

CHAPTER XII

DYNASTIC DATA

Our knowledge of ancient India rests mainly on tradition. Ancient India has not given us works dealing with history. "History is the one weak spot in Indian literature. It is, in fact, non-existent. The total lack of the historical sense is so characteristic that the whole course of Sanskrit literature is darkened by the shadow of this defect, suffering as it does from an entire absence of exact chronology."¹ Prof. Keith rightly remarks 'that the vedic texts, the saṃhitās, and the Brāhmanas, are not books of historical purpose is notorious!²

Statements of historical kind in the vedic literature are useful only if they are corroborated from the statements

1 Macdonell, Sanskrit Literature, P.10.

2 Keith A.B., JRAS, 1914, PP. 739,1031 note; 1915, P.143 note.

given elsewhere and thus tradition becomes all important as it gives many of them a chronological position. Though, we do not get purely historical works about ancient India still the tradition has given us abundant genealogies of the ancient dynasties. They give lists of kings in succession and hence their historical importance should be valued. They are almost the only historical data found in Sanskrit books regarding ancient Indian political development. Thus from the genealogies the investigation of tradition regarding historical ends may be tested.³

The Purānas, the Mahābhārata and the Rāmāyaṇa give accounts from the tradition about the earliest occurrences. In doing so, they begin from the earliest R̥gvedic period describing genealogies of kings who established kingdoms and principalities and thus parcelled out and ruled ancient India. Occasionally the feats and achievements of kings and R̥sīs are related, battles mentioned and described, noticeable incidents and happenings recorded and very valuable synchronisms noted down. In this their business the Purānas sometimes naturally conflict; sometimes the same Purāna makes though rarely different statements in different places, very often they corrupt the names of persons, sometimes one dynasty is merged or interwoven into or tacked on to another owing to the corrupt reading that has

3 Pargiter AIHT, P.11.

crept in, the result being a preposterously long line of kings, sometimes collateral successions are described as lineal, sometimes the orders of succession are reversed, sometimes dynasties are lengthened owing to various kinds of corrupt readings, even a synchronism has been found to be misplaced owing to a similarity of names, divergent synchronisms have been recorded. For these reasons, it is of utmost importance to compare the various purānic accounts, amongst themselves to correct them in the light of vedic, Buddhistic and other external evidences in order that the ancient Indian history may be properly understood.⁴

The genealogies of the ancient dynasties are given more or less fully by all the Purānas, except the late Varaha, Vāmana, Skanda, Nāradiya, Brahmavaivarta and the Bhaviṣya which do not deal with the ancient past. Some are found in the Mbh. and Rāmāyana. The most important purānas as regards genealogies are the Vāyu and Brahmānda, the Brahma and Hari-vamśa, the Matsya and Viṣṇu. The Vāyu and Brahmānda have the best text of the genealogies. The Brahma and Harivamśa agree closely in their genealogical accounts and subject to small variations, have practically the same text. The Brahma text has suffered through losses and according to Pargiter⁵ it is incomplete, in the North-pancala genealogy (13.93-101) and

4 Sita Nath Pradhan, Chronology of Ancient India, 1927.

5 Pargiter, Op.Cit., PP. 77-80.

most of its copies omit the Cedi Magadha dynasty descending from Kuru. It appears to be a revision of Vāyu version. Sometimes it has omissions, sometimes additions which seem to contain genuine tradition, sometimes it varies and sometimes it commits mistakes. It is later than the 'Vāyu version' as it gives two incompatible origins for the Kānyakubja and Kāśī dynasties, one in each case being necessarily wrong, devised at a later time when erroneous views had gained currency. The genealogical record in Matsya is valuable and is an ~~independent~~ independent authority. The account in Padma is valuable for checking the Matsya text as both have the same versions with small and verbal differences. The Viṣṇu agrees with the Vayu version. The accounts of Garuda, Agni and Bhāgavata are all late recombinations. The liṅga account is based on Vāyu version, but adopts it to frame its own text. The kūrma account is a composite production and shows brahmanical features. The text of siva is similar to the 'Harivaṃśa version' but is less accurate and shortens or omits incidental matters. The Mārkaṇḍeya gives only the accounts of Manu's offspring and Vaisālī dynasty.⁶

The question naturally arises whether royal genealogies are trustworthy. From vedic literature we know that kingdoms and dynasties existed and common sense shows that they

6 Pargiter, Op.Cit., Ch. VI.

could not be fictitious. Pargiter lays down various tests to examine the credibility of these genealogies⁷ and he adds, 'This does not mean that they are complete and altogether accurate, because no human testimony is free from defects and errors.....Nevertheless, it is quite clear that they are genuine accounts and are substantially trustworthy. They give us history as handed down in tradition by men whose business it was to preserve the past, and they are far superior to historical statements in vedic literature, compared by Brahmins who lacked the historical sense and were little concerned with the mundane affairs.'⁸

Notices and allusions are most trustworthy when introduced naturally, appropriately and simply in genealogies and elsewhere such as that of Dutta Attreya in connection with Arjuna Kārtavīrya (13.161). The Brahmandā, Vāyu, Brahma, Harivaṃśa and Mātsya have the best and most valuable allusions of this kind; others have few and some have none, such as the Garuda and Agni. Where notices or allusions occur in tales or discourses, their value depends greatly on their context. Some traditions are purely mythological as Soma's abduction of Brhaspati's wife Tara and the birth of their son Budha (A.9), The birth of Ila from Manu's sacrifice (7.3,8), the marriage of Siva and Pārvatī and the creation of Kārtavīrya from Agni

7 Pargiter, Op.Cit., Ch. X.

8 Ibid., P. 125.

(A.36,82). Some stories are plainly ksatriya tales such as that of king Satyavrata, Trisāṅku, Vasistha and Viśvāmitra (7.93 - 8.23) and that of king Sagara (8.29-51). There are some stories which are devised in order to explain names, e.g. that of Ānakadundubhi (14.15-16), Sagara (8.41), Śasāda (7.49-51), Dhundhumāra (7.55), Umā (34.85,86), Maruts (3.120, 121), Ajapārśva (13.135,136), Trisāṅku (8.17-19), Gālava (7.108,109). As there is no clear distinction between history and mythology, history was mythologised. According to Pargiter, the Brahma-Purāṇa (A.12) provides the instance of the curious pitṛ-vamśa. Here genuine genealogy is mixed up with mythology and the whole of this vamśa of the pitṛ-kanyās arose out of a misunderstanding of this word. The genealogies say that Nahuṣa's sons were born of pitṛ-kanyā virajā (12.1). There can be no doubt that the word meant father's daughter, i.e. sister, and not pitṛ's daughter, for union between brother and sister was not uncommon, as Rv.(x.10) about Yama and Yamī shows. Some historical or other tradition is devised to subserve religious ends. Thus the stories of Hariscandra, Rohita and Sunahṣepa (A.104) and that of Pururavas (Adhs.101, 108) are ascribed to Godāvarī in order to enhance its glory in the Gautamī-mahātmya. Similarly, sometimes a person or an incident is taken from historical tradition and religious traditions are freely edified on it. The Brahma-Purāṇa provides an instance of the king Śūrasena (A.111). The tales

that appear to be historical are generally told simply and without exaggeration and must have belonged to ancient traditions. They are trustworthy when narrated simply as the purāṇic stories of Satyavrata-Trisāṅku (7.97, 8.23) and Sagara (8.29-51). Some anecdotes provide explanation of names. Among them some appear to be ancient and may be genuine as the explanation of pañcāla from pañca alam given to the five sons of the king Brhyasva (13.95-96) and Trisāṅku (7.19). Some are silly as that Iksvāku was so named because he sneezed (7.44) and that śasāda got his name because he ate a hare (7.50). Some are obviously late fabrications as the one explaining Gāndinī (16.51). There are some statements or anecdotes that have grown from misunderstanding or misapplication of names. Sītā received her name because her father Śīradhvaja found her in a furrow,⁹ whereas it is a natural & feminine name expressing the idea of human propagation found in ksetra and the mistake led to the epithet Ayonijā given to her (154.12,24). Genealogies are corroborated by other works in their support. The purāṇas give one version of Ayodhyā genealogy and the Rāmāyaṇa another and absolutely incompatible version and both of them were in existence when Kālidāsa composed his Raghuvamśa, yet his entire list from Dilīpa II

9 Vāyu, 89, 15-17.

down to Agnivarna agrees substantially with the list in the Vāyu, Brahmānda, Brahmā, Harivamśa and Viṣṇu, the purāṇic list was the same substantially in his time as we have it now. Thus if in spite of Rāmāyaṇa, the purāṇic genealogy was considered to be right, it strongly proves that it was ancient and trustworthy.

As many scholars¹⁰ have critically studied the problem of dynasties in the purāṇas, and have differed considerably regarding the details, I do not propose to go in for the discussion. As it is very difficult to say either one way or the other and as the subject of dynasties in puranas is still open for further research, its constituting a subject by itself, in the following pages, an effort has been made to give a faithful representation of the dynasties given in the Brahma-purāṇa.

As tradition begins with myth and as the myth that explains the earliest condition in India derives all the

10 Pargiter E.E., Ancient Indian Historical Tradition;
Pradhan Sita Nath, Chronology of Ancient India;
Mankad D.R., Purāṇic chronology,
Durgashanker Shastri, Aitihāsika saṃśōdhana (in Guj.);
K.M.Munshi, Glory that was Gurjaradeśa (P.1),
Keith A.B., J.R.A.S.; H 1914;
Pusalkar A.D., Vedic age, chs. XIV-XV;
Bose Girindra Shekhar, Purāṇa Praveśa,
Bhargava P.L., India in the Vedic age,
Ghoshal U.N., Studies in Indian History and Culture.

dynasties that reigned there from a primeval king Manu Vaivasvata, the study of genealogies in the following pages, has been commenced after the first narrating the account of Manu Vivasvān and his progeny, the progeny of the sixty daughters of Dakṣa and then the following genealogies, viz. Ikṣvāku, Kānyakubja, Kāśī, Haihaya, Yadu, Puru, Druhyu, Anu and Turvasu have been described in details.

All the purāṇas regard Manu, the son of Vivasvān, as the progenitor of all the dynasties that reigned in the early history of India, therefore, it is necessary to start with an ancestral history of Manu vaivasvata as given in the Brahma-Purāna.

Viṣṇu created Virāt and from him was created Vairaja or Svāyambhuva Manu (1.53, II.4). He married Śātarūpā and had a son Vīra by her. Vīra married Kānyā, the daughter of Kardama Prajāpati, and had four sons, viz. Priyavrata and Uttānapādā, Samrātkuksi and Virātprabhu.

11 II.5; vide Manikā D.R.- Purāṇic Chronology, PP.22,23. In the Purāṇas there are various genealogies and most of them start with what the Purāṇas call Svāyambhuva Vamśa. Br.P. (3) Viṣṇu (Svayambhū)

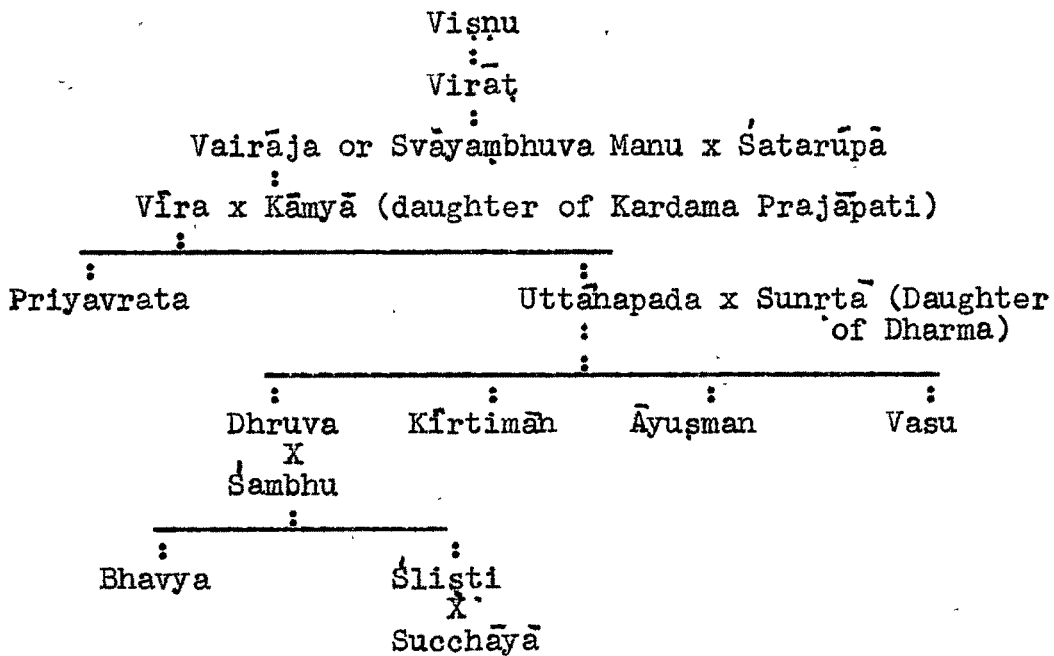
:	Vairāja (Svāyambhuva Manu) 1st (by Śātarupā)					
:	Vīra (By Kānyā)					
:	:	:	:	:	:	:
:	Priyavrata	Uttānapāda			Dhruva	Cāksus
:	:	:	:	:	:	Manu
:	:	:	:	:	:	(6th)
:	Dhruva	Kīrtimān	Ayusmanta	Vasu	Ripu	Puru
:					:	:
					Caksus	Aṅga

Uttānapāda was adopted by the Prajāpati Atri.

Uttānapāda married Sunṛtā, the daughter of Dharma and had the sons, Dhruva, Kīrtimān, Āyusman and Vasu (II.8-10). Dhruva married Śambhu and had the sons Bhavya and Śliṣṭi. Śliṣṭi married Succhāyā and had five sons, viz. Ripu, Ripuñjaya, Vīra, Vṛkala and Vṛkatejā. Ripu married Brhatī and had a son Cākṣuṣa. Cākṣuṣa married Puṣkarinī, the daughter of the Prajāpati Vīrana and had a son Cākṣusa Manu (2.16). He married Nadvalā, the daughter of Vairāja Prajāpati and had ten sons, viz. Kutsa, Puru, Satadyumna, Tapasvī, Satyavāk, Kavi, Agniṣṭut, Atirātra, Sudyumna, and Abhimanyu (2.17-19). Puru married Āgneyī and had the sons, viz. An̄ga, Sumanasa, Svāti, ~~Kratu~~ Kratu, An̄girasa and Maya (2.19-20). An̄ga married Sunīthā and they had a son Vena. By rubbing his right hand, Pṛthu was created. Pṛthu had the sons Antardhin and Pātin. Antardhin married Śikhaṇḍinī and they had a son Havirdhāna. Havirdhāna married Āgneyī Dhīṣanā and had six sons, viz. Prācīnabarhiṣ, Sukra, Gaya, Kṛṣṇa, Vraja and Ajīna. Prācīnabarhiṣ married Savarṇā, the daughter of Samudra and they had the sons Prācetās. They married Māriṣā, the daughter of trees who was created out of the essence of Soma and they had a son who created the whole world. He had sixty daughters (2.21-46). One of them was Aditi and she was married to Kasyapa and they had a son Vivasvān who was married to Samjñā. They had two sons Manu and Yama and a daughter. Manu was known as Vaivasvata Manu and became

the progenitor of all the dynasties ruling in the ancient India. By Chāyā, Vivasvāna had two sons: Sāvanya Manu and Śanaścara (A.6). Vaivasvata Manu performed a sacrifice and out of it a maiden emerged who was known afterwards as his daughter Ilā. Vaivasvata Manu had other nine sons, the eldest among them, viz. Ikṣvāku started the solar line. Ilā married Budha, the son of Soma, and grandson of Atri, the mānasaputra of Brahma and gave birth to Purūravā and his descendants were the originators of Kānyakubja, Kāśī, Puru, Yadu, Turvasu, Druhyu, Anu and other dynasties (A.7). For the table refer to ~~below~~ follows.

In the following tables the sign of † means descendant, x means marriage.:



Succhāyā

:

:

: Ripu Ripuñjaya Vira Vrkala Vrkateja

X

Brhatī

:

: Cākṣusa x Puṣkarinī (daughter of Prajāpati Viraṇa)

:

: Cākṣusa Manu x Nadvalā (daughter of the Prajāpati Vairāja)

:

: Kutsa Puru Sātadyumna Tapasvī Satya- Kavi Agni- Atirā Sudyu Abhi

: x vāk stut tra mna man

: Āgneyī -yu.

:

: Ānga Sunanā Svāti Kratu Āngiras Maya

X

Sunīthā

:

: Vena

:

: Prthu

:

: Antardhin Pātin

X

Sikhaṇḍinī

:

: Havirdhāna

X

Āgneyī Dhiṣaṇā

:

: Prācinabarhis Śukra Gaya Vraja Ajinan

X

Savarna (daughter of Samudra)

:

: Prācetas x Mārisā

:

: 60 daughters - Aditi x Kasyapa

that of Dhruva was Kāla, that of Soma was Varcā whose son was Varcasvī, that of Dhava was Dravina, those of Anila were Manojava and Avijñātāgati. Anala had four sons, viz. Kumāra, Śākha, Visākha and Naigamya. The son of Pratyusa was Devala and he had two sons, Prebhāsa was married to Bahaspati's sister.

The thirteen wives of Kāśyapa were Aditi, Diti, Danu, Ariṣṭā, Surasā, Khasā, Surabhi, Vinatā, Tāmrā, Krodhavesā, Irā, Kadrū and Muni. The progeny of Kāśyapa and Aditi was the twelve Ādityas. Their names were, Visṇu, Śukra, Aryama, Dhātē, Tvastā, Pūṣan, Vivasvān, Savitā, Mitra, Varuṇa, Amsā and Bhaga. The son of Vivasvān was Vaivasvata Manu who was the progenitor of all the dynasties. The Maruts were the progeny of Kāśyapa and Aditi. Kāśyapa and Diti had two sons: Hiranyakāśipu and Hiranyākṣa and a daughter Śinhikā. The sons of Diti and Hiranyakāśipu were Hrāda, Anuhrāda, Prahrāda and Saṃhrāda. Hrāda had the son Hyda and he had two sons, Śiva and Kāla. The son of Prahrāda was Virocana, the father of Bali. Bali had 100 sons, the chief of whom were Bāṇa, Dhṛtarāṣṭra, Cūrya, Candramā, Candratēpana, Kumbhanābha, Gandabhākṣa and Kākṣi. The sons of Saṃhrāda were the Nivātakavacas. The sons of Hiranyākṣa were Bharbhara, Śakuni, Bhūtasantāpana, Mahānābha, Kālanābha, Śinhikā was married to a Dēnava and had the sons Pūṣā, Śalya, Hala, Bala, Vātāpi, Namoi, Ilbala, Smasṭama, Maraka, Añjika, Kālanābha, Saramāna, and Sverakalpa. Kāśyapa and Danu had hundred sons, the chief of whom

were Dvimūrdhā, Saṅkhakarna, Hayasīras, Vibhu, Ayā mukha, Sāmbara, Kapila, Vāmana, Marīci, Maghavān, Ilvala, Svasrūma, Vikṣobhana, Ketu, Ketuvīrya, Satahrda, Indrajit, Sarvajit, Vajranābha, Ekacakra, Mahābāhu, Tāraka, Mahābala, Vaiśvaṅara, Pulomā, Vidrāvaṇa, Svarbhānu, Vṛṣaparvā, and Vipracitti. The daughter of Svarbhānu was Prabha, that of Pulomā was Śacī, that of Hayasīras was Upādīpti, that of Vṛṣaparvā, Śarmiṣṭhā, those of Vaiśvaṅara, Pulomā and Kālikā. Kasyapa and Ariṣṭa gave birth to Siddhas and Gandharvas. Kasyapa and Surasā gave birth to 1,000 serpents. Kasyapa and Khasā gave birth to Yakṣas, Rakṣas, sages and nymphs. Kasyapa and Surabhi gave birth to 11 Rudras. Their names were Ajaikapāda, Ahirbudhnya, Tvaṣṭā, Hara, Raivata, Mṛgavyādha, Śarva, Kapāli, Tryambaka, Vṛṣākapi and Kapardin. Kasyapa and Vinatā gave birth to Garuḍa and Anenā. Kasyapa and Tāmara had 6 daughters, viz. Krauñcī, Śyeni, Bhāsī, Sugrīvī, Śuci, Grdhrikā. Krauñci had the sons Ulūkas and Pratyulūkas, Śyeni had the śyenas, Bhāsī had the Bhāsas, Sugrīvī had the birds, Śuci had the aquatic birds and animals. Kasyapa and Itā had as progeny the branches, creepers and grass. Kasyapa and Kadrū had the sons Kādraveyas. Their names were Śeṣa, Vāsuki, Takṣaka, Airāvata, Mahāpadma, Kambala, Aśvatāla, Elāpatra, Śaṅkha, Karkotaka, Dhanañjaya, Mahānila, Mahākarna, Dhrtarāṣṭra, Durmukha, Sumukha, Śaṅkha, Śaṅkhapāla, Kapila, Vāmana, Nahuṣa, Śaṅkhakarna and Mani.

Ariṣṭanemi had 10 sons by the daughters of Dakṣa. Bahuputra had four sons by his two wives and Kṛśāśva had many sons called the Devapraharaṇas by his two wives. This is the account of the progeny of the sixty daughters of Dakṣa as given by the Brahma-Purāṇa (A.3).

DAKSA (A.3)

60 daughters

(1)

	to Dharma	to Soma	to Ariṣṭanemi	to Bahuputra	to Angiras	to Kṛśāśva.	to Kasyapa
x	10	27	4	2	2	2	13

(2) Dharma x Arundhatī, Vasu, Yāmī, Lambā, Bhānu,
all the Vasus, Vṛṣala, Ghoṣa, Bhānus
things related to the world

X Marutvatī, Saṅkalpā, Muhūrtā, Sādhyā, Viśvā
Marutvāns Saṅkalpa, Muhūrtas, Sādhyās, Viśve-devas

(3) Soma x 27 wives - Many sons.

8 Vasus viz. Āpa, Dhruva, Soma, Dhava, Anila,
Vaitandya, Kāla, Varcā, Dravina, Manojava
& Varcasvī, Avijñātagati

	Anala,	Pratyūṣa,	Prabhāsa
		Devala	
Kumāra	Sākha	Viśākhā	Naigamya
		1	2

(4) Kasyapa x 13 wives - Aditi, Diti, Danu, Ariṣṭā, Surasā,
Khasā, Surabhi, Vinatā, Tāmrā,
Krodhavaśā, Irā, Kadrū and Muni.

(a) Kasyapa x Aditi

Visṇu	Sūkra	Aryamā	Dhātā	Tvaṣṭā	Pūṣan	Vivasvān
						Vaivasvata Manu

Savitā	Mitra	Varuṇa	Aṃśā	Bhaga	Maruts.
--------	-------	--------	------	-------	---------

(b) Kasyapa x Diti

Hiranyakaśipu		Hiranyākṣa		Siṃhikā (Daughter)
				x Daṇava
Hrāda	Anuhrā	Prahrā	Samhrā	
	da	da	da	
Hrda		Virocana	Nivāta:	Vaṃśā, Sālya, Nala, Bala,
			kavaca:	Vātāpi, Namuci, Ilbala,
		Bali	-s	Svasṛma, Naraka, Añjika,
Siva	Kālā	100 sons.		Kālānabha, Svaramāna, Svarakalpa.
		Bāṇa, Dhṛtarāṣṭra, Sūrya,		
		Candra, Candraṭā-		
		pana, Kumbhanābha, Gaḍa-		
		bhākṣa, Kakṣi		
Bharbhara	Sakuni	Bhūtasamta-	Mahānā-	Kālā-
		pana	bha	nābha.

(c) Kasyapa x Danu = 100 sons

Dvimūrdhā, Śaṅkhakarna, Hayasīras - daughter Upadīpti, Vibhu, Ayomukha, Śambara, Kapila, Vāmana, Marīci, Maghavān, Ilvala, Svasr̥ma, Viksobhana, Ketu, Ketuvīrya, Śatahr̥da, Indrajit, Sarvajit, Vajranābha, Ekacakra, Mahābāhu, Tāraka, Mahābala, Vaiśvānara, Pulomā → Sacī, Vidrāvāna, Svarbhanu → Prabhā, Vrsaparvā → Sarmisthā, Vipracitti → Pulomā and Kālika.

(d) Kasyapa x Ariṣṭa

:

:

:

:

Siddhas Gandharvas

(e) Kasyapa x Surasā

:

1000 serpents

(f) Kasyapa x Khasā

:

:

:

Yaksas Raksas Sages Nymphs

(g) Kasyapa x Surabhi

:

:

:

Ajaikapāda Ahirbudhnya Tvastā Hara Raivata Mrgavyādhā

:

:

Sarva Kapāli Tryambaka Vrsākapi Kapardīn

(h) Kasyapa x Vinatā

:

:

:

:

Garuḍa Anenā.

(1) Kasyapa x Tāmra
:

Krañcī	Syenī	Bhāsī	Sugrīvī	Śuci	Cūdhrikā
:	Syenas	Bhāsas	birds	Audakas	
Ulākas	Pratyulākas				

(j) Kasyapa x Irā
:

Branches	Bushes	Creepers	Grass
----------	--------	----------	-------

(k) Kasyapa x Kedru

Kādraveyas = Śeṣa, Vāsuki, Takṣaka, Airāvata, Mahāpadma, Kumbala, Aśvatara, Ekapatra, Śarīkha, Karkotaka, Dhanañjaya, Mahanīla, Dhṛtarāstra, Durakha, Śumukha, Śarīkha, Śaṅkha-pāla, Kapila, Vamana, Nahuṣa, Śarīkharomā and Mani.

(5) Ariṣṭanemi x 4 wives - 10 sons.

(6) Bahuputra x 2 wives - 4 sons.

(7) Kṣāsāva x 2 wives - many sons called Devapraharaṇas.

Manu Vivasvān had nine sons: viz. Ikṣvāku, Nābhāga, Dhṛṣṭa, Sāryāti, Narisyanta, Prāṅśu, Ariṣṭa, Kāruṣa, and Prṣadhra (7.1-3). Manu performed a sacrifice and a mātṛ maiden Ilā emerged out of it. She married Budha and started the lunar race.

Let us now trace the descendent of Ikṣvāku, the son of Manu Vivasvān. Manu divided his kingdom amongst his nine sons and Ilā, though was transformed to the male form of Sudyumna did not get kingdom as her original form was that of a girl. Ikṣvāku gained the kingdom of Madhyadesā (7.19.21). Ikṣvāku had hundred sons among whom Vikukṣi was the eldest. He had five hundred sons among whom Śakuni and Vasāti were the main. Vasāti and other 58 sons went away in the southern direction and Vikukṣi whose another name was Śasāda became the king after the death of his father Ikṣvāku. He had another son Kakutstha (7.43-52). The descendents of Kakutstha were Anenā, Pr̥thu, Viṣṭarāśva, Ārdra, Yavanāśva, Śrāvasta, Br̥hadāśva, Kuvalāśa and as Kuvalāśva killed the demon Dhundhu, he was called Dhundhumāra. He had hundred sons. All of them were killed while searching for the demon Dhundhu under the ocean. Only three viz. Dr̥dhāśva, Candrāśva and Kapilāśva were saved (7.52-87). The descendants of Dr̥dhāśva were Haryaśva, Nikumbha and Samhatāśva, Samhatāśva had two sons, viz. Kṛśāśva and Akṛśāśva and a daughter Haimavatī. Haimavatī gave birth to Prasenjit and he married Gaurī and had the son Yuvanāśva (7.87-91). The son of Yuvanāśva was Māndhātā. He married Caitrarathī, the daughter of Śasabindu. She was also called Bindumatī. By her Māndhātā had two sons, viz. Purukutsa and Mucukunda. Purukutsa married Narmadā and had a son Trasadasyu

His descendants were Sambhūta, Tridhanvā, Trayyārūna and Satyavrata (7.94-96). As Satyavrata carried away some maiden while her marriage-ceremony was going on, he was abandoned by his father (7.96-100). He was also known as Trisanku and as he maintained the family of the sage Viśvāmitra in times of famine, he was sent to heaven with his body as was his desire (7.19-21). He had married Satyarathā belonging to the family of Kaikeya and his descendants were Hariścandra, Rohita, Hārīta, Cañcu, Vijaya, Ruruka, Vṛka and Bāhu (8.25-28). Bāhu married Yādavī and had the son Sagara (8.40). Sagara had two wives, viz. Keśinī, daughter of Vidarbha and Mahatī, daughter of Ariṣṭanemi. One of them had 60,000 sons and another had one son Pañcajana (8.66-68). All the 60,000 sons were burnt by the wrath of the sage Kapila when they accused him to be the thief of the horse of the Aśvamedha sacrifice that was performed by Sagara (8.51-56) and only four had remained viz. Bahiketu, Suketu, Dharmaratha and Pañcanada (8.57). The descendants of Pañcajana, another son of Sagara were Aṃsumān, Dilīpa or Khatvaṅga, Bhagīratha, Śrūta, Nābhāga, Ambarīṣa, Sindhuvīpa, Ayutājīta, Rūpama, Āttaparnī, Sudāsa, Saudāsa also known as Kalmāṣapāda or Mitrasaha, Sarvakarmā, Anarāya, (8.73-83). Anarāya had four sons: Nighna, Nighnata, Anamitra and Raghu. The descendants of Anamitra were Duliduha, Dilīpa, Raghu, Aja, Daśaratha, Rāma, Kusā, Atithi, Niṣadha, Nala, Nabha,

Pundarika, Kṣemadhanvā, Devānīka, Ahinagu, Sudhanvā, Śāla, Ukya, Vajranābha, and Nala (8.84-92). The Brahma-Purāṇa then states that there are two Nalas, well-known in Purāṇa, one is the son of Vīrasena and another is the descendant of Ikṣvāku genealogy (8.94).

After examining the descendants of Ikṣvāku, the eldest son of Manu Vivasvān, let us now see the families of his other brothers Nābhāga and Ariṣṭa were Vaiśyas and they became brahmins (7.42). The son of Nābhāga was Ambarīṣa, (7.24), that of Dhṛṣṭa was Dhārṣṭaka (7.25), those of Kāruṣa were Kāruṣas (7.25), that of Prāṃsu was Prajāpati (7.26), that of Narisyanta was Yama (7.27), and his other sons being the Śakas (7.24), those of Saryāti were the twins Ānarta and Sukanyā. Sukanyā was married to Cyavana. The son of Ānarta was Raiva who had a son Raivata, or Kakudmī and he had a daughter Revatī who was married to Balarāma (7.27-34). The sons of Nābhāga and Dhṛṣṭa who were ksatriyas became afterwards the Vaiśyas (7.26). For the chart refer to the following tables.

Iksvāku Genealogy

Manu Vivasvān

Ilā	Iksvāku	Nābhāga	Dhr̥ṣṭa	Saryāti	Nariṣ- yenta.	Prāṃsu	Ariṣṭa	Karkṣa	Pr̥sadhra
Lunar race	100 sons the eldest	Ambarīṣa	Dh̥arṣṭaka		Sakas	Prajāpa- tis	one son	Kāruṣa	Sudras
	Vikukṣi or Śaśāda								
	500 sons, the main being Sakuni, Vaśāti, Kakutstha			Anarta	Sukanyā x Cyavana				
	Anenā			Raivata or Kakudmi	100 Saryatas				
	Pr̥thu								
	Viṣṭarāśva								
	Ādra								
	Yavanāśva								
	Śrāvasta								
	Bṛhadāsva								
	Kuvalāśva or Dhundhumāra								
	100 sons, like Dīdhāśva, Candrāśva, Kapilāśva								
	Haryasva								

Haryasva
Nikumbha
Samhataśva

Krśśva Akrśśva Hemavati (daughter)
Prasenajit x Gauri
Yuvanāśva
Mādhātā x Caitrarathi
(Daughter of Śasabindu)

Purukutsa x Nerbada Mucukunda
Trasadasyu
Sambhita
Tridhanva
Trayārūna
Satyavrata x Satyarathā (belonging to Kaikeya family)
Haris'candra
Rohita

Rohita

Harita

Cañcu

Vijaya

Ruruka

Vrka

Bāhu x Yādevī

Segara x two wives - Kesinī (daughter of Vidarbha)
Mahatī (daughter of Aristanemi)

60,000 sons

Some of the names like
Barhiketu, Suketu, Dharmaratha,
and Pañcanada are given.

Pañcajana

Aṃsumāna

Dilīpa or Khatvānga

Bhagīratha

Sruta

Nābhāga

Ambarīsa

Sindhudvīpa

Ayutājīti

Ayutājīṭ

Rtuparṇa

Āttaparṇi

Sudāsa

Saudāsa or Kelmasapāda or Mitrasaha

Sarvakarṇa

Anarāṇya

Nighna Nighnata Anamitra Raghu
Dulidhna
Dillīpa
Raghu
Aja
Dasaratha
Rāma
Kusa

Kuśa
Atithi
Nisadha
Mala
Nābha
Puṇḍarīka
Kṣemadhara
Devānīka
Aśvīnagu
Sudhanvā
Sala
Ukya
Vajranābha
Mala

Atri was the mānasa son of ~~the~~ lord Brahmā (1.43-44). He practised severe penance and obtained Soma as his son (9.1-6). Soma was made the king of seeds, herbs, waters and Brahmins. Feeling very proud and egoistic he carried away Tārā, the wife of the sage Brhaspati and begot in her a son called afterwards Budha (9.19-32). He invited Ilā, the daughter of Manu Vivasvān for sexual intercourse and gave birth to Purūravā or Aila (7.16, 9.33). He married Urvaśī and had seven sons by her (9.34, 10.11). Their names were Āyu, Amāvasu, Visvāyu, Śrutāyu, Drdhāyu, Vanāya and Bahvāyu.

Āyu, the eldest son of Purūravā married Prabhā, the daughter of Svarbhānu and had five sons by her, viz., Nahuṣa, Vṛddhaśarmā, Rambha, Raji and Anenā (11.1-2). Among these Raji had 500 sons. They were very strong and were known as Rājeya ksatriyas. They were so powerful that even Indra was afraid of them. Once when a terrible war ensued between the gods and the demons, they approached Brahmā and asked him as to who would be victorious. Brahmā replied that that side would win from whom king Raji would fight. The king Raji kept a condition that he was ready to fight from that side which agreed to make him their lord after the war was over. The daityas did not comply to the condition as they wanted Prahrāda to be their Indra but the gods agreed to it and with the help of king Raji they won the battle. But Indra deceived the king

Raji by telling him that he would work as Indra in the capacity of being considered as Raji's son. Raji was deceived by his sweet words but after his death, the sons of Raji took away the kingdom from Indra. After achieving power, they became very weak and Indra defeated them and regained his kingdom. Thus the sons of Raji met their end (11.3-26).

Rambha, another son of Āyu, had no progeny (11.27). The dynasties of the other two sons Nahuṣa, and Anenā last longer, therefore, they should be mentioned one by one. Nahuṣa was the eldest son of Ayu and married his sister Virajā (Pitṛkanyā) and had six sons who were as brilliant as Indra. The names of only five sons are mentioned, viz. Yati, Yayāti, Saṃyati, Āyāti and Pārśvaka (12.1-2). Only two sons are important, Yati and Yayāti. Yati, the eldest married Gau, the daughter of Kakutstha. Yati resorted to mokṣadharmā and became a Muni (12.3). After him, his younger brother Yayāti succeeded to the kingdom. Yayāti had two wives, Devayānī daughter of the great sage Uśanas and Sarmiṣṭhā, the daughter of the Āsura king Vṛṣaparva. The former bore two sons Yadu and Ṛ Turvasu and the latter three Druhyu, Anu and Puru (12.56). Yayāti conquered the whole world, daityas and Dānavas within six nights and divided his kingdom into five parts amongst his sons. Thus Yadu obtained the kingdom of Eastern direction, Puru that of the middle, and Turvasu that of

the south-east and from these five sons, the five famous royals lines of the Yadus or Yādavas, the Turvasus, the Druhyus, the Anus or Ānavas and the Purus or Pauravas descended. After dividing his kingdom Yayāti asked the youth of all his sons one by one as he wanted to enjoy life but all the sons denied to take his old age except the youngest Puru who gave his youth to Yayāti. Yayāti cursed the first four sons that their descendants would never be able to have the kingdom. After enjoying for many years, Yayāti practised penance at the Bhrgutunga and went to heaven (12.8-48).

Yadu, the eldest son of Yayāti had five sons resembling the sons of gods. They were Sahasrāda, Payoda, Kroṣṭā, Nīla and Añjika. Sahasrāda had three sons, viz. Haihaya, Haya and Venuhaya. The descendants of Haihaya were Dharmanetra, Kārta, and Sāhañja (13.153-156). Sāhañja established the city of Sāhañjani. After this the Brahma-Purāṇa does not mention the succeeding personalities as the descendants of Sāhañja but mentions them as the descendants of Mahīsmata. But as the F.N.¹² remarks, Mahīsmata seems to be another name of Sāhañja. Thus the descendants of Mahīsmata were Bhadrāsreṇya, Durdama and Kanaka. Kanaka had four sons, viz. Kṛtavīrya, Kṛtaujā, Kṛtadhanvā and Kṛtāgni. Kṛtavīrya had a son Arjuna. He practised penance for many years,

12 The Br. P., An. ed., P. 43, A.13.157.

worshipped the sage Dattātreyā and obtained thousand hands. He conquered the world and ruled with righteousness. He became a Cakravartin Samrāt. He defeated Rāvāṇa and captivated him in Māhīṣmatī. Being requested by Pulastya he had released Rāvāṇa, the king of Lāṅkā. Once Agni came to Kārtavīrya or Sahasrārjuna and asked Bhikṣā from him. Sahasrārjuna gave him his whole kingdom whereupon Agni began to devour it and in that he burnt the hermitage of the sage Vasīṣṭha or Āpava, the son of Varuṇa. Vasīṣṭha cursed Kārtavīrya that he would be killed by Paraśurāma, the son of the sage Jamadagni. In the olden times, Kārtavīrya himself had chosen his death in this way, Out of the hundred sons of Kārtavīrya, only five remained, viz. Śūrasena, Śūra, Vṛṣaṇa, Madhupadhvaja and Jayadhvaja. Jayadhvaja had a son Tālajanḡha and his hundred sons were known as Tālajanḡhas. In the genealogy of the Haihayas, the descendants were vītihotras, Sujātas, Bhojas, Āvantayas, Taṇḍikeras and Bhāratas. As they were many they are not enumerated (13.157-204).

Āyu and Yadu	Manu Vivasvān	Atri (Mānasa son of Brahmā)
	:	Soma x Tārā (Wife of Bṛhaspati)
	:	
	Ila x Budha	
	:	
	Purūravā x Urvaśī	

Purūravā x Urvasī

Āyu x Prabhā (daughter of Svarbhānu) Amāva-
 su Viśvāyu Śr̥tāyu Dr̥dhāyu Vanāyu Bahvāyu

Nahuṣa x Virajā Vr̥ddhasarmā Rambha Rāji Anenā
 500 sons called
 Rājeyas

Yati x Gau (daughter of Kakūṣ-
 -stha) Yayāti Saṃyāti Āyāti Pārs̥vaka
 X x
 Devayānī Sarmisthā
 (Daughter of Usanas) (Daughter of Vṛṣaparva)

Yadu Turvasu Druhyu Anu Puru

Sahasrāda Payoda Kroṣṭu Nila Añjika

Haihaya Haya Venuhavya

Dharmanetra

Kārta

Sāhañja or Mahiṣmata

Bhadraśtenya

Durdama

Kanaka

Kanakan

:

[:]Kṛtavīrya [:]Kṛtaujā [:]Kṛtadhanvā [:]Kṛtāgni

[:]Arjuna (Sahasrārjuna)

[:]100 sons - some of them being

Sūrasena, Sūra, Vṛṣṇa, Madhupadhvaja, Jayadhvaja

[:]Tālajaṅgha

[:]100 Tālajaṅghas

Vīt-hotras,

Sujātas,

Bhojas,

Avantayas,

Taundikeras,

Bhāratas.

After finishing with Sahasrāda, the first son of Yadu, let us trace the lineage of Kroṣṭā, another son of Yadu.

The Br. P. (14.1-5) states that Kroṣṭā had two wives, viz. Gāndhāri and Mādri. Gāndhāri had a son Anamitra, and Mādri had two sons Yudhājit and Devamīdhuṣa. The descendants of these three sons formed the lineages of Vṛṣṇi, Mādri had two more sons, Vṛṣṇi and Andhaka. The sons of Vṛṣṇi were Svaphalka and Citraka. Svaphalka married Gāndinī, the daughter of the king of Kāśī. The sons of the king Svaphalka were Akrūra, Upamadugu, Madgu, Medura, Arimejaya, Avikṣit, Ākṣepa,

Satrugna, Arimardana, Dharmadhṛk, Yatidharmā, Dharmokṣa, Andhakāru, Āvāha, Prativāha and a daughter Varāṅganā (14.6-11), (16.49-54). Akrūra married Sugātrī, the daughter of Ugrasena, and had two sons Prasena and Upadeva¹³ and by the daughter of the king of Kāśī, he had a son Satyaketu (14.43).

Citraka: another son of Mādri had the sons Prthu, Viprthu, Asvagrīva, Asvabhāhu, Śvapārśvaka, Gaveṣaṇa, Ariṣṭanemi, Asva, Sudharmā, Dharmabhṛt, Subāhu and Bahubāhu and two daughters Śraviṣṭhā and Śraṇā (14.12,13).

Devamīdhusa, the other son of Mādri, married Asiknī and had a son Sūra. Sūra married Bhojyā and had ten sons, viz. Vasudeva, Devabhāga, Devaśravā, Anādhṛṣṭi, Kanavaka, Vatsavān, Grājama, Śyāma, Śamika, and Gaṇḍusa and five daughters viz. Prthukīrti, Prthā, Śrutadevā, Śrutaśravā and Rājāhidevī. Rājāhidevī had five sons. When Vasudeva was born, the dundubhis and ānakas were played in heaven and on earth, therefore, he was also known as Ānakadundubhi (14.14-20). Śrutaśravā had a son Śiṣipāla, the king of Cedi. Prthukīrti had a son Vṛddhasarmā. Dantavakra, the king of Kāruṣa had no sons and therefore he adopted Prthā, the daughter of Sūra and got her married with Pāṇḍu. By Dharma, she had Yudhiṣṭhira, by Vāyu

13 (14.11), (16.55,56). In adh. 16, the sons of Akrūra are called Vāsudeva and Upadeva.

she had Bhīmasena and by Indra she had Dhanañjaya (14.20-23). Śrutadeva had two sons, Nivṛttasátru and Śatrujñā and Ekalavya who was brought up by the Niṣādas. As Vatsavān had no sons, Vasudeva gave him the aurasa son of Kusika. As Gaṇḍuṣa had no sons, Viṣvaksena gave him the sons Cārtaleṣṇa, Sudeṣṇa, Pañcāla and Raukmiṇeya. Kanavaka had two sons Tantriya and Tantripāla, Gr̥ñjama had the sons Vīra and Asvahanu; the son of Śamika was Śyāma and he had a son Ajātasátru. The son of Anādhṛṣṭi was Āsmakya (14.27-34).

Vasudeva; the eldest son of Śūrā had fourteen wives, viz. Rohiṇī of Puru family, Madirādī, Vaisākhī, Bhadrā, Sunāmnī, Śahadevā, Śāntidevā, Śrīdevī, Devarakṣitā, Vṛkadevī, Upadevī and Devakī; these twelve belonged to royal families and there were two other maid-servants, viz. Sutanū and Vaḍavā (14.36-38). Rohiṇī of Puru family was the daughter of Bāhlika. The Brahma-Purāṇa further states that the eldest among all his wives was the daughter of Ānakadundubhi (14.39), but the statement does not fit in because as already mentioned Ānakadundubhi was another name of Vasudeva and the lady who was his wife cannot be his daughter at the same time. Rohiṇī had nine children, viz. the sons Rāma, Śaranyā, Śaṭha, Durdama, Damana, Subhra, Piṇḍāraka, Uśīnara, and a daughter Citrā. Another name of Citrā was Subhadrā (14.40,41). Vasudeva and

Devakī gave birth to Śauri Rama, the son of Vasudeva, married Revatī and gave birth to Nisāṭha (14.42). Elsewhere it is said that Rāma had another son also viz. Ulmuka (158.19). Subhadrā and Pārtha gave birth to Abhimanyu. Vasudeva and Śāntidevī had two sons, viz. Bhoja and Vijaya; Vasudeva and Sunāmī had two sons, viz. Vṛkaḍeva and Gada, and Vasudeva and Vṛkaḍevī had a son Agāvaha who afterwards became the king of Trigarta (14.41-46). The ślokas following this account do not properly fit in with the context. For the table refer on the next page.

Kroṣṭu

Manu Vivasvān

Ila

Purūravā

Āyu

Nahūṣa

Yayāti

Madu

Kroṣṭu

x
Gāndhāri Mādrī
Anamitra

Yudhājit

Devamidyūṣa x Asiknī

Viśai

Andhaka

Sūra x Bhojyā

Vasudeva
=(Anakadun
-dubhi)

Devabhāga
Devasravā

Ānādhṛṣṭi

Konavaka

Vatsavān

Grīnjama

Syāma

Uddhava

Asmekya

Tantrija Tantripāla

Viru

Asvahanu

Ajātesātru

Mādrī (Contd.)

Yudhājit	Devamidūṣa	Vṛṣṇī	Andhaka
Svaphalka	Citraka	Anamitra	(According to the other account Prasena
x		Satyaka	Anamitra Nighna
Gāndinī (Daughter of king of Kāśī)		Satyaki	Satrejit
			Satrejit x ten wives
			- 100 children
Pr̥thu	Vip̥r thu	Asvagrīva bahu svaka	Satyabhāma x Kṛṣṇa Prasvāpinī Sabhāṣā
Asva	Sudharma	Dharma- bhīrt	Bhagamkāra Nāveya
		Subāhu	Vatapaṭi
		Bahu	Vasumedha
		bāhu	
		Srave- śthā	
		Daughters	
		Arists	
		anemi	
Akrūra	Upamadgu	Madgu	Medura
		Arimejaya	Avikṣit
		Ākṣepa	Satruugna
Arimardana	Dharma- dhīk	Yatidharmā	Dharmokṣā
		Andhakāru	Āvāha
		Pativāha	daughter Varāṅgana.

Vṛṣṇi, another son of Mādri, had another son Anamitra. The descendants of Anamitra were Satyaka and Sātyaki (14.24,25). After this it is stated that Uddhava was the son of Devabhāga and he had a son Asmakya (14.24,26). Elsewhere it is stated that Anamitra had a son Nighna and Nighna had two sons, Prasena and Satrājī (16.11). Satrājī had ten wives and hundred sons. Among them, three sons were famous viz. Bhagankāra, Vātapati and Vasumedha. Bhagankāra had two sons, viz. Sabhākṣa and Nāveya. The two daughters of Satrājī, viz. Satyabhāmā and Prasvāpinī were given in marriage to kṛṣṇa (17.45-48). Elsewhere it is stated that Madhu was the son of Vṛṣṇi and he had 100 sons among whom Vṛṣṇa continued the lineage, the descendants of Vṛṣṇi were called Vṛṣṇis and those of Madhu were called Mādhavas (13.205-27).

Pargiter believes that the whole lineage given here starting from Kroṣṭā really belongs to Vṛṣṇi, a descendant of Kroṣṭu, and son of Satvān by Kausalyā and that the Brahma-Purāṇa is wrong here in assigning it to Kroṣṭu, the son of Yadu; the mistake, according to him, lying in identifying Vṛṣṇi with Kroṣṭā and mentioning here Kroṣṭā instead of Vṛṣṇi. It should be admitted that here there is some confusion, since after giving this whole lineage under Kroṣṭā, the son of Yadu, the Brahma-Purāṇa again gives a different lineage

under the name of Kroṣṭā at a different place (A.15). The account given in Adh. 14 is again repeated in adh.16.¹⁶

The Brahma-Purāṇa further states that Kroṣṭu, the son of Yadu, had a son Vṛjiniṅvān and the descendants of Vṛjiniṅvān were Svāhi, Uśadgu, Citraratha, Saśabindu, Pṛthusravā, Antara, Suyajña, Uśat, Sineyu, Maruta, Kambalabarhis, R̥kmakavaca and Parajit. Parajit had five sons, R̥kmesu, Pṛthurukma, Jyāmagha, Pālita and Hari. Pālita and Hari were appointed to protect the country Videha and R̥kmesu became the king with the help of Pṛthurukma. Both of them drove out their brother Jyāmagha from their kingdom. Jyāmagha married Saibyā and at a very old age, he got the son Vidarbha whom he got married with a maiden brought by him after winning a battle in previous times (15.1-20).

Vidarbha had three sons Kratha, Kaisika and Bhīma. The descendants of Bhīma were Kunti and Dhr̥ṣṭa. Dhr̥ṣṭa had three sons, viz. Avanta, Daśārha, and Viśahara. The descendants of Daśārha were Vyoma, Jimūta, Vikṛti, Bhīmaratha, Navaratha, Daśaratha, Śakuni, Karambha, Devarāta and Devakṣatra.

Devakṣatra had two sons, viz. Vr̥ddhakṣatra and Madhu. Madhu had two wives, viz. Vaidarbhī and Aikṣvākī. By Vaidarbhī he had Purudvān and by Aikṣvākī, he had Satvān (15.21-29). Satvān married Kausālyā and had four sons, viz. Bhajamāna, Devāvṛdha,

16 cf. 14. 1,2 with 16.9,10.

Andhaka and Vṛṣṇi (15.30,31). Pargiter¹⁷ believes that the whole lineage mentioned before given in adh. 14 under the name of Kroṣṭu belongs to this Vṛṣṇi.

Bhajaṃāna had two wives, viz. Bāhyakesṛṇjayī and Upabāhyakasṛṇjayī. By the first wife, he had the sons Kṛṣṇi, Kramana, Dhr̥ṣṭa, Sūra and Purañjaya and by Upabāhyakasṛṇjayī, he had Ayutājit, Sahasrājit, Śatajit and Dasaka. Elsewhere (16.1) it is mentioned that Bhajaṃāna had another son Vidūratha and his son was Rājādhideva. Vidūratha might be the son of Bhajaṃāna, who was the son of Andhaka instead of being the son of Bhajaṃāna who was the son of Satavān. But the Brahma-Purāṇa does not make it clear. The sons of Rājādhideva were Datta, Atidatta, Soṇāsva, Śvetavāhana, Śamī, Daṇḍasārmā, Dantasātru, Śatrujit and the daughters Śravaṇā and Śraviṣṭhā. The descendants of Śamī were Pratikṣatra, Svayaṇbhoja and Bhadika.¹⁸ Bhadika had the sons Kṛtavarmā, Śatadhanvā, Devānta, Narānta, Bhiṣag, Vaitaraṇa, Sudānta, Atidānta, Nikāsyā and Kāmadambhaka (16.5,6). The son of Devānta was Kambalabarhiṣ and he had two sons, viz. Asamaujā and Nāsamaujā. Asamaujā gave his sons Sudamṣṭra, Sucāru and Kṛṣṇa to Ajātasātru (16.7,8). Devāvṛdha, another son of Satavān, practised severe penance on the bank of the river Parṇāsā. The river Parṇāsā took the form of a maiden and

17 AIHT, P. 103.

18 16.2-4, in mss. 'ka' and 'kha', Bhadika is called Hṛdika.

by her he had a son Babhru (15.30-44).

Now let us go back a little and trace out the lineage of Andhaka, another son of Satvān. Andhaka married the daughter of Kāśyā and had four sons by her, viz. Kukura, Dhajamāna, Śasaka and Balabarhiṣ. The descendants of Kukura were Vr̥ṣṭi, Kapotaromā, Tiliri, Punarvasu and Abhijit. Abhijit had twins, viz. Āhuka and Śrāhuka.¹⁹ Ahuka married Kāśyā and had two sons by her, viz. Devaka and Ugraśena. Devaka had four sons, viz. Devavān, Upadeva, Saṃdeva and Devarakṣita and had seven daughters, viz., Devakī, Śāntidevā, Sudevā, Devarakṣitā, Vṛkadevī, Upadevī and Sunāmā and all of them were married to Vasudeva (15.55-58). Ugrasena had nine sons, viz. Kamsa, Nyagrodha, Sunāmā, Kaṅka, Subhūṣaṇa, Rāṣṭrapāla, Sutanū, Anāvṛṣṭi, Puṣṭimān, and five daughters, viz. Kamsā, Kamsavatī, Sutanū, Rāṣṭrapāli and Kaṅkā (15.59-61). For the chart see on the next page.

Now let us take Turvasu, the second son of Yayāti. The descendants of Yayāti were Vahni, Gobhānu, Aiśānu, Karandhama and Marutta.²⁰ Marutta had no children. He performed a great sacrifice and obtained a daughter Saṃyatā and by way of Dakṣiṇā, she was given to the sage Saṃvarta. When due to the

19 15.45-47. The descendants from Kukura to the twins of Abhijit are missing in ms. 'ga'.

20 13, 142, 143. The whole Turvasu genealogy is missing in the ms. 'kha'.

Kroṣṭu

Manu Vivasvān

:

Ilā:

Purūravā:

Ayu:

Nahusa:

Yayāti:

Yadu:

Kroṣṭu:

Vrjinivān:

Svāhi:

Uṣadgu:

Citraratha:

Sasabindu:

Prthusravā:

Antara:

Suyajña:

Usat:

Sineya:

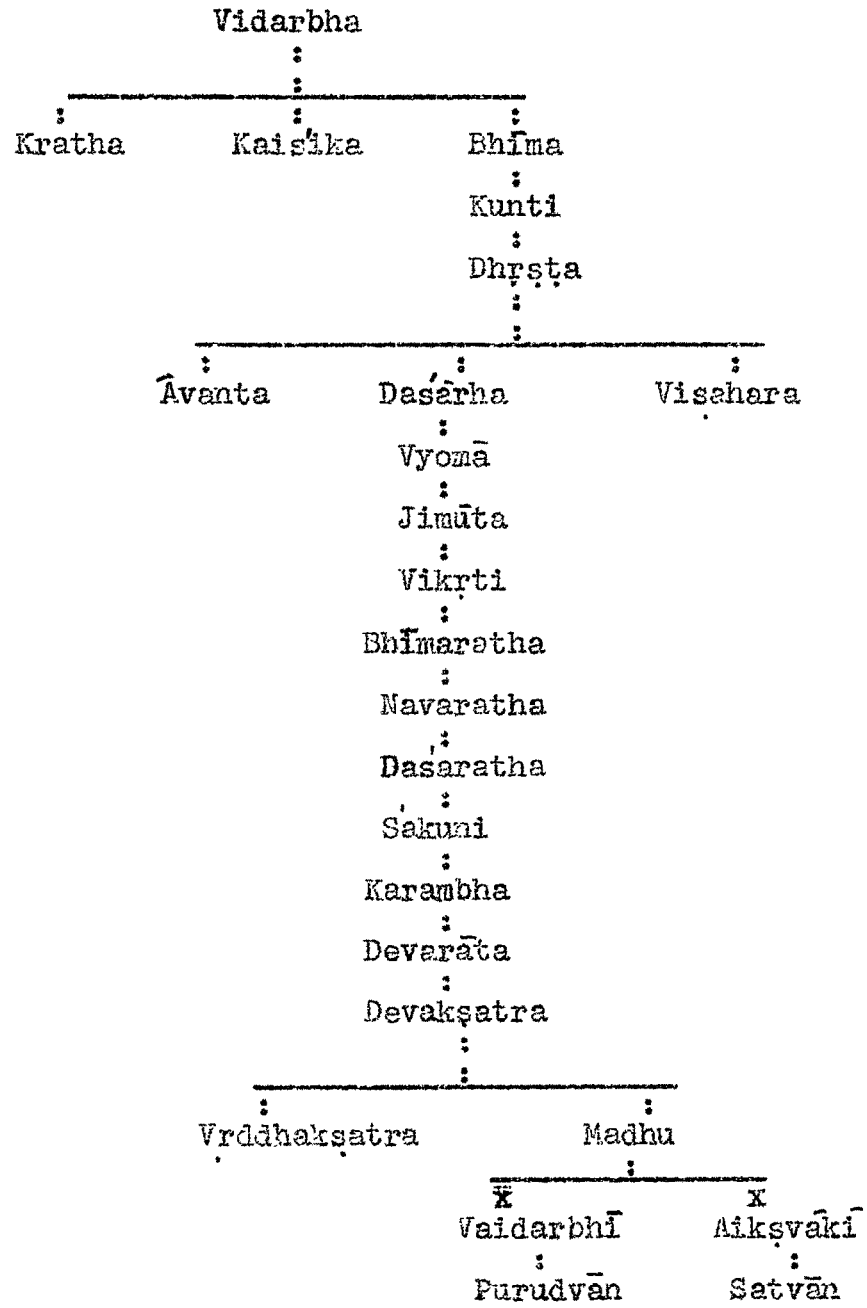
Maruta:

Kambalabarhiṣ:

R̥makavaca:

Parajit

: R̥kmesu	: Pr̥thur̥kma	: Jyāmagha	: Pālita	: Hari
		: Saibya		
		: Vidarbha		



Satvān x Kauśalya

Ḥ Bhajaṃāna Ḥ Ḥ Ḥ Ḥ			Devāvṛddha x Paraṇāśā Ḥ Babhru		Andhaka			Ḥ Vṛṣṇi	
x Bāhyakasṛṅṅjayī Ḥ Ḥ Ḥ			x Parnaśā Ḥ Babhru					x Upabāhyakasṛṅṅjayī Ḥ Ḥ Ḥ	
Ḥ Krimi	Ḥ Kramaṇa	Ḥ Dhrṣṭa	Ḥ Sūra	Ḥ Puraṅṅ- jaya.	Ḥ Ayutā- jit	Ḥ Sahas- rājī	Ḥ Sata- jit	Ḥ Daśa ka	
Vidūratha Ḥ Rājādhideva Ḥ									
Ḥ Datta	Ḥ Atidatta	Ḥ Sona- svā	Ḥ Śveta- vāhana	Ḥ Sami	Ḥ Daṇḍa- śarmā	Ḥ Danta- satru	Ḥ Satru- jit		
				Ḥ Pratikṣatra					
				Ḥ Svayambhoja	Ḥ Śravaṇā	Ḥ Daughters	Ḥ Śraviṣṭhā		
				Ḥ Bhadika					
Ḥ Kṛta- varmā	Ḥ Sata- dhan- vā	Ḥ Devānta	Ḥ Narān- ta	Ḥ Bhiṣ- ag	Ḥ Vaita- raṇa	Ḥ Sudān- ta	Ḥ Ati- dānta	Ḥ Nikā sya	Ḥ Kāma dam- bhaka
			Ḥ Kambalabarhiṣ						
	Ḥ Asamanjā		Ḥ Nāsamaujā						
Ḥ Sudamṣtra	Ḥ Sucāru		Ḥ Kṛṣṇa.						

Satvān x Kausalyā

Bhājamāna Devavṛddha Andhaka Vṛṣṇi
 x
 daughter of Kāśyā

Kukura Bhājamāna Śāsaka Balabarhiṣ
 Vṛṣṭi
 Kapotaromā
 Tiliri
 Punarvasu
 Abhijit

Ahuka Śrāhuka
 x
 Kāśyā

Devaka Ugrasena

Devavān Upadeva Saṁdeva Devarakṣitā

Daughters of Devaka

Devakī Śāntidevā Sudevā Devarakṣitā Vṛka-
 devī Upa-
 devī Sunāmā

x Vasudeva

Kaṁsa Nyagro-
 dha Sunāma Kaṅka Subhū-
 ṣana Rāṣṭra-
 pālā Suta-
 nū Anāvṛ-
 ṣṭi Puṣṭi
 mān

Daughters of Ugrasena

Kaṁsā Kaṁsavatī Sutanū Rāṣṭrapālī Kaṅkā

curse of his father Yayāti, he did not get any son, he adopted Duśyanta from the descendants of Puru, his brother. Thus the descendants of Turvasu followed now the Paurava line (13.146). The descendants of Duśyanta were Karuromā and Ahrīda. Ahrīda had four sons, viz. Paṇḍya, Kerala, Kāla and Cola. Here the Brahma-Purāṇa ends as regards the descendants of Turvasu (13.147,148).

Druhyu, the third son of Yadu, had a son Babhru-setu.²¹ His son Aṅgāraśetu was called the lord of Maruts and he was killed in war by the son of Yuvenāśva. The son of Aṅgāraśetu was Gāndhāra and after him, the country Gāndhāra took its name. The genealogy of Druhyu stops here (13.149-153).

Anu, the fourth son of Yadu, had the descendants (13.151,152) Dharma, Dyuta,²² Vanadruha, Pracetas and Sucetas. Pargiter²³ believes that the descendants of Anu mentioned here are really speaking the descendants of Druhyu following Gāndhāra from where the Brahma-Purāṇa stops -- describing the Druhyu genealogy and that the Brahma-Purāṇa wrongly assigns the successors after Gāndhāra to Anu. According to him, the Harivamśa also commits the same mistake.²⁴

21 13.148, missing in the ms. 'kha'.

22 13.152, according to the ms. 'kha' it is Dhṛta and it adds Satadruha as the son of Dhṛta.

23 AIHT, P. 108

24 HV. 32, 1837-41.

Turvasu		Manu	Vivasvān	
Druhyu			⋮	
Anu			Ilā	
			⋮	
			Purūravā	
			⋮	
			Āyu	
			⋮	
			Nahuṣa	
			⋮	
			Yayāti	
			⋮	
⋮	⋮	⋮	⋮	⋮
Yadu	Turvasu	Druhyu	Anu	Puru
	⋮	⋮	⋮	⋮
	Vahni	Babhrusetu	Dharma	
	⋮	⋮	⋮	
	Gobhānu	Angārasetu	Dyuta	
	⋮	⋮	⋮	
	Aisānu	Gāndhāra	Vanaduha	
	⋮	⋮	⋮	
	Karandhama		Pracetas	
	⋮		⋮	
	Marutta		Sucetas	
	⋮		⋮	
	⋮		⋮	
⋮	⋮	⋮	⋮	⋮
adopted	Duṣyanta	daughter		
(of Paurava	genealogy)	Samyata		
	⋮	⋮		
	Karuroma	Samvarta		
	⋮	⋮		
	Ahrīda			
	⋮			
⋮	⋮	⋮	⋮	⋮
Pāṇḍya	Kerala	Kāla	Cola	

Now let us take Puru, the youngest son of Yayāti, whose genealogy is the longest. The descendants of Puru were Suvīra, Manasya, Abhagada, Sudhanvā, Subāhu, and Raudrāśva. Raudrāśva had ten sons, viz. Daśārṇeyu, kr̥kaneyu, kakṣeyu, Sthanḍīleyu, Sannateyu, Ṛceyu, Jaleyu, Sthaleyu, Dhaneyu,

Vaneyu, and ten daughters, viz. Bhadrā, Sūdrā, Madrā, Śaladā, Maladā, Khaladā, Maladā, Surasā, Gocapalā, and Strīratnakāṭā.

All these were married to the sage Prabhākara, born in the Atri family. He saved the Sun from falling on earth when the Sun was distressed by Rāhu. He made the family of Atri the highest among all the families. By the ten daughters of Raudrāśva, he obtained ten sons who became well-known as Svastyātreyas and he begot Soma in one of his queens, viz. Bhadrā (13.8-14).

Out of the ten sons of Raudrāśva; only two, viz. Kakṣeyu and ^{uce}Ruṣyū, are important. Kakṣeyu had three sons, Sabhānara, Cākṣusa and Paramanyu (13.14). Pargiter²⁵ believes that the descendants of Kakṣeyu mentioned in the Brahma Purāṇa really belongs to Anu's lineage and that the Brahma-Purāṇa is wrong in assigning them to Kakṣeyu. The descendants of Sabhānara, the son of Kakṣeyu, were Kālānala, Srñjaya, Purañjaya, Janamejaya, Mahāsāla and Mahāmanā. Mahāmanā had two sons Uśīnara and Titiksu. Uśīnara had five wives, viz. Nṛgā, Kṛmi, Navā, Darvā and Dṛṣadvatī. Nṛgā gave birth to Nṛga, Kṛmi to Kṛmi, Navā to Nava, the king of Navarāṣṭra; Darvā to Suvrata and Dṛṣadvatī to Śibi auśīnara. Nṛga obtained the region of Yaudheyas, Nava the Navarāṣṭra, Kṛmi the city Kṛmilā, Suvrata the region Ambaṣṭha, and Śibi gave birth to

four sons, viz. Vṛṣadarbha, Suvīra, Kekaya and Madraka. Their Janapadas were known after their names (13.14-26).

The descendants of Titikṣu, another son of Mahāmanā, were Uṣadratha, Phena, Sutapa, Bāli (13.31,32). Bāli was born with a golden armour and was a great yogin and he had five sons, viz. Aṅga, Vaṅga, Suhma, Puṇḍra and Kaliṅga. The descendants of Aṅga were Dadhivāhana, Diviratha, Dharmaratha, Citraratha, and Daśaratha. He was also known as Lomapāda and had a daughter Śāntā. He had also a son Caturāṅga by the grace of the sage Ṛṣyasṛiṅga. The descendants of Caturāṅga were Pṛthulākṣa and Campā after whose name the city Mālinī was known as Campā. The descendants of Campā were Haryaṅga, Vaibhāṇḍakī, Bhadraratha, Bṛhatkarmā, Bṛhaddarbha, Bṛhanmanā, Jayadratha, Dṛḍharatha, Janamejaya, Vaikarṇa and Vikarṇa. Vikarṇa had hundred sons (13.38-49).

Let us now see the descendants of Ṛṣeyu another son of Raudrāsva. The son of Ṛṣeyu was Matināra. Matināra had three sons Vasurodha, Pratiratha, Subāhu and Ilā. She was a Brahmavādinī and was married to Tamsu. They had a son Dharmanetra and he was married to Upadānavī and they had four sons Duṣyanta, Sumanta, Pravīra and Anagha. Duṣyanta was married to Śakuntalā and they had a son Bharata also called Sarvadamana after whom the Bharatas took their names. As his mother was angry with Bharata, all his sons were destroyed.

The sage Bharadvāja performed sacrifices for him and a son Vitatha was born to him. Vitatha had five sons, Suhotra, Suhotāra, Gaya, Garga and Kapila. Suhotra had three sons, Kāsika and Grtsamatī (13.62,63) and Brhat (13.63). The sons of Grtsamatī were brahmins, ksatriyas and vaisyas. The descendants of Kāsika were Kāśeya, Dīrghatapā, Dhanvantari, Ketumān, Bhīmaratha, Divodāsa, and Pratardana (13.80). Pratardana had two sons, Vatsa and Bhārgava (13.64-68). Pargiter believes that the assigning of the Kāśi dynasty to Suhotra is wrong because Divodāsa and Pratardana of this dynasty were contemporaries of the Haihaya kings and lived anterior to Vitatha and Suhotra of the Paurava line.²⁶ According to him the origin of Kāśi dynasty belongs to ksatravṛddha or Vṛddhaśarma, the grandson of Purūravā, ^{whose} the account of which is also provided by the Br. P. (11.32-61).

Brhat, another son of Suhotra, had three sons, viz. Ajamīdha, Dvimīdha and Purumīdha. Ajamīdha had three wives: Nīli, Keśinī and Dhūminī. By Keśinī (13.80-92) Ajamīdha had Jahnu and he married Kāverī, the daughter of Yuvanāśva, and the descendants of Jahnu were Ajaka, Balākāśa

26 AIHT, P.101.

Kuśika, Gādhi, Viśvāmitra, Aṣṭaka²⁷ and Lauhi.

By Nīli, his another wife, Ajamīdha had a son Susānti. His descendants were Purujāti and Bāhyāsva. Bāhyāsva had five sons, Mudgala, Sṛñjaya, Brhadiṣu, Yavinara, and Kṛmilāsva. As five of them were enough to protect the Janapadas assigned to them, they were called Pañcālas (Pañcānām Alaṃ) (13.92-97). The son of Mudgala was Maudgalya²⁸ and he married Indrasenā and obtained Vadhvasra as a son. After that the Br. P. does not continue the line but starts with Sṛñjaya without mentioning the origin of Sṛñjaya. According to Pargiter²⁹, the list of the Br. P. is incomplete and it misses the names of kings between Vadhvasra and Sṛñjaya. Thus the Brahma-Purāṇa mentions that the descendants of Sṛñjaya were Pañcajana, Somadatta, Sahadeva, Somaka, and Jantu. Jantu had hundred sons, the youngest of them being Prṣat and the son

27 After Aṣṭaka the ms. 'ga' mentions that Reika and Satyavatī had Jamādagni as their son, whereas the sons of Viśvāmitra were Devarāta and Kaṭi after whom the Kātyāyanas take their names. The son of Śalavatī was Hiranyākṣa and that of Renukā, Renu. The families of Kausikas were Gālāvas, Maudgalyas, Pānin, Babhrus, Dhyānajapyas, Pārthivas, Devarātas, Śālankāyanas, Sausravas, Lohitas, Yamabhūtas, Kāruṣas, Śaindhavāyanas and that among the sons of Viśvāmitra, Sunahṣepa was the eldest and again Aṣṭaka is mentioned as the son of Viśvāmitra.

28 After Maudgalya, the ms. 'ka' mentions the descendants as Satyadhṛti, his semen fell into a nymph and the king Sāntanu and from him Kṛpa and Kṛpī were born. Then it mentions the descendants of Divodāsa as Mitrāyu and thus the ms. 'ka' fills in the gap between Vadhvasra and Sṛñjaya, mentioned by Pargiter, Divodāsa being the son of Vadhvasra and Sṛñjaya being the son of Soma according to him.

29 AINT, P.115.

of Pṛṣat was Drupada (13.98-101).

By his third wife Dhūminī, Ajamīdha had the son Rkṣa. The descendants of Rkṣa were Saṃvaraṇa and Kuru. Kuru constructed Kurukṣetra and his descendants were called Kauravas. Kuru had four sons, viz. Sudhanvā, Sudhanu, Parīkṣit and Arimejaya (13.102-108). Sudhanvā had four sons, viz. Janamejaya, Srutasena, Agrasena, and Bhīmasena and the descendants of Janamejaya³⁰ were Suratha, Vidūratha, Rkṣa, Bhīmasena and Pratīpa (13.109-112). The Brahma-Purāṇa states that in the Somavaṃśa there are two Rkṣas, two parīkṣitas, three Bhīmasenas and two Janmejayas (13.112,113). Pratīpa had three sons Śantanu, Devapi and Bahlika. Śantanu had a son Devavrata by Gaṅgā who became well-known as Bhīṣma. By Kālī, he had a son Vicitravīrya. The wives of Vicitravīrya begot Dhṛtarāṣṭra, Pāṇdu and Vidura by Kṛṣṇadvaipāyana. Dhṛtarāṣṭra married Gāndhārī and had hundred sons. Among them Duryodhana was the eldest. Dhanañjaya was the son of Pāṇdu and his son was

30 Before mentioning the descendants of Parīkṣit, the ms. 'kha' adds that the descendants of Sudhanvā, the brother of Parīkṣit, were Suhotra, Cyavana, Caidyopariwara. He married Girikā and had seven sons, Bṛhadratha, Pratyagratha, Kratha, Sākala, Yadu, Matsya and Kālī. The son of Bṛhadratha was Kusāgra and the name of his son was Ṛṣabha, and then it mentions Suratha as the son of Jahnu.

Saubhadra Abhimanyu. His descendants were Parīkṣit and Janamejaya and Janamejaya had two sons Candrāpīda and Suryāpīda. Candrāpīda had hundred sons the eldest among whom was Satyakarṇa. The son of Satyakarṇa was Śvetakarṇa and he married Mālinī, the daughter of Sucāru. As Śvetakarṇa had no son, he entered forest. After that his wife found that she was pregnant but she followed her husband and on her way she gave birth to a child leaving whom she went after her husband. The child was brought by two sons of Śravisthā and as his back part was black, he was known as Ajapārśva. As he was brought up by Remaka's wife, he was also known as Remaka's son. (13.137). For the chart see on the next page.

Bāhlikas, the brother of Santanu, had a son Somadatta and he had three sons Bhūri, Bhūriśravā and Śala (13.115,116).

Now let us go back a little and find out the condition of Anenā, brother of Nahuṣa and one of the sons of Āyu. The descendants of Anenā were Pratikṣatra, Sañjaya, Jaya, Vijaya, Kṛti, Haryatvata, Sahadeva, Nadīna, Jayatsena, Saṃkṛti, Kṣatravṛddha, and Śunahotra (11.27-32). Śunahotra had three sons, Kāśa, Śala, and Grtsomada (11.32,33). Pargiter³¹ thinks that the Br. P. is wrong in ascribing the descendants of Kṣatravṛddha to the lineage of Anenā because, according to him, the descendants of Kṣatravṛddha mentioned here really belong not to Kṣatravṛddha, the son of Saṃkṛti, but to Kṣatravṛddha, the son of Āyu, known in the Brahma-Purāṇa as Vṛddhasārmā (11.2). The descendants of

³¹ AIHT, P.101.

Puru

Manu Vivasvan

Ila

Pururava

Ayu

Nahusa

Yayati

Yadu Turvasu Druhyu Anu Puru

Savira

Manasyu

Abhyayada

Sudhanva

Subahu

Raudrasva

Dasarneyu : Krkaneyu Kakseyu Sthan- Sannate- Raceyu Jaleyu Sthale- Dhane Vaneyu
leyu yu yu yu

Daughters

Bhadra Sudra Madra Salada Malada Khalada Nalada Surasa Moca Stri-
pala ratnaketu

X Prabhakara Atreya X

Ten sons called Svastyatreyas

Part I

Raudrasva

Kakseyā

Śhanara Cakṣaṣa Paramanyu

Kalanala

Srñjaya

Purañjaya

Janamejaya

Mahāsala

Mahamana

Usinara

X

Nrgā Kṛmi Nava Darva Drsadvati

Nrga Kṛmi Nava Suvāṅta Sibi

Vrsadarbha Suvira Kekaya Madraka

Titikṣu

Usadratha

Phena

Sutapa

Bali

Anga Vanga Suhma Pundra Kalinga

Dadhivāhana

Part I (Contd.)

Dadhivahana

Diviratha

Dharmaratha

Citraratha

Dasaratha = Lomapada

Santa

Caturenga

Prthulaksa

Campa

Haryanga

Vai bhāṇḍakī

Bhadraratha

Bhātkarma

Bhāddarbha

Brahmana

Jayadratha

Drdharatha

Janamejaya

Vaikarna

Vikarna

100 sons - Youngest Piseṭ

Drūpada

Part II

Raudrasva

Rceyu

Matinara

Vasurodha Prati-Subahu Ila x Tamsu
ratha

Dharmanetra x Upadanavi

Dusyanta Sumanta Pravira Anagha

Sakuntala

Bharata

Vitatha

Sahasra Suhota Garga Kapila

Kasika

Kaseya

Dirghatapa

Dhanvantari

Ketuman

Bhimaratha

Grtsamati

Brhat

Ajamidha Dvimidha Purumidha

Nili

Kesini

Dhumini

Susanti

Jahnu x Kaveri

Samvarana

Purujit

Ajaka

Kuru

Bahasva

Basvasva

Part II (Contd.)

Bhīmaratha	Bāhyasva	Ajaka
Divodasa	:	Bālakaśva
Pratardana	:	Kuśika
_____	:	Ādhi - Viśvāmītra - Astaka - Lauhi
Vatsa	Bhārgava	
_____	:	_____
Mudgala	Srījaya	Brhadisu Yavinara
Maudgalya	x Indrasenā	Krmilasva
Vadhvasra		
Srījaya		
Pamcajana		
Somadatta		
Sahadeva		
Somaka		
Jantu		

Part III

Kuru

Sudhanvā Sudhanu Parīksit Arimejaya

Janamejaya Śroutasena Parīksit Arimejaya

Suratha

Vidūratha

Rikṣa

Bhīmasena

Pratīpa

Santanu

Devāpi

Bāhlika

Kālī Gāṅgā

Somadatta

Vicitra-
virya

Devavrata

Bhuri Bhurisrava Sala

By Kṛsna
Dvaipāyana

Dhṛtarāstra Pāṇdu Vidūra

Gāndhārī Arjuna x Subhadrā

100 sons Abhimanyu
eldest Duryodhan

Part III (Contd.)

Abhimanyu

Parīksit

Janamejaya

Candrapīda Suryapīda

100 sons, the eldest
being Satyakarna

Svetakarna

X

Malini (daughter of Sucaru)

Ajaparsva.

Gr̥tsmada were Sunaka and Saunaka. The descendants of Śala were Ār̥ṣṭiṣeṇa and Kasyapa. The descendants of Kāśa were Kasipu, Dīrghatapas, Dhanu, Dhanvantari, Ketumān, Bhīmaratha, Divodāsa (11.32-40). The city Vārāṇasī remained desolate for a thousand years by the curse of the sage Nikumbha and the demon Kṣemaka had left it desolate. The city was in possession of a king Bhadrāsreṇya. Divodāsa killed hundred sons of Bhadrāsreṇya and reestablished the city Vārāṇasī but he left Durdama, the son of Bhadrāsreṇya (of Haihaya genealogy) thinking him to be a child. But Durdama defeated Divodāsa and regained his kingdom. Divodāsa married Dṛṣadvatī and had a son Pratardana. Pratardana had two sons, viz. Vatsa and Bharga. The descendants of Vatsa were Alarka, Sannati, Sunītha, Kṣema, Ketumān, Suketu, Dharmaketu, Satyaketu, Vibhu, Ānarta, Sukumāra, Dhṛṣṭaketu, Venuhotra, Bharga (11.40-60). The account of the descendants from Kāśa down to Satyaketu given here as the descendants of Anenā is again repeated in the list of descendants of Suhotra, a descendant of R̥ceyu, son of Raudrās̥va of Paurava genealogy (13.64-80). There the descendants of Alarka are mentioned as Kṣemaka, Varṣaketu, Vibhu, Ānarta, Sukumāra, Satyaketu and Mahātejā. Pargiter believes that the Kāśī dynasty really belongs to Kṣatravṛddha, the son of Āyu.³² But the Brahma-Purāṇa gives it as the descendants of Kṣatravṛddha, the son of Saṃkr̥ti, belonging to the lineage of Anenā, another son of Āyu (11.32) and the Brahma-Purāṇa does not mention Kṣatravṛddha as

32 AIHT, P.101.

the son of Āyu but calls him Vṛddhas'armā (11.2). It should be admitted that there does seem here a confusion, the lineage of Kāśī being repeated and descending through two different origins. For table refer to Pages 1192 ff.

Uptil now we traced the descendants of Āyu, the eldest son of Purūravā. Now let us examine the lineage of Amāvasu, another son of Purūravā.

The descendants of Amāvasu (10.13 ff.), the son of Purūravā, were Bhīma, Kāñcanaprabha, Suhotra and Jahnu. Jahnu married Kāverī, the daughter of the king Yuvanās'va and had a son Sunadya by her. The descendants of Sunadya were Ajaka, Balākāś'va and Kuśa. Kuśa had four sons, viz. Kuśika, Kuśanābha, Kuśāmba and Mūrtimān. Kuśika practised severe penance with a view to get Indra as his son; and eventually Indra was born to him in the form of Gādhi. Gādhi married Paurā and had a daughter Satyavatī. Satyavatī was given in marriage to Rciḱa, the son of Sukrācārya. Rciḱa prepared two carus, one for his wife and another for his mother-in-law with an intention that his wife might give birth to a lustrous brahmin, and his mother-in-law might give birth to a mighty kṣatriya but unfortunately the carus were interchanged and Paurā gave birth to Viśvāmitra. As Satyavatī requested her husband to transfer the power of caru now obtained by her to that of her grandson, she gave birth to the sage Jamadagni who later on gave

birth to the mighty hero Parasurāma. Besides Jamadagni, R̥cika and Satyavatī had other two sons, viz. Sunah̥sépa and Sunah̥succha. The sons of Viśvāmitra are well-known. They were Devarāta, K̥ṣ̥ṭi, after whom the Kātyāyanas took their name, Hiranyākṣa by Śālavatī, Renukā by Renu, Sāmkṛti, Gālava, Mudgala, Madhucchandā, Jaya, Devala, Aṣṭaka, Kacchapa and Hārīta. The gotras of Kauśikas were known as Pāṇin, Babhru, Dhyānajapya, Pārthiva, Devarāta, Śālan̥kāyana, Bāṣkala, Lohita, Yamadūta, and Kāruṣaka. Again it is said that Sunah̥sépa was the oldest among the sons of R̥cika and as he was given by the gods for the performance of the sacrifice, he was called Devarāta. The son of Aṣṭaka was Lauhi (10.23-68).

Here, i.e. in the adh. 10.12-15, the Br. P. states Jahnu as descending from Suhotra, a descendant of Amāvasu, but in adh. 13.80-91, the Br.P. states Jahnu to descend from Ajamīdha, son of Suhotra, a descendant of R̥c̥eyu of Paurava genealogy. According to Pargiter³³, the derivation of the genealogy of Jahnu from Ajamīdha is wrong because Ajamīdha was the successor of Bharata by some six or seven steps and Viśvāmitra was a descendant of Jahnu by some six or eight steps, and must, if Jahnu was son of Ajamīdha, have been some fifteen generations below Bharata; but it is well-known that Bharata was son of king Duṣyanta and Śakuntalā (13.57) who was a daughter of Viśvāmitra; & so that Viśvāmitra was an ancestor of

33 AIHT, P. 99,100.

Bharata. Visvāmitra cannot have been both an ancestor and a descendant of Bharata. The story of Śakuntalā is one of the best alleged tales in ancient tradition, so that Visvāmitra was certainly prior to Bharata and therefore to Ajamīdha, and the versions which make his ancestor Jānu, son of Ajamīdha are certainly wrong.³⁴

Anenā

Manu Vivasvān
 :
 Ila
 :
 Purūravā
 :
 Ayu
 :
 Anenā
 :
 Pratikṣatra
 :
 Sañjaya
 :
 Jaya
 :
 Vijaya
 :
 Kṛti
 :
 Haryatvata
 :
 Sahadeva
 :
 Nadīna
 :
 Jayatsena
 :
 Saṁkṛti
 :
 Kṣatrarādhā
 :
 Sunahotra

³⁴ Pargiter, Op.Cit., P.100.

Sunahotra

:
 :

 : : :
 : Kāsa : Śala : Gr̥tsamada
 : : : :
 : Kāśipa : Ārṣṭiṣeṇa : Śunaka
 : : : :
 : Dīrghatapasa : Kasyapa : Śaunaka
 : : : :
 : Dhanu
 : :
 : Dhanvantari
 : :
 : Ketumān
 : :
 : Bhīmaratha
 : :
 : Divodāsa x Dṛṣadvatī
 : :
 : Pratardana
 : :
 : :

 : :
 : Vatsa : Bharga
 : :
 : Alarka
 : :
 : Sannati
 : :
 : Sunītha
 : :
 : Kṣema
 : :
 : Ketumān
 : :
 : Suketu
 : :
 : Dharmaketu
 : :
 : Satyaketu
 : :
 : Vibhu
 : :
 : Ānarta
 : :
 : Sukumāra
 : :
 : Dhṛṣṭaketu → Venuhotra → Bharga

In the light of modern research it has been surmised that the tall Rākṣasas were negroes and pigmy niṣādas k were Negroites. Hiranyakāśyapas (yellow men) and Daityas were Mongoloids. Vaiśya (Thracian Bessi), Vanika (Pau = Paulus = Phoenicians) were Alpines. Anayas were Pala-Alpines. Some of their tribes were Takṣakas, Nāgas, Saṅgas, and Gandharvas. Heavily built Sānavas (Dacoi) were caucians. Some of their tribes were Iachero (Savara = Cimbri), Mahiṣa (Non-Khor), Kāmarā (Cimmeri), Mandā (Manda), Sakas (Sakae), Tukhara (Tuchari) and Jōta (Goths = Getae). Bāhyas and Anaras were caucians. Trayasas were mediterraneans. Ikṣvākis were Iakhoan Aryans. dāhi people (Hittites) were Mitanni Aryans, mixed later with the Kassites. Turus were Hatti (Hittite) Anara Aryans. Kasya (Thasa) were Kassite Aryans. Likewise the Brahmanic class, Śaṅgavas were originally caucians, the priests of the Sānavas and Angirasas were mixed alpines. Āśvins were alpines, while the Kāśyapas were Mongoloids, Ashvatharas were Mediterraneans. Vasudevas were Achaean Aryans. 35

A complete chart of all the dynasties is given in the Appendix X.

35 For details vide Anshaya Kumari Devi, A Biographical Dictionary of Purāṇic personages. ^{bli}