

**Turvaśa** occurs frequently in the Rigveda as the name of a man or of a people, usually in connexion with **Yadu**. The two words usually occur in the singular without any connecting particle, *Turvaśa Yadu* or *Yadu Turvaśa*.<sup>2</sup> In a plural form the name **Turvaśa** occurs once with the **Yadus**,<sup>3</sup> and once alone<sup>4</sup> in a hymn in which the singular has already been used. In one passage<sup>5</sup> the dual *Turvaśā-Yadū* actually occurs, and in another<sup>6</sup> *Yadus Turvaś ca*, 'Yadu and Turva.' In other passages<sup>7</sup> **Turvaśa** appears alone, while in one<sup>8</sup> **Turvaśa** and **Yādva** occur.

From these facts Hopkins<sup>9</sup> deduces the erroneousess of the ordinary view,<sup>10</sup> according to which **Turvaśa** is the name of a tribe, the singular denoting the king, and regards **Turvaśa** as the name of the **Yadu** king. But the evidence for this is not conclusive. Without laying any stress on the argument based on the theory<sup>11</sup> that the 'five peoples' of the Rigveda are the **Anus**, **Druhyus**, **Turvaśas**, **Yadus**, and **Pūrus**, it is perfectly reasonable to hold that the **Turvaśas** and **Yadus** were two distinct though closely allied tribes. Such they evidently were to the seers of the hymns which mention in the dual the *Turvaśā-Yadū* and speak of *Yadus Turvaś ca*. This explanation also suits best the use of the plural of **Turvaśa** in two Rigvedic hymns.

In the Rigveda the chief exploit of **Turvaśa** was his participation in the war against **Sudās**, by whom he was defeated.<sup>12</sup> Hopkins<sup>13</sup> suggests that he may have been named **Turvaśa** because of his fleet (*tura*) escape from the battle. His escape

<sup>1</sup> i. 36, 18; 54, 6; 174, 9; vi. 20, 12; 45, 1; viii. 4, 7; 7, 18; 9, 14; 45, 27; x. 49, 8. In vii. 18, 6, **Turvaśa** is joined with **Yakṣu**, apparently a contemptuous variant of **Yadu** (Hopkins, *Journal of the American Oriental Society*, 15, 261). Cf. **Ṛtsu**.

<sup>2</sup> v. 31, 8.

<sup>3</sup> i. 108, 8.

<sup>4</sup> viii. 4, 18; singular with **Ānava** in viii. 4, 1.

<sup>5</sup> iv. 30, 17.

<sup>6</sup> x. 62, 10. Cf. Ludwig, Translation of the Rigveda, 3, 166; Oldenberg,

*Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 42, 220, n. 1.

<sup>7</sup> i. 4, 77; vi. 27, 7. Cf. viii. 4, 1.

<sup>8</sup> vii. 19, 8.

<sup>9</sup> *Op. cit.*, 258 et seq.

<sup>10</sup> Zimmer, *Altindisches Leben*, 122, 124; Oldenberg, *Buddha*, 404; Ludwig, *op. cit.*, 153; Macdonell, *Vedic Mythology*, p. 64; *Sanskrit Literature*, 153 et seq., etc.

<sup>11</sup> Zimmer, 122, 124; Macdonell, 153, 154.

<sup>12</sup> vii. 18, 6.

<sup>13</sup> *Op. cit.*, 264.