

Trasa-dasyu, son of Purukutsa,<sup>1</sup> is mentioned in the Rigveda as king of the Pūrus.<sup>2</sup> He was born to Purukutsa by his wife, Purukutsānī, at a time of great distress;<sup>3</sup> this, according to Sāyana, refers to Purukutsa's captivity: possibly his death is really meant. Trasadasyu was also a descendant of Girikṣit,<sup>4</sup> and Purukutsa was a descendant of Durgaha. The genealogy, therefore, appears to be: Durgaha, Girikṣit, Purukutsa, Trasadasyu. Trasadasyu was the ancestor of Tṛkṣi,<sup>5</sup> and, according to Ludwig,<sup>6</sup> had a son Hiraṇin. Trasadasyu's chronological position is determined by the fact that his father, Purukutsa, was a contemporary of Sudās, either as an opponent<sup>7</sup> or as a friend.<sup>8</sup> That Purukutsa was an enemy of Sudās is more probable, because the latter's predecessor, Divodāsa, was apparently<sup>9</sup> at enmity with the Pūrus, and in the battle of the ten kings Pūrus were ranged against Sudās and the Tṛtsus. Trasadasyu himself seems to have been an energetic king. His people, the Pūrus, were settled on the **Sarasvatī**,<sup>10</sup> which was, no doubt, the stream in the middle country, that locality according well with the later union of the Pūrus with the **Kuru** people, who inhabited that country. This union is exemplified in the person of **Kuruśravaṇa**, who is called Trāsadasyava, 'descendant of Trasadasyu,' in the Rigveda,<sup>11</sup> whose father was Mitrātithi, and whose son was Upamaśravas. The relation of Mitrātithi to Tṛkṣi does not appear.

Another descendant of Trasadasyu was **Tryaruṇa Traivṛṣṇa**, who is simply called Trasadasyu in a hymn of the Rigveda.<sup>12</sup>

<sup>1</sup> Rv. v. 33, 8; vii. 19, 3; viii. 19, 36; iv. 42, 8 *et seq.*

<sup>2</sup> Rv. iv. 38, 1 *et seq.*; vii. 19, 3. He is merely alluded to in i. 63, 7; ii. 4, 4; viii. 8, 21; 36, 7; 37, 7; 49, 10.

<sup>3</sup> Rv. iv. 42, 8 *et seq.*

<sup>4</sup> Rv. v. 33, 8.

<sup>5</sup> Rv. viii. 22, 7. He was a Pūru king. See vi. 46, 8.

<sup>6</sup> Translation of the Rigveda, 3, 155, with reference to Rv. v. 33, 7 *et seq.*

<sup>7</sup> So Ludwig, 3, 174, who alters *Sudāsam* to *Sudāse*, in support of this view, in Rv. i. 63, 7. Cf. Oldenberg, *Zeitschrift der Deutschen Morgenländischen*

*Gesellschaft*, 42, 204, 205, 219, *Rigveda-Noten*, 1, 63; Geldner, *Vedische Studien*, 1, 153; Hillebrandt, *Vedische Mythologie*, 1, 112, n. 1. Foy, Kuhn's *Zeitschrift*, 34, 242, denies that the word in this passage is a proper name at all.

<sup>8</sup> Cf. Hillebrandt, *loc. cit.*

<sup>9</sup> Rv. i. 130, 7; Ludwig, 3, 114; but see Hillebrandt, 1, 113, 114.

<sup>10</sup> Rv. vii. 95, 96; Ludwig, 3, 175; Hillebrandt, 1, 115.

<sup>11</sup> x. 33, 4. Cf. Lanman, *Ganskrit Reader*, 386 *et seq.*; Geldner, *Vedische Studien*, 2, 150, 184.

<sup>12</sup> v. 27.