

HÜHÜ. A Gandharva, son of Kaśyapaprajāpati by Pradhā.

(1) He was present at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 59).

(2) Hühü was among the Gandharvas who welcomed Arjuna in Devaloka. (Vana Parva, Chapter 48, Verse 14).

(3) Hühü lives in Indrasabhā.

(4) Once he was turned into an alligator on account of the curse of Devala. (See under Indradyumna).

HÜṆA. A tribe. There are a number of references in the Purānas to the Hūnas, who were created from the froth in the mouth of Nandinī, the cow which was in Vasiṣṭha's āśrama. (Ādi Parva, Chapter 174, Verse 18). Nakula conquered the Hūnas in the western regions. (Sabhā Parva, Chapter 32). The Hūna kings took part in the Rājasūya of Yudhiṣṭhira and made costly presents. (Sabhā Parva, Chapter 51, Verse 24).

HUNḌA. An asura, the son of Vipracitti. (He abducted Aśokasundarī, sister of Subrahmaṇya. (Padma Purāṇa). (See under Aśokasundarī).

HUNḌA(M). An urban region in ancient India. The people of this area were known as Hunḍas. In the great war they fought on the side of the Pāṇḍavas. They took their positions in the Krauñcāruṇa vyūha formed by Nakula and Sahadeva. (Bhīṣma Parva, Chapter 50, Verse 51).

HUTA(M). One of the five great yajñas. (See Prathutam).

HUTAHAVYAVĀHA. One of the two sons of Dhara, the Vasu, the other son being Draviṇa. (Ādi Parva, Chapter 66, Verse 21).

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I. (इ). This letter means Kāmadeva. (Agni Purāṇa, Chapter 348).

I. (ई). This letter means 'Rati' and Lakṣmī. Agni Purāṇa, Chapter 348).

IDĀ I. Daughter of Vāyu (wind-god). Idā had a son Utkala by Dhruva.

IDĀ II. Daughter of Manu. In Taittirīya Brāhmaṇa, we find the following reference to this Idā :—

Once Manu came to know that Devas and Asuras had performed an Agnyādhāna (consecration of the fire). To ascertain whether it was deposited at the proper time, Manu sent Idā to them. Idā found that both parties had followed the wrong method. She said to Manu :—"Your yajña (Agnyādhāna) should not be as ineffectual as that of the Devas and Asuras. Therefore I myself shall deposit the Trividhāgnis (the three Agnis which are to be set in the proper place) at the proper place." Manu agreed and began his yāga. As a result of it the Devas attained plenty and prosperity.

Once when Idā was in the presence of Manu. the Devas invited her openly and the Asuras invited her covertly. Since Idā accepted the invitation of the Devas, all creatures abandoned the Asuras and joined the party of Devas. (Taittirīya Saṁhitā).

IDHMAJHVA. Svāyambhuva Manu had two famous sons—Priyavrata and Uttānapāda. Of them. Priyavrata married Surūpā and Barhiṣmatī, the two daughters of Viśvakarmā Prajāpati. Idhmajihva was born to him by his first wife. Idhmajihva had nine brothers Viz, Agnīdhra, Yajñabāhu, Mahāvira, Rukmaśukra,

Ghṛtapṛṣṭha, Savana, Medhātithi, Vitihotra and Kavi. Ūrjjasvatī was their youngest sister. (Mahā Devī Bhāgavata, 8th Skandha),

IDHMAVĀHA. Son of Agastya and his wife Lopāmudrā. The actual name of Idhmavāha was Tridasyu. There is a story in the Mahābhārata about the birth of this boy. When Lopāmudrā was pregnant, Agastya asked her :—"1000 sons of average ability; or 100 sons, each of them having the worth of 10 sons; or 10 sons, each having the worth of 100 sons; or a single son having the nobility and greatness of more than a thousand sons; which would you prefer?" Lopāmudrā chose a single son with the greatness of a thousand sons. Tridasyu or Idhmavāha was the son born according to her wish. The child was in the womb for seven years before he was born. He began to recite Vedas even from the moment of his birth. As the boy grew up, he used to bring small pieces of firewoods and twigs to feed the fire for his father's homa. That was why he got the name Idhmavāha. (One who brings the necessary things for homa). (Idhma = fuel; vāha = one who carries).

IKṢULĀ. An important river. (M.B. Bhīṣma Parva, Chapter 9, Verse 17).

IKṢUMATĪ. A river. It flows near Kurukṣetra. The nāgas, Takṣaka and Aśvasena lived in this river. (M.B. Ādi Parva, Chapter 3, Verse 138).

Kuśadhvaja, brother of the King of Mithilā used to live in the Ikṣumatī river valley, (Vālmiki Rāmāyaṇa, Bāla Kāṇḍa, 7th Sarga, Verse 2).

There is a reference to this river in Kathāsaritsāgara, Madanamañcukālāmbaka, 2nd taraṅga also.

IKṢVĀKU.¹ A son of Vaivasvata Manu.

1) *Genealogy.* From Viṣṇu were descended in the following order—Brahmā—Marīci—Kaśyapa—Vivasvān—Vaivasvata Manu—Ikṣvāku.

Śraddhā, Vaivasvata Manu's wife bore him ten sons—Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣa, Nariṣyanta, Nābhāga, Pṛṣadhra and Kavi. Vaivasvata Manu had six more sons by another wife, Chāyā. They were Manu, Yama, Yamī, Aśvinikumāra, Revanta, Sudyumna. The Ikṣvāku family takes its source from Ikṣvāku. The Kings of the solar dynasty were all born in the Ikṣvāku family. This dynasty is named "Solar Dynasty" because Ikṣvāku was born to Vivasvān (Sun) the son of Kaśyapa. In Devī Bhāgavata, 7th Skandha we see that Ikṣvāku was born from Manu's spittle. The descendants of Ikṣvāku up to Śrī Rāmā's sons Lava and Kuśa are given below :—

Ikṣvāku had three sons—Daṇḍa, Vikukṣi, and Nimi. From Vikukṣi was born Śaśāda; from Śaśāda, Purañjaya; from Purañjaya, Kakutstha; from Kakutstha, Anenas; from Anenas, Pṛthulāśva; from Pṛthulāśva, Prasenajit; from Prasenajit, Yuvanāśva; and from Yuvanāśva was born Māndhātā. Ambarīṣa, Mucukunda and Purukutsa were the sons of Māndhātā. Besides them he had fifty daughters also. The sage Saubhari married them. The family-tree continues again from Purukutsa, one of the sons of Māndhātā.

From Purukutsa, Trasadasyu was born; from Trasadasyu, Anaraṇya; from Anaraṇya, Aryaśva; from Aryaśva, Vasumanas; from Vasumanas, Sutanvā; from Sutanvā, Trairyāruṇa; from Trairyāruṇa, Satyavrata or

1. Mahābhārata Aśvamedha Parva (Chapter 4) says that Mahābāhu was the son of Vaivasvata Manu, Prasandhi was the son of Mahābāhu, Kṣupa was the son of Prasandhi and Ikṣvāku was the son of Kṣupa.