CHAPTER XII

THE VIDEHAS, THE KOSALS AND THE KĀŚIS

NAMI

Nāmī, the son of Sapa/Saya, and the king of Videha\(^2\) appears to be the 'Nāmi' of Rāmāyaṇa, the originator of Videha line. In the opinion of Weber Uśināras were the forefathers of Videhas and Kāśis\(^2\). Indra saved Nāmī from Namuci by killing him\(^4\) (See ch.III P.28). Indra also satiated him with riches, food and success\(^5\).

Nāmī's son was Mithi/Mathu or Madhu of Mathura\(^6\). Madhu's son, was Videgha as he was named as Mādhava.

VIDEGBHA MĀTHAVA/MĀDHAVA

Videgha Māthava was a resident of the region near Sarasvati. He along with his priest Gotama Rahgana migrated towards the east\(^7\). He crossed river Sadānīra\(^8\) and inhabited the region which was uncultivated till then and was a marshy land. He made it cultivable\(^9\). Weber finds in this legend the successive stages of migration of the Brahmanical Hindus towards the east\(^10\). Mithila (Modern Tirhut)\(^11\) of the Rāmāyaṇa appears to be after the name of

---

1 Rg.,X.48.9.
2 SB.,XXV.10.17.
3 VA.,P.254.cf.,Indische Studien I,212-3.
4 Rg.,VI.20.6; X.48.9.
5 Rg.,VI.20.6.
6 J.Eggelling SB.,P.104 Fn cf.,Sayana.
7 SB.,I.4.1.10.
8 Another name of river Karatoya - modern Kurattee, on which Bograh lies (J.Eggelling,SB.,104 Fn. cf.,Sayana) or more probably the Gandāki Modern Gandak/Mandak, which falls into the Ganges opposite Patnā and which formed the boundary between the Kosals and the Videhas. (VINS.,2.299 cf.,Imperial Gazetteer of India 12,125).
9 SB.,I.4.1.10-15.
10 SB.,P.402 Fn.
11 Ibid., cf., Weber,Indische Studien,I,170 seq.
12 SB.,I.4.1.17.
Mithi or Mathu. The area to the west of Sadānīra belonged to the Kosals and river Sadānīra was their boundary line. Videgha/Videha was also known as Janaka - "Janaka Vaidhe*

JANAKA

Janaka was a great philosopher. Yajñavalkya was his court chaplain. He learnt knowledge from itivā saññini, Udańka-Saulbāyana, Barku-vārṣna, Gardabhivipīta-Bhāradvāja and Satyakāma-Jābala. He used to perform yajñas and arrange debates and discourses on Philosophy. Many scholars from land of Kurus, Pańcalas and other far off places came to his court and participated in the debates and were highly rewarded. They included Aśval, Somaśravas, Jaratkarva-Ārtabhaga, Bhujyu- Lahyāyani, Uśasti-Cākrāyana, Kahola-Kauṣitaki, Gārgī- Vācaknāyi, Uddālaka-Āruni, Vidagdha-Sākalya, Svetaketu- Āruṇeya, Somaśusma-Satyaśajñi and Sudakṣīna-Ksaimi. Thus Janaka was a promoter of the Vedic religion and philosophy, especially as the patron of Yajñavalkya. It is said that Janaka's fame aroused the jealousy of Ajātaśatru, the king of Kāși.

The states of Kāși, Kosala and Videhas were closely connected. They were in close proximity according to Baudhayana Śrauta Sūtra. The compound names 'Kāși-Videha' and 'Kāși- Kosalyas' confirm their close relationship. Same priest 'Jāla Jātukarnya' acted for all the three. Similarly king Ajātaśatru was the king

SB., I.4.1.17.
16 Brd.Up., III.1.1; 2.1; 3.1; 4.1; 5.1; 6.1; 7.1; 8.1; 9.1.
17 SB., XI.6.2.1.
18 JB., II.13.
20 XII.13.
22 Go.Br., Purva I.2.9.
23 Sankh.S.S., XVI.29.5.
of Kāśi and Videha both. Pāra Atnāra was the king of Kosala and Videha.

THE KĀŚIS

Name of river Vārāṇavati in the Atharvaveda confirm that the area was inhabited in Vedic times.

King Ajātaśatru, king of Kāśi, and his son Bhadrasena belonged to this very period. Bhadrasena was a contemporary of Uddālaka who was a seer of the Atharvaveda. Ajātaśatru was contemporary of Prasenjita—the king of Kosala and Kāśi, and Gotama Buddha according to Buddhists texts. Rapson believed that this Ajātaśatru was different from the Ajātaśatru of the Buddhistic literature. Because in the Buddhist texts Ajātaśatru never appears as king of any other place than Magadha and the name is merely an epithet, 'he who has no foe' which could be applied to any king, though it may well be that the Ajātaśatru of Magadha gladly borrowed an epithet, which a famous king of KāŚi had. But we do not agree to him. In our opinion Buddha happened to be in approximately 1200 B.C. and Ajātaśatru was his contemporary (See Introduction Pp.XXVII to XXXI).

THE KOSALS

The area corresponded roughly with modern Oudh. Hiranyanābha was the king of Kosala. He performed a horse sacrifice. His son Pāra Atnāra was king of Videha. He got sons by performing sacrifices. He was a contemporary of Kabandhi Kātyayana.

25 Sb.,XIII.5.4.4; Sankh.S.S.,XVI.9. 11,13.
26 Pratardan, the king of Kāśi, belonged to Uttarakāśi not this very Kāśi.
27 IV.7.1.
28 Brd.Up.,II.1.1; III.8.2; Kausi.Up.IV.1.
29 Sb.,V.5.5.14.
30 Ath.,III.29; 6.15.
31 ChOI.,P.110.
32 CHOI.,P.104.
34 Taitt.S.,V.6.5.3; Kath.S. XXII.3; PB. XXV.16.3;
Brahmadatta, Prasenjit’s son and king of Kosala, appointed Brahmadatta, son of Cikitana and the grandson of Satānika Pāṇcāla, as his priest—atha ha Brahmadattam Caikitāneyam Brahmadattah. Prasenjitah kosalyo rāja purodadhē. He was contemporary of Ayāsya Āngirasa which proves that he belonged to this very period.

Thus the pedigree of Videha line would be-

1. Sapa/Saya.
2. Namī/Nimi.
3. Mithi.

===============

Sankh.S.S., XVI.9.11.
35 Prasna.Up., VI.1. See Ch.IX P.123.
36 JB., I.137.
37 Brd.Up., I.3.24. Ayāsya Āngirasa was contemporary of Indra (See Ch.XIII P.182).