter of Ikshvāku Yuvanāsva (1975). Their son was Sunaha. Sunaha's successors were Ajapa, Balākāsva. Balākāsva had three sons—Gaya, Sila, Kusa. Kusa succeeded his father. Kusa had four sons—Kusāsva (Kusika), Kusanābha, Amintoraḃa and Vāsu. Kusika married Paurukutsā, a maiden of Puru descent who had lost their kingdom. Their son was **Gādhi**. Gādhi had a son **Visvaratha** who when he lost his kingdom through Haihaya invasion, adopted priesthood under the name of **Visvāmītra**. Gādhi's daughter was **Satyavati**. Richika, a Bhārgava, was formerly the priest of the Dēnavas (Caspians). Haihayas drove off the Bhārgavas, after their riches being despoiled. Richika migrated northward, and induced Kānyakubja king Gādhi to give his daughter Satyavati in marriage with him in exchange of 100 beautiful dark horses. Richika and Satyavati had two sons Jamadagni and Ajigarta. Jamadagni was both a poet (Rv. 112.62. 16-18 ; VIII. 161 ; IX. 62,65, 67. 16-18, 110 ; X. 110. 137.6, 167) and a warrior. Jamadagni married Kāmali Renukā, daughter of Suvenu, an Ikshvaku scion. Their son was Rāma who always carried with him a battle axe for which he was known as Parasu Rāma. When Haihaya Kritavīrya Arjuna attacked Kānya Kubja, Jamadagni, emboldened by powerful military and matrimonial alliances, challenged him. Kritavīrya Arjuna killed Jamadagni, though Jamadagni's son Rāma in retaliation killed Arjuna. Yet Kānyakubja was overrun, and there were heavy inroads into Kosalā. Rāma had to flee at the advice of his priest Kāsyapa. Visvaratha losing his kingdom adopted priesthood, and became the priest of Ikshvāku Satyavrata Trisanku, thereby provoking antagonism with the Ikshvaku hereditary priests—the Vasisthas. Visvāmītra adopted Sunasepa (Rv. 1. 24-30 ; IX. 3), the son of his impoverished destitute cousin Ajigarta as Devarāta Kusika. Gathina Visvāmītra's sons were Rishava, Madhuchandas, Astaka.

NIMI OF MITHILA = ARYANS MIXED WITH ALPINES

Nimi (Nimites), a mixed Alpine and Aryan tribe, descended through Gandak defile of Nepal and occupied Mithilā. Though this dynasty was not noted for military exploits, it is noted for peaceful progress and law, and by the production of many philosophical kings. Nimi was called *Videha*. Nimi settled in Jayanta. His son was *Janaka* Nimi. After him *Videha* kings were called *Janakas*. His son was Mithi, after whom the kingdom was known as *Mithilā*. Mithi founded Mithilāpur. His son was **Janaka**. Janaka was succeeded by Udavasū, Nandhivardhana, Suketu, Devarāta, Vrihadukta, Mahāvīrya, Dhritimant, Sudhriti, Dhritaketu, Haryāsva, Maru, Pratidhaka, Krittiratha, Devamira, Vidhubha, Dhriti, Mahādhrīti, Kirmarāja, Mahāroman, Svānaroman, Harsvaroman, Siradvaja. Siradvaja's daughter was Sitā who was married to Ikshvaku Rāma Chandra. Siradvaja and Rāmachandra's father Dasaratha were friends. Siradvaja's brother was Kusadvaja whose daughter was married to Laksmana. Through the influence of Laksmana Kusadvaja was made governor of Sankāsa (45 miles west of Kanauj). Kusadvaja's son was Dharmadvaja. Dharmadvaja had two sons—Kritadvaja and Mitadvaja. Kritadvaja's son was Kesidvaja. Mitadvaja's son was Khāndikya. Khāndikya was forced to leave the state, and Khāndikya became a priest (Vishnu PVI. 6. 6-11). **Siradvaja's** son was Bhānumant. Bhānumant was succeeded by Pradumna, Muni, Urjavaha, Sanadvana, Sakuni, Anjana, Ritujit, Aristonemi, Srutayus, Supārsva, Sanjaya, Kshemari, Anenas, Minaratha, Satyaratha, Upaguru, Upagupta, Svāgata, Suvarcas, Sruta, **Susruta**, Jaya, Vijaya, Rita, Sunaya, Vitahavya, Dhriti, Bahulāsva, Kritakshma, Urganasa, Janadeva, Dharmadvaja, Ayasthuna.

XII. - PURUS : AMORITES : KHATTIS = ARYANS

Amorites were known as *Amurru*, Vedic Amura (VII. 61.5), Purānic *Amara*. The Amorites were driven from Palestine by the invasion of Khatti and Mitanni from the north. The Amorite king *Akvaruvash*, contemporary of Naram Sin of Agade (2530 B.C.) and mentioned also in Khatti inscription, is an Aryan name. In Babylonia they first settled in Sippur as merchants and mercenary soldiers. About 2057 B.C. Samu (R) Abi (Sama Rabi = tolerant sun) fought for sovereignty, and he succeeded to dominate Northern Babylonia. Hammurabi or Kammurabi (*Kshama Rabi* = Benevolent Sun : 2067-2025), sixth in line, assumed the title of the ruler of Ur, Isin and Larsa. Hammurabi was a great king. **Hammurabi's Code** (2038) is the most famous ancient systematic *Law Book* of procedure. The Amorite Dynasty lasted

from 2057 to 1740 B.C. when the Amorites were overthrown, and Babylonia was conquered by Kassites from the mountains of Elam. During the reign of Amenemphet III of Egyptian Twelfth Dynasty (2600-1791), in the Benihasan tomb of his name Mah, Governor Khnumhotep, there is a bas-relief of 39 Amorite men, women and children—fair-skinned, tall, long-headed with blue eyes and thin lips brought before him whom they presented with a sort of greenish ointment masznit—and two boxes of perfumes. They are armed with bows, javelins, axes and clubs, dressed in good taste of fringed and patterned materials. One of them plays as he waltz on a lyre like that of the Hellens. This shows that Amorites were Aryans. Amurru might have been phonetically changed into Puru, as Kshatriya was changed into Hittite, Kshamirabi into Hamurabi; or the Purus might have been a branch of the Khittis who dominated Asia Minor. Purus entered into Ganzi-Jamuni Dab through Alakananda defile in arrangement with Ikshvākus. A Puru progenitor married Kausalyā, a Koslā princess, and their son was Janamejaya. Janamejaya married Mithavi; and their son was Abiddha. Because he conquered eastern districts, he was known as Prachinvant. He married Yidivi Asmaki, and their son was Pravira. His successors were Munisya, Abhhayāda, Sudhauvan Dhundu, Bahujava, Sanyāti. Sanyāti married Varāngi, the daughter of Kisi king Dirghutapas. Their son was Raudrisva. Raudrisva married Mitrakesi and had ten sons and ten daughters. Ten sons were Richayu, Kikshayu, Dariteyu, Dharmeyu, Vaneyu, Jaleyu, Sthuleyu, Paneyu, Kritreyu, Ghriyu. Ten daughters were Talā, Khalī, Gopajalā, Rudrī, Sudrā, Sūchī, Jāmilajā, Tāmravarnī and Ratnakuti who were married to Pravakira Atreya. Raudrāsva's son was Richeyu. Richeyu married Takshakī (Palæ-Alpine) maiden Jvalanī. Their son was Mutinira. Mutinira married Sarisvati and they had three sons—Tanvu, Apratirathi and Druva, and one beautiful daughter *Gauri*. Gauri was married to Ikshvāku Yuvanīsv. and their son was Mindhītri. Mindhītri in alliance with Yādavas conquered the Paurava kingdom and uprooted the dynasty in about 1962 B.C. Up to 1725 B.C. Paurava, Kāsi, Kānyakubja and Koslā kingdoms were under Haihaya domination though there were sporadic attempts by Koslā and Kāsi scions to regain their freedom. At about 1725 B.C. a Paurava noble Ilin by his wife Rāthantari had five sons—Dishnanta, Sura, Bala, Pravasū, and Vasu. Turvasu (Mediterranean) king Muratta adopted Dusmanta as his successor, and thus Turvasu and Paurava tribes were amalgamated. But at this Sūgara of Ayodhyā and Pratardhana of Kāsi drove out the Haihayas beyond the Nirmadī. This gave Dishnanta opportunity to assert and to declare himself as an independent Paurava king. Dishnanta married Sakuntalā, a daughter of Visvimitra descendant. Their son was *Bharata*, after whom Bhāratavarsha has been named.

Bharata had three wives by whom he had nine sons, but all of whom Bharata suspected to be illegitimate as they were dissimilar to Bharata. So these children were killed by their mothers in order to escape the suspicion of their husband. Thus deprived of any issue, Bharata appealed to Vaisali king Narisanta, son of Marutta, to give him an adopted son. Narisanta, known as Maruttas, gave Vidathin Bharadvāja, son of Bharadvāja, an illegitimate issue of their priestly family, and who was brought up by Marutta, as the adopted son of Bharata. Mamatā was the wife of Ucathya. They had a son Dirghatamas. Mamatā was seduced by Ucathya's brother Brihaspati, and this irregular offspring Bharadvāja being deserted by both the parents was brought up by Marutta. Vidathin Bharadvāja did not succeed Bharata, but his son Vititha. Vidathin Bharadvāja's other five sons—Suhotra, Sunahotra, Nara, Garga, Rijisvar.—became Angirasa priests, and known as Kshatripeta Dvijāte. Vititha married Sunandā, and their son was Bhumanyu. Bhumanyu married Vijayā, and their son was Suhotra. Suhotra married Ikshvāku princess Suvarnā, and their son was **Hastin** who founded Hastināpur. Hastin married Sudevi and they had three famous sons—Ajmira, Dvimira and Purumira.

Dvimira was succeeded by Yavinara, Dhruvamant, Satyadhriti, Driranemi, Suvarman, Sārvalhauma, Mahat Paura. Then about 1425 B.C. Dvimira kingdom was absorbed by aggressive North Panchāla kingdom under Srinjaya, Cyavana, Sudāsa. With the rise of the Kuru power under Viduratha in about 1300 B.C. when North Panchāla kingdom was absorbed by the Kurus, Dvimira king Ruksmaratha rose as protegee of the Kurus. Rushmaratha was succeeded by Supārsva, Sumati, Sannatimant, Sanati, Krita. Krita learnt Sāmavedic tunes from Ikshvāku king Hiranyanābha. Krita's tunes are known as Prācyā (eastern) recension of Sāmaveda, while that of Hiranyanābha of Kauthuma recension. Krita's descendant was Ugrāyudha who killed Nila, grandfather of Panchāla king Prishata. Ugrāyudha's son was Kshemya. Kshemya's son was Suvira. Suvira's son was Nripanjaya. Nripanjaya's son was Bāhuratha.

Ajamira had three wives—Kesini, Nalini and Dhumini. Through Kesini was born Kanva. Kanva's son was Medātithi. Kanva Medātithi adopted priesthood to avoid succession contests. Eighth Mandala of the Rigveda is mostly the composition of Kanva Medātithi's family. Through Dhumini, Brihadvasu was born. Brihadvasu was succeeded by Brihadishu, Brihat Kanvan, Jayadratha, Asvajit, Senajit. Senajit had four sons—Rucirāsva, Kāvya, Rāma, Driradhamu, Vatsa. Vatsa's descendants are known as Parivatsakas. Rucirāsva's son was Prithusena. Prithusena was succeeded by Para, Nipa. Nipa's descendants lost their kingdom like the Dvimiras from 1425 to 1300 B.C. to North Panchāla

dynasty of Srinjaya and Sudāsa fame. With the rise of the Kuru power Samara established his kingdom in Kāmpilya. Samara was succeeded by Pāra, Prithu, Sukriti, Vibraja, Anuha. Anuha married Kritti, daughter of Suka. Their son was Bhramadatta. Bhramadatta was friendly with Pratipa, grandfather of Bhima. Bhramadatta married Sinnati, daughter of Devala, and their son was Visvakasena. His son was Udakasena. Udakasena's son was Bhallāta. Bhallāta's son Janamejaya. Janamejaya and Ugrāyudha fought together against North Panchāla and killed Nila, grandfather of Prishata.

Ajmira through Nalini had **Nila**, the founder of famous North Panchāla Dynasty which has left imperishable marks in Rigvedic annals. Nila's son was Susānti. Susānti's son was Purujīnu. His son was Riksha. Riksha had five sons Mudgala, Srinjaya, Brihadishu, Yaviyān and Kāmpilya, and after these five brothers the territory was known as Panchāla. Mudgala's eldest son Brahmistha succeeded his father to the Panchāla throne. Other sons of Mudgala and their descendants adopted priesthood and were known as Kautha Maudgalya Brahmins, and affiliated themselves to Angirasa. Brahmistha was married to Indrasenā who was a good charioteer and took parts in daring raids and cattle-lifting: "When Mudgal's wife became a charioteer and conquered many, her dress was agitated by the wind. Indrasenā entered into the enemy's (Pani's) camp and brought many cattle, herself remaining the charioteer (Rv. X: 102.2). The son of this heroic couple was Vadhrayasva. Vadhrayasva (X. 60.1) married Menakā, and they had a son Divodāsa (VI. 61.1) and a daughter Ahalyā. Ahalyā was married to Angirasa Saradvant; their descendants were Satānanda, Satyadhirti, an expert in archery, Kripa and Kripi (Gautami). Divodāsa's son was Mitrayu. Mitrayu's son was Maitreya Somaka. His eldest son Srinjaya (IV. 15.4) succeeded him; other sons became Maitreya Brahmins, affiliated with the Bhārgavas. Paurava Kurusravana (1450 B. C.), son of Trasadasyu, was defeated by Parsus (X. 32.9) and harassed by them. Parsus are the Parsa tribe of which Yutiya (Yādava) was a clan, inhabiting Pars or Fars of Iran of which the Parsees are the modern representatives. They were Alpines. In a battle on the river Yaryavati (Airavati: Ravi) with the Parthava (Parthian = mixed Alpine and Caspian) king Abhayavarti Chayamana, son of Devavata, Varasekhas were destroyed, and Vrechivant's sons falling before their arrows went to their destruction like bursting vessels, and others of the tribe became their prisoners. Turvasus (Mediterraneans) were taken as prisoners by **Srinjaya**. Bharadvāja received from the Samrāt two wagon loads of damsels and twenty oxen (VI. 27.5-8). Pārthavas of Vrichivants were allies of Srinjaya (VI. 27.4.7). Paurava Trikshi, son of Kurusravana, ruled over Puru and Druhyu (Semitic) tribes (VI. 46.8: VIII. 22.9). Srinjaya's son was

Cyavana Panchajana (Pijavana : X. 69.5.6) who extended his domination over south Panchāla and Dvimira territories. Other sons of Srinjaya became Srinjaya Brahmins. **Sudās** was the son of Cyavana Pijavana. A confederacy of ten tribes—of (1) Purus, (2) Yadus (Yādavas), (3) Sivas (Anāva Sivas : Palæ-Alpines), (4) Druhyus (Sāmities), (5) Matsyas (Mediterraneans), (6) Vaikaranas, (7) Pakthas (Pasthus : Afghans), (8) Samvara (Savara : Cimbri = mixed Caspians = Mon Khmers), (9) Bhalanas, (10) Alinas—was founded to check the aggressions of Sudās with a Vasistha as their priest. Sudās had Tritsus (descendants and adherants of Paurava Tritsi as his ally, and a Visvāmitra as his priest (III. 33.12). The confederate forces were successful in the beginning. But when Vasistha changed side, it became different. The confederate forces trying to cross the Parusni (Ravi) sustained heavy losses. And Tritsus advanced over a wide territory (VII. 33.6). Druhyus and old Kavasa, the composer of X. 33, were drowned. The Purus were conquered. Anava (Palæ-Alpine) possessions were given to Tritsus. The Anavas and Druhyus lost more than 6000 people. Then even the fierce Bheda (Vedda = Australoid) submitted. The Ajas, Sigrus and Yakshus (Oxus peoples) brought their tributes of horses. And Sudās in gratitude of victory gave 200 cattle and 2 chariots to Vasistha, his son Satayitu (Sakti) and his son Parāsara (VII. 18.5-25), borne by his widow Adrisanti. For many years the Paurava king took refuge on the Sindhu. But with Sakti Vasistha's aid he secured the Paurava kingdom and Tapati as his wife. But the Panchāla power began to decline after Sudās, though Sudās's son Sahadeva and Sahadeva's son Somaka are praised (Rv. IV. 15.7-8). Somaka Ajmira's son was Jantu. Then the North Panchāla kingdom was absorbed by Purus. But Prishata a descendant of Jantu re-established the North Panchāla kingdom. Prishata's son was Drupada. Drupada's pretty and clever daughter Draupadi was married to the Pāndava brothers. Draupadi's son was Dhristadyumna, and his son Dhristaketu. The Panchālas made a common cause with the Pāndavas. They had their capital at Ahicchatras. The South Panchālas had their capital at Kampilya. Drona, a Bharadvāja descendant, was a great archer and taught the Kurus and Pāndavas archery and military arts. With the aid of Kurus and Pāndava youths Drona defeated Drupada, conquered Panchāla, and gave South Panchāla to Drupada and kept North Panchāla for himself. Drona married Kripi, a descendant of Ahalyā, sister of Divodisa, but married to Angirasa Saradvant. Drona and Kripi's son was Asvaththāman. Srinjayas and Somakas joined Dhristadyumna to fight on the side the Pāndavas in Kurukshetra War as they had a grudge against Drona who fought for the Kurus. From 1575 to 1400 B. C. the Paurava kingdom was dominated by North Panchāla dynasty. One of Ajmira's descendant was Triksha. Triksha's descendant

was Samvarana. Through Sakti Vasistha's aid Samvarana got Paurava kingdom and Tapati as his wife. Samvarana's grandson was Kuru. Kuru was a great conqueror. His kingdom extended from Prayāg to Kuru Khetra. His descendants are known as Kauravas. Kuru married Yādavi Suhāngi, and they had five sons—Sudhanvan, Jahnu, Parikshita, Putraka and Arimarcdana. Parikshita ascended the throne. Parikshita married Suyasā and their son was Janamejaya. His son was Bhimesena. Bhimesena was conquered by Suratha, grandson of Jahnu. Thus Paurava kingdom went to Suratha's son Viduratha and his descendants. Sudhanvan's son was Suhotra. Suhotra's son was Cyavana. His son was Krita. Krita's son Visruta. Visruta's son Vasu. Vasu conquered the Yādava kingdom of Chedi and established his capital at Suktimati, and dominated territories as far as Magadha. Vasu's eldest son Brihadratha became the founder of the famous Magadha Dynasty with Grivarāja as its capital. His other sons Kusa, Manivāhana, Māthaiya, Matsyakāya became the kings of Chedi, Kausambhi, Karusa and Matsya. The Paurava king Viduratha, son of Suraratha, married Haihaya Bhānumati, and their son was Sārvabhauma. Sārvabhauma married the Kekaya (Anava : Palæ Alpine) princess Sunandā and their son was Jayatsena. Jayatsena married the Vidarbha (Alpine) princess Surabhā and their son was Arādhin. Arādhin married the princess of Anga (Anava : Palæ Alpine) and their son was Mahābhauma. Mahābhauma married Kāmā, daughter of Prithusrava, and their son was Akrodhana. Akrodhana married Kālinga lady Karambhā, and their son was Devatithi. Devatithi married Maryadā of Vidcha and their son was Riksha. Riksha's son was Bhimasena. Bhimasena's son was Dilipa. Dilipa's son was Pratipa. Pratipa extended his kingdom. His son was Rithisena (X. 98). He had three sons—Devapi, Santanu and Vallika. Devapi had skin disease. For that reason as the public objected to his being king, Santanu ascended the throne. But as there was drought and famine, Devapi officiated as Santanu's priest for rain, and on that occasion composed the hymn (X. 98). Devapi had two sons—Chyavana and Ishtaka. Vallika's son was Somadatta. Somadatta had three sons Bhuri, Bhurivrasava, Sala. Santanu married at first Jāhnavi and had a son Devavrata Bhishma. Santanu married again Matsya princess (Mediterranean) Satyavati, and had two sons Vichitravirya and Chitrangada. Satyavati in her unmarried state became the mother of Krishna Dvaipayana Vyāsa with Vasistha Parāsarā as father. Ugrāyudha of the Dvimiras conquered North and South Panchālas and attacked the Kauravas after Santanu's death. But Bhisma killed him. This gave Prishata, a North Panchāla descendant who had taken refuge in Kāmpilya, to re-establish his kingdom. South Panchala was absorbed by the Kauravas. Chitrangada was killed in his youth by Gardhavavills (Palæ Alpines). Vichitra-Virya was

married to Kāsi princesses Ambikā and Ambālikā who were abducted by Bhisma for his step-brother. Bhisma himself remained a bachelor. Vichitravīrya also died soon after his marriage without leaving any issue. So Satyawatī appointed her illegitimate son Dvaipāyana to raise issues of Vichitravīrya through his widows, as Bhisma had refused to perform the levirate. Dvaipāyana Vyāsa begat with Ambikā Dhritarāstra, and with Ambālikā Pāndu. As **Dhritarāstra** was born blind, **Pāndu** became the king. But as Pāndu had been suffering from blood-pressure, he retired from royal activities and lived a quiet life in a forest. Pāndu had married Yādavi Kunti or Prithā, sister of Bāsudeva, and Mādri, a Madra princess (Palae-Alpine). Pāndu gave his wives permission to have children as they pleased. So Kunti had Yudisthira, Bhimasena and Arjuna. Mādri became the mother of Nakula and Sahadeva. Though Pāndu due to his high blood pressure and arterio-sclerosis was advised to desist from sexual intercourse, once seduced by Mādri to sexual union, Pāndu died from rupture of blood vessels. Five sons of Pāndu and Kunti came to the palace of Dhritarāstra who was then reigning at Hastināpura. Dhritarāstra was married to Gāndhari (Semite), a very clever lady, daughter of Gāndhāra king Suvala, and they had four sons—Duryodhana, Duhsāsana, Vikarna and Chitrasena. Though the legitimacy of Pāndava brothers was questioned, they were however brought up with Dhritarāstra's sons and other Kuru princes and relatives. Famous Kripāchārya and Dronāchārya taught them archery and military arts. Pāndava brothers became popular for their physical valor, martial talents, chivalry and honour. Kauravas with these famous warriors attacked Panchālas. Drupada of North Panchāla was defeated. Truce was made by making Drupada ruler of South Panchāla, while North Panchāla was given to Dronāchārya. While Pāndava youths grew up they claimed their share. First the legitimacy of Pāndavas were questioned. And as Pāndu abdicated without any issue, and Dhritarāstra succeeded him, and was the reigning monarch, so Dhritarāstra's children were the rightful successors. However a conspiracy was hatched to burn to death the Pāndavas, and thus to bury for ever the Pāndava claims. Pāndavas however escaped. Pāndavas succeeded to make Dhaumya, youngest brother of Devala, their priest, and secure Draupadi, daughter of Drupada as their wife, thus obtaining Panchāla support and military co-operation. Krishna supported the claims of Pāndavas, for they were the children of Kunti, and Kunti was his father's sister. And Krishna had a dominant voice with the Yādavas. So Kauravas thought it wise to give South Western part of the kingdom Khāndavaprastha— with Indraprastha as its capital. But the Pāndavas could not enjoy it long, though they burnt down the Khāndava forest and built a splendid palace at Indraprastha with Maya Dānava (Caspian) as

its architect. Due to either court intrigue of Hastināpur, or due to a defeat inflicted by the Kauravas on the Pāṇdavas, the Pāṇdavas were driven into an exile for 12 years. But Pāṇdavas succeeded to secure the military aid of Matsya, Cedi, Karusa (all under the domination of Paurava Vasu's descendants), Kāsi, South Paichāla and Yādavas. In this war of succession Duryodhana was supported by all Northern states. After a terrible carnage, the Pāṇdavas became victorious in the Kurukshetra War (1058 B.C.). All the sons of the Pāṇdavas were killed; only Parikshita, son of Abhimanya (Arjuna and Subhadra's son, nephew of Krishna) and Uttarā of Virāt (Matsya), survived. Yudhisthira, as the head of the Pāṇdavas, ruled all over northern and eastern India for about 36 years. Then Yādava leaders in a drunken feud killed each other at Pravāsha. Arjuna went to Dvārakā to bring the family members of Vāsudeva Krishna. The journey took about seven months (Bhāg P. 1.14:7). Arjuna was then about 84. For Arjuna burnt down and cleared the Khāndava forest when he was about 33. And 14 years he spent the life of an exile with his brothers. So the Kurukshetra War took place on the sixteenth year of the event. In the thirty sixth year of the Kurukshetra War, the Yādavas were killed in mutual slaughter. Krishna also met his death (MB, *Mausala P*). Krishna's death depressed the Pāṇdavas. Pāṇdavas crowned Parikshita and wandered about 3 years all over India. First they went to Lauhitya Sea where ruled Ghatatkaccha (Alpine Phœnician), son of Hiramā with whom Bhima had temporary union. They turned south from the south they turned west, visited Dvārakā, engulfed by the sea. Then they turned north-east and crossed the Himalayas. But while trying to cross the desert (*Vālukārṇava*) in order to reach Meru (MBh *Mahā Prasthāna* 1. 1. 2), possibly their ancestral home, they died one by one. The great chain of mountains which extend from the Pamirs to the Caspian is interrupted some 180 miles south of Merv (Meru). In Zoroastrian and Hindu Purānic traditions Mouru or Meru is looked upon as the ancient paradise, the cradle of Indo-Iranian family. Under the name of Mouru, it is mentioned with Bakhd (Balkh) in the Zoroastrian Vendidad. Under the name of Margu it occurs in the cuneiform Behistun inscription of the Iranian monarch Darius Hystaspian where it is referred to as forming a part of the Satrapies of the Achaemenian empire. Possibly Mount Meru is Shirabad on the Oxus at Mazari Sharif, not far from Balkh which is still regarded with reverence. It should be remembered that in quarternary period over a large area now arid, there stretched a huge fresh water lake, formed by the waters brought by the Volga, Ural, Syr Dariya, Oxus and the melting of glaciers of stupendous mountain ranges of Tianshan, Pamirs, Elburz and Caucasus of which the Caspian, Aral and Balkash are but shrivelled remnants. This lake was about 600 feet higher than the Black Sea.

and consequently its affluent. In post-glacial period not only the glaciers were reduced in volume and extent, but by the opening of the Bosphorus through an earthquake this huge lake has been drained off and shrunk into a few unimportant lagoons. So the settlement of Meru which was in a higher level when Aryan immigrations began shifted to a lower level with the retreat of the Caspian Sea. It is now known as *Meru*.

Parikshita was a great conqueror and popular sovereign. But he had to wage wars against Takshaka Nigīs (Palæ Alpine) who revolted in the North-east, and was killed by them. Parikshita's wife was Mādri and his son was Janamejaya. Janamejaya waged a relentless war against Takshaka Nāgas and ere long brought under submission Takshashilā (Taxila). Janamejaya also abolished the worship of Svans, two sons of Saramī (Canis Major and Canis Minor). Janamejaya's wife was Vapustamā, and their son was Satanika. Satanika studied the Vedas from Yāgnavalkya and philosophy from Saunaka. Satanika married a Videha princess and their son was Asvamedhadatta. Asvamedhadatta's son was Adhisima Krishna. His son was Nicakshu. During his reign Hastināpura was washed away by the current of the Gangā. Nicakshu removed his capital to Kausambi. Nicakshu was succeeded by Ushānītha, Chitraratha, Suciratha, Vrishnimān, Susena, Sunitha, Richa, Nricakshu, Sukhāvala, Pariplava, Sunaya, Medhābhi, Nripanjaya. Mridu, Tigma, Vrihadratha, Satanika, Udayana, Ahinara, Khandapāni, Niramitra, Kshemaka, Udayana. Udayana of Vatsa with Kausambi as its capital also occupied the throne of Avanti. Udayana had married Vāsavadattā, the daughter of Mahāsenā Chanda Prodyota. Prodyota was succeeded by his son Palaka. Palaka was assassinated by the infuriated mob of Ujjaini, its capital, about 477 B.C. Udayana easily managed to occupy Avanti. Udayana also married Padmāvati, daughter of Ajātasatru of Magadha and sister of Darsaka. Darsaka was dethroned by a palace revolution in 477 B.C., and Udayana succeeded to occupy the Magadha throne and thus formed a great and powerful state, extending from Bay of Bengal to Rajputana desert.

Vrihadratha (1240 B.C.), son of Paurava **Vasu**, founded the famous Magadha Dynasty with Grivarāja as its capital. Brihadratha was succeeded by Kusagra, Rishabha, Pushpavanta, Satyadhrita, Sudhanvan, Urja, Sambhava and Jarāsandha. Jarāsandha was a mighty monarch. He introduced centralized government by uprooting tributary rulers and feudal chiefs. He had great organizing genius. His dominion extended from Bay of Bengal to Mathurā. By military alliances he aspired to be the paramount sovereign of Aryavarta. But he was treacherously killed by Yādava Krishna and Pāndava Bhima and

Arjuna. Krishna had a grudge against Jarāsandha. Jarāsandha forced the Yādavas to leave Mathurā and migrate for safety to Raivataka, Jarāsandha attacked Mathurā with his terrible force after his son-in-law and ally Kamsa was killed by Krishna and Baladev (Bhadra). Krishna incited Judhishthira to kill Jarāsandha, if he wanted to be an emperor as Jarāsandha was the greatest obstacle. Jarāsandha's son was Sahadev who fought by the side of the Pāndavas, Sahadev was succeeded by 31 rulers of his dynasty as Somapi, Srutavān, Ayutāyu, Niramiti, Sukshatra, Vrihatkarmān, Senajit, Satrunjaya, Vibhu, Suchi, Kshemya, Dharma, Susrama, Drirasena, Sumati, Subala, Suniti, Satyajit, Visvajit, Anuvrata, Sunetra, Trinetra, Dyumatsena, Mahinetra, Achala, Ripunjaya. Ripunjaya was killed by one of his minister Sunika who put his son **Prodyota** on the Magadha throne. Prodyota was succeeded by Palak, Visākhayupa, Janaka who made his son viceroy of Bārānasi, and Nandivardhana who ruled for 138 years. Nandivardhana was overthrown by Sisunāk (630 B. C.) possibly of Susa origin. In Susa, the capital of Susiana or Elam, where in the north-western part of mound, a temple of In-Susinak has been found. It belonged to the Sesa-Nāga descent which was Palæ-Alpine. Sisunāk was succeeded by his son Kāsa Varmān. His another son conquered Varānasi and ruled it. His son was Kshemya. His son was Kshatranga. His son was famous **Bindusara** who was contemporaneous with **Buddha** (560-487 B.C.) and whose convert he became. Bindusara conquered Champā (Anga) and absorbed it within his empire. Bindusara married the Kosalā princess, sister of Prasenjit, who got the dowry of the kingdom of Kāsi. Bindusara also married Challani, daughter of the Vaisali chieftain Chetaka. Chetaka's sister Trisulā was married to Siddhārtha, a petty chief of the Ikshvāku Gṇātri clan, and their son was the famous *Jina* Vardhamāna Mahāvira. Bindusara's son was great Ajātasatru, born of the Kosalā princess. Bindusara befriended Buddhism. While Ajātasatru during his father's time was hostile to it and as a political game patronized its rival sect the *Jainas*, led by Vardhamāna Mahāvira, and Buddhist schismatic Devadatta. Ajātasatru usurped the throne by imprisoning his old fond father. This led to war between Magadha and Kosalā for supremacy over the question of Kāsi. Prasenjit declared war against the patricide Ajātasatru, but he was worsted in the encounter with his his younger nephew, and made peace with him by ceding the same territory as the dower of his daughter Vairakumāri whom he gave in marriage to him. Ajātasatru then attempted to aggrandize himself at the cost of Vaisali republic. Ajātasatru was a great scholar and thinker. In the Upanishads he is known as Kāsi Rāj. Ajātasatru was succeeded by his son Darsaka. Darsaka was dethroned by a revolution in 477 B.C. Paurava Udayana of Vatsa was married to Padmāvati, sister of Darsaka and daughter of Ajātasatru.

Taking advantage of the revolution Udayana easily managed to occupy the Magadha throne. In the similar way Udayana had captured the kingdom of Avanti. Udayana had been married to Vāsavadattā, daughter of Mahāsenā Chanda Pradyota. Pradyota was succeeded by his son Palaka. Palaka was assassinated by the infuriated mob of Ujjaini, the capital of Avanti about 477 B. C. Udayana claimed to be the right successor through the right of his wife, and he got Avanti. Thus Udayana made a compact powerful state, extending from Bay of Bengal to Rajputana desert. Udayana in the fourth year after his acquisition of Magadha built Kusamapura (Pātaliputra) and made it the capital of his vast kingdom. Udayana was succeeded by his son Nandhivardhana; and he by his son Mahānandin. Then the vast state came to the possession of Mahāpadma Nanda, said to be a Sudra, by a terrible invasion, followed by a violent revolution. Mahāpadma became a powerful monarch and emperor, extending his sway all over India. We know *Sudra* was a powerful and extensive tribe (Chuds) inside and outside of India. But how they attacked India and how they overthrew Mahānandin is a historical enigma. Mahāpadma Nanda's descendants were nine successive rulers (Nava Nandas) of only short duration, possibly the total not exceeding 100 years. It seems that the Nandas could not consolidate their power, either disturbed by unrest and violent revolutions or by internecine feuds. The Nandas were overthrown by Chandra Gupta Maurya, aided by astute statesman Kautilya of Takshashilā at about 322 B. C.

XIII.—BHARGAVAS

Atharvan Angiras were fire-kindlers. Alpine Magi of Media—Peraman, Tamil Pirāmana, Purānic Brahmana—who specialized in fire making, was Atharvan Angirasa Brahmana. Athar in Zend means fire; Angirasa = Charcoal. Fire-making was the greatest magic. And priest was the magician. That is the reason making of fire and preserving it (Agnistoma) was the main duty of the Brahmins. According to Matsya P (199 : 8-10) all the primeval Rishis were born out of fire; from its embers (angāra) was born Angiras; from its flame (*archi*) Atri; from its light (marichi) Marichi (Kāsyapas); from its heat (*Vasu*) Vasistha; Bhṛigu sprung up from the fire-altar.

Bhārgavas were priests of Dānavas (Caspians). Bhṛigu married Paulami, a daughter of Dānava chief Pulaman. And their son was Cyavana. Cyavana married Sukanyā, daughter of Saryati (Mediterranean) and sister of Anarta after whom Gujarat was known by that name, and who reigned at Kusasthali. It seems therefore that Bhārgavas and

Cyavanas were settled in Guzerat like the Dānava: Sukanyā had two sons—Apnavāna and Dadhica. D. married Sarasvati and had a son Sārasvata. Bhrigu 1 Divyā, daughter of Hiranyakasipu (Mongoloid). Their Usanas Sukra. Because Sukra was a great poet, he Kavi Usanas Sukra married his step-sister (pitri-kanyā) he had four sons—Sanda, Marka, Tvastri and Varet descendants were all killed by hostile Aryans. Sukra 1 Yajani and they had pretty and accomplished daughter was the priest of Dānava Vrishaparvan. The Aryan prie Sukra to learn the magic from him. Devayāni who was of Kacha in her youthful intoxication and *sans-souci* al dales and forests, and danced, played and sung togeth love with him. But Kacha refused to marry her. De episode is a pretty romantic love affair, and is one of the of the Purānas (Matsya 25-28 ; MBh. I. 76). Vrishaparv: Sarmishtā. Devayāni and Sarmishtā were bosom friends were married to Yayāti, son of Nahusa. Cyavana i Rigvedic X. 19. Kavi Usanas Sukra of IX. 47-49, 75-7 Kāvya of VIII. 84 : IX. 87-89. Kritnu of VIII. 79. Nen 1-3, 6-12. Prayoga of VIII. 162. Vena of IX. 85 ; X. 1 X. 77-08. Jamadagni of III. 62. 16-18 ; VIII. 101 ; IX 110 ; X. 110, 137-6, 167 ; his nephew Sunahsepha Ajig by Visvāmītra, of 1. 24.30 ; IX. 3. Haihaya overlor defeated by Pratardhana, the vassal king of Kāsi, in adopted priesthood. Vitihotra's son was Gritsamad the author of the majority of hymns (1-78 ; 30-4; Mandala. Fourth hymn is ascribed to Somahuti, his To his eleventh descendant Pramathi Kurma is ascribe Pramathi's son was Ruru, Ruru's son was Sunak: and descendants are known as Saunakas. Indrota became the priest of Janamejaya (1325 B. C.), grandsc (Satapatha Br. XIII. 5-4-1). He or his father Deva: composer of II. 1-3 ; IX. 86, 46.48. Mahābhārata were recited by Ugrasrava, son of Lomaharsana, before the sages who gathered in the Naimisha hermitage u of Saunaka during the reign of Adhisoma Krishna descent from Parikshita. Atharva Veda has many B Sukra of II. 11 ; IV. 17-19, 40, V. 14, 31 VII. 65 ; VIII. 5. Jamadagni of VI. 8-9, 102, Sunas 83. Vitihavya (Vitihotra) of VI. 136-137, Vena (Saunaka of II. 6 ; VI. 16, 168 ; VII. 10-12. 82. Sac of Dānava Pulaman, is the composer of X. 159.

The following are the Bhārgava makers of clans. Bhṛigu, Apnavān, Aurva, Jamadagni, Vitihavya, Vātsya, Saunaka, Munda, Māndavya, Kutsa, Maudgalāyana, Māskāyana, Vātsyana, Vaisampāyana, Sarngarava, Māskayana, Vishnu. Bhṛigu and Gṛitsamada are the two aristocratic clans. They do not intermarry with others.

XIV.—ANGIRASAS

Angirasa, an Alpine, was the priest of the Vaisali king Avikshīt, son of Karandhama (1750 B. C.). Usija had three sons—Samvarta (author of Rv. X. 172), Brihaspati (X. 71-72) and Ucathya (IX. 50-52). Brihaspati's son Samyu is the author of VI. 41-46.48. Brihaspati's daughter Romasā is the composer of I. 126-7. Samvarta became the priest of Marutta, son of Abhikshīt. Ucathya's wife was Mamatī; they had a son Dirghatamas. Mamatā had an illegitimate son by Brihaspati which was deserted by both parents for which he was called Bharadvāja. Possibly his daughter Rātri Bharadvāji is the author of X. 127. He was brought up by Vaisali king Marutta. Dirghatamas (Rv. I. 140-164) married Pradvesi, and had a son Gautama. But he was profligate. He seduced the wife of his step-brother Bharadvāja (VI. 1-14) when he had gone to Bārānasi to officiate as the priest of Kāsi king Divodāsa (1735 B. C.). Pradvesi in resentment set adrift Dirghatamas on a rapt on the Gangā, and he was carried down stream to the Anava (Palæ-Alpine) kingdom of Bali. With Usināri or Usijā, possibly a captured Phœnician (Alpine) temple maid, the nurse of Bali's wife Sudeshmā, Dirghatamas had a famous son Kakshivant (I. 116-125; 126, 1-5; IX. 74). Mamatī's son Dirghatamas was a charioteer (Sārathi) of surging waters (I. 158. 6). It seems like Phœnicians Dirghatamas was a good Navigator, and his boat not only used to sail the Gangā and Bharmaputra, but even Indian Ocean and the Sindhu. For Ausijā Kākshivant was a far-famed merchant (Vaniḥ : I. 112. 11). Kakshivant praises Bhāvya (a Phœnician) who dwells on the bank of the Sindhu for his presenting to him many valuable gifts (I. 128, 1-5). Kākshivant's daughter Ghoshī Kākshivati is the composer of X. 39. 46; she was married to Arjuna whom her father secured for her as her husband (I. 122. 5). Other descendants of Kākshivant are Sabara Kākshivati (X. 169) and Sukriti Kākshivati (X. 131). Bharadvāja's son Vidathin Bharadvāja was given as an adopted son by Marutta's successor Narisanta (known as Maruttas) to his friend Paurava Dushyanta's son Bharata who had lost all his issues. Dirghatamas officiated in this adoption ceremony. Vidathin Bharadvāja had six sons. Vititha succeeded to the Paurava throne. Other five sons were Suhotra (vi. 31-32), Sunahotra (vi. 33-34), Nara (vi. 35-36), Garga (vi. 47) and

Rijisvan (vi. 49-52 ; ix. 99, 161. 6-7). A later Bharadvāja is associated with Paurava king Ajamira (1582 B.C. Vāyu P. 99, 168-69 ; Matsya P. 49. 45-46). Possibly he is the author of vi. 16-36 ; 53-74. Pāyā is contemporary of Divodāsa (1462 B.C.) of North Panchāla, and is the author of VI. 75 ; X. 87. A Gargya, father of Kālayavana, was the priest of Vasudeva. But he antagonized Krishna and was killed by him. Paurava Janamejaya, son of Parikshita, antagonized one Gargeya and favoured Indrota Daivāpa Saunaka (Vāyu P. 93. 21-26).

Gautama Vāmadeva is a descendant of Dirghatamas, father of Saradvant who married Ahalyā, sister of N. Panchāla king Divodāsa (1462 B. C.). To this Gautama Vāmadeva is ascribed the first 17 hymns of the Fourth Mandala. He was contemporaneous with Trasadasyu Purukutsya (iv. 26. 3 ; iv. 38. 1 ; v. 27 ; ix. 110) who is the composer of iv. 42. A Vāmadeva descendant is contemporaneous (iv. 15. 7-10) with Somaka Sahadevya (1375 B. C.) of N. Panchāla. Another Vāmadeva was a priest of the Kosala king Dīla (1275 B. C.). Gotama Rāhugana (i. 74-93, ix. 31 ; ix. 67. 7-9 ; ix. 137. 3) was the priest of Videha (Videgha) king Mathava (Satapatha Brah. 1. 4. 10-2), and he is said to have introduced the worship of Agni (Aryan) in Videha.

Kanva was the son of Paurava king Ajamira (1575 B. C.) and his wife Kesini ; Kanva's son was Medhātithi (Vāyu P. 99. 169-170 ; Matsya P. 49. 46-47). To avoid fratricidal war Kanva adopted Angirasa priest-hood. Eighth Mandala is mostly the composition of Kanva family. Sabhari Kanva (VIII. 19 22 ; 103) lived about 1525 B.C. Kanva's son Medhātithi is the author of 1.12-23 ; VIII. 1.3-29 ; 2.32 ; IX. 2. Medhātithi's son Medhyātithi Kanva is the author of VIII. 1.3-29 ; 3,33 ; IX. 41-43. Pragatha Kānva (VIII. 1-2 ; X. 48, 62-65) lived in the time of Durgaha's grandsons (VIII. 65.12)—Purukutsa (1475 B. C.). Pragatha's sons were Kali (VIII. 66), Bharga (VIII. 60-61), Haryata (VIII. 72). Devatithi Kānva (VIII. 4) was contemporaneous with Kākshivan Pajriya (1425 B. C.). So was Vatsa Kanva (VIII. 6,11). Pras Kānva (1.44-50 ; VIII. 49 ; IX. 95) lived at the time of Dasyanevrika (1428 B. C.), grand-son of Trasadasyu. Parvata Kānva (VIII. 12 ; IX. 104-5) and Nārada Kānva (VIII. 13 ; IX. 104-5) are contemporaneous with Panchāla king Somaka (1365 B. C.), son of Sahadeva, Yādava Babhru, son of Deva. Vriddha and Bhima of Vidharva (Aitareya Br. VII. 34). Vālakhilya Kānvas are Praskanva (VIII. 49), Pustigu (50), Srustegu (51), Ayu (52), Medhya (53, 57, 58), Matarisvan (54), Krisa (55), Prishadra (56) and Suparna (VIII. 59). Sasvati Angirasi is a female poet (VII. 1.34).

Rathithara was of Mediterranean descent. Nabhāga, a Mediterranean clan, settled in North Western India. Nabhāga's descendants were Nabhāgas. Ambarisha led the Nabhaga clan. Ambarisha was succeeded

by Virupa, Prishadasva and Rathithara. Rathitharas, being pushed by Ikshvakus, adopted priesthood. Sakapurna Rathithara made three Samhitās and one Nirukta of the Rigveda. Ikshvāku Māndhatri's fourth descendant Harita and fifth descendant Vishnuvridha adopted priesthood, and their descendants are Kanva Haritas and Vishnuvridhas. Ratnadeva of Mediterranean descent had a petty kingdom on the river Carmanāvati (Chambal). Due to Haihaya pressure his kingdom vanished. His son Sankriti adopted priesthood. In order to avoid fratricidal war, some sons of Mudgala (1500 B. C.) of North Panchāla dynasty adopted priesthood for their living. They are known as Maudgalayas. The sixth descendant of Mudgala was Maitreya Soma. Some of his sons adopted priesthood. They are known as Maitreyas. Angirasas comprise of Usija, Utathya, Vāmadevas, Ushijas (Kākshivants), Sankritis, Gargeya, Kānva Rathithara, Maudgalaya, Vishnuvridha and Harita clans (Vāyu P. 65. 97-108). Krishna Angirasa possibly Vāsudeva, is the composer of VIII. 85-87 ; X. 42-44. Hiranya-Stupa Angirasa is the *author* of I. 31-32 ; IX 4,69.

XV.—ATREYAS

Atreyas were Alpines. They were good astrologers. They could predict solar and lunar eclipses. Hence they were regarded as good magicians, and consequently there was a great demand for them as priests. Fifth Mandala is mostly the composition of the Atreyas. Atri Bhauma could predict the time of solar eclipse and the time of its release (V. 40. 6-10). Atri Bhauma is the author of V. 27, 37-43, 76, 77, 83-86 ; X. 137-4. His brother was Atri Sankhya, author of X. 143. Paurava king Raudrāsva (2000 B. C.) demanded the service of Prabhākara Atreya, son of Atri Bhauma, as his priest, gave his ten daughters he had with his wife Ghrītāchi to him in marriage. So Prabhākara married Bhadrā Sudrā, Madrā, Saladā, Maladā, Vetā, Khalā, Lokapālā, Manoramā and Ratnakutā. His son was Svastyātreya, composer of hymns (V. 50-51) whose descendants were Dattātreya, Durvasas and Apalā, possibly brothers and sisters (Vāyu P 70. 73-76). Dattātreya was the priest of the Haihaya conquerer Kirtravīrya Arjuna (1825 B. C.). Dattātreya was an enterprising minister with organizational capacity and statesmanly ability ; but he was addicted to wine and women (Mark. P. 17-19). Durvasas was of irascible temperament. Apalā Atreyi is the composer of VIII. 91. Arcanānas is the author of V. 63-64. His son was Syāvāsva who married the daughter of Rathaviti whose priest he was. He was the composer of V. 51-61 ; 81-82 ; VIII. 35-38, IX. 32. Syāvāsva mention Trasadasyū (1462 B. C.) which indicates he was his

contemporary and whose hymn (V. 27) is also incorporated in the Atreya Family Book (Fifth Mandala). Other Atreya hymn makers are Budha (V. 1), Gavisthira (V. 1), Kumāra (V. 2), Vasusruta (V. 3-6), Isha (V. 7-8), Sutambhara (V. 11-14), Puru (V. 16-17), Mriktāvahas Dirta (V. 18), Vavri (V. 19), Prayasvanta (V. 20), Sasa (V. 21), Visvasaman (V. 22), Dyumu Visvacarshani : V. 23, Gaupāyana— (1) Bandhu, (2) Subandhu. (3) Srutabandhu, (4) Viprabandhu : V. 24), Vasuyava (V. 25-26), Visvavārā Atreyi (V. 28), Babhru (V. 30), Avasyu (V. 31-72), Gātu (V. 32), Sadaprina (V. 45), Pratikshatra (V. 46), Pratihatha (V. 47), Pratibhīnu (V. 48), Pratiprabha (V. 49), Srutavid (V. 62), Ratāhavya (V. 65-66), Yajata (V. 67-68), Urucakri (V. 69-70), Bāhuvrikta (V. 71-72), Paura (V. 73), Saptavadri (V. 78), Satyasravas (V. 79), Evayamarut (V. 87). It seems Atreya priesthood was not popular. No outside clans entered into Atreyas, as they joined the Angirāsas and Bhārgavas.

XVI. KĀSYAPAS

Kāsyapas were in all probability originally Mongoloids. **Kāsyapas** have no Rigvedic family book. But some of the Kāsyapas were great composers. A Kāsyapa (I. 99 ; VIII. 29 ; IX. 64, 67, 91, 92. 113, 114 ; X. 132.2) is mentioned as the priest of Parasu Rāma, son of Jamadagni (1825 B. C.). Next Kāsyapa is Kanva in whose hermitage, Sakuntalā a daughter of Visvāmītra descendant, was brought up and married to Paurava Dushyanta (1700 B. C.). Perhaps his son Kanva Kāsyapa officiated as the priest of Sakuntalā's son Bharata who presented him with many gifts (MBh VII. 67). Sāndilya Kāsyapa (Vāyu P. 73. 41-42), from whom Sāndilya branch of the Kāsyapas has sprung up, was the priest of Ikshvāku Dilipa Khatavanga (1500 B. C.). Risyasringa Vātarasana (X. 136.7), son of Vibhandaka Kāsyapa, lived on the bank of Kausiki (Kasi in Bihar) and he became the priest of Anava (Palæ-Alpine) king Lomapāda whose daughter Santā he married ; he also officiated in the *Putresti* sacrifice of Ikshvāku Dasaratha (1425 B. C.). Rebha is the author of VIII. 97. Avatsar's (V. 44 ; IX. 53-60) son Nidhurva (IX. 63) married the daughter of N. Panchāla king Cyavana (1400 B. C.), sister of Sudāsa. Asita married his step-sister Ekaparnā, and their son was Devala. Asita proposed to marry Satyavati, daughter of the king of Matsya (MBh. I. 100), but she married Paurava king Santanu. Devala with his cousin Dhaumya became the priests of Yudisthira brothers (Pāndavas). Risyasringa's descendants are known as Vātarasanas,—Etasa (X. 136.6), Karikrata (X. 136.5), Juti (X. 136.1), Vātajuti (X. 136.2), Viprajuti (X. 136.3), Vrishavaka (X. 136.4). Sikhandini (X. 104) is a female poet of the Kāsyapas. No outside clan entered into Kāsyapa priesthood.

XVII.—VASISHTHAS

Vasishthas were Ikshvāku (Achæan) Aryans. They were the hereditary priests of the Ikshvakus of Ayodhyā. Seventh Mandala of the Rigveda is the family Book of the Vasishthas. Mitra-Varuna Vasishtha, nicknamed Aurvasa, after his mother Ūrvasi, had by his wife Kapinjali Ghrīṭaci a son Indra Pramati (IX. 97. 4-6). Indra Pramati married a daughter of Ikshvāku Prithu (2150 B. C.) and had a son Vasukarna Vasukra (X. 65-66). Vasukra's son was Upamanya (IX. 97. 13-15). Apava Vasishtha's garden house was damaged by the raids of Haihaya Kritavīrya (1850 B. C.). Protracted destructive war with the Haihayas created friction between Ikshvāku king Trayyaruna and his son Satyavrata Trisanku who was unpopular with the citizens, for which at the instigation of Devaraj Vasishtha (VII. 103-104) he was driven out of the state. Visvamitra who losing his Kānyakubja throne by the Haihaya devastating raids adopted priesthood gave his support to Satyavrata Trisanku, restored him on the Kosala throne, overcoming the opposition of Devaraj Vasishtha, and became his priest and minister. On Trisanku's death his son Harisa Chandra was put on the throne by Visvāmītra. But soon after Harisa Chandra dispensed with the service of his chief minister and priest Visvāmītra. However terrible raids of the Haihayas under Jayadvaja, grandson of Arjuna, and rebellion of the cliques of Visvāmītra dethroned Harisa Chandra. By reconciling Visvāmītra Harisa Chandra regained his throne, and was succeeded by his son Rohita. Bāhu was driven from his throne by the conquest of his kingdom by the Haihaya Tālaṅgas who were reinforced by Sakas, Pahlavas (Pehlvi), Parthavas (Parthians) and Yavanas (Ionians?) and who settled in Ayodhyā. When Sagara (1725) regained his ancestral kingdom and drove away the Haihayas beyond the Narmadā, he wanted to exterminate the Sakas and Pahlavas who had settled in his dominion. But at the intervention of Atharvanidhi Vasishtha they were spared by having their heads shaven, but only keeping a tuft of hair in the centre of the scalp as a badge of slavery. The Saka tribe is the progenitor of Kapilabasthu Sākya Kula in which Gautama the Buddha (1563 B. C.) was born. Kalmāsapada (1563 B. C.), son of Ikshvaku Sudāsa, drove his family priest Maitra Varuna Vasishtha (VII. 1-32, 33. 1-9; 34-104; IX. 67. 19-32; 90, 91. 1-3; X. 137. 7), and engaged a Visvāmītra descendant as his priest. Vasishthas were oppressed. But Kalmāsapada became reconciled with Maitravaruni Vasishtha who to unite the interest of both the families begot of Kalmāsapada's queen Madayanti a son Asmaka. Dasaratha and Rāmchandra's priest was Śreṣṭhabhāj Vasishtha. North Panchāla sovereign Sudāsa (1385 B. C.) had a Visvāmītra descendant as his priest. But the ten confederate

enemy tribes had Savarcas Vasishtha (VII. 33-100) as their priest. Visvāmītra made Sudāsa kill Sakti (VII. 32, 260; IX. 97. 19-2. 108. 3, 14-15), son of Suvarcas Vasishtha. But Sudāsa met revers and induced Suvarcas Vasishtha to act as his priest. Sudāsa won decisive victory, and in gratitude he gave 200 cattle and 2 chariots to Suvarcas Vasishtha, his son Satyātu, and his grandson Parāsara (I. 65-7; IX. 97. 31-44) borne by Sakti's wife Adrisanti (VII. 18, 5-25). Paurava Samvarna had taken refuge in Sindhu; through Satyātu Vasishtha aid he got back the Paurava kingdom and Tapati as his wife. The time Karnasrut (IX. 97, 22-24), Citramahās (X. 122), Dyumnika (VIII. 97 Pratha (X. 181. 1), Manyu (IX. 97. 10-12), Mritika (IX. 97, 25-2 X. 85), Vrishgana (IX. 97. 7-9), Vyagrapad (IX. 97. 16-18) Vasishthas, are unknown. A Parāsara Vasishtha descendant seduced Satyavatī a daughter of the king of Matsya (Palæ-Alpine) before her marriage with Paurava Santanu (1100 B. C.) and had a son Krishna Dvaipāyan Vyāsa, compiler of the Vedas and Puranas. Vyāsa married Arunī and had a son Suka. Suka married his half-sister Pivari and they had a daughter Kirttimati and had five sons—Bhurisravas, Prabhu, Sambhu Krishna and Gaura.

XVIII.—VISVAMITRAS (Gudeans)

Visvāmītras were Mitanni Aryans. When the Haihayas overran Kānyakubja and began to devastate Kosalā by their marauding raids Visvaratha (1825 B. C.), son of Kanyakubja king Gāthin, losing his kingdom adopted priesthood under the name of Visvāmītra. Third Mandala of Rigveda is the Family Book of Visvāmītras. Satyavrat Trisanku, the crown prince of Ayodhyā, was unpopular with the citizens for his war policy against Haihayas. At the instigation of Devarā Vasishtha, belonging to the hereditary priestly family of the Ikshvakus Trisanku was banished from the state by his father Trayyārūna. Visvāmītra befriended Trisanku, gave him all support against his father, restored him on the Ayodhyā throne, and became his chief minister, overcoming the opposition of Vasishthas. On Trisanku's death his son Harisa Chandra was put on the throne by Visvāmītra. But soon after Harisa Chandra dispensed with the service of his premier and priest Visvāmītra. However terrible raids of the Haihayas under Jayadvaja, grandson of Arjuna, and rebellion of the cliques of Visvāmītra dethroned Harisa Chandra. By reconciling Visvāmītra he regained his throne and was succeeded by his son Rohita. A Visvāmītra descendant was the father of Sakuntalā who was married to Paurava Dushyanā (1712 B. C.), and Sakuntalā became the mother of Bharata, after whom

this country has been named Bhāratavarsha. Kalmāsapada (1563 B. C.), son of Ikshvāku Sudāsa, drove his family priest Maitra Varuni Vasishtha and employed a Visvāmītra descendant as his minister. But Kalmāsapada was compelled by revolution to solicit the support of the Vasishthas for his own security. And Maitravaruni Vasishtha as a condition begot of Kalmāsapada's queen Madayanti a son Asmaka as crown prince and successor, thus inseparably linking both the families. In the confederacy war (1382 B. C.) between the North Panchāla king Sudāsa and the allied ten tribes, Vasishthas and Visvāmītras changed sides like good opportunists. Visvāmītra was the priest of Sudāsa, and and Suvarsas Vasishtha of the allied tribes. At the instigation of Visvāmītra, Sudāsa killed Suvarsas Vasishtha's son Sakti. This Visvāmītra is the composer of III. 32, and he and Sudāsa's army crossed Satudri (Sutlez) and Vipas. In the beginning of the war, the Allied Confederate Forces were victorious, and Visvāmītra became their priest in expectation of their victory. But the confederate forces trying to cross the Parushni (Ravi) sustained heavy losses. And Sudāsa became victorious. Sudāsa in gratitude gave 200 cattle and 2 chariots to Suvarsas Vasishtha, his son Satyati, his grandson Parāsara, borne by Sakti's widow Adrisanti. Gāthina Visvāmītra adopted Sunasepa, the son of his impoverished cousin Ajigarta as Devarāta Kusika. Ajigarta was the son of Visvāmītra's sister Satyavati, married to Bhārgava Richika. The first twelve hymns of Third Mandala are the composition of Gāthina Visvāmītra. 23rd hymn is that of Devarāta. Gāthina Visvāmītra's sons were Rishava, Kata, Madhuchandas, Renu, Astaka and Gālaba. Rishava is the composer of the 13th hymn, Kata of 17th and 18th, Kata's son Utkila Kātya of 15th. Madhuchandas is the author of I. 1-10 and IX. 1. To Renu is ascribed IX. 10 and X. 89, to Astaka of X. 104. Aghamarshana Mādhubandasa is the author of X. 190. Jetri Mādhubandasa is the composer of I. 11.

XIX.—MINOR RISHI FAMILIES

Maitra Varuni Agastya (I. 165. 13-13; 169; 170, 2, 4, 5; 171-178; 179. 3, 4; 180-191) married Lopamudrā (I. 179. 1; 2), a Vidharbha princess, daughter of Bhima, and who befriended the exiled Kāsi king Alarka (1700 B. C.). Agastya's sister is the composer of X. 60. 6; his disciple of I. 179, 5-6. Drilahcyuta Agyastya, possibly his son, is the composer of IX. 25. **Srangas**—Jaritri, Drona, Sarisrikva and Stambhamitra—author of X. 142, are the same persons who were saved from being burnt down, in the Khāndava conflagration, started

by Arjuna and Krishna (MBh. I. 230-234). Sarpas and Takshakas were Palæ-Alpines. Parikshita, grandson of Arjuna, was killed by a Takshaka. Yet Janamejaya who waged a relentless war against Takshakas to avenge his father, had as his priest and minister Astika, son of Jaratkāru, a Takshaka. Astika, though born of Takshaka father and mother, however brought reconciliation (MBh. I. 11-14). Purānic Jaratkāru is the Rīgvedic Airāvata Jaratkarna Sarpa, author of X. 76. Another of their clan is Arbuda Kādoveya-sarpa, author of X. 94. Sibi Ausinara, noted for his magnanimity, Anava (Palæ-Alpine) king of the Punjab, is the author of X. 179. 1. Sarpa-rājñi is the female poet of the Takshakas, authoress of X. 189.

XX.—RAJARSHIS

Of Mediterranean (Mānava) race were Nahusa (IX. 101. 7-9), his son Yayāti (IX. 101. 4-6), progenitors of the Purus. Nabhānedishṭa (X. 61, 62) was the progenitor of the Vaisali dynasty. His grandson Vatsapri Bhālananda is the author of IX. 68 ; X. 45, 46. Saryāta of X. 92. Saryatas settled in Guzerat, which was named after his son Anarta. Saryatas were conquered by the Australoids (Yakshas) and they formed a clan of the Tāḷajāṅghā tribe. Māndhītri Yauvanāsva (1962 B.C.) was the famous Ikshvāku Arya ruler of Kosalā and author of X. 134. Sibi Ausinara (1882 B.C.) was the Anava (Palæ Alpine), ruler of the Punjab and author of (X. 179. 1). Prithu Vainya, king of Anga, a Palæ-Alpine in race, is the author of X. 148. Gudean Aryan Gādhi (1850 B.C.) is the author of III. 19. 22. Kassite Aryan ruler Pratardhana Daivodāsi Kāsirāj (1725 B. C.) is the author of IX. 96 ; X. 179. 2. Puru Aryan Suhotra's son was Hastin. Hastin had three sons—Ajmira, Dvimiṛa and Puramira (1582 B. C.). Sauhotra, Ajmira and Puramira are the joint authors of IV 43, 44. North Panchāla king Mudgala Bharmiyasva (1500 B.C.) is the author of X. 102 of the same dynasty. Parucchepa Daivodāsi (1492 B.C. is the author of I. 827-129. His son Ananta Pārucchepi is the author of IX. 111. Sudās (Sudāsa) Paijavana (Cyavana) of Panchālā dynasty (1400 B.C.) is the author of X. 133. Paurava Dusyanta's son was Bharata (1700 B. C.). Bharata had three wives. They had a number of sons. Bharata suspected them to be illegitimate, and it is said that in order to avoid suspicions, their mothers killed them. It is more likely that those sons adopted priesthood to save their lives from court intrigues. And they are known as Asvamedha Bhārata (V. 27), Devavāta Bhārata (III. 23) and Devasravas Bhārata (III. 23). Of the same Bharata line Trasdasu Purukutsya (1450 B. C.) is the author of IV. 42. 5, 27 ; IX. 110. His son was Triksha. His son Aristonemi

Tarkshya is the author of X. 178. Devāpi Aristishena (Ritisenā); elder brother of Santanu (1100 B. C.), is the author of X. 98 which he composed when there was a drought in his kingdom, and Santanu implored him to officiate at the sacrifice.

XXI.—FEMALE RISHIS

Many popular ballads have entered into Rigvedic collection. As the names of their authors were unknown, they were usually ascribed to their personified names. Thus the hymn of Vāk (X. 125), the voice, speech, which was later identified with the shrieks of animals, the sound of the waves, roar of the tempest, strokes of the thunder, as well as the utterances of the wise and rhapsody of the singers, thus representing any kind of sound, was ascribed to Vāk, daughter of Ambhrina. **Yama** and **Yami** are the primeval Indo-Iranian pair. Their dialogue poem (X. 10) is reminiscent of the time when brothers and sisters used to pair together, but it fell into disuse. The poem in which Yāmi tries to seduce Yama and Yama disapproves of it is based on a very ancient tradition, and as its real author was sunk into oblivion of the past, it was ascribed to Yāmi and Yama, the objects of the poem. But the poem shows real poetic talents. That is the reason it has survived even in a religious collection. **Yāmi**: "To be united with you into an intimate embrace I shall hasten to the further ends of the land or the sea so that a grandchild of our father is begotten (1)." **Yama**: "Your friend never desires this intimacy (with you). Though sprung from the same origin he regards you indifferently (for conjugal union. Nor is this place secluded). Sons of the mighty divine heroes (Gods), supporters of the heaven, can see far and wide (2)." **Yāmi**: "The immortals (gods) more so desire that mortals should have progeny. So heart to heart let us be closely united, and like a husband go into the body of your wife (3). Yāmi ardently passionate of Yama makes her *Yoni* his bed, like a wife exposing herself to her husband, so that like chariot wheels we can make (copulatory) movements (7)." **Yama**: "May be there will come a future age when brothers and sisters will be united. Like me, select another husband and unite with that bull, and make your arm, O lucky one, his pillow (10)." **Yāmi**: "Is he a brother in spite of whom (sister) becomes helpless (anāthā). Is she a sister, if in spite of her, brother suffers in fortune; with passionate urge, I say, let your body be united with my body in close embraces (11)." **Yama**: "Your body will not be embraced by mine. Union with sister is sin. As with me, enjoy the pleasure with another. Your brother desires it not, O lucky one,

from you (12). Yāmi : 'You are a weakling Yama. You have neither heart nor will. As a horse is easily bridled, as a creeper fastens round a tree, so will another woman (easily) embrace you (13).' Yama : "Embrace another, Yāmi, and let another, as a creeper fastens round a tree, enfold you ; win his heart, and let him win yours, and he will make with you a happy union (X. 14)." The dialogue poem of Pururavas and Urvasi (X. 95. 2-15) was an ancient lyric about lovers' estrangement, and as no author was known it was ascribed to Pururavas and Urvasi, the objects of the poem. Pururavas : "O my wife, tarry a little, O cruel-hearted. We need to reason with each other. Otherwise in future we shall find no consolation." Urvasi : "What is the use of a talk ? I have left you like the first flash of dawn. Return home, O Pururavas ; it is difficult to capture me like wind (2)." Pururavas : "No shaft (without your love) flies my quiver and consequently no victory (I feel dejected and there is no victorious campaign after you have left me) ; no swift steed has captured hundreds of cattle ; cowardly feeling has overtaken me like a frightened bleating lamb (3)." Urvasi : "Whenever serving my father-in-law with food or drinks, at night or day, if desired by my lover, I retired to the inner chamber and enjoyed copulation with your vigorous membrum virile. Thrice daily with your membrum virile you used to give me such complete gratification that I ceased to have further longing for it. I always heartily yielded to your desire. O Pururavas : You were the lord O hero over my body (4-5)." Pururavas : "You had smiles like lightning flash. You used to give me voluptuous moistened orgasms. You are now bearing a child. So give it long life by nursing it (10). Urvasi : "You have impregnated me and begat a child for the inheritance of your kingdom. I knew and warned you often. But you did not listen to me. What is the use of saying these now when you cannot have me longer (11)." Pururavas : "When will the son that will be born come to his father ? And if it comes will it not cry and weep ? Whoever separates a loving pair (dampati) sets fire in her father-in-law's house (12)." Urvasi : "I answer you. It will not cry or shed tears. It has my blessings. I shall send you what you have begotten in me. Now return home O fool, and do not desire me (13)." Pururavas : "Let your lover fall down today never to rise again ; that will keep him far away from you. Let death be his embrace and voracious wolves devour him (14)." Urvasi : "Pururavas, you should not commit suicide or hasten death. Let not the terrible wolves eat you up. With women there can be no lasting friendship. They have the heart of hyenas (15)."—X. 95.

The dialogue poem (X. 86) between Indra (Centaurus), Indrāni (Indra's consort) and Vrishākapi (Monoceros) is of unknown origin. Because it was anonymous, it was ascribed to Indra, Indrani and

Vrishākapi. Indrāni complains that Vrishākapi tries to seduce her as if she was bereft of her hero's love. Indrāni (X. 86, 6, 16) boasts : "No other woman can be more enchanting than me ; certainly none more voluptuous ; and none can surpass me in erotic movements (6). But he is entirely incapable whose *membrum verile* is pendant between his thighs ; he alone is capable whose *membrum virile* is protuberant from the hairy (pubes) region (16)." It seems it was a floating witty song.

With Saci Paulomi (X. 159), we come to historic personalities. Saci was the daughter of Dānava (Caspian) Pauloman. She was married to Bhārgava Bhrigu and became mother of Cyavana. Saci Paulomi (X. 159) candidly expresses the sentiments of many women. "With the rise of the sun, my fortune has mounted up. I have been victorious, and my husband now is mine alone (1). I am now supreme and the head of all. By my victorious will my husband shall be guided (2). My sons have killed the enemies. My daughter is a queen. I am victorious. I am renowned through my husband (3). Rival wives are no more. I am now the sole spouse. Others' powers I have seized victoriously as if they were the possessions of inferior women (5). I have subdued as a conqueror those rivals, my co-wives, that I may dominate over this hero (husband) and his state (X. 159. 1-6)." Romasī, said to be daughter of Angirasa Brihaspati (1725 B. C.), the priest of Vaisali king, says : "Mount up ; embrace me closely ; I am voluptuous in venery. My (pubic) region is covered with hair like that of the lamb of Gāndhāra (I. 126. 7). Her husband Bhāvayavya of the Sindhu agrees with her : "This insatiable and unquenchable woman like a weasel moistened with orgasm is giving in her ardent embraces a hundred gratifications (I. 128. 6)." Apalā Atreyi, sister of Dattātreya, priest of Kṛitavīrya Arjuna (1860) was suffering from a skin disease for which she was deserted by her husband. Apalā prayed to Indra : O Indra cause to sprout in three places, on my father's head (who was bald-headed), his field and my pubic region (5). Let crops of hair grow in our field (plants), in my pubic region and on my father's head. Thrice was Apalā cured and her skin become bright (VIII. 80. 5-7)." Marriage ballad (X. 85.) ascribed to Suryā Sāvitrī (X. 85) is an old anonymous anthology. Parents to neighbours : "Auspicious is the bride and look at her. Wish her good luck. Now you can return home (33)." Parents of the bridegroom to the bride : "Live here happily till your old age. Never be estranged. We pray that you may play with your children and grandchildren in your own home with joys and merriments (42). Of cheerful and happy smile, be mother of heroes and beloved of gods, and bring prosperity to our bipeds (men) and quadrupeds (44)". Neighbours to the bride : "Be the favourite of every one. Heartily perform the duties of

the house mistress, closely united with your husband. Be mother of children and rule this house till your old age (27)." Husband grasping the hands of his wife : "For good luck I grasp your hand so that with me as your husband you may live long. Bhaga, Aryaman, Savitar, Purandhi—the *devas*—have given you to me for housewifeship (36). Be the empress over your father-in-law. Be the empress over your sisters-in-law. Be the empress over your brothers-in-law (46). Let Prajāpati give us children. Let Aryaman keep us united day and night (43). O generous Indra, make this woman rich in children and fortunes. Give her ten sons, and make me the eleventh (45)." Husband and wife together in prayers to gods : "All ye gods and Apo (Aquarius), unite together both of our hearts. O Mātharesvan, Dhātār and Dhestri, join us closely together (47)". Husband to wife : "Make her most propitious, O Pushan, in whom men sow seeds. Ardently spread your thighs to enable me to push therein my *membrum virile* (37)." Wife to husband : "Ascend on the thighs. (I shall) introduce it with my fingers. Embrace your wife with an intense voluptuousness. Enjoyingly let us engender children. Let Savitar give you long life (Av.XIV. 2.39)." Sasvati Angirasi (1550 B.C.) was married to Yādava Playoga's son Asanka. Asanka became impotent, but regained his potency. Sasvati says (VIII.I.34) : "Seeing his enlarged erect *membrum virile*, which was before hanging loose, every woman at the sign of this vigorous organ would say : "you bring delightful pleasure, O friend." This is the last stanza in Kānva Medātithi's poem. Ghoshā Kākshivati was the daughter of Kakshivant, and grand-daughter of Dirghatamas. As she was suffering from skin diseases, her marriage was delayed. Staying in her father's house she became a great poetess. But she was cured of her skin disease, and she was married to Arjuna. At the approach of her marriage, she was delighted, and in her natural frankness (X.40-9-13) sings : "My fiance is coming to marry me. I am now a happy woman. By your benevolence rain has been plentiful and there is a good crop. Rivers are flowing downwards. My husband is free from ailments, and for enjoyments of pleasure he is robust (9). In the union of that husband wife is happy who to save his wife's life even weeps, who makes her the officiating priest in the sacrifice, who clasps for a long while in ardent loving embraces, and who makes her after a child is born the sacrificial priest in ancestral rites (10). In that joy I am inexperienced. Tell me how youths enjoy themselves. I crave to be united with my husband as a cow is delighted in the congress with a virile bull (11). O Asvins, givers of wealth, be merciful to me and fulfil this desire of mine. O auspicious gods, be my protectors. Make me the true beloved of my husband (12). Give me wealth, make me the mother of heroes. Make that water pure which I shall drink on my husband's house. And destroy marauders that may loiter under trees on my way." Ghoshā is also the composer of hymns X. 39 and X. 40.

“Like bees in gathering nectar, women are expert in debauchery (X.40.6.). Her son Suhastya Ghansheya is the composer of X.41. Visvavārā Atreyi prays humbly to Agni (V.28.3) : “Give us mighty bliss, O Agni. Shine with effulgent splendours. Let this house overlord over all, and overcome the might of those that hate us.” Agastya married Lopāmudrā, a Vidharba princess. Lopāmudrā : “Neglected by my bull (husband’, Kāma (sexual desire) has overpowered me, thrilling my every organ.” Agastya : “Impatient Lopāmudrā, enjoy now your steady man who will remove your tension(1.179.4)”. Agastya sister’s son Subandhu was the priest of Ikshvāku prince Asamati. Subandhu was imprisoned by a hostile party. Agastya sister addresses Asamati (X. 60. 6). “To save Agastya’s grandsons, yoke thy pair of ruddy steed, and punish O king the miscreants who give you no tributes.” Rāthri Bharadvāji is the daughter of Bharadvāja (1717 B.C). She beautifully describes (X. 127) that black night (Rātri) comes bedecked with star-spangled sky and at her approach, “the villagers have entered home, the animals and the bird and even the falcons eager for prey. O Urmyā (the presiding deity over night) keep off the she-wolf and the wolf ; keep the thieves away (I.127. 5-6).” Godhā composed X. 134. 6b, 7, while Māndhātri Yauvanāsva (1960) is the author of X. 134. 1-6a. It seems therefore that she was a pious Ikshvāku princess. She prays : “Never O god do we minimize you. We never cease contemplating you. We observe all the traditional ceremonies. We seek always your protection and aid (X. 134.7)”. Sarparājñi is the authoress of X. 189. She seems to have been the queen of the Sarpas (Palæ-Alpines). Possibly she was the wife of Jaratkāru Airāvata Sarpa (X. 76), who lived at the time of Parikshita’s son Janamejaya (900 B.C.). She was the worshipper of the Sun of whom she made a hymn (X.189). “This spotted bull (the sun with spots) has appeared. He has come after the mother Dawn and advancing to his father heaven (X.189.8)”.

XXII.—POST VEDIC RISHIS

Ayoda Dhaumya, possibly son of Pāndava priest Dhaumya, and who lived at the time of Parikshita, had three disciples—Upamanyu, Veda, Aruni Uddālaka Pāncālya. Veda became the priest of Parikshita’s son Janamejaya. Uddālaka was the son of Aruna Gautama. Aruna Gautama’s teachers were Upavesa and Asvapati, ruler of the Kekayas (Palæ-Alpines). Asvapati’s another pupil was Prācināsila Aupumānyava. Uddālaka’s teacher was Patāncala Kāpya. Uddālaka had a son Svetaketu. It is said that Svetaketu was a love child of Uddālaka’s wife with one of her husband’s disciples. Uddālaka had a daughter Sujata who was given in marriage to one of his disciples—Kāhoda Kaushitaki,

and their son was Astāvakra. Astāvakra was possibly rickety for which he was called by that name (Astāvakra = deformed in eight places). Kāho Kausitaki was drowned, being defeated by Vandin in the Mithilā court. Svetaketu and Astāvakra were of the same age. They went to the court of Janaka Ugrasena Pushkaramālin, defeated Vandin in a debate and had him drowned (MBh. 1.122). Pravahana Jaivala was the king of Pancāla at the time of Svetaketu. Another disciple of Uddālak was Vasistha Yājñavalkya Vājasaneyā. Vājasaneyā School of Yajurveda was established at the time of Parikshita's son Janamejaya. Yājñavalkya had Asuri as his Pupil. Asuri's disciple was Pancasikha, who was called Kāpileya after Asuri's wife Kapilā who adopted him as her son (MBh. XII. 218.15). Janaka Janadeva of Mithilā became the disciple of Pancasikha who taught him Sāṅkhya theory of liberation. Pretty, youthful and charming Sulabhā was the disciple of Pancasikha of Parasara Gotra. Born of an aristocratic family, finding no fitting husband, she expounded Sāṅkhya doctrines. For she believed that marriage based on mutual inclinations can only be happy. When there is no mutual love, instead of conducting happiness marriage becomes a bitter cup of poisoned sorrow and regret. Sulabhā taught Janaka Dharmadhyaaja Sāṅkhya mode of liberation (MBh. XII. 321-122).

Krishna Dvaipāyana Vyāsa, son of Parāsara and princess of Satyavati of Matsya, made four collections of the Vedas and taught Rik to Paila, Yajur to Vaisampāyana, Sāma to Jaimini and Atharva to Sumanta. Paila made two recensions of the Riks; one of them was taught to Indra Pramathi and the other to Vāskala. Vāskala made four parts of his recension; the first part was taught to Bodhya, the second part to Agnimāthara, third part to Parāsara and the fourth part to Yājñavalkya. Indra Pramathi taught his recension to Māndukeya. Māndukeya taught it to his son Satyasravas, and he to his son Satyahita, and he to his son Satyasri. Satyasri taught it to his disciples Devamitra Sākalya, Rathitara Sākaparna and Vāshkali Bharadvāja. Sākalya made *padapātha* of Rik Samhitā. In the court of Janaka of Mithilā in a debate with Yājñavalkya, son of Brahmavāha, Sākalya was defeated and he forfeited his life. Sākalya had five disciples—Mudgala, Golaka, Khāliya, Vatsa and Saisireya whom he taught his Padapātha. Sākaparna Rathitara made a Nirukta which he taught to his disciples—Ketava, Dālaki, Satabālaka and Naigama. Vāshkali Bharadvāja taught his recension to his disciples—Nandāyaniya, Pannagāri, and Aryava.

Yajurveda had two recensions. Vaisampāyana taught his recension to Syāmāyani, Asuri (preceptor of Pancasikha) and Alambi. They were known as *Charakas* and Taittiriya. Brahmarathi Yājñavalkya Vājasaneyā's recension was taught to his disciples—Kanva, Vaidheyasāli, Madhyandin,

Sapeyi, Vidigdha, Apya, Uddala, Tamrāyana, Vātsya, Gālava, Saishiri, Atavi, Eni, Virani who were known as Vajins, a contracted form of Vājasaneyas. Parikshita's son Janamejaya patronized Vājasaneyas. Charaka adherents were more numerous. There was revolution. Janamejaya was dethroned, and his son Satānika was put on the throne and power by Charaka followers (Vāyu P. 99. 248-260).

Sāmaveda was taught by Jaimini to his son Sumantu, he to his son Sutvan, and he to his son Sukarman. There were two recensions of the Sāmaveda. Hiranyanābha Kausalya, king of Ayodhya (1200 B.C.) put 500 Riks into tune. And he taught them to his followers Vāra, Sahavīrya, Vāhana, Panchama, Talaka, Pandaka, Kalika, Rājika, Gautama, Ajovastha, Somarāja, Prishtaghna, Parikrishta, Ulukhalaka, Yaviyasa, Vaisāla, Anguliya, Kausika, Sālīmanjari, Satya, Kapiya, Kanika and Parāsara, who are known as eastern (Prāchya) Sāman chanters. Dvimira king Krita was his disciple, and his followers are known as Kārta Sāma chanters. Pauspinji and his followers Laugākshi (Lokākshi), Kuthumi, Kustin and Langali—were known as northern Sāman chanters. Lokākshi had four disciples Tandiputra, Ranāyana, Kaitiputra and Sātyaputra. Kuthumi had three sons—Aurasa, Parāsara and Bhāgavitti.

Atharvaveda was taught by Sumantu to Kabandha. Kabandha divided it into two parts, and taught the first part to Pathya and the second part to Devadarsa (Vedaspara). Devadarsa taught his version to his disciples—Moda, Brahmabala, Pippalāda and Saulkāyani. Pathya taught his version to Jājali, Kumudādi and Saunaka. Saunaka taught it to Babhru and Saindhavāyana, who taught it in his turn to Munjakesa.

—:O:—

Printed by Jnanendranath Mukherjee, at the Kalika Printing Works,
 30, *Hurtuki Bagan Lane, Calcutta.*
 Published by Bijoya Krishna Chakraborty, 81, *Vivekananda Road, Calcutta.*

INDEX

<i>Subject</i>	<i>Page</i>	<i>Subject</i>	<i>Page</i>
Agastya	52, 73	Drona	47
Ajamira	45, 46	Dvimira	45
Ajātasatru	29, 52	Druhyus	24
Ajigārta Sunasepha	42, 54	Dusyanta	21, 44
Alarka	40	Gadhi	40, 42
Amara	43	Gauri	44
Anavas	18	Ghatot Kaca	31
Andhaka	34	Ghoshā Kākshivati	66
Angirasas	55	Hammurabi	43
Arjuna	50	Harisa Chandra	26
Asmaka	59	Hastin	45
Astāvakra	67	Haihayas	52
Asuras	27	Ikhvākus	25
Asuri	67	Jaimani	67
Atreyas	57	Jamadagni	42, 54
Atreyi Apalā	57, 65	Janaka	43, 67
Bāhu	27	Janamejaya	51
Bharadvāja	45, 55	Jarāsandha	52
Bharata	44, 58, 62	Jaratkāru	67
Bhargavas	15, 53	Jāts (Getæ)	18
Bhisma	48	Kalmāsapada	59
Bindusara	52	Kamsa	34
Brihaspati	55	Kasyapas	58
Buddha	52	Kekayas	19
Cyavana (Pijavana)	47	Krishna	34, 37
Dadhica	41, 54	Kāsyā	38
Daityas, Dānavas	54	Kākhivant	55
Dasaratha	27	Kānva	56
Devarāta Kausika	42	Kshatriyas	43
Devayāni	14	Krita	45, 69
Dhīrgatamas	19, 55	Kritavirya Arjuna	26, 32
Durvasas	57	Kuthumi	69
Dhumya Ayodha	59, 67	Kubera	24
Dattatātreya	61, 67	Lomapāda	27
Devapi	48	Madhuchandas	61
Devaki	34	Mahāpadma Nanda	53
Dhritarāstra	51	Madra	19
Draupadi	47	Mamatā	45, 55
Drāvira	42	Māndhātri	25, 62

INDEX

<i>Subject</i>	<i>Page</i>	<i>Subject</i>	<i>Page</i>
Mahisha	15, 17	Sasvati Angirasi	66
Manus	21	Saunaka	54, 56, 69
Matsyas	21	Sidhhārtha	52
Maya Dānava	15	Sāndilya Kāsyapa	58
Medhātithi Kānva	56	Sisunak	52
Mudgala	62	Saryati	2
Mundā	18, 24	Satyavati	21, 42, 49, 58, 60
Nābhanedishta	22	Sākalya	69
Nārada Kānva	6	Siradvaja-Sitā	43
Nila	46	Sisupāla	36
Nishādas	12	Srāvasta	52
Nāgās	51	Srāngas	61
Nimi	43	Srinjaya	46
Panis	30	Svetaketu	67
Parasu Rāma	26	Sudās	47
Parāsara	62	Sukra Usanas	54
Pratardhana	22, 40, 56, 69	Sulabhā	67
Pāndu	49	Tālajangha	23
Pancasikha	67	Trisanku	62
Parikshita	51	Turvasus	02
Paila	67	Udāyana	35
Pauspinji	69	Uddālaka	76
Pisāchas	29	Ugrāudha	48
Prodyota	52	Usinara	19
Purus	29	Vaisya	30
Prasenjit	60	Vājaseneya	67, 64
Rathithara	58	Vandin	66
Rāvana	23	Vasudeva	37
Risyasringa	27	Vatsaspri	22, 62
Romasā	65	Venya Prithu	20, 62
Rākshasa	12	Visvāmitra	26, 42, 59, 60
Rāma Chandra	28	Vitihotra	32, 54
Saci Paulami	14, 65	Vaisampāyana	67
Sagara	73	Vāmadeva	56
Sasabindu	25, 33	Vichitravirya	48
Sakas	18, 59	Vyasa	21, 49
Sakti Vasistha	47	Vrishni	33
Sambara (Cimbri)	44, 58	Vrihadratha	51
Sakuntalā	48, 63	Yādavas	30, 33
Sāntanu	67	Yakshas	11
Sarparājini		Yāgnavalkya	67

CHRONOLOGY OF POST VEDIC PERSONA

B. C.	Paurava	Magadha	Kosala	Rishis
1058	Yudhisthira	Sahadeva	Brihadvala	Paila
	...	Somapi	...	Vaskala
951	Parikshita	Strutavan	Urukshaya	Mandukey
	Janamejaya	Ayutāyu	...	Satyasrava
	Satanika	Niramitra	Vatsyadroha	Sākalya
	Asvamedha	Sukshatra	...	Asvalayan
605	Adisima	Vrihat Karman	Vatsyavyoma	Dhaumya
	Krishna	Senajit	...	Aruna
	Nicakshu	Satrunjaya	Divākara	Uddālaka
900	Ushānātha	Vibhu	...	Svetaketu
	Chitraratha	Suchi	Sahadeva	Vandin
	Suciratha	Kshemya	...	Kahoda
846	Vrinsiman	Dharma	Vrihadasva	Astāvakra
	Sucena	Susrama	...	Atreya
	Sunitha	Dhirasen	Vanurātha	Ayatyana
	Rica	Suvala	Pratipa	Saunaka
734	Nricakasha	Suniti	Supratipa	Galava
	Sukhavalā	Satyajit	...	Upamanyu
	Pariplava	Visvajit	Marudeva	Satyakāma
706	Sunaya	Svuvrata	...	Hiranyake
	Medhāvi	Sunetra	Sunakshatra	Jaimini
	Nripanjaya	Nivriti	...	Parāsara
650	Mridu	Trinetra	Kinnarasva	Pippalāda
	...	Dyumatisena	...	Gobhila
	...	...	Antariksha	Paraskara
631	Tigma	Bihala	Sumitra	Kapila
	Vrihadratha	Ripunjaya	...	Asuri
	Vasudeva	Prodyota	Susena	Pancasikha
	Satanika	Palaka	...	Baudhayana
	...	Visakyupa	Amritajit	Apasthamb
573	...	Janaka	...	Jājali
575	Udayana	Nandivardhan	Vrihadraja	Yājñavalkya
561	—	Si-unag	...	Kuthin
	Ahinara	Kakavarna	Dharma	Vāduri
	Khandaping	Ksemadrama	Prasenjit	Garga
	Niramitra	Kshatrajit	Kritanjaya	Buddha
525	Kshenaki	Bindusara	Rananjaya	Mahāvira
	Udayana	Ajātasatru	Sanjaya	Yaska
505	—	Darsaka	Savya	Daksi
	—	Udayana	Sumitra	Pānini
477	—	Nandivardhana		Kautilya
421	—	Mahānandin		

BOOKS BY AKSHAYA KUMARI DEVI

25. - **Pilgrim's India**, Vol. I
 A description of interesting places and personalities of India.
 "The book is an easy reading," - Prabuddha Bhārata. 156 Pages, As. 8
26. - **Female Seers of Ancient India**
 - Ghoshā - Suryā - Yāmi - Gārgi - Maitreyi - Ambāpali - Subhā 32 Pages, As. 3
 - Isidāsī - Madālasā - with original texts
27. - **Quintessence of the Upanishads**
 Introduction - Pantheism - Monism - Monotheism - Mysticism 32 Pages, As. 4
28. - **Agnosticism** - with original texts 66 Pages, As. 4
 - - Ethical

INDIAN INSTITUTE OF ADVANCED STUDY

Acc. No. _____

Author : _____
 Title : _____

	Borrower	Issued	Returned
32			
33			
34			
35			

- 42 Pages, As. 4
 - shika - Sāmkhya -
 - 48 Pages, As. 2
 - 85 Pages, As. 8
 - vers - Countries -
 - Plays and Sports
 - 39 Pages, As. 4
 - and Banking -
 - and Philosophy

212 Pages

roducer

1'

no
 939).
 figures
 - Modern

