Angirasas are the most important family of the priests referred to in the Rgveda time and again. The Nirukta\(^1\) equates the word ‘Angirā’ with ‘Aṅgārah’. Sayana\(^2\) quoting Aitareya Brāhmaṇa\(^3\) says that the Aṅgāras (i.e., burning coal) became the Aṅgirasas—‘ve aṅgārā asans te aṅgiraso abhavan’. Caland\(^4\) also supports the view and says that ‘out of the coals—aṅjāra’ the Aṅgirasas were born. Hiranyakṣupā Aṅgirasa lauding Agni says, ‘O Agni, you are the first Aṅgirasa—“tvamagne prathamo aṅgirā,…..tvamagne prathamo aṅgirastamah”\(^5\). The Atharvaveda also equates Aṅgirasa with Agni\(^6\). The connection of Aṅgirasa with Agni might have been on account of their long association with fire while performing Yaṁas or they might have been as fair as the burning fire. Agni is also an important god along with the Ādityas in the Rgveda. But Agni was a human being also like the Ādityas. This Agni, known as Aṅgirasa in the common spoken speech, must have been the founding father of the Aṅgirasa family. The origin of Ādityas and Aṅgirasas has been traced from Prajāpati by the Brahmaṇas\(^7\). The Upanisads\(^8\) tried to derive the word from the base ‘aṅga’ and ‘rasa’. Actually the ancestry of Aṅgirasas is in oblivion. Gopātha Brāhmaṇa\(^9\) says that Vaiśvānara Agni was the father and śraddha was the mother of Aṅgirasas. Vaiśvānara Agni was a seer of the Rgveda\(^10\).

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1 III.17.
2 Commenting on Rg.,I.1.6.
3 III.34.
4 PB.,VIII.2.10 Fn.3 quoting Ait.Br.,III.33.6.
5 Rg.,I.31.1-2.
6 XX.103.3.
7 SB.,XII.2.2.9-11.
9 V.24.
10 Rg.,X.79.80.
This much is very clear from the Rgveda that they were the priests of the Ādityas and received gifts from them as meed. In the very first mantra of the Rgveda Madhuśuddhanas, the son of Viśvāmitra, invoking Agni eulogizes him as Purohita (priest) – 'agnimīte purohitam'. They acted as priests of many kings.

Āngirasas played a very significant role in the formation of Vedic culture. The Vedas were revealed to the Āngirasas. According to the Gopatha Brahmana the Rgveda and the Yajurveda came out of the mouth of the Āngirasas. It were the Āngirasas who practised penances and visualized the hymns of the Atharvaveda – 'tān angirasah rśin āngirasān ca ārṣeyān abhyāṣramyat abhyatapat samatapat tebyah santaptebhyah yān mantrān apajyat sa angiraso veda abhayat' that is why the Atharvaveda goes by the name of 'bhrayaangiraso veda' too. Āngirasas taught Mundaka Upanisad to Saunaka.

Probably they were the people who before Panini attempted to formulate the vedic Grammar. This fact is referred to in the Rgveda where Ayāsya Āngirasa says, 'our father discovered the seven headed 'dhī' i.e., speech - 'imām dhiyam saptasīraṁ pita na rtaprajātāṁ bhṛatīṁ avindat'. Probably Ayāsya was referring to the seven heads of speech signifying thereby seven cases of the vedic language. Sāyana translated the hymn in the context of stealing of cows of Brhaspati by Panis and translated it as seven Marudgaṇas. Sāyana also gave a second meaning - 'saptachhandomayāirāsakām' i.e., chhand having seven meters. Ayasya was probably referring to the seven heads of speech signifying thereby seven nominal cases of

11 Aitareya Brahmana (VI.35) says that Āngirasas obtained earth as meed from the Adityas.
12 I.1.
13 Go.Br., Purva I.8.
14 Ibid., I.6.
16 X.67.1.
17 Rg., X.67.1.
Vedic language.

They were the people of great vitality and probably discovered the significance of Yajña—\textit{\'rtam samsanta ri\'u dhy\'āna divasputrāso asurasya virāh/vipram padam āṅgiraso dadhānā yajñasya dhāma prathamamanna\'s.} They probably wandered over the whole of the earth and got the best out of it. In the language of the Veda, they milked the great earth over which thousands of streams flow and which bore the large number of her sons.²⁷

The Āṅgirasas were known as 'Navagrā' and 'Dasagrā' too on account of practising penances for nine or ten months.²⁰ They were also known as 'Pajras'²² and 'Pitaras'²²—forefathers or elderly ones and 'devaputras'²³. They wore turban with two turfs—'dvibahak'.²⁴ They performed many Yajñas.²⁵ They have been characterized as Somapāyi i.e., the drinkers of soma beverage.²⁶ Probably they also practised sorcery because a reference to Āṅgirasi Kṛtyā i.e., apparitions is also found²².

Sarvānakramaṇi mentions the following Āṅgirasas who were the seers of the Rgveda—

1. Abhīvarta
2. Amahīyu
3. Ayāsya
4. Pavitra
5. Purumālha
6. Vihavya
7. Amahlyu
8. Purumedha
9. Vyāsvaya
10. Pavitra
11. Purumālha
12. Vihavya
13. Amahlyu
14. Purumedha
15. Vyāsvaya
16. Pavitra
17. Purumālha
18. Vihavya
19. Amahlyu
20. Purumedha
21. Vyāsvaya

²² Rg., X. 67.2.
²³ Rg., X. 74.4.
²⁰ Rg., III. 39.5.
²¹ Rg., I. 51.14.
²² Rg., X. 14.4.
²³ Rg., X. 62.4.
²⁴ Rg., X. 61.10 'Barhi' means turf.
²⁵ Rg., X. 62.7.
²⁶ Ath., VI. 2.3 It is possible that they might have been the beaker people of archaeologists.
²⁷ Ath., VIII. 5.9.
²⁸ In this list hymns of only those seers are mentioned whose other details are lacking and have not found mention further.
²⁹ Rg., IX. 67. 22-32; 73, 83.
³⁰ Rg., X. 128.
³¹ Rg., VI. 15.
4. Ucathya 19. Puruhanmä 32 34. Gisu 33
5. Uru 20. Putadaksa 35. Saunahotra
12. Divya 43 27. Bhikṣu 42. Suditi 44
14. Dhrūva 49 29. Rāhūgaṇa 44. Hiranyastūpa 50
15. Nṛmedha 30. Virūpa 51 45. Sāsvati 52

Though most of the Aṅgirasas and their descendants were the seers of the hymns of the Yajurveda, the Sāmaveda and the Atharvaveda but we have considered the authorship of only those whose parentage is certain.

Aṅgirasas may be divided into sub families —

Bharadvājas i.e., the descendants of Brhaspati Aṅgirasa. They were the priests of the Bharatas in general.

32 Rg.,VIII.70.
33 Rg.,IX.112.
34 Rg.,IX.108.8-9.
35 Rg.,X.164; He was also seer of Ath.,VI.45-48.
36 Rg.,VIII.92.
37 Rg.,X.191.
38 Rg.,IX.108.10-11.
39 Rg.,X.172.
40 Rg.,X.96.
41 Rg.,VIII.94; IX.30.
42 Rg.,VIII.95,96; He was also seer of Sam.,326; Ath.,XX.137.7-11.
43 Rg.,IX.39,40; X.71,72.
44 Rg.,VIII.92,93.
45 Rg.,X.107.
46 Rg.,VIII.71.
47 Rg.,V.15.
48 Rg.,IX.72.
49 Rg.,X.173.
50 Rg.,I.31-35; IX.4,69; He was also seer of Vaj.S.,XXXIV.12-13, 24-27,31; XXXIII.43.
51 Rg.,VIII.43,44,75.
52 Rg.,VIII.1.34.
Gotama Rahūganas - descendants of Rahūgaṇa Āṅgirasa.

Kanvas i.e., the descendants of Ghora Āṅgirasa. Generally They were the priests of Puru, Anu, Turvasa, Yadu and Druhyu etc.

BHARADVAJAS

Brhaspati and Ucathya - two brothers were ancestors of Bharadvājas.

BRHASPATI

Brhaspati Āṅgiras was a seer of the Rgveda though the name of Brhaspati as a god or demigod also occurs. Brhaspati Āṅgiras was Indra's priest. He accompanied Indra in all his battles. His cows were stolen by Vala and recovered by Indra (See ch.III Pp.30-31). Brhaspati participated actively in the war against Vala.

Apratiratha, the son of Indra, lauded the warrior form of Brhaspati in his hymns. He was a great spiritualist and had realized Brahman. Probably he was the Āṅgiras who attempted to formulate the Vedic grammar. Probably Etaṣa was another name of Brhaspati. Brhaspati deserted his wife Juhū but later on they reconciled (See Ch.IV P.51). His daughter Romasa was married to Bhāvayavya. His brother was Ucathya.

UCATHYA

Ucathya was under a curse and was expiated from its effects by Indra.

Ucathya and Brhaspati both had sex relations with a lady
Mamata who gave birth to Dirghatamas/Bharadvaja. The sons of Bharaspati were:

1. Dirghatamas/Bharadvaja.
2. Agni, a seer of the Rgveda also known as Pavaka Bahrspatya.
3. Tapumurdha.
4. Samyu.

DIRGHATAMAS/BHARADVAJA

Dirghatamas was same as Bharadvaja. His other names were Vidathin and Rksa. He was known as Dirghatamas on account of his blindness. But later on he was cured of his blindness by Aśvins. He was one of the famous seers of Vedic times. He was the priest of the Bharatas. He performed the coronation ceremony of Bharata. He sang songs in praise of Śrījaya and gave accounts of the battle of Hariyupia in his poetry. He received gifts from Abhyāvartin Cāyāmana, the winner (See Ch.VIII P.112-113). He helped

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66 Sayana commenting upon Rg.,I.147.3.
67 Rg.,VIII.102; X.140.
68 A seer of Rg.,X.182.
69 A seer of Rg.,VI.44,45,46,48; Vaj.S.,III.43; XXVII.36-38; Ath.,XX.78,80,98,1,2.
70 Vi.P. XIX.16-19.
71 Rjīśvan, another son of Usīk was known as the son of Bharadvaja (Rg.,VI.50.15;VI.51.12) and 'Vaidithana' (Rg., IV.16.13; V.29.11 ) which signify that Bharadvaja and Vidathin denote the same person.
72 In Rg.X.49.5 it is stated that Indra killed Mrgaya for Srutarvan. In Rg.,IV.16.13 Srutarvan is replaced by Rjīśvan Vaidithana, which implies that Srutarvan was identical with Rjīśvan. Srutarvan is stated to be son of Rksa (Rg.,VII.74.4) which implies that Vidatha and Rksa was identical with Bharadvaja.
73 Rg.,I.47.3.
75 Ait.Br.,VIII.23.
Pratardana in acquiring a dominion. He served the Bharatas upto Ksatra, the son of Pratardana. He was teacher of Haruts. He also received gifts from Puraya, Sumilaha, Peruka and Sanda. He became Brahma in the yajña of Yatis too. He was a great philosopher. In his hymns he put queries about the origin of life or ăr têm on earth, water cycle, division of time into days and seasons etc. Bharadvāja was the most learned, the longest lived and one of the greatest ascetics amongst the seers of his times. He lived a long age of hundred years.

There is a legend that in his old age he was thrown into the river Ganges. He happened to reach the kingdom of Āṅga (modern Kaliṅga) whose king was named Kaliṅga. There he was caught hold of by the king who was enjoying a bath in the river. The king recognized him. He requested him to bless him with a son from his wife by Miyoga. But the queen did not like old Dirghatamas and as such sent his maid servant Usik in her place. The baby so born was named Kāśivat and was adopted by the king as his own son and was made the ruler of Āṅga.

One more son of Usik, the maid-servant, was Dīrghaśravas. Besides Kāśivat and Dīrghaśravas the other descendants of Bharadvāja/Dīrghatamas, mentioned as seers of the Rgveda by the Sarvānukramaṇi of Kātyāyana, were as following:

1. Rjīsvan
7. Sirimbithim

76 Kath.S.,XXI.10; Go.Br.,Uttar,1.18.
77 Rg.,VI.26.8.
78 BD.,V.102-103.
79 Rg.,VI.63.9.
80 Rg.,I.158.6.
81 Rg.,I.164.
82 Ait.Br.,I.2.2.
83 Rg.,I.158.1.6.
84 See ch.III App.II Pp.54-47 for details.
85 Sayana commenting on Rg.,I.51.13.
86 Rg.,I.112.11.
87 Rg.,VI.49-52; IX.98,108.6-7; He was also seer of Sam.,549,552,1238-40,1329-1331,1679-81.
88 Rg.,X.155.
KAKŚIVAT

Kakšīvat, the ruler of Aṅga, was a good tradesman as well. He was also one of the seers of the Vedas. He was a protege of Āśvins. They restored him to youth and granted him vigour and strength. He was dull-headed in the beginning. Āśvins sharpened his intellect and he became a seer of high calibre. His hymns in the Rgveda are rich in philosophy. Kakšīvat praised the benevolence of Āśvins in his hymns. His priest was Atri Bhauma. See (Ch. XV P.100). He also went to mount Muṇjavat to fetch Soma. Kakšīvat eulogized the benevolence and valour of Nahuṣa and his heroes. He also enjoyed a long span of life. He had two wives. One was the daughter of Svanaya, the son of king Bhāvavya, from whom

89 Rg., VI.47.
90 Rg., X.181.
91 Rg., VI.35.
92 Rg., VI.33,34.
93 Rg., VII.75.
94 Rg., VI.31-32.
95 Rg., IX.80-82.
96 Rg., X.127.
97 Rg., X.152.
98 Sayana interprets 'vāṇik' in Rg., V.45.6 as Kakšīvat.
99 Rg., I.116-21, 126.1-5.
100 Rg., I.112.4 ; X.143.1.
101 Rg., V.41.5.
102 Sayana on Rg., X.61.16.
103 Rg., I.122.8 But Sayana and Griffith do not consider 'nahuṣa' in the mantra as a proper noun.
104 Rg., IX.74.8.
105 Rg., I.126.1 Bhāvavya was a king probably of some principality near Indus (Griffith HV, P.87 Col 1 Fn 1; VINS, 2.103) or of some island in sea as the word 'sindhu' in the hymn conveys both the meanings as suggested by Sayana - 'sindhau sindhudeśe yadvā lakṣanaye sindhutīre samudratīre' In Ludwig’s opinion Svana was connected with the Nahuṇas (VINS., 2.103 cf., TR., 3,151). His wife was Romaśā, daughter of Bṛhaspati, who had been having an excessive hairy growth (Rg., I.126.6-7).
he received a rich dowry consisting of gold coins, maidens adorned with gold ornaments and hundreds of chariots, horses, oxen, goats and sheep. Kakṣīvat himself has given a live description of his marriage procession. Indra pleased by his Yaññas gave him a very young girl Vṛcayā as wife. His enemies were four sons of some king Maśārśa and three sons of king Āyavasa.

The descendants of Kakṣīvat were also the seers of the Rgveda. They were-

1. Nodhas and his son Ekadyu.
2. SukIrti.
3. Sabara.
4. Ghośā. She could not be married on account of some ailment and was getting old. She propitiated Aśvinś. They cured her and arranged her marriage. She afterwards begot a son named Suhastyā. He was also a seer of the Rgveda.

DIRGHASRAVAS ASIJA

Dirghaśravasa, another son of Ušik, was a merchant and a

106 Rg., I.126.1-5.
107 Perhaps she was a girl from the Vṛcivants, as the name suggests, won by Indra after killing them.
108 Rg., I.51.13.
109 Rg., I.122.15 Ludwig (VINS., I.438 cf., TR., 3,206) opined that they were the kings of tribe ‘Nahusa’ situated on river Sindhu (Rg., I.31.11) or Sarasvatī (Rg., VII.95.2) rich in horses allied with the Bharatas and Simyus connected with Kakṣīvat and the Vārṣāgiras but in my opinion they might have been the kings of areas near Āṅga and belonged to non-āryan pale as Āṅga itself was ruled over by king Virocana son of Prahlad. (See Ch.III Appendix II PP.46-47).
110 JB., I.147; PB., VII.10.10. He calls himself a Gotama in Rg.I.62.13 and Ath. XX.35.16 Sayana also says-‘gotama gotamasya putraḥ nodhaḥ rṣi’. Sarvā, also calls him a Gautama i.e., a son of Gotama. Perhaps it was a case of adoption or Niyoga. He was the seer of Rg., I.58-64; VIII.88; IX.93; Vaj.S., XXVI.11-12.
111 Seer of Rg., VIII.80.
112 Seer of Rg., X.131; Vaj.S., XX.33.
113 Seer of Rg., X.169.
114 Rsīka of Rg., X.39,40.
115 Rg., X.39-40 ; BD. VII.42.
116 Rg., X.41.
protege of Asvins\textsuperscript{117}. He was a royal sage and was expelled from his kingdom by his enemies. He wandered for a long time then he realized the samans\textsuperscript{118}.

**RJSVAN**

Rjisvan was a king\textsuperscript{119} as well as a seer of the Vedas that is why called a rājṛṣi by Sayana\textsuperscript{120}. He was king of some region near Parusni (modern Rāvi) as he performed a Yajña there with the help of Gopavana Ātreya\textsuperscript{121}. Rgveda calls him to be a son of Vidathin\textsuperscript{122} and Auśija\textsuperscript{123}. His other name, it appears, was Srutarvan too (See Fn.72). Indra was a great benefactor of Rjisvan. He struck down Pipru, smashed his forts and killed the dasyus to defend Rjisvan. When Rjisvan tried to besiege the forts of Vahgrda, Indra helped him in subduing the enemy\textsuperscript{124}. Mighty Mrgaya also yielded to Rjisvan on account of Indra’s help\textsuperscript{125}. Indra gave him gold and cows\textsuperscript{126}.

Atiyāja, another rṣi became his rival and tried to surpass Rjisvan but could not succeed\textsuperscript{127}. He was a co-author of the hymns of the Rgveda\textsuperscript{128} along with Sakti, Vasistha, Gauriviti Sāktya, Īru Āṅgirasa, Īrdhvasama Āṅgirasa, Krtyasa Āṅgirasa, and Rnakcaya.

**GARGA AND PAYU**

They were the priests of Divodāsa. Probably both of them accompanied Divodāsa in his war with Śambara. They gave the live

\begin{enumerate}
\item[117] Rg.,I.112.11 ; According to JB.,III.257 he was son of Mamāta and a younger brother of Dīrghatamas. Sāyana and Griffith took him to be a proper noun whereas it was an adjective in the opinion of Roth (VINS.,1.367 cf., St. Peter s.v.).
\item[118] PB.,XV.3.25.
\item[119] Sayana commenting upon Rg.,I.53.8.
\item[120] Sayana on Rg.,VI.20.7.
\item[121] Rg.,VIII.74.13-14 His name given in the Hymn was Srutarvan which was other name of Rjisvan in our opinion. See Fn.72.
\item[122] Rg.,IV.16.13; V.29.11.
\item[123] Rg.,X.99.11.
\item[124] Rg.,I.51.5; V.29.11; X.138.3.
\item[125] Rg.,IV.16.13.
\item[126] Rg.,VIII.49.10.
\item[127] Rg.,VI.52.1.
\item[128] IX.108.
\end{enumerate}
description of the war in their hymns. They also shared the
booty as gifts from Divodāsa. Pāyu was also credited with assisting
Abhyāvartin Gāyamana and Prastoka Śāṃjaya/Divodāsa by consecrating
their weapons with hymns during the wars. A large number of
descendants and pupils of Garga are mentioned by the Brahmaṇas and
the Upaniṣads.

SĀSA
He was a priest of son of Suparna, an Ikṣavāku king, and
composed the Hymns to incite king in a war.

SUHOTRA
His sons were Purumīlha, Ajamilha and Taranta.

PURUMĪLHA
Purumīlha was a king. He performed many Yajñas with the
help of Dirghatamasya-his grandfather and Gautama, Agastya and
Atri (probably Arcananas as he was a patron of Arcananas).
Purumīlha and Taranta's wife Śasīyasi gave a lot of wealth to
Arcanānā's son Syāsva so that he could marry daughter of
Rathavāti (See Ch.IX P.123-24).

Gopatha Bharadvāja was a seer of the Atharvaveda and author
of Gopatha Brahmana.

129 Rg.,VI.47.
130 Rg.,VI.75 known as 'the battle hymn' (BD.,V.124).
131 Asv.G.S.,III.12.13 cf.,Sayana commenting upon Rg.,X.152.
132 A seer of Rg.,IV.43,44; VIII.71; Vaj.S.,1596-98. See also
next Footnote.
133 A Seer of Rg.,IV.43,44; Vaj.S.,XXVII.31; XXXIII.19;
Sam.,1596-98. Ajamilha and Purumīlha both are seers of
Ath.,XX.143.1-7; XXXIII.19.
134 Sarva. Purumīlha and Taranta were stated to be sons of
Vidadaśa (Rg.,V.61.10; JB.,III.139). Vidadaśa might have
been another name of Suhotra son of Bharadvāja /Vidatīn.
135 Sayana commenting upon Rg.,I.151.2.
136 Rg.,I.151.2.
137 Rg.,I.183.5.
138 XIX.48.6.
GOTAMA RAHÜGANAS

Rahügaṇa, the son of Āṅgirasa, and his son Gotama were seers of the Rgveda139. Gotama Rahügaṇa was priest of Hemâ-Sûnjaya140. He later accompanied Videgha Māthava during his migration to Mithila (See Ch.XII P.158). His sons were:

1. Nodhā (Perhaps through Niyoga)141.
2. Vāmadēva142.
3. Arunā143.

VĀMĀDEVA

Vāmādeva, a seer of the Rgveda144, was the priest of Somaka Sahadevyā145. There are strange legends about Vāmādeva in the Vedas. It is said that when he was in the womb of his mother he refused to take his birth. Aditi and Saci intervened and convinced him to take birth146. In another legend it is stated that Vāmādeva was forced to cook the entrails of a dog for his food. He then invoked the help of Indra in getting rid of his miseries147.

It is said that once he tried to sell Indra in exchange of a few milch cows148. He was a great philosopher and was one of the seven hotṛs who performed Manu’s yajña149. His sons, as given by the Sarvāṅkramāṇi, were:

1. Amhomuk150.

139 Rahugana seer of Rg.,IX.37,38 and Gotama of Rg.,I.74-93; IX.31,67.7-9; X.137.3.
140 Vājasneyas quoted by Sayana commenting on Rg.,I.61.3.
141 See Fn.110.
142 Sarva.
143 SB.,X.6.1.1,2.
144 IV.1-17, 18.2-3,8-13,19-41,45-58.
145 Rg.,IV.15.7-9.
146 Sayana commenting upon Rg.,IV.18.1.
147 He was a priest of Paṅcālas. Why he had to face all these adverse condition is not known. Probably prior to coming in contact of Paṅcālas Vāmādeva was very poor.
148 Rg.,IV.24.10.
149 Rg.,IV.2.15.
150 Rg.,X.126; Sam.,426.
2. Bhaduktha, a priest of Durukh Pañcāla.

3. Mūrdhanvan, Aruna

ARUNA

Aruna Gautama was a pupil of Upaveṣa and Aśvapati king of Kekeya. His son was Uddālaka.

UDDĀLAKA

He was a seer of the Atharvaveda. He was a contemporary of Divodāsa Bhaimasena, probably grandson of Parīkṣit.

He was a teacher of Protī Kausurubindi of Kauśāmbī. He overcame in argument Pracīnayoga Saucya and Bhadrasena son of Ajītaśatru. Uddālaka's sons were Svetaketu and Vājasrvas.

Pracīnsa (grandson of Vasistha See Ch.IV P.58) along with Satyayajña Pauluṣi, Indradyumna Bhāllaveya, Jana Sārkṛāksya, Budil Aśvatāraśvi went to Āruṇi Uddālaka to learn knowledge of Brahman. He sent them to Aśvapati, king of Kekeya, the more competent one.

SVETAKETU

He got knowledge from his father and Patañcal Kāpya of Madra. He was teacher of famous Yājñavalkya, Vājasneya and of Kauṣītaki. He had philosophical discussions with the

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152 Ait.Br.,VIII.23.
153 Seer of Rg.,X.88.
154 Taitt.S.,VI.1.9.2; 4.5.1; Mait.S.,I.4.10; Kath.S., XXVII.10 ; SB.,X.6.1.2.
155 SB.,X.6.1.2.
157 Ath.,III.29; VI.15.
158 Kath.S.,VII.8.
159 Go.Br.,I.3.6.
160 SB.,XI.5.3.1 et seq.; V.5.5.14.
162 Kathop.Up.,I.1.11.
164 Ibid.,III.7.1.
165 Ibid., VI.3.15; IV.33. Yajnavalkya was a seer of Vaj.S.,III.20-21; XXVI.1.
166 Sankh.Ar.,XV.
NACIKETA

Naciketa was son of Vajšravas and grandson of Uddālaka. He went to Yama in search of Knowledge.

THE KANVAS

GHORA ĀNGIRASA

Ghora Āngirasa, the ancestor of Kāṇvās, was a seer of the Rgveda. According to Bloomfield, Macdonell and Hillebrandt, Ghora Āngirasa was the name of a mythical teacher and the name was certainly a mere figment as shown by the fact that this 'dread descendant of the Āngirasas' had a counterpart in 'Bhiṣaj Atharvan'—the healing descendant of the Atharvans while in the Rgveda sutras the 'Atharvāṇo Vedah' was connected with Bheṣajam and the 'Āngiraso Vedah' with 'Ghorama'. He was accordingly a personification of the dark side of the practice of the Atharvaveda. But the view was, probably based on the literal meaning of 'ghora', as it gave against the lofty instructions, he gave to Kṛṣṇa in the Upaniṣads. He was a teacher of Kṛṣṇa, son of Devaki. He imparted him the knowledge known as 'karma Yoga Upāsana' incorporated in the Śrimadbhaṭagvad Gītā. He said that the whole life is a sacrifice (Yajña). Whatever the sacrificer or Yajamāṇa eats, drinks, enjoys, brings forth issues, all are 'dikṣas' (works of initiation) and go to God. The penances, acts of charity, honesty, non-violence and truth all are the sacrificial
gifts of the sacrificer. Therefore all his actions are like the extraction of Soma. When the end is near one must say to himself - O (soul) you are indestructible, indivisible and dependant upon vital. And this is the epitome of the Śrimadbhagvat Gīta too in a way.

His sons were

1. Kanva
2. Pragātha. Pragātha was adopted by his brother Kanva.

**KANVA**

Kanva was the seer of all the four Vedas. He is referred to as the knower of the milking of 'earth - cow'. He is stated to be a Nārṣad i.e., son of Nṛsad, probably a nickname or an epithet of Ghora. His complexion was dark. He was blind and deaf too. Āśvins restored his vision and hearing power. Sayana giving a legend about him says that in order to test his Brahmanhood, the asuras threw Kanva in a dungeon and said to him, "if you are a real Brāhmaṇa you should know the time of dawn". Āśvins helped him by indicating to him the time of dawn by singing the notes of their lute. He was the priest of Turvāsa and Yadu in which Nāvāstava, Brhadratha and Turvīti were the invitees.

He was married to an asura girl named 'Akhaga' daughter of Baka. She gave birth to Trisoka and Nabhāka. Several Kanvas and Kanvāyanas given by the Sarvanukramāṇi of Kātyayana as seers of

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172 ChY. Up., III.17.3-7.
173 Sayana on Rg., VIII.1.1.
174 Rg., I.36-43; IX.94; Vaj. S., XI.42; XVII.74; XXXIII.89; XXXIV.55-57; XXXVII.7; Ath., I.I.31, 32; V.23;
Sam. V., 31, 54, 56, 57, 59, 139, 185, 539, 728-30.
175 Ath., VII.15.1.
176 Nṛsad has been interpreted as Vedavādi by Sayana commenting on Rg., X.31.11. JB., I.26.
177 Rg., X.31.11.
178 Rg., I.118.7.
179 Rg., I.36.18.
180 JB., III.72; Venkat Madhava commentary on Rg., I.117.8 cf., Sātyāyanakas.
Rgveda are as following -

1. Āyu\(^{181}\)  
2. Irimitthi\(^{184}\)  
3. Kumidi\(^{187}\)  
4. Kurusuti\(^{190}\)  
5. Kṛṣṇa\(^{193}\)  
6. Trisoka\(^{196}\)  
7. Devātithi\(^{199}\)  
8. Nabhasha\(^{202}\)  
9. Nārada\(^{205}\)  

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<td>10</td>
<td>Nipatithi(^{182})</td>
<td>Rg., VIII.52.</td>
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<td>Parvata(^{185})</td>
<td>Rg., VIII.34.1-15.</td>
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<td>12</td>
<td>Punarvatsa(^{188})</td>
<td>Rg., I.12-23; VIII.1.3-29, 2.1-42, 32; IX.2.41-43. He was also a seer of Sam., 719-21, 1421-22, 1463-64.</td>
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<td>13</td>
<td>Puṣṭigula(^{191})</td>
<td>Rg., VIII.16,17,18.</td>
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<td>14</td>
<td>Prasadhrā(^{194})</td>
<td>Rg., VIII.12; IX.104,105. Parvata and his brother Nārada were co-authors of Sam., 568,659,574,578,1098,1100,1611-1613.</td>
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<td>15</td>
<td>Pragātha(^{197})</td>
<td>Rg., VIII.53,57,58.</td>
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<td>16</td>
<td>Prasaker(^{200})</td>
<td>Rg., VIII.81,77,78.</td>
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<td>17</td>
<td>Sadasvā(^{204})</td>
<td>Rg., VIII.50.</td>
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<td>18</td>
<td>Mātariśvā(^{206})</td>
<td>Rg., VIII.6,11; Sam., VIII.20.</td>
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<td>Medhātithi(^{183})</td>
<td>Rg., VIII.55.</td>
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<td>20</td>
<td>Medhaya(^{183})</td>
<td>Rg., VIII.56.</td>
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<td>21</td>
<td>Medhyātithi(^{189})</td>
<td>Rg., VIII.9.</td>
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<td>Vatsa(^{192})</td>
<td>Rg., VIII.45.</td>
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<td>23</td>
<td>Mālaka(^{201})</td>
<td>Rg., VIII.1.1-2,10,48,62-65.</td>
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<td>Vatsya(^{192})</td>
<td>Rg., VIII.51.</td>
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<td>Sasakāra(^{195})</td>
<td>Rg., VIII.4.21.</td>
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<td>Sāvatikita(^{201})</td>
<td>Rg., I.44-59; VIII.49; IX.95.</td>
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<td>Sobhari(^{207})</td>
<td>Rg., VIII.8.</td>
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<td>28</td>
<td>Sobhīr(^{207})</td>
<td>Rg., VIII.39-42.</td>
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<td>Sāvita(^{207})</td>
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<td>31</td>
<td>Sāvita(^{207})</td>
<td>Rg., VIII.13; IX.104,105. See also Fn.182.</td>
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<td>32</td>
<td>Sāvita(^{207})</td>
<td>Rg., VIII.54.</td>
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<td>33</td>
<td>Sāvita(^{207})</td>
<td>Rg., VIII.19-22,105.</td>
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<td>34</td>
<td>Sāvita(^{207})</td>
<td>Both are seers of Rg., VIII.14-15; Sam., 1639-41, 1854-56.</td>
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</table>
TRISOKA KĀṆVA

Trisoka Kāṇva was humiliated by his step brother Medhātithi on account of his mother being an āsuri lady209.

DEVĀTITHI

Devātithi was the priest of Yadu, Turvāsa and Anu's son210. Kuraṅga, son of Turvāsa performed a Yajña with the help of Devātithi211 and Medhātithi212.

PARVATA AND NĀRADA

Parvata was a friend of Indra. Indra traced his cows213. Parvata and Nārada both were great scholars. Nārada was a pupil of Brhaspati214 and Sanatkumāra215. He was well up in 18 subjects216. He served various kings. Parvata and Nārada were priests of Hariścandra too217. They were teachers of Somaka Sāhadevya as well218. They also coronated the kings like Ambaṣṭhya and Yudhāmsrauṣṭi219.

PRŚADHRA

Prśadhra Kāṇva was a chum of Indra. Indra enjoyed Soma in his company220. For Prśadhra Indra mauld thousands of Dasyus and forced them to give him donkeys, sheep and servants221.

PRAGĀTHA222

Pragātha performed a Yajña for Pūru at Śaryaṇāvat in Suśomā at
Arjikīya. Descendants of Pragatha were—
1. Kali
2. Bhārga
3. Haryata.

PRASKANVA

Praskanva was a priest of Sudāsa. He prayed Āśvins to give wealth to Sudāsa. Indra was his benefactor. When Vṛtra chastised him Indra protected him and snatched thousands of cows from Vṛtra. He gave gifts to his brother Kṛṣṇa and Prśadhra.

PRIYAMEDHA

Kurāṅga, the son of Turvāśa, gave thousands of cows to Priyamedha. Vibhīnum (king of Kāsi) gave him much wealth. Indrota the son of Atithigvā, Kṛṣṇa's son Śrutarvan and the son of Āsvamedha were also his patrons. He also received gifts from king of Āṅga. Priyamedha's son was Śindhuksit.

SINDHUKSIT

Śindhuksit, a seer of the Rgveda, counted names of several rivers—Śindhu, Gāṅgā, Yamunā, Sarasvatī, Śrutudris, Parusni, Asikni, Marudvrāda, Vītastā, Suśomā, Ārjikīya, Gomati, Tuṣṭāma, Susartu, Rasā, Śveti, Krūmu, Kubhā, and Mehatnu in his poetry. He was banished from his country for a long time but later on came back. It appears that in this period he wandered all along the

223 Rg., VIII.64.10-11.
224 Seer of Rg., VIII.66; Sam., 237, 272, 687, 688, 1691-92.
225 Rg., VIII.60-61.
226 Rg., VIII.72.
227 Rg., I.47.6.
228 Rg., VIII.51.2.
229 Rg., VIII.55.3-4.
230 ED., VI.85-86.
231 Rg., VIII.4.20.
232 BD., VI.42.
233 Rg., VIII.2.41.
234 Rg., VIII.68.15-17.
236 X.75.
237 PB., XII.12.6.
rivers and gave their description in his poetry.

**BRAHMĀTITHI**

Brahmātithi extolled the generosity of Kasu the ruler of Cedi. He received 100 camels and thousands of cows from Kasu. Kasu defeated ten kings and made them subservient to Brahmatithi\(^{238}\) (See Ch.XIV P.196-197).

**MĀTARISVAN**

He was also one of the friends of Indra in whose company he enjoyed wine\(^{239}\).

**MEDHĀTITHI**

Indra, was known as ram of Medhātithi. The legend goes that the Vibhundukiyas\(^{240}\) performed a sacrificial session with Medhātithi as their Grhapati. Other priests were Agastya's son Dṛhacyuta, Sakti's son Gaurivīti, Acyutcyuta, Vasukakṣya, Sanaka and Navaka. All of them wanted to fulfill their desires. Indra assumed the form of Medhātithi's ram, and drank the Soma again and again. Each time they drove him away. There upon he assumed his real shape. Since then Indra has been nicknamed as ram of Medhātithi\(^{241}\). Medhātithi also received many gifts from king Vibhindu\(^{242}\).

Medhātithi was the priest of king Āsāṅga, the son of Playoga (See Ch.XIV P.196). Medhātithi was known as Vatsa Kāṇva too\(^{243}\).

King Tirinder, the son of Parsu of Yadu's dynasty, gave Medhātithi camels loaded with gold, hundreds of horses and thousands of

\(^{238}\) Rg.,VIII.5.37-39.
\(^{239}\) Rg.,VIII.52.2.
\(^{240}\) Name of a group of priests according to authors of the VINS.,(2.303) but inhabitants of Vibhunduk, according to Caland (PB.,P.419 Footnote). Vibhunduk was king of Kāśi according to BD.,(6.42).
\(^{241}\) JB.,III.2314-235.
\(^{242}\) Rg.,VIII.2.41.
\(^{243}\) JB.,III.198.
cows. He was also famous as a poet. Many sons of Vatsa are named in the Brahmanas and Aranyakas.

**Sāsakarna**

Sāsakarna was a priest of Yadu and Turvasa.

**Sobhārī**

He performed a yajña for Divodāsa. Trasadasyu, son of Purukutsa, gave Sobhārī fifty maidens as wives. He lauded the gifts of King Citra, a resident of the region of Sarasvati. His son was Kusika.

**Pragāthā**

Pragāthā performed a Yajña for Pūrus in Śaryanavat at the bank of Suśoma in the country of Ārjikiya. Pragāthā's son Kali was made young by Āśvins.

**Other Angirasas**

**Uru Angirasas**

Uru's son Bhṛgu was adopted by Varuna as his son as well as pupil (See Ch.IV P.59).

**Abhiyārta Angirasas**

Abhiyārta was a priest. He made a Sūkta to incite the king during some war.

**Abhyāvartin Cāyāman Pārthya**

Abhiyārta's son Abhyāvartin Cāyāmana Pārthya was a king who fought along with Śrīnjaya with Vṛciṇās at Paruṣni. He gave 20...
pairs of cows to Bharadvaja as sacrificial meed (See Ch.VIII Pp.112-113). His name Cāyamāna Pārthya suggests that he was somehow related to the Bṛgus as Kavi Bhārgava was also known as Cāyamāna and Prthu also belonged to the same family (See Ch.IV P.61,65). Their relationship is not yet clear but the tentative pedigree may be like this -

\[
\begin{align*}
\text{Aṅgirāsā} & \mid \\
\text{Ūru} & \mid \\
\text{Bṛgus} & \mid \\
\hline
\text{Vena} & \text{Kavi Cāyamāna} \\
\text{Prthu} & \text{Abhīvarta} \\
\text{Abhīvartin-Cāyamāna (Adoption)}
\end{align*}
\]

A Mahi (256)

He lauded the acts of Divodāsa. His son Uruksaya and his descendants were famous singers and worshippers of Agni.

AYASYA ĀNGIRASA (257)

He was the priest who accompanied Indra in the battle with Vala and gave an eye-witness account in his hymns. He also

256 Rg.,VI.27.5.8.
257 In the opinion of Ludwig and Hillebrandt (VINS.,1.29 cf., TR.,3,198 et seq. and Vedische Mythologie, I,105; 3,268) he is a Parthian of Arachosia in Iran but Zimmer (Ibid., cf.,Altindisches Leben,133 et seq.,) contradicted their view saying that the name Pārthava merely means a descendant of Prthu, and that its similarity to the Iranian Pārthians is only at par with the numerous other points of identity between the Indian and Iranian cultures. Rapson (CHDI.,P.78) states that the temptation to see in epithet Pārthava of Abhīvartin, a Pārthian, is naturally strong but the Ṛgveda knows a Prthi and later texts a Prthu and thus we have in Vedic speech itself an explanation of Pārthava which does not carry us to Iran.
259 Rg.,IX.61.2.
260 Rg.,X.118.8-9.
261 A seer of Rg.,IX.44-46; X.67-68 Sam.,509; Ath.,XX.16,91.
262 Saramā, the messenger to the Panis, named Ayāsya as an Āngirāsā who would come along others to release cows.
performed a Yajña for Saryata.

**KRṣNA ĀNGIRASA**

There is a probability that Krṣṇa Āṅgirasa—the seer of the Rgveda was Krṣṇa, the son of Devakī. As he was a pupil of Bhūra Āṅgirasa he came to be known as Krṣṇa Āṅgirasa too after the appellation of his preceptor (See Ch.X App.II). His son was Viśvākṣa and grandson was Viśnāpu who was lost. He was traced and restored to their father by Āśvins.

**KUTSA ĀNGIRASA**

Kutsa was also known as Arjuna. Arjuna was the second name of Indra. Kutsa was born from Indra’s ‘uru’ according to Jaiminiya Brāhmaṇa. Probably he was Indra’s son from some other wife. Indra annihilated Kutsa’s many adversaries (See Ch.III).

Dirghajihvi, an ogress, obstructed the performance of Yajña. Indra unable to kill her asked Kutsa to do the job. Kutsa slew her. Vāk reminded him of committing a sin. Kutsa invoked Agni to expiate him of the sin. He was also a seer of the Rgveda. Kutsa Āṅgirasa taught the importance of family life to Vivasvat.

Kutsa resembled Indra so much in shape that even Śaci the wife of Indra could not differentiate the two. Indra asked him to wear a turban or some other sign so that he could be recognized but Śaci was still unable to distinguish one from the other. Indra got furious and punished him to become a ‘malla’ probably some outcast.
Kutsa requested Indra not to degrade him. Then he became an opponent of Indra and forbade people to perform sacrifices. Upagau, the son of Susravas (purohit of Indra), was house chaplain of Kutsa too. Indra went to him and asked him to perform a yajña for him. He obliged Indra. When Kutsa came to know he smashed him to pieces. His father approached Indra to rescue his son. Indra revived Upagau to life. Rgveda says that 20 kings with 60000 men — folk attacked Susravas. Indra defeated them all and made Kutsa, Atithigvā and Āyu subjects unto this king. Perhaps Atithigvā and Āyu were allies of Kutsa.

**NRMEDHA ĀNGIRASA**

Nrmėda Āṅgirasa was a worshipper of Agni and was blessed by him with a son. Nrmėda became Udātṛ in the Yajña of his brother Suvarata whose son Antakdhṛti, was murdered by Nrmėda's sons Sakapūta and Nakir. Suvarata then tied Nrmėda to a pillar and set the pillar to fire. But Nrmėda was saved by the intervention of gods. Nrmėda was a rival of Parucchepa.

**PRABHUVASU ĀNGIRASA** obtained gifts from king Śrutaratha.

**VYAŚVA ĀNGIRASA**

Vyaśva Āṅgirasa was son of Aśva or Svasva. His son was Viśvamanas. Viśvamanas was priest of Varu, the son of Susāman—a descendant of Ukṣa and a resident of Gomati. He gave him a lot of the gifts. He prayed Asvins at the bank of Indus.
Vasa was another son of Asva. He received thousands of horses, camels, cows and oxen from king Prthusravas, the son of Kanita. He also obtained hundreds of gifts from dāsa Balbūtha. He had ten cow-fords - dājaivaṛajam.

Vītahavya Āṅgirasa

He brought a herb from Asita for making the hair long. Probably it was meant for Jamadagni’s daughter. His son Aruṇa was also a seer of the Rgveda.

Samvarta Āṅgirasa coronated Marutta, the son of Avikṣita as king.

Saptagu Āṅgirasa helped Viṣṇu to get a son from Indra as a boon. He was given the name as Viṣṇu Indra. Saptagu Āṅgirasa also prayed for Nami Sāpya.

Savva Āṅgirasa performed a yajña for Saryāta. He had many qualities resembling Indra. It is said that Āṅgirasa was desirous of having a son, like Indra. Then Indra himself was born to him as his son.
THE ANGIRASAS

THE BHRAJADVAJAS

1. Ángiras

2. Ucathya

3. Dírghatamas/Bharadvája/Vidathin/Álsa Tapumúrda Saúyu Ágni

4. Kakšívat Dírghašravas Rjíshan Garga Nara Vasa Suhotra Sása Páyu

5. Nodhas Purumítha Ajamítha Taranta

2. Brhaspati

3. Bharadvája Ágni

Sírímbiáthi Sáprátha Sunahotra Gopátha Rátri Kumara Ketu Vástsa Syéna

THE GÓTAMA RAHUGANAS

1. Ángirasa

2. Rahugána

3. Vámadeva Nodhas (Kakšívat) Arúña

4. Ámphomuk Brhadukha Múrdhánván Uddílaka

5. Svétaketu Vájašravas Náciýeta
THE KANVAS

1. Āṅgiras

2. Ghara

3. Kanva Pragātha

4. Trisoka Devātithi Parvata Nārada Pradhrā Pragātha Prasūkṣa

3. Kanva

4. Priyamedha Brahmātithi Mātariśvan Medhātithi/Vatsa Sasakarna Suhari

5. Śindhuṣīt

3. Pragātha

4. Kali Bharga Haryata

OTHER ANGIRASAS

1. Āṅgiras

2. Īru Abhīvarta Amahīyu Ayāsya Kṛṣṇa Kutsa Nrmedha Aśva/Svālva

Bṛgu Abhyāvartin Viśvak Viṣṇāpu Sakāpūta Vyaśva Vaśa

1. Āṅgiras

2. Īrdhvasadma Kṛtyāsa Tiraṣci Divya Dharuṇa Dhruva Ravitra Pūtadakṣa
1. Āngirasa

2. Pracetā Prabhūvasu Varu Bindu Erhanmāti Bhikṣu Virūpa Vihaṇya

1. Āngirasa

2. Śrutkāśa Samvān Śaṅkukā Śavya Śukakā Śudīti Harimanta

1. Āngirasa

2. Hiranyakūpā Śiśu Saśvati