Bharata

Name of Bharata, the founding father of the Bharatas, and son of Duṣṣanta/Pururavas and Sakuntalā occurs in the Vedas. Bharadvaja says that Bharata worshipped Agni 'tvamīle adha dvitī Bharataḥ vajibhiḥ sunam / ijē vajñesa vajīyam'. Sayana interprets Bharata as king, son of Duṣṣanta - 'Bharatā Bauśyantar etat sanjño rājā'. Yajurveda also names him in the following mantra - 'ora prāyaṃ agnih Bharatasya āryya vi yat sūrya na rocate brhadbhah/ abhi yah Pūrum prtnāsu tasthau didāya dāivyō' that 'I hear of this fire of Bharata with a big flame which shines like the sun'. Here 'agnih bharatasya (fire of Bharata) can be interpreted otherwise too but we have taken 'Bharata' here as historical. The second half of the above mantra confirms our assumption by stating that he defeated Puru in the battle - 'Pūrum prtnāsu'. The fact of defeat of Puru by Bharata is confirmed by the Rgveda and the Brahmanas also. Hemchandra Ray Chaudhary also holds the same view. C.V.Vaidya identifies the Bharata of Rgvedic tradition with Bharata, the son of Rṣabha, a descendant of Manu Śvāyambhuva. His view appears to be incorrect, as Bharadavāja after lauding Agni of Bharata, lauds Divodāsa, the descendant of Bharata, in the proceeding mantras. Divodāsa has no place in the Jain Tradition. Bharadvāja was the family priest of the Bharatas.

1 Rg.,VI.16.4.
2 Vaj.S.,XII.34.
3 Loc.cit.
5 Ibid.,cf., History of Medieval Hindu India, Vol II Pp 268 ff.
6 Rg.,VI.16.4 & 19.
7 Rg.,VI.16.4.
Bharata was born at Nādapita\(^8\) (probably the village Nalvi near Shahabad, District Kurukṣetra in Haryana). His coronation ceremony was performed by Dīrghatamas at Maśnāra (probably modern Masānī near Kurukṣetra)\(^9\) where he gave 107 tuskers, having tusks, enamelled with gold, to the Brāhmaṇas. Vasiṣṭha\(^10\), Viśvāmitra\(^11\), Bharadvāja\(^12\), Sutambhara Ātreya\(^13\) and Śyāvāva Ātreya\(^14\) were his chaplains. Being a great worshipper of Agni\(^15\) he constructed a sacred hearth at Śaciguna\(^16\) and distributed flocks of cows by thousands to the Brāhmaṇas\(^17\).

In Pusalkar’s opinion his territory extended from Sarasvatī to Ganges\(^18\). The area of Sarasvatī, no doubt was ruled over by Bharata. He must have inherited it from Ilā, his grandmother. Bharata’s sons Devaśravas and Devavāta recited hymns at the bank of Sarasvatī, Āpayā and Drśadvāti\(^19\). The authors of the Vedic Index\(^20\) also think that in the Āpri hymns\(^21\) occurs a goddess Bharatī, the personified divine protective power of the Bharatas. Her association in the hymns with Sarasvatī reflects the connection of the Bharatas with Sarasvatī in the Rgveda.

He was a great warrior and tried to bring whole of the earth\(^22\)

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8 Ait.Br.,VIII.23 Weber reads the word as ‘nādapitī’, the name of Bharata’s mother (VINS, 1.440 cf., episches im vedischen Ritual,6,n.3) The reading seems to be less probable to Vedic Index.
10 Rg.,VII.83.4.
11 Rg.,III.33.11.
12 Rg.,VI.16.4.
13 Rg.,V.11.1.
14 Rg.,V.54.14.
15 See Fn. 1.
16 A place in the territory of the Bharatas (VINS.,2.443).
17 Ait.Br.,VIII.23.
19 Rg.,III.23.4.
20 VINS.2.95–97.
21 Rg.,I.22.10; 142.9; 198.8; II.1.11; 3.8; III.4.8 etc.
22 Whole of earth only signify a large area.
under his sway. He sacrificed horses at the banks of Yamuna and Ganga. He overthrew Puru and captured the horse of Asvamedha sacrifice of the Sātvats. Aitareya Brahmana places the Sātvats in the southern region beyond Madhya deśa, probably ruling in Saurāṣṭra as the Purāṇas suggest. Rgveda gives a statement that Viśvāmitra helped the Bharatas in crossing 'Sindhu' identified by Sāyāna as 'Śatodrū'. Caland connects the mantra with the legend mentioned in the Jaiminiya Upaniṣad Brahmans that Bharata pushed the Ikṣavākus, whose leader was Bhayada, beyond Satadru and Vipāsa with the help of Viśvāmitra and Jamadagni and thus added territories to his kingdom.

Thus it appears that though Bharata was a ruler of Ikṣvāk despada but his impact was up to Ganges in the east and Paruṣṇī in the west. In north his impact was in the region of upper Satadru and Vipāsa and Saurāṣṭra in the south west.

Though Bharata had three sons yet Jaiminiya Brahmana calls him 'ānātratya' or 'anapatya' i.e., having no issues. The reason of

23 Ait.Br.,VII.23.
24 SB.,XIII.5.4.11-13.
25 Rg.,VII.8.4; Vaj.S.,XII; SB.,VI.8.1.14. Puru was an asura according to Sayana and SB.,VI.8.1.14. Griffith identifies him with one of the five Aryan tribes i.e., Puru, Anu, Druhyu, Yadu and Turvāṣā. Griffith appears to be more correct to the present writer as these five tribes are time and again found fighting with the descendants of Bharata in the Vedas. These were the residents of the Janapadas at the bank of Paruṣṇī. Rg.,VII.18.13.
26 SB.,XIII.5.4.21-23 Satapatha Brāhmaṇa also indicates that these Sātvats lived near Bharata's kingdom.
27 Ait.Br.,XIII.5.4.21.
28 III.33.5.
29 Pr.,Pp 324-325 Fn.2.
30 IV.8.7.
31 The incident must have taken place near the origin of Satadru as Ikṣavākus ruled over an area in the Himalayas according to present thesis. Present Kṣi and Kosal, ruled over by Ikṣavākus later on, are far away from Satadru, so they cannot be inferred.
32 See Ch.XI P.147.
33 III.183.
the statement may be that the later descendants of Bharata did not flourish much as we shall discuss shortly. Bharata’s three sons were:

1. Aśvamedha.
2. Devasravas.
3. Devavātā.

1. AŚVAMEDHA

Aśvamedha, a seer of the Rgveda was a philanthropist and gave huge gifts to Atri. Brhad Devavātā gives a legend that Aśvamedha was issueless. He appointed Saptavadhri to begot a son to his wife by Niyaga. Saptavadhri failed seven times in bringing forth an issue to the wife of Aśvamedha. They put him in a wooden box. There he lauded Āsvins who freed him and then he was successful in getting a son for Aśvamedha. Aśvamedha’s son gave two brown steeds as gifts to Priyamedha.

2. DEVASRAVAS

Not much is known about Devasravas and his descendants except that he was a seer of the Vedas and performed many Yajñas on the banks of Sarasvatī, Brasadvati and Āpaya along with his brother Devavātā.

3. DEVAVĀTĀ

Devavata, a seer of the Vedas was also a great performer of the Yajñas as stated above and perhaps because of this very quality

34 Rg.,V.27.
35 Rg.,V.27.5.
36 V.B2-86 illustrating Rg.V.74. Sayana do not connect the imprisonment of Saptavadhri with the above legend. The legend he gives has been discussed in Ch.XV P.293.
37 Rg.,VIII.68.15-16.
38 Rg.,III.25; Vaj.S.,VII.26-30; II.25; XVIII.62,66,67; XXXIV.14-15,18,19; Sam.,1477-1479; 1538-1540.
39 Rg.,III.23.
40 Rg.,III.23; Vaj.S.,III.14; IX.37-40; II.33; XVIII.62; 66,67; Sam.,1477-1479,1538-1540.
his descendants were known as Vaitahavyas\textsuperscript{41}, i.e., descendants of one who offered oblations\textsuperscript{42}. He succeeded to the throne of Bharata but nothing is known about his administration. His son was Śrīnjava\textsuperscript{43}.

\textbf{Śrīnjava}

Śrīnjava was known as Vadhryasva too\textsuperscript{44}. Vedic Index holds the same view\textsuperscript{45}.

\textit{Pancaśāstra Brāhmaṇa}\textsuperscript{46} calls Vadhryasva to be the son of Anūpa. It appears that Vadhryasva, son of Anūpa\textsuperscript{47} was adopted by Devavāta and came to be known as Śrīnjava. This Vadhryasva/Śrīnjava was a great performer of yajnas\textsuperscript{48}. Most of the scholars consider Śrīnjayas to be an independent tribe. That is why Hillebrandt\textsuperscript{49}

\begin{itemize}
\item \textsuperscript{41} Śrīnjava is known as 'Vaitahavya' in Ath.,V.19.1. Sudāsa himself was known as 'Vaitahavya' in Rg.,VII.19.3.
\item \textsuperscript{42} Vaitahavya is an epithet in the opinion of Śayana (Rg., VII.19.3) and Zimmer (VINS, 2.328 cf.,\textit{Altindisches Leben}, 132). Oldenberg (Buddha, 405) and Weber (VINS.,\textit{Indische Studien},18,233) do not agree as there is a mention of a king named Vītahavya Śrāyasa in the Yajurveda (Taitt.5., V.6.5.3).
\item \textsuperscript{43} 'śrīnjava pūra dāivavāte samīdhyate' Rg.,V.15.4.
\item \textsuperscript{44} The basis of above identification is that Prastoka the son of Śrīnjava (Rg. VI.47,22) was also known as Divodāsa. Divodāsa is stated to be son of Vadhryasva also (Rg.,VI.61,1). So Śrīnjava and Vadhryasva appears to be synonyms. The identification is further confirmed by the fact that the preceptor of Bharadvāja (Rg.,VI.27,7; VI.61.1) and his sons (Rg.,VII.18,22; Kath.5.,XXI.10; JB.,III.244) was named as Śrīnjava as well as Vadhryasva.
\item \textsuperscript{45} It connects Vadhryasva with Devavāta. It gives the pedigree as Devavanta (devavat), Vadhryasva, Divodāsa (VINS.,1.363).
\item \textsuperscript{46} XIII.3.17.
\item \textsuperscript{47} About his identity nothing can be said with certainty. Most probably he was an Aikṣavāka as stated by the Jain Purūṇas. Harivamśa Purūṇa (II.37.12) says that Haryāṣva,an Aikṣavāka,built a city known as Anūpa desa and identifies it with Anarta in Saurāstra. There is another city named Anūpashāhār situated on the bank of kāli Nadi near Bulandshahr. Most probably Anūpa Aikṣavāka belonged to this very region because Saurāstra is far off situated from the territory of the Iksavākus. The identification of Anūpa as an Aikṣavāka holds weight when we found that his descendant Sudāsa was known as a Bharata (Rg.,6.16.19; III.53.11-12) as well as Aikṣavāka (JB.,III.23).
\item \textsuperscript{48} Rg.,X.69.1-2; Taitt.,S.,VI.6.2.2.
\item \textsuperscript{49} VINS., 2.470 cf.,\textit{Vedische Mythologie},I,105.
\end{itemize}
locates them on the western side of Indus, Zimmer on Upper Indus and according to the authors of the Vedic Index they were a good deal further east of the Indus since their allies, the Trtsus were in the Madhyadesa. Actually Trtsus were not different. Sudisa, son of Divodasa was known as Trtsu. Though they fought wars on various rivers yet they had their roots at Ilavaspadā.

His priests were Bharadvāja, Devabhāga Śrutarṣa and Sātyahavya Vāsīṣṭha. They performed many Yajñas for him.

Srīnjaya fought the famous battle of Hariyūpīa. He, as a confederate of Abhyāvartina Cāyamāna, got a victory over the Vṛcivants and Turvaśa. Bharadvāja, who was rewarded by Abhyāvartin Cāyamāna Pārthya after the victory, gave description of the war in his hymns that Srīnjaya and his confederates were performing Yajñas at Hariyūpiā or Yavyāvati when Vṛcivants, the sons of Varaśikha, intruded and broke the yajña pots. Indra killed 130

50 Ibid., cf., op. cit., 132, 133.
51 Ibid.
52 Loc. cit.
53 Rg., VI.27.7.
54 SB., II.4.4.5.
55 Zimmer identifies him with Srīnjaya Daivavāta (VINS., 1.521 cf., op. cit., 133, 134) but Abhyāvartin is stated to be a descendant of Prthu (Rg., VI.27.5-8). Abhīvarta father of Cāyamāna was an Angirasa according to the Sarvānukramaṇi of Kātyāyana (See Ch. XIII).
56 Rg., VI.27.8.
57 Rg., 6.27.5-8.
58 Hariyūpiā is the name of a river or a town according to Sāyanajnana and Yavyāvati was its another name. In the opinion of Ludwig ‘Hariyūpiā’ is the name of a town at river Yavyāvati (VINS., 2.499 cf., TR., 3,158). Hillebrandt (Ibid., cf., Vedische Mythologie, 3, 268, n.1) thinks that it is river Iryab (Haliab) a tributary of Kurum (Krumu) but seems improbable to the authors of Vedic Index. Most of the scholars have identified Hariyūpiā with Harappa.
59 Varaśikha was an asura according to Sāyanajnana and Venkata. Ludwig (VINS., 2.245 cf., TR., 3,156) and Hillebrandt (Ibid., cf., op. cit., 1.105) considered him to be a leader of a tribe. Vṛcivants were his sons or people. Zimmer (Ibid., cf., op. cit., 124) identifies Vṛcivants with Turvaśas which appears unnecessary and improbable to the authors of Vedic Index (VINS., 2.319). Kosambi (Brahmin Clans ‘JOAOS’ New Haven, 73 No.4 P.204) identifies Varśhikhas
Vṛcīvants. Rest of them, who were on the other side of the river, fled out of fear. Turvaśa, who sided with them, was handed over to Śrījaya by Indra.

Śrījaya/Vadhryaśva was issueless. He prayed to Sarasvatī and got a son whom he named Divodāsa. Later on he got three sons more. Thus the sons of Śrījaya were—

1. Divodāsa.
2. Sumitra, a seer of the Rgveda who continued the practice of Yajñas like his father.
4. Sulpān (Sahadeva)—father of Somaka the progenitor of Pañcālas.

DIVODĀSA/PRASTOKA/ATITHIGVĀ/ĀSVATTHA

Prastoka, the son of Śrījaya, popularly known as Divodāsa had many other titles too like Atithigvā, Āsvattha and Pijavana.

with Valaśikhas among the Vasiṣṭhas. But this identification can not be supported as Varāśikhas were opposed to Yajñas whereas Vasiṣṭhas were great performer of yajñas.

60 3000 according to Griffith. Generally numbers in the Vedas did not give actual meaning. They simply denoted many. The practice is still in use in the common spoken languages.

61 Rg.,VI.61.1.
62 Rg.,X.62.2; Rg.,X.69.
63 Baudh.S.S.,XXI.10.
64 SB.,XII.8.2.3.
65 Griffith (HV, P.313 Col 2 Fn 22) and authors of Vedic Index (VINS,1.15) agree with all these identifications. But on the title 'Atithigvā' some other opinions are met with. Bergaigne denies the identification of Atithigvā with Divodāsa. (Ibid.,cf.,Religion Vedique,2,342 et seq.) Roth counts three different Atithigvas—the Atithigvā Divodāsa, enemy of Parnayā and Karanāja, and the enemy of Tūrvayaṇa (Ibid.,cf.,St. Peter.). But these three can be easily reconciled. Vedic Index also points towards a different Atithigvā referred to in a Dānastuti (Rg.,VII.68.16-17) where his son Indrota is mentioned. But the use of 'ātithigu' refers to Indrota, the son of Atithigvā and not Atithigva himself. Thus there was only one Atithigvā—Divodāsa. Rg.,IV.26.3 clearly states that Divodāsa and Atithigvā is one and the same person—'Divodāsaṃ Atithigvam'.

66 Sayana commenting upon Rg.VI.47,22 says—‘atadadyasya. ......Śrījaya putrasya Prastokasya rajño dānastutih sa
on account of his qualities of entertaining guests and maintenance of a big cavalry of horses. He was appointed the custodian of the territory of the Gungus which is another name of Sarasvati region. He also performed many a yajnas. Bharadvaja was his house chaplain.

Divodāsa did not lead a peaceful life. He was often at war with Yadu and Turvaśa. Parnaśaya and Karanja his two adversaries were overcame by Indra. Divodāsa's greatest adversaries were Šambara and Varcin. Šambara (See Ch.III App.II Pp.45-46) was the chief of some territory near or around the Arbud mountain though called 'dāsa' and 'dasyu'. He had built ninety or hundred forts. Divodāsa had to fight full forty years against this.
formidable foe. At last Indra, Viṣṇu, Aśvins and Maruts came to his assistance. Indra cleft apart Śambara’s head and threw him in the lake - "udvṛaja", probably present Sambhar lake in Rajasthan which appears to have derived its name from Śambara. Indra demolished all his strong holds. Indra trod the Arbud (Modern Mount Ābu) under his feet. Varcin, the confederate of Śambara was also drowned in the lake and his several sons were annihilated. The booty was distributed to Atharvans, Garga and Pāyu - the sons of Bharadvaja.

Though Indra has been a benefactor of Divodāsa yet he sided with Kutsa against Suśravas, a protege of Indra. Indra subdued him (See Ch.XIII P.183). He became an ascetic. His sons were -

1. Sudāsa
2. Aḥīnas, probably was a medicine man as called a "bhīṣak". He was a contemporary of Darbha (See Ch.IX P.123).
3. Parucchepa and his son Aṃnata were seers of the Vedas.

1. SUDĀSA (PRATARDAN)

Sudāsa was also known as Pratardana as Trtsu, Pratrd (the appellations used for Sudāsa ) and Pratardan have a common root śrīd

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77 Rg.,II.12.11.
78 Rg.,VII.99,4-5.
79 Rg.,VI.26.3.
80 Rg.,VII.18.25.
81 Rg.,I.112.14.
82 Rg.,VI.47.21.
83 Rg.,II.14.6.
84 'tvam,...,randhyo stithiśvāya jambhras /mahantam cid Arbudsām ni bhrasīḥ pada samādeva dasyaḥ utyāya jaṅgise' Rg.,I.51.6 though Sayana and Griffith have interpreted 'Arbuda' as another foe.
85 Rg.,VI.47.21.
86 Rg.,II.14.6.
87 Rg.,VI.47.22-25.
88 JB.,I.222.
89 Rg.,VII.19.25.
90 JB.,II.419.
91 JB.,II.100.
92 Rg.,I.127-139; Ath.,XX.67.1-3; 72,73; Sam.,287,461,465,469,1813-15.
93 Rg.,IX.111; Sam.,463,1590-92.
'to pierce'\textsuperscript{94}. Pratardan/Sudāsa, a seer of the vedas\textsuperscript{95}, was proficient in sacrificial rites because he used to converse with rṣis in sacrificial sessions\textsuperscript{96} and performed so many Yajñas. His friends\textsuperscript{97} were Vasumanā, son of Rohidāśva\textsuperscript{98} and Śibi, son of Usinara\textsuperscript{99}. It appears that when Dvivāsā became an ascetic Bharatas lost their kingdom. Small chieftains became independent. Bharadvāja - his priest planned for acquisition of a dominion for Sudāsa\textsuperscript{100}. Sudasa became a protege of Indra. According to the Rgveda Indra created a 'loka' for Sudāsa - 'kartā sudāse aha vā u lokam dāta vasu mühr ā dāśūse bhū\textsuperscript{101}. This leads us to the inference that Indra conferred upon him the rulership of some Janapada probably Kāsi, as Pratardan is stated to be Kaślāraja by the Sarvānukramani.

\textsuperscript{94} Rg.,VII.33,3-5 & 14 Sayana commenting upon Rg. VII.33,14 says that Pratrd's another name was Trtsu - 'Pratrda iti Trtsava evamidhiyante nāmāntareṇa'. The mantras quoted above mention all the three names 'Sudāsa, Trtsu and Pratrd' as an adversary of Bheda which confirms the identification of the three. The same patronymic Dairodasi of Sudāsa (Rg.,VII.18.25) and Pratardan (Kausi.Up.,III.1) add support to the identification. Moreover Trtsus were Bharatas (Rg.,VII.33.6). Ludwig (VINS.,cf.,TR.,3,159 and Geldner (VINS,2,34 Vedische studien,2,138) confirm the identification. But Muir (OST., Vol 1\textsuperscript{2} P.354) Rapson CHOI., Vol I P.73 Fn 1), Zimmer and Bloomfield (JOADS., Vol. XVI pp 41,42) hold entirely a different view. In their opinion Bharatas and Trtsus were different and foes of each other. Oldenberg identifies Trtsus with Vasisthas (CHOI., Vol.I, P.73 cf.,Z.D,M.G.,Vol.XLII, p.207). His other names are Dyumān, Ṣatrijīt, Ṛtadhvaja, Gādavijāt and Kuvalayāśva (Bh.P.,IX.17.5-6).

\textsuperscript{95} Rg.,X.133; Ath.,XX.93.2-4; Sam.,527,532,533,943-45,1175-77,1801-1803.

\textsuperscript{96} Kausi.Br.,XXVI.5.

\textsuperscript{97} Rg.,X.179.2 All three of them performed a Yajña and were the joint authors of the Śākta and stated to be 'sakṛāya'. Sayana interpreted the word 'sakṛāya' as 'samānakṛāya rtvijaśca'.

\textsuperscript{98} An Aiksavāka. See Ch XI,Pp.153-54.

\textsuperscript{99} Uśinaras or Śibis occupied the land to the north of Kurukṣetra (VINS.,1,154) as given in a map in a journal (JQRAS.,1908; P.372) by Pargiter. Weber suggests that Kāsi and Videhas together constitute the Uśinaras. (VINS.,ibid., cf.,op.cit.,1,212,213).

\textsuperscript{100} Kath.S.,XXI.10.

\textsuperscript{101} Rg.,VII.20.2.
This Kāsi might have been the modern Uttar Kāsi in Uttar Pradesh. Jaiminiya Brahmana calls him as an Aikṣavāka - 'śudāḥ paijavana aikṣavāka', which signify that he belonged to the family of Iksavākus. Probably he reverted to the family of Anūpa his grandfather. Vasiṣṭha coronated Sudāsa Paijavana as king. He performed an Aśvamedha Yajña with the help of Viśvāmitra to win him riches and most probably also to consolidate his lost kingdom. He, therefore, had to fight many battles against his adversaries. Indra helped him in all his combats.

At Yamunā he fought a battle, known as Dāsraṇa, against Kāsīrnigha have been the modern Uttar Kāsāi in Uttar Pradesh. Therefore, he had to fight for many battles. He performed an Aśvamedha Yajña with the help of Viśvāmitra to win him riches and most probably also to consolidate his lost kingdom.

Indra helped him in all his combats.

102 Iksavākus were in that area in the times of Bharata though deposed by him. Moreover the places of his battles i.e., Paruṣni and Vipāsa also signify towards that as he could not have come to fight at Paruṣni from Kāsi (modern UP) covering the middle area ruled over by Kurus, unopposed. From Uttarkāsi he could have gone directly to Paruṣni.

103 III.23 According to Dr. Surender Nath Sen (S.N.Pradhan, 'Chronology of Ancient India' Calcutta, 1927 P.88.cf.,Decca Review. Pune, May,1915) Vedic Sudāsa was Aikṣavāka. According to S.N.Pradhan (Ibid) Rgvedic Sudāsa was the Paṇcāla Sudāsa of the Purānas. Babu Suvimal Chandra Sancar (Ibid.,Decca Review, Pune 1912) conjectures that Sudāsa was identical with Raghu, the great grandfather of Rāma Dāsrathi.

105 RG.,III.53.9-12.
106 'AshvadlnDrnag Yamunā Trtsavaśca prātra bhedam sarvatātā magavat' RG.,VII.18.19. The mention of Paruṣni and Yamunā collectively in the same Hymn led Hopkins (VINS,1,500 cf.,India Old and New,52 et seq.,) to conjecture that Yamunā in that hymn is merely another name of Paruṣni. Geldner (Ibid.,cf.,Rgveda,Blossar,106) thinks that Paruṣni there is merely a tributary of Yamunā. The authors of Vedic Index (VINS,2,500) commenting on the above views says that neither interpretation is either essential or even probable. The hymn is a condensed one, and well be taken as celebrating two great victories of Sudāsa.

107 RG.,VII.33.3 According to Rapson (CHOI.,Vol.1 P.73) and Hopkins(JDAUS,XV P.254) it was a contest between the Bharatas whose king was Sudāsa and priest was Vasiṣṭha. This sage has superseded Viśvāmitra who to take revenge led ten allied tribes against Bharatas to meet with destructions in the waters of Paruṣni. The ten allied tribes were Turvaśas, Anus, Druhyus, Purus, Yadus, Bhalānas, Civas, Viśañins, Alinas and Pakhtas. He further writes that Sudāsa after victory at the Paruṣni was compelled to return to the east of his kingdom to meet
a confederation of ten kings whose leader was Bheda\textsuperscript{108}. They were opponents of Yajña - \textit{ḍaṇa rājāṇah samīta ayajñah} \textsuperscript{109}. They compassed Sudāsa\textsuperscript{110} when Vasiṣṭha implored the help of Indra. Indra came, killed Bheda and got Sudāsa released from their bondage\textsuperscript{111}. Ajāśa, Sigrus and Yaksus\textsuperscript{112} who were probably allies of Bheda agreed to pay taxes\textsuperscript{113}.

It appears that after Divodāsa Kuruśravana, son of Trasadasyu of Ikṣavākus, became a ruler of Ilāyāspada and established the domain of Kurus. The conjecture is further confirmed by the fact that Devabhāga Srautarṣa acted as a priest of Śrṇjayas as well as Kurus\textsuperscript{114}. (See ch.X P.127).

Sudāsa had to fight a battle at Paruṣṇi also against twenty one kings. Vasiṣṭha, the priest of Bharatas, illustrates the battle in his hymns\textsuperscript{115}. He says that Bhṛgus incited Iuruvasa\textsuperscript{116}. He made a

\begin{center}
the attacks of king Bheda under whose leadership three tribes the Ajāśa, Cigrus and Yaksus were united. According to the present writer ten kings allied at Yamuna against Sudāsa. Five tribes Bhalanās, Śivas, Viśāpīns, Alinas and pāktas were proteges of Indra (See Fn.150) thus they could not have joined a confederation against him.
\end{center}

\textbf{108} Bheda was a leader of the people who opposed Yajña (Rg.,VII.83.7) (See Ch.III App.II P.46). Atharvaveda (XII.4,49-50) says that he refused a cow to Indra when asked for it, thus came to a bad end.

Macdonell considers him to be a leader of non - Aryan tribes of totemists (VM.,P.153).

\textbf{109} Rg.,VII.83.7.
\textbf{110} Rg.,VII.83.8.
\textbf{111} Rg.,VII.33.3-5.
\textbf{112} The Ajāsa, Sigrus and Yaksus were perhaps subjects of Bheda. Griffith (HV., P.343 Fn.19), Ludwig TR., 3,173 and Zimmer (VINS.,2,378 cf.,op.cit.) also agreed that they formed part of a confederacy under Bheda against Sudāsa. But in the opinion of Vedic Index (ibid) it is impossible to say whether they were or were not under the leadership of Bheda. The names have been regarded as signs of totemism by Macdonell (VM.,P.153).

\textbf{113} 'aḷāśaṣṭa sigrava yakṣaraśca balim śirṣani jabhruravavyaṇi' Rg.,VII.18.19 Sayana interprets \textit{‘balim’} as \textit{‘Upahāram’} i.e., gifts. Griffith translates \textit{‘balim’} as \textit{‘tribute’}.

\textbf{114} SE.,II.4.4.5.
\textbf{115} Rg.,VII.18.
\textbf{116} Probably on account of the indifference mentioned in
confederation with twenty kings ruling over the janapadas situated at the banks of Parusni. Turvasa's allies were Puru, Druhyu, Anu, Yadu, Kavasa, Sruta, Vrdha, Yudhyamadhi and Kavi- son of Bhrgu. They breached the banks of Parusni to render it more accessible to their attacks. The battle was running in favour of twenty one kings. Sudasa was lonely. His forces left him in the lurch, leaving behind all the war equipment and food material. Indra along with Maruts came to his rescue and turned the tables. Pakthas, Bhalanas, Alinas, Sivas and

117 'ekas ca yo viśpātim ca śravasya vaikarpayor janān rāja

118 Parusni (Iravati - Ni. IX.26 Modern Ravi).

119 Kavasa was the priest of Kurus (Rg.,X.33.1 See Ch.X.Pp.127-29). Zimmer (VINS,1.143 cf.,op.cit,127) holds that Kavasa was the purohit of joint tribe of Kuru - Krivis named Vaikarna where as Layvic (Ibid.,cf.,Ir.,3,139) considers him to be the Purohit of five people.

120 Rg.,VII.12. Sruta was the teacher of Tura son of Kavaša (JUp.Br. III.40.1). He was resident of Parusni. His forts were demolished by Indra during the above mentioned battle. Rg.,VII.18.12-13.

121 Rg.,VII.18.13,14,24.

122 Sarva.

123 Rg.,VII.18.8. Griffith (HV.,P.342 Col.1 Fn.8), Zimmer(VINS.,1,499 cf.,op.cit,11), Macdonell (Ibid., cf.,Sanskrit Litature,154) and Geldner (VINS.,1,499 cf.,Rigveda,Kommentar,103) agrees but Hopkins (Ibid., cf.,op.cit.,52 et seq.) rejected the theory of the attempted diversion of waters.

124 Pakthas lived in the hills from which the Krumu originates (VA.,P.247). Zimmer (VINS.,1,465-464 cf.,op.cit.,430,431) identifies them with Pakhtun in...
Visānins, the followers of Indra helped him. Puru, Turvāsa, Druhyu, Śruta, kavāsa and Yudhyāmadhi were drowned in waters. Kavi was also killed. All forts and defence measures of enemies like Śruta and others were demolished and soldiers were put to death. The wealth of Anu's son was given to Sudāsa. The breached banks of Paruśni were repaired and water began to flow again in the right direction.

Indra also killed an asura named Amhō for Sudāsa and gave him the plundered wealth. Āśvins also were his benefactors and gave him wealth. Later on his relations with Vasiṣṭha got strained (See Ch.IV Pp.55-57). But it appears that he could never remain with peace and he was killed in some war. Sudāsa/Pratardan had eastern Afghanistan.

Zimmer followed by Rapson (CHOI, Vol 1 P. 73 cf., op.cit. p.127) suggests that they were the residents of east Kabulistan, comparing the name of the Bolan Pass.

Zimmer followed by Rapson (Ibid) suggests that they lived to the north east of the Kafiristan, the land mentioned by Hiouen thsang. Roth (op. cit.) thought that the Alinas were allies probably a subdivision of the Trtsus.

Authors of Vedic Index (VINS, 2.381) identifies them with the 'siboi' of the Greeks, who dwelt between Indus and Askīnī in Alexander's time and that the village 'śivapura' mentioned by the scholars on Panini as situated in the northern country, may also preserve the name.

The word seems to mean having 'horns'. Perhaps their helmets were horn shaped or decorated with horns. They may also be reckoned as belonging to the tribes of north west like their allies, the Alinas, Śivas, and Pakthas (VINS, 2.313). According to Pusalkar (VA., P.247) they were located between the Krumu and the Gomati (in Afghanistan).

According to Scholars like Sayana and Wilson these names are the denominations of various ministers at religious rites (Griffith commenting upon Rg.,VI.18.6). To Griffith, Ludwig (VINS,1.39 cf., TR.,3,207), Hopkins (JDAOS.,19,260,261) and Pusalkar (VA., P.247) they appear to have been non Aryan tribes opposed to the Trtsus. But the word 'sadhavas' in Rg.,VI.18.7 means companions of Indra. It is not possible that they opposed Trtsus who were being helped by Indra.

Rg.,VI.18.7-17.

Rg.,I.63.7.

Rg.,I.47.9; I.112.19.

two sons: -
1. Kṣatrasri
2. Bhalla

KṢATRASRI / KṢATRAMANASA
Kṣatrasri, the son of Pratardan, had a combat against ten kings at Mānuṣa (probably Mānasa near Kaithal in Haryana). Feeling weak he sought the help of Indra at the advice of Bharadāvāja, his priest. He performed a yajña which was attended by the rṣis like Avada, Yajata, Sadhri, Avatsāra, Viśvāvara, Māyi, Sadāprṇa, Bāhuvrkta, Sṛutvit, Tarya and Sutambhara.

The family probably came to an end after Kṣatrasri. There is a legend in the Atharvaveda that they offended Bhrugu and burnt the cow of a Brahmā that is why they met the fate of destruction: bhrgum hipsitva śṛṇjaya vaitahavyā parābhavan te nā brāhmaṇasya gām jaqdhvā vaitahavyan parābhavan.

SAHADEVA / SUPLĀN
Sulān, the second son of Śṛṇjaya, was also known as Sahadeva. His teacher was Pratidārṣa Aibhavāta. Sulān instructed Bhīma Vaidarbhi regarding the substitute for the Soma juice. He did not inherit any area of the kingdom of his father. His son Somaka became progenitor of the Pañcālas. See next Chapter for details of the family.

134 Rg.,VI.26.8.
136 Seer of Rg.,V.44.10.
137 'Mānasa' according to local tradition owes its antiquity to Vedic period. (Amar Naḥth Deepak Vasistha, Dainika Tribune (Hindi), dated 14 Jan.1993).
138 JB.,III.245.
139 Rg.,V.44.10-13.
140 Ath.,V.19.1.
141 Sulān Sārāṇjaya changed his name because of his success in performing the Bākṣṇya sacrifice. SB., XII.8.2.3.
142 SB.,ibid.