

WITH AND WITHOUT MANU: SOLAR AND LUNAR LINES IN THE SANSKRIT EPICS

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1. *Sūryavaṃśa* and *somavaṃśa* in the *Rāmāyaṇa* and the *Harivaṃśa*

In the *Rāmāyaṇa*, Rāma Dāśaratha's royal ancestry is told twice, by Vasiṣṭha, the family priest. The two versions are almost identical. Rāma is a descendant of Ikṣvāku, son of Manu, son of Vivasvat, the sun. The line is a solar line of fathers and sons, kings of Ayodhyā. At the end of the *Rāmāyaṇa* Rāma drowns himself, as do all his townsfolk, and the city stands empty. Rāma's descendants settle elsewhere.¹

Near the beginning of the *Harivaṃśa*, the line of the sun's royal descendants is told by Vaiśaṃpāyana to Janamejaya. The solar line as Vaiśaṃpāyana presents it has Vasiṣṭha as its family priest, and agrees substantially with the version given in the *Rāmāyaṇa*. See **Appendix 1**. The *Harivaṃśa* version also continues for ten generations beyond Rāma. Vaiśaṃpāyana shortly thereafter also narrates the *somavaṃśa*, the royal line from Soma, the moon.

The tradition of narrating the two great royal *vaṃśas*, solar and lunar, is continued in various Purāṇas. The lunar line gives more details than the solar line about collateral branches – brothers who moved away and established kingdoms in various places, and their descendants. The lunar line branches frequently and often. See **Appendix 2**, which is a pictorial interpretation of the *somavaṃśa* narrated in the Poona edition of the *Harivaṃśa*. Vaiśaṃpāyana's narratives focus particularly upon the Paurava line through the Pāṇḍavas (that is, the Kurukṣetra line), and the Yādava line through Kṛṣṇa Vāsudeva (that is, the Mathurā-Dvārakā line).

A *vaṃśa* or 'bamboo' is defined by Irawati Karve as 'an enumeration of the patrilineal descent in a line where collateral branches are ignored'.² Romila Thapar reasons that 'Collaterals can be set aside when the purpose is to record the transmission of property and office'.³ Thapar proposes a typology of *sūryavaṃśa* and *somavaṃśa* whereby 'The listing of all the segments is as essential to the *Candravaṃśa* as it is absent in the *Sūryavaṃśa*'.⁴ This is something of an exaggeration, but it does pick up on an identifiable contrast between the two, whereby they seem to perform two different kinds of lineal-narrative operation. In terms of the pictorial image, the *somavaṃśa*, with its branches, would be not so much a bamboo as an upside-down tree – though here I say nothing about the upside-down tree image in chapter fifteen of the *Bhagavadgītā*.

¹ Rām 7.97–100.

² Karve 1965:44.

³ Thapar 1991:15.

⁴ Thapar 1978:11.

In medieval France, Howard Bloch differentiates two types of royal genealogical narrative, one horizontal, anchoring a king within a kinship network, and the other vertical, anchoring a king in inherited rights to a particular place. Bloch presents the vertical type as an innovation, a new kind of lineal thinking based upon a fixed ancestral seat.⁵

2. The *Mahābhārata* switch from lunar to solar ancestry

The *Harivaṃśa* presents itself as a continuation of the *Mahābhārata*'s dialogue situation. By the time Janamejaya hears the *Harivaṃśa* he has already heard the whole *Mahābhārata* apart from the first 54 chapters; and his ancestral colours are already nailed to the mast.

Ugraśravas states in the first chapter of the *Mahābhārata* that Kauravas, Yādavas, Bhāratas, Yāyātas, Aikṣvākas, and *rājarṣis* in general are all descended from the sun – see **Appendix 3**. And one of the first things that Vaiśampāyana narrates to Janamejaya is a complete account of Janamejaya's own line, a line of descent from the sun. Vaiśampāyana makes a mistake at one point, and has to start narrating the line again – but the second time around he completes it, down, through the Pāṇḍavas, to Janamejaya. See **Appendix 4**; both versions feature Vivasvat Āditya near the start of the line.

Now see **Appendix 5**. In the *Harivaṃśa* the solar line – on the left-hand side of the diagram – goes from Vivasvat the sun, to Manu, to Ikṣvāku, and on; and the lunar line – on the right-hand side – goes from Soma the moon, to Budha, to Purūravas, and on. But in the *Mahābhārata* – in the centre of the diagram – Janamejaya's line goes from Vivasvat the sun, to Manu, to Ilā, to Purūravas, and on. The *Mahābhārata*'s presentation of Purūravas and his descendants as solar kings depends on Purūravas's ancestry being traced through his solar-line mother Ilā rather than through his lunar-line father Budha. Once that lineal choice is made, the whole *Mahābhārata* line is solar, right down to Janamejaya. In patrilineal terms, Ilā would thus be an odd one out – a woman standing in a list of men, linking Manu through to his grandson Purūravas.

In between narrating Janamejaya's ancestry and narrating the *Harivaṃśa*, Vaiśampāyana tells about the Pāṇḍavas and the war of Kurukṣetra. And it seems that in

⁵ Bloch 1983, chapter 2.

those days the Kaurava line, as part of the line from Purūravas, was known as a lunar line, as it is in the *Harivaṃśa*. I have found six indications of this:⁶

- Bhīma Pāṇḍava describes himself as being in the *somavaṃśa*.⁷
- Nahuṣa says he is Bhīma's ancestor, and names Soma as his own ancestor.⁸
- Within Nārada's narration to Duryodhana, Garuḍa says Yayāti is in Soma's line.⁹
- Dhṛtarāṣṭra tells Duryodhana that the Kurus are descendants of Soma.¹⁰
- Saṃjaya tells Dhṛtarāṣṭra a Yādava *somavaṃśa*.¹¹
- Within Kṛṣṇa's narration to Arjuna, Śacī says Nahuṣa is in the *somavaṃśa*.¹²

So in the days of the Pāṇḍavas, the lunar line included both the Vṛṣṇis and the Kauravas, as per the *Harivaṃśa*.

⁶ Brinkhaus discusses these instances also. He says in his paper that “Genealogy is a didactic theme; and I have not found in the narrative parts of the Mahābhārata, which are normally thought of as forming the core of the epic, any such genealogical derivations of the main heroes as are presented in the didactic parts of it. In fact, insofar as there is any genealogical information in the narrative portions it can be regarded as a relatively late addition to the work. In other words, neither the Solar nor the Lunar line makes its appearance as such in the older textual strata of the Mahābhārata”. In this paper I view the *Mahābhārata* as an integral synchronic entity (cf. the earlier panel entitled *Ways and Reasons for Thinking about the Mahābhārata as a Whole*), without considering the question of which parts of the picture were painted first. Mixing in this art metaphor might illustrate my approach: I speak of earlier and later *within the story that the text tells*.

⁷ *kauravaḥ somavaṃśīyaḥ kuntyā garbheṇa dhāritaḥ / pāṇḍavo vāyutanayo bhīmasena iti śrutaḥ // Mbh 3.147:3.*

⁸ *nahuṣo nāma rājāham āsaṃ pūrvas tavānagha / prathitaḥ pañcamaḥ somād āyoh putro narādhipa // Mbh 3.177:6.*

⁹ *asti somānvavāye me jātaḥ kaś cin nṛpaḥ sakhā / abhigacchāvahe taṃ vai tasyāsti vibhavo bhuvi // yayātir nāma rājarṣir nāhuṣaḥ satyavikramaḥ / Mbh 5.112:6–7.*

¹⁰ *somaḥ prajāpatiḥ pūrvam kurūṇām vaṃśavardhanaḥ / somād babhūva ṣaṣṭho vai yayātir nahuṣātmajaḥ // Mbh 5.147:3.*

¹¹ *atreḥ putro 'bhavat somaḥ somasya tu budhaḥ smṛtaḥ / budhasyāsīn mahendrābhaḥ putra ekaḥ purūravāḥ // purūravasa āyus tu āyuso nahuṣaḥ smṛtaḥ / nahuṣasya yayātis tu rājarṣir devasaṃmitaḥ // yayāter devayānyām tu yadur jyeṣṭho 'bhavat sutaḥ / yador abhūd anvavāye devamīdha iti śrutaḥ // yādavas tasya ca sutaḥ sūras trailokyasaṃmataḥ / sūrasya śaurir nṛvaro vasudevo mahāyaśāḥ // dhanuṣy anavaraḥ sūraḥ kārtavīryasamo yudhi / tadvīryaś cāpi tatraiva kule śinir abhūn nṛpaḥ // Mbh 7.119:4–8.*

¹² *taṃ śacī pratyuvāca / prakṛtyā tvam dharmavatsalaḥ somavaṃśodbhavaś ca / nārhasi parapatnīdharṣaṇaṃ kartum iti // Mbh 12.329:31E–G.*

The *Mahābhārata* story, then, is that the line coming down to Janamejaya used to be reckoned as lunar, but is now reckoned as solar. And that is the point I wish to make and explore in this paper. I contend that by the time he hears the *Harivaṃśa*, Janamejaya would already know that its categorisation of the Bhāratas as lunar-line kings is obsolete, since the lunar kings of Hāstinapura have become solar.

The *Mahābhārata* switch from lunar to solar ancestry is effected, in a basic nuts-and-bolts sense, by privileging mother Ilā over father Budha in the *vaṃśa* list; but it also occurs in narrative form, in several different ways. I contend that certain elements of the *Mahābhārata* narrative can be seen as a complement to its genealogical manoeuvres.

3. Mahābhiṣa and Śaṃtanu: the solar past life

In the *Mahābhārata*, after Vaiśampāyana has listed Janamejaya's ancestors, he tells Śaṃtanu's back-story. Śaṃtanu in his past life was King Mahābhiṣa, a descendant of Ikṣvāku. The ancestral tale that Janamejaya hears thus begins, in one sense, within the old solar line. Mahābhiṣa is not in the Ayodhyā *vaṃśa* in the *Rāmāyaṇa* or the *Harivaṃśa*, but nonetheless his being specified as a descendant of Ikṣvāku puts him in an elite royal group: as Vaiśampāyana tells it, many of the solar Aikṣvākavas were celebrated in the days of the Pāṇḍavas.¹³

Good King Mahābhiṣa died and went to heaven,¹⁴ where he saw and took a fancy to Gaṅgā. Because of his lecherous behaviour Brahmā cursed him to be reborn on earth; so he was born as Pratīpa's son Śaṃtanu, became a great king, and married Gaṅgā, who had come to earth too. Their son Bhīṣma presided over the in-house massacre at Kurukṣetra.¹⁵

¹³ In the *Rāmāyaṇa* and *Harivaṃśa* (but cf. the word *mahābhiṣeka*, 'great royal consecration festival') Mahābhiṣa is mentioned only once, at *Harivaṃśa* 13:37, where the River Acchodā, cursed to be born on earth (ie. as Satyavatī), is told that she will there give birth to two sons by Śaṃtanu, and Mahābhiṣa is given as another name for Śaṃtanu.

¹⁴ *ikṣvākuvaṃśaprabhavo rājāsīt pṛthivīpatiḥ / mahābhiṣa iti khyātaḥ satyavāk satyavikramaḥ // so 'śvamedhasahasreṇa vājapeyaśatena ca / toṣayām āsa devendraṃ svargaṃ lebhe tataḥ prabhuḥ // Mbh 1.91:1–2.*

¹⁵ Mahābhiṣa in three other places in the *Mahābhārata*: (1) At Mbh 3.83:107 Nārada is telling Yudhiṣṭhira to go on a *tīrthayātrā* with a party of eminent ṛṣis: "Travel to the fords with me too, Law-wise king, you shall earn great fame, like King Mahābhiṣa. Like the great-spirited Yayāti, like King Purūravas, so you too, tiger of the Kurus, will shine with your Law. Like King Bhagīratha, like famous Rāma, so you too will shine as the sun above all kings. Like Manu, like Ikṣvāku, like famed Pūru, like the glorious Vainya, so you too shall be famous. Even as the slayer of Vṛtra once burned down all his rivals, so you shall destroy your enemies and protect your subjects. Having obtained the earth, conquered with your Law, lotus-eyed prince, you will rise by your Law to the glory of Arjuna Kārtavīrya!" (*mayā ca saha dharmajña tīrthāny etāny anuvraja / prāpsyase mahatīm kīrtim yathā*

In the line, Pratīpa comes at the point where Vaiśampāyana's first attempt to tell Janamejaya's ancestry has faltered, shortly after Parikṣit I. Here we must scrutinise the two versions of the *vaṃśa* side by side. (See **Appendix 4** again – in the last few generations of its third section.) The first time he gives the line, Vaiśampāyana follows Parikṣit I's eldest son, and his eldest; but there is no connection through to Pratīpa and sons, who are jammed in at the end, and Vaiśampāyana stops there. Next time he tells it, the line comes down to Parikṣit I and then follows Bhīmasena, who has already been named, in the first version, as the youngest son. Bhīmasena's son is Pratīpa, and the line links through to Śaṃtanu and continues. It is as if the primogenitive branch has failed, and a distant cousin has been co-opted to the throne; and this is connected with Mahābhiṣa's return to earth, infusing solar energy into a lunar line.

Pratīpa and his wife produce Śaṃtanu when they are old;¹⁶ Pratīpa's other sons emigrate, one to live with his in-laws, the other to the forest.¹⁷ Pratīpa is said to be a peaceful man;¹⁸ he takes delight in the welfare of all creatures,¹⁹ and he performs private *japa* recitations by the banks of the Gaṅgā.²⁰ He seems more like a brahmin than a king. But then the heavenly business intrudes; Gaṅgā descends to visit him, and he agrees for her to marry Śaṃtanu. And the line is solarised, because Śaṃtanu inherits not just from his father, but also from own his past life.

4. Paippalādi and Ikṣvāku: the merit exchange (Mbh 12.192–3)

The solarisation of the Hāstīnapura line is also traceable within a *Śāntiparvan* story that Bhīṣma tells in connection with the practice of *japa*, and that thus connects with

*rājā mahābhiṣaḥ // yathā yayātir dharmātmā yathā rājā purūravāḥ / tathā tvam kuruśārdūla svena dharmena śobhase // yathā bhagīratho rājā yathā rāmas ca viśrutaḥ / tathā tvam sarvarājabhyo bhrājase raśmivān iva // yathā manur yathekṣvākur yathā pūrur mahāyaśāḥ / yathā vainyo mahātejās tathā tvam api viśrutaḥ // yathā ca vṛtrahā sarvān sapatnān nirdahat purā / tathā śatruḥsayam kṛtvā prajāś tvam pālayisyasi // svadharmavijitām urvīm prāpya rājīvalocana / khyātiṃ yāsyasi dharmena kārtavīryārjunō yathā // Mbh 3.83:107–112, tr. van Buitenen 1975:397–398); (2) At Mbh 12.297:23, within Bhīṣma's teachings to Yudhiṣṭhira, a Bhārgava tells Vasumat Jānaka that Mahābhiṣa fell from heaven because of his lack of discipline (*rājarsir adhṛtiḥ svargāt patito hi mahābhiṣaḥ*); (3) At Mbh 13.151:47 Mahābhiṣa features in a list of more than forty famous kings – 13.151:41–51, which stands at the very end of Bhīṣma's teachings to Yudhiṣṭhira.*

¹⁶ *vṛddhayoḥ*, Mbh 1.92:18.

¹⁷ For Bāhlika, see Mbh 5.147:27; for Pratīpa, see Mbh 1.89:53; 1.90:47; 5.147:14–28; 9.38:31–33.

¹⁸ *śānta*, Mbh 1.92:18.

¹⁹ *sarvabhūtahite rataḥ*, Mbh 1.92:1. See Hein 1986. In the *Mahābhārata*, where this phrase describes *ḥṣatriyas* they tend to be ones who have lost or are in danger of losing their sovereignty.

²⁰ *gaṅgātīragato japan*, Mbh 1.92:1.

Vaiśampāyana's earlier mention of Pratīpa. In this story, solar King Ikṣvāku himself,²¹ away from his capital, meets a brahmin *jāpaka*, Paippalādi Kauśika,²² and has an argument with him. At this time, Paippalādi was laden with the fruit of the merit earned through *japa* practice; but he had no desire for that fruit – he wished only to be allowed to continue his *japa* devotions. King Ikṣvāku came by, and offered Paippalādi a gift, but Paippalādi said he had given up accepting gifts, and instead offered the king a gift. The king said, perhaps sarcastically, mysteriously, or unguardedly, that he would like to have what the brahmin had earned through his recitations; and Paippalādi then held him to it. Traditionally, kings are obliged not to receive gifts but only to give them, but Ikṣvāku was nonetheless held by his own utterance, and a compromise was struck whereby Ikṣvāku and Paippalādi each agreed to share the fruit that the other had earned.²³

This story presents a long-range view of the solar injection into the *Mahābhārata* line. Ikṣvāku's royal merit-worlds are transferred to a reciter, just as they are through Mahābhīṣa's appearance in Pratīpa's line. And at the same time, Ikṣvāku's forced acceptance of Paippalādi's merit-worlds fits with the solar energy passing away from the Ayodhyā kings – as it does at the end of the *Rāmāyaṇa*. Ayodhyā is abandoned, leaving the sun apparently up for grabs as a lineal ancestor.

5. Vasiṣṭha: the transfer of the *purohita*

The transfer of solar energy from the Ayodhyā line to the Hāstinapura line is also mapped by the transfer of the services of Vasiṣṭha, who becomes the family priest of the Bhāratas from King Saṃvaraṇa onwards, and who retains his association with them through his great-grandson Vyāsa.

6. Snedding the line: massacres of collaterals in the *Mahābhārata*

The *Mahābhārata* depicts the solarisation of a lunar line. It also depicts, within the same timescale, several massacres: the massacre of the inhabitants of Khāṇḍava Forest by Arjuna

²¹ *ikṣvākoḥ sūryaputrasya*, Mbh 12.192:2.

²² In the *Harivaṃśa's somavaṃśa*, Kauśika would denote a descendant of Kuśika, descendant of Ajamīḍha (HV 23:74–85). This is the branch-line in which Viśvāmitra was born.

²³ For this outcome, see Mbh 12.192:75 (*dvijo dānaphalair yukto rājā satyaphalena ca*, Dharma speaking); 12.192:76 (*avivādo 'stu yuvayor ubhau tulyaphalau yuvām*, Svarga speaking); 12.192:113 (*samam astu sahaivāstu pratigrhṇātu vai bhavān*, Ikṣvāku speaking); 12.192:114 (*sameti ca yad uktaṃ te samā lokās tavāsyā ca*, Virūpa speaking); 12.193:7 (*gaccha vipra mayā sārthaṃ jāpakaṃ phalam āpnuhi*, Ikṣvāku speaking); 12.193:8 (*saha tulyaphalau cāvāṃ gacchāvo yatra nau gatiḥ*, Paippalādi speaking).

and Kṛṣṇa; the massacre of *kṣatriyas* at Kurukṣetra; the massacre of the Vṛṣṇis, by each other, at Prabhāsa; and the massacre of the snakes, by Janamejaya and his priests, at the *sarpasatra* (according to Brahmā, only dharmic snakes will survive). I suggest we read these massacres in superimposition, as successive iterations of one ongoing purge.

The Kurukṣetra massacre exterminates many of the branch-lines of the old *somavaṃśa*. After the war, some non-Pāṇḍava ruling families are still operating across the north of the subcontinent; but these are subordinate tributaries within Yudhiṣṭhira's new dharmic empire. The Vṛṣṇis, who are patrilineal relatives of the Kauravas via common ancestor Yayāti, then kill themselves off, and although Arjuna brings the Vṛṣṇi remnant from Dvārakā and installs them in Indraprastha with Vajra as their young king, nonetheless a few generations later, in the outer story of Janamejaya, they are not mentioned.

But Janamejaya himself is engaged in a cull; his *sarpasatra* kills many snakes in the lines of Vāsuki, Takṣaka, Airāvata, Kauravya, and Dhṛtarāṣṭra.²⁴ Of these named lines, at least three would seem to be Janamejaya's patrilineal relatives: Kauravyas would be descendants of Kuru; Dhṛtarāṣṭra as we know him is a descendant of Kuru;²⁵ and the *Mahābhārata*'s most prominent Airāvata is Ulūpī's father Airāvata Kauravya, presumably also a descendant of Kuru.²⁶ Much of the snake slaughter would thus duplicate the Kurukṣetra massacre.²⁷ After pruning, if there is new growth, there must be more pruning. Where else would Janamejaya's political enemies come from?

The *Mahābhārata* massacres have this in common: they cut off collateral lines. There's a word for this in the *Kāthaka Saṃhitā*: it is *vaṃśavraścana*, the trimming of the line.²⁸ Within the drama that Ugraśravas relates, a network of geographically dispersed kings, related through common ancestors, is replaced by a single royal family ruling over a unified realm. This change matches the switch in luminary ancestor from the moon to the

²⁴ Mbh 1.52.

²⁵ As well as the more famous blind Dhṛtarāṣṭra, cf. the other Dhṛtarāṣṭra, Parikṣit I's grandson, who is likewise a descendant of Kuru and the brother of a Pāṇḍu (Mbh 1.89:49–50; see again the third section of **Appendix 4**).

²⁶ Mbh 1.206:14, 18, 34. Vāsuki and Takṣaka are also said to be related to Janamejaya's patriline: at Mbh 1.90:24 Takṣaka is the father of Queen Jvālā, Matināra's mother; and at Mbh 4.*40 Yudhiṣṭhira says that Arjuna's wife Ulūpī is Vāsuki's sister.

²⁷ The Pāṇḍavas are also related to the Vṛṣṇis matrilineally, through the Pāṇḍavas' mother Kuntī, who is Kṛṣṇa's paternal aunt (and is also said at Mbh 1.app72:10–11 to be the descendant of a snake).

²⁸ *Kāthaka Saṃhitā* 30.2; *Kaṭha Saṃhitā* 45.5 (Koskikallio 1999:310).

sun, since the lunar line branches and the solar line doesn't. The new solar line is a snedded lunar line.²⁹ Only thus is one a Mānava; only thus does one inherit the true *dharma*.³⁰

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²⁹ Critically (and on this point I am indebted to Adam Bowles's generous comments on a previous draft of the paper), the Pāṇḍavas' polyandry here serves as a way of averting a massacre of immediately fraternal collaterals: it doesn't matter that five Pāṇḍava heroes survive the war, because they need not compete. They are one household, all married to the same woman; and so also, as it turns out, they have one heir between them. Here the poets conveniently minimise all the Pāṇḍavas' non-Draupadeya sons except Abhimanyu and his posthumous son Parikṣit; and the simple need for a household heir (after Aśvatthāman has killed the Draupadeyas) means that Arjuna's descendants can take over the line without Yudhiṣṭhira being killed.

³⁰ I am grateful for comments from several conference participants, most notably Alf Hildebeitel and Renate Söhnen-Thieme, on the basis of which I add the following. Abhimanyu's lunar past life (he is an incarnation of Soma's son Suvarcas, Mbh 1.61:86) fits the fact that his line is now no longer lunar but solar; and this past life may be compared and contrasted with Śaṃtanu's past life in Ikṣvāku's line. Karṇa, a direct son of the sun, who is the Pāṇḍavas' elder brother but is killed by them, may be compared to the solar Ikṣvāku who is ancestrally overtaken by (his presumed sister) Ilā and her descendants.

APPENDIX 1: THE SŪRYAVAMŚA IN THE HARIVAMŚA AND THE RĀMĀYAṆA

Harivamśa 8–10

Rāmāyaṇa 1.69, 2.102

[Names in bold are in the versions of both texts; names in italics are in both, but out of order]

Kaśyapa (m. Dākṣāyaṇī Aditi)
Vivasvat (aka Mārtaṇḍa; m. Saṃjñā Sureṇu)
Manu
Ikṣvāku (by sneezing)
Vikukṣi (of Ayodhyā)
Kakutṣtha
Anenas
Pr̥thu
Viṣṭarāśva
Ādra
Yuvanāśva
Śrāvasta (built Śrāvastī)
Bṛhadaśva
Kualāśva (aka **Dhundhumāra**)
Dṛḍhāśva
Haryaśva
Nikumbha
Saṃhatāśva
HAIMAVATĪ DR̥ṢADVATĪ
Prasenajit (m. Gaurī Bāhudā)
Yuvanāśva
Māndhātṛ (m. Bindumatī)
Purukutsa
Trasaddasyu (m. Narmadā)
Saṃbhūta
Sudhanvan
Tridhanvan
Trayyāruṇa
Satyavrata (aka **Trīsaṅku**; m. Satyarathā Kaikeyī)
Hariścandra (performed *rājasūya*)
Rohita
Vṛka
Bāhu (m. Yādavī)
Sagara
Pañcajana
Aṃsumat
Dilīpa (aka Khaṭvāṅga)
Bhagīratha
Śruta
Nābhāga
Ambarīṣa
Sindhudvīpa
Ayutājī

Brahmā
Marīci
Kaśyapa
Vivasvat
Manu
Ikṣvāku (king of Ayodhyā)
Kukṣi (in 2.102 version only)
Vikukṣi
Bāna
Anarāya
Pr̥thu
Trīsaṅku

Dhundhumāra

Yuvanāśva
Māndhātṛ

Susam̐dhi
Dhruvasam̐dhi
Bharata
Asita (m. Kāṇḍī in 2.102 version)
Sagara
Asamañja (went mad, Rām 1.37:20–21)
Aṃsumat
Dilīpa
Bhagīratha
Kakutṣtha
Raghu

Ṛtaparṇa (Nala's employer)
Kalmāṣapāda (aka Mitrasaha)

Sarvakarman
Anaraṇya
Nighna
Anamitra (aka Duliduha)
Dilīpa
Raghu
Aja
Daśaratha
Rāma
Kuśa
7.98)
Atithi
Niṣadha
Nala
Nabha
Puṇḍarīka
Kṣemadhanvan
Devānīka
Ahīnagu
Sahasvat

Kalmāṣapāda (aka Saudāsa, aka Pravṛddha)
Śaṅkhana
Sudarśana
Agnivarṇa
Śīghraga
Maru
Praśruśaka
Ambarīṣa
Nahuṣa
Yayāti (in 1.69 version only)
Nābhāga
Aja
Daśaratha
Rāma (m. Sītā Jānakī)
(**Kuśa** and Lava in Kuśāvati and Śrāvati,

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