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WORKS

BY

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1868.
THE

VISHṆU PURĀṆA:

A SYSTEM

OF

HINDU MYTHOLOGY AND TRADITION.

TRANSLATED

FROM THE ORIGINAL SANSKRIT,

AND

ILLUSTRATED BY NOTES

DERIVED CHIEFLY FROM OTHER PURĀṆAS,

BY THE LATE

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ETC., ETC.

EDITED BY

FITZEDWARD HALL.

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VIŞHŪṆU PŪRĀṆA.

BOOK IV. (continued).

CHAPTER VI.

Kings of the lunar dynasty. Origin of Soma or the Moon: he carries off Tárá, the wife of Bṛhaspati: war between the gods and Asuras, in consequence: appeased by Brahmá. Birth of Budha: married to Ilá, daughter of Vaivaswata. Legend of his son Purúravas and the nymph Urvasí: the former institutes offerings with fire: ascends to the sphere of the Gandharvas.

MAITREYA.—You have given me, reverend (preceptor), an account of (the kings of) the dynasty of the Sun. I am now desirous to hear a description of the princes who trace their lineage from the Moon, and whose race is still celebrated for glorious deeds. Thou art able to relate it to me, Brahman, if thou wilt so favour me.

PARĀŚARA.—You shall hear from me, Maitreya, an account of the illustrious family of the Moon, which has produced (many celebrated) rulers of the earth,—a race adorned by (the regal qualities of) strength, valour, magnificence, prudence,† and activity, and enumerating, amongst its monarchs, Nahusha, Yayáti,

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† Dyuti and tila.
Kārtavírājuna,* and others equally renowned. That race will I describe to you. Do you attend.

Atri was the son of Brahmā, the creator of the universe, who sprang from the lotus that grew from the navel of Náráyana. The son of Atri was Soma† (the moon), whom Brahmā‡ installed as the sovereign of plants, of Brahmans, and of the stars. Soma celebrated the Rájasúya (sacrifice); and, from the glory thence acquired, and the extensive dominion with which he had been invested, he became arrogant (and licentious), and carried off Tárá, the wife of Bṛihaspati, the preceptor of the gods. In vain Bṛihaspati sought to recover his bride; in vain Brahmá commanded, and the holy sages remonstrated: Soma refused to relinquish her.§ Uśanas,|| out of enmity to Bṛihaspati, took part with Soma.¶ Rudra, who had studied under Angirás,

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1 The Váyu says, the essence of Soma (Somatwa) issued from the eyes of Atri, and impregnated the ten quarters. The Bhágavata** says, merely, that Soma was born from the eyes of Atri. The Brahma Puráña and Hari Vamśa give a grosser name to the effusion.

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* That is to say, Arjuna, son of Kritavírya. See, for him, Chapter XI. of this Book.
† Called, in the original, by his epithet abjayoni.
‡ Compare Vol. II., p. 85.
§ वक्ष्यन्तु बुद्धसतित्वोदितम प्रजाशा पोषामानः सबसदीवानिधिवर्गानी
अभोगापि न सुमोचः।
|| In the corresponding passage of the Bhágavata-púrāña,—IX., XIV.,
6,—the name is Sukra. For the discordant accounts of the parentage of Uśanas, see Vol. II., p. 152, note 1; for Sukra, ibid., pp. 117, 155.
¶ तत्क तत्र बुद्धसतित्वादुयणा पार्श्विनिधिभवत्।
** IX., XIV., 3.
(the father of Brīhaspati*), befriended his fellow-student. In consequence of Uśanas, their preceptor, joining Soma, Jambha, Kujambha, and all the Daityas, Dānavas, and other foes of the gods, came, also, to his assistance;† whilst Indra and all the gods were the allies of Brīhaspati.‡

Then there ensued a fierce contest, which, being on account of Tārakā (or Tārā), was termed the Tārakāmaya or Tārakā war.§ In this, the gods, led by Rudra, hurled their missiles on the enemy;|| and the Daityas¶ (with equal determination assailed) the gods. Earth, shaken to her centre by the struggle between such foes, had recourse to Brahmā, for protection; on which he interposed, and, commanding Uśanas, with the demons, and Rudra** with the deities, to desist from strife, compelled Soma to restore Tārā to her husband.†† Finding that she was pregnant,‡‡ Brīhaspati desired her no longer to retain her burthen;§§ and, in obedience to his orders, she was delivered of a son,

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† सहासुभस्म चढ़।
‡ गृहसतेरणि सक्षंदेवैन्यसहायः श्रकोशभवत।
§ एवं च तन्त्ररतिवचः संयामश्वासाउनित्त्वारशामहो नामवृत। निलकाशचा, commenting on the Mahābhārata, Sabhā-parvan, ४०. ९३९, explains the term tārakāmaya as follows: तारकः तारा गृहसतेरणि। शेष चामदविद्याग्रहितवैविष्णु। चामही रोग।।
|| Asura.
¶ Dānavas, in the original.
** Substituted for Śankara.
†† गृहसतेवारामहत।
‡‡ Antakṛpaśavā.
§§ शेष बम चेचि भवशाश्वस्तो धार्यसुभस्मसर्वमस्मतिधारतेन।
whom she deposited in a clump of long Munja-grass. The child, from the moment of its birth, was endued with a splendour that dimmed the radiance of every (other) divinity; and both Br̥haspati and Soma,† fascinated by his beauty, claimed him as their child. The gods, in order to settle the dispute, appealed to Tārā; but she was ashamed, and would make no answer. As she still continued mute to their repeated applications, the child (became incensed, and) was about to curse her, saying: “Unless, vile woman, you immediately declare who is my father, I will sentence you to such a fate as shall deter every female, in future, from hesitating to speak the truth.” On this, Brahmā§ (again interfered, and) pacified|| the child, and then, addressing Tārā, said: “Tell me, daughter, is this the child of Br̥haspati? or of Soma?” “Of Soma,” said Tārā, blushing.¶ As soon as she had spoken, the lord of the constellations**—his countenance bright, and expanding with rapture,—embraced his son, and said: “Well done, my boy! Verily, thou art wise.” And, hence, his name was Budha.¹

¹ ‘He who knows.’ Much erroneous speculation has originated in confounding this Budha, the son of Soma, and regent of the planet Mercury,—‘he who knows,’ ‘the intelligent,’—

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* The Sanskrit has ishikā, which the scholiast explains to mean munja.
† Exchanged for Indu.
‡ दुः कस्मात्म तात गायासि। चविय ते ग्राज्ञिमयानं चरोमि
यथा बैवमयायतिमन्त्रवचन्ता भवतीति।
§ Pitāmaha, in the original.
|| Suhnavārya, ‘checking.’
¶ से नित्तेनाः सोमक्षितः।
** Udupati.
It has already been related how Budha begot Purúravas by Ilá. * Purúravas 1 was (a prince) renowned for liberality, devotion, magnificence, and love of truth, and for personal beauty. Urvaşí, having incurred the imprecation of Mitra and Varuṇa, determined to take up her abode in the world of mortals, and (descending, accordingly,) beheld Purúravas. As soon as she saw him, she forgot all reserve, and, disregarding the delights of Swarga, became deeply enamoured of the prince. Beholding her infinitely superior to all other females, in grace, elegance, symmetry, delicacy, and

with Buddha, any deified mortal, or ‘he by whom truth is known’; or, as individually applicable, † Gautama or Śákya, son of the Raja Śuddhodana; ‡ by whom, the Buddhists themselves aver, their doctrines were first promulgated. The two characters have nothing in common; and the names are identical, only when one or other is misspelt.

1 The story of Purúravas is told much in the same strain as follows, though with some variations, and in greater or less detail, in the Váyu, Matsya, Vámana, Padma, and Bhágavata Puráṇas. It is, also, referred to in the Mahábhárata, Vol. I., p. 113. It is, likewise, the subject of the Vikrama and Urvaśí of Kálidása, in which drama the incidents offensive to good taste are not noticed. See Hindu Theatre, Vol. I., p. 187. The Matsya Puráṇa, besides this story, which is translated in the introduction to the drama, has, in another part,—c. 94,—an account of a Purúravas who, in the Chákshusha Manwantara, § was king of Madra, and who, by the worship of Vishúu, obtained a residence with the Gandharvas.

* See Vol. III., pp. 233—236.
† For a fanciful etymology of the name Buddha, as denoting the founder of Buddhism, see Vol. III., p. 210, note §.
‡ See Chapter XXII. of this Book.
§ See Vol. III., p. 2.
beauty, Purúravas was equally fascinated by Urvaši. Both were inspired by similar sentiments, and, mutually feeling that each was everything to the other, thought no more of any other object.* Confiding in his merits, Purúravas addressed the nymph, and said:† “Fair creature, I love you. Have compassion on me, and return my affection.” Urvaši, half averting her face, through modesty, replied:‡ “I will do so, if you will observe the conditions I have to propose.”§ “What are they?” inquired the prince. “Declare them.” “I have two rams,”|| said the nymph, “which I love as children. They must be kept near my bedside, and never suffered to be carried away.¶ You must, also, take care never to be seen, by me, undressed; and clarified butter alone must be my food.” To these terms the king readily gave assent.

After this, Purúravas and Urvaši dwelt together in Alaká, sporting amidst the groves and lotos-crowned lakes** of Chaitraratha†† and the other forests there situated, for sixty-one thousand years.¹ The love of

¹ One copy has sixty-one years; the Brahma Puráṇa and

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* सत्यमयि तत्र मनस्मनसविहिते परिश्रमसमायमें योजनमासीत्।
† राजा तु प्रागस्मासामाह। Comment: प्रागस्मात। सरस्वो-चात।
‡ सत्यमयितनुषमुष्यश्री माह।
§ The love-making of Purúravas and Urvaši was somewhat less delicate, as represented in the Bhágavata-puráṇa, IX., XIV., 18–20.
|| Urañaaka, ‘lams’; and so below.
¶ श्रयनवधिपि ममोराधलवं युवभूत नापवेलव।
** The original has “Mánasa and other lakes”: मानवाशिष्ठ चरं।
See Vol. II., p. 110, note •; and p. 117.
†† For this garden, see Vol. II., p. 110, note •; and p. 116.
Purúravas for his bride increased every day of its duration; and, the affection of Urvasí augmenting equally in fervour, she never called to recollection* residence amongst the immortals. Not so with the attendant spirits at the court of Indra; and nymphs, genii, and quiristers† found heaven itself but dull, whilst Urvasí was away.; Knowing the agreement that Urvasí had made with the king, Viśvávasu§ was appointed, by the Gandharvas, to effect its violation; and he, coming, by night, to the chamber where they slept, carried off one of the rams. Urvasí was awakened by its cries, and exclaimed: “Ah me! Who has stolen one of my children? Had I a husband, this would not have happened! To whom shall I apply for aid?” The Raja overheard her lamentation, but, recollecting that he was undressed, and that Urvasí might see him in that state, did not move from the couch. Then the Gandharvas came and stole the other ram; and Urvasí, hearing it bleat, cried out, that a woman had no protector, who was the bride of a prince so dastardly as to submit to this outrage. This incensed Purúravas

Hari Vaṁśa|| have fifty-nine. One period is as likely as the other.

† Apsaras, siddha, and gandharva.
‡ विपना चौर्येष्वा सुरंजोकों सुर्स्वा सिद्धवंदवाया च नातिरस्वी- चोइभवत। The Translator has not cared to reproduce the story of Purúravas and Urvasí with very close literality.
§ See Vol. II. p. 285, note †; &c.
|| Sū. 1367.
highly; and, trusting that the nymph would not see his person, as it was dark, he rose, and took his sword, and pursued the robbers, calling upon them to stop and receive their punishment. At that moment the Gandharvas caused a flash of brilliant lightning to play upon the chamber; and Urvasī beheld the king undressed: the compact was violated; and the nymph immediately disappeared. The Gandharvas, abandoning the rams, departed to the region of the gods.

Having recovered the animals, the king returned, delighted, to his couch: but there he beheld no Urvasī; and, not finding her anywhere, he wandered, naked, over the world, like one insane. At length, coming to Kurukshetra,* he saw Urvasī sporting, with four other nymphs of heaven, in a lake beautified with lotoses; and he ran to her, and called her his wife, and wildly implored her to return. "Mighty monarch," said the nymph, "refrain from this extravagance. I am now pregnant.† Depart at present, and come hither, again, at the end of a year, when I will deliver to you a son, and remain with you for one night." Purūravas, thus comforted, returned to his capital. Urvasī said to her companions: "This prince is a most excellent mortal. I lived with him long and affectionately united." "It was well done of you," they replied. "He is, indeed, of comely appearance, and one with whom we could live happily for ever."

When the year had expired, Urvasī and the monarch met at Kurukshetra;‡ and she consigned to him his

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* See Vol. II., p. 133, note 1.
† Antarvāni.
‡ This specification of place is supplied by the Translator.
first-born, Áyus; and these annual interviews were repeated, until she had borne to him five sons. She then said to Purúravas: "Through regard for me, all the Gandharvas have expressed their joint purpose to bestow upon my lord their benediction. Let him, therefore, demand a boon." The Raja replied: "My enemies are all destroyed; my faculties are all entire: I have friends and kindred, armies and treasures.* There is nothing which I may not obtain, except living in the same region with my Urvaśi. My only desire, therefore, is, to pass my life with her." When he had thus spoken, the Gandharvas brought to Purúravas a vessel with fire, and said to him: "Take this fire, and, according to the precepts of the Vedas,† divide it into three fires; then, fixing your mind upon the idea of living with Urvaśi, offer oblations; and you shall, assuredly, obtain your wishes." The Raja took the brasier, and departed, and came to a forest. Then he began to reflect, that he had committed a great folly, in bringing away the vessel of fire, instead of his bride; and, leaving the vessel in the wood, he went (disconsolate,) to his palace. In the middle of the night he awoke, and considered that the Gandharvas had given him the brasier to enable him to obtain the felicity of living with Urvaśi, and that it was absurd in him to have left it by the way. Resolving, therefore, to recover it, he rose, and went to the place where he had deposited the vessel; but it was gone. In its stead, he

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* All my MSS. agree in reading वन्धुमानीनिमयकोशः।
† Amṛdya; and so below.
saw a young Aśwattha tree growing out of a Śamī-plant; and he reasoned with himself, and said: "I left, in this spot, a vessel of fire, and now behold a young Aśwattha tree growing out of a Śamī-plant. Verily, I will take these types of fire to my capital, and there, having engendered fire by their attrition, I will worship it."

Having thus determined, he took the plants to his city, and prepared their wood for attrition, with pieces of as many inches* long as there are syllables in the Gāyatrī. He recited that holy verse, and rubbed together sticks of as many inches as he recited syllables in the Gāyatrī.† Having thence elicited fire, he made it threefold, according to the injunctions of the Vedas, and offered oblations with it; proposing, as the end of the ceremony, reunion with Uruvāśī. In this way, celebrating many sacrifices, agreeably to the form in which offerings are presented with fire, Purūravas obtained a seat in the sphere of the Gandharvas, and

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* It does not appear why this passage is repeated. The length of the sticks, conformably to the number of syllables in the usual form of the Gāyatrī, would be twenty-four inches. The Bhāgavata attaches to the operation a piece of mysticism of a Tāntrika origin. Purūravas, whilst performing the attrition, mentally identifies himself and Uruvāśī with the two sticks, and repeats the Mantra उर्मिम्मत्तामुर्मुरित्वं पुरुषर्वः.†

† Professor Wilson thinks that there may be an allusion to this in the Rigveda, I., XXXI., 4. See his Translation, Vol. I., p. 80, note b.

‡ These words are not from the text of the Bhāgavata, but from Śrīdhara's comment on IX., XIV., 45, in that work.
was no more separated from his beloved.\* Thus, fire, that was, at first, but one, was made threefold,† in the present Manwantara, by the son of Ilá.‡

The division of one fire into three is ascribed to Purúravas by the Mahábhárata and the rest. The commentator on the former specifies them as the Gárhapatya, Dakshíña, and Áhavaniya,§ which Sir William Jones—Manu, II., 231,—renders nuptial, ceremonial, and sacrificial fires; or, rather, 1. household, that which is perpetually maintained by a householder; 2. a fire for sacrifices, placed to the south of the rest; and 3. a consecrated fire for oblations; forming the Tretágni, or triad of sacred fires, in opposition to the Laukika, or merely temporal ones. To Purúravas, it would appear, the triple arrangement was owing; but there are some other curious traditions regarding him, which indicate his being the author of some important innovations in the Hindu ritual. The Bhágavata|| says, that, before his time, there was but one Veda, one caste, one fire, and one god, Náráyaña; and that, in the beginning of the Tretá age, Purúravas made them, all, 'three':

\textit{पुरुषरूपम् एवासीचयी चेतासुखे नृप।}

That is, according to the commentator, the ritual was then instituted: \textit{वर्त्तमाने प्रकटे बमू।} The Matsya Puráña has an account of this prince's going to the orbit of the sun and moon, at every conjunction, when oblations to progenitors are to be offered; as if obsequial rites had originated with Purúravas. The Mahábhárata\¶ states some still more remarkable particulars. "The glorious Purúravas, endowed, although a mortal, with the properties of a deity, governing the thirteen islands of the ocean,

\* For the legend of Purúravas and Urvaśi, see the \textit{Satapatha-bráhmaṇa}, XI, V., I., 1.
† \textit{Tretá}.
‡ \textit{Aila}.
§ See Vol. III., p. 175, note §.
|| IX., XIV., 49.
¶ \textit{Adi-parvan}, sl. 3145–3147.
engaged in hostilities with the Brahmans, in the pride of his strength, and seized their jewels, as they exclaimed against his oppression. Sanatkumára came from the sphere of Brahmá, to teach him the rules of duty; but Purúravas did not accept his instructions; and the king, deprived of understanding by the pride of his power, and actuated by avarice, was, therefore, ever accursed by the offended great sages, and was destroyed.”

विग्रह स विपर्य च चरी वीरवृत्तम: पुष्यत्वा।
वंद्वार च स विमाशा राजायुण्टोश्तमिष्य।
सत्कुमारसं राज्यसिद्धोवाहुपिल॥
सन्तुवर्षे तत्र तक्रे प्रबुन्धाश्चापापी॥
ततो नहार्षिषि: कुसि: सच: यथो बन्धत॥
जीवानितो वशमित्रायमर्जयो जगाथिष:॥
CHAPTER VII.

Sons of Purúravas. Descendants of Amávasu. Indra born as Gádhi. Legend of Ríchika and Satyavati. Birth of Jamadagni and Viśwámitra. Parasuráma, the son of the former. (Legend of Parasuráma.) Śunahshepa and others, the sons of Viśwámitra, forming the Kauśika race.

PURÚRAVAS had six sons,—Áyus, Dhímät, Amávasu, Viśwávasu, Śatáyus, and Šrutáyus.¹ The son of

¹ Considerable variety prevails in these names; and the Matsya, Padma, Brahma, and Agni enumerate eight.* The lists are as follows:

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The list of the Brahma is that of the Mahábhárata, with the addition of Śatáyus and Viśwáyus; and the Padma agrees with the Matsya.

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* The Hariváshka, isl. 1372, 1373, and again in isl. 1413, 1414, gives seven, namely, Viśwáyus and Šrutáyus, besides the names of the Mahábhárata, Dhimát excepted; for the word dhímán, as is shown by the context, must be taken to qualify Amávasu.
† Adi-parvam, isl. 3149.
‡ IX., XV., 1.
§ Reference to the originals of the passages referred to in note *, above, suggests grave doubts as to this name. But I have no access to the Agni-paráśka.
Amávasu was Bhíma;¹ his son was Kánchana;² his son was Suhotra,³ whose son was Jahnu.* This prince, whilst performing a sacrifice, saw the whole of the place† overflowed by the waters of the Ganges. Highly offended at this intrusion, his eyes red with anger, he united the spirit of sacrifice: with himself, by the power of his devotion, and drank up the river. The gods and sages, upon this, (came to him, and) appeased his indignation, and reobtained Gangá from him, in the capacity of his daughter; (whence she is called Jáhnávi).⁴

The son of Jahnu was Sumantu;⁵ § his son was Ajaka;

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¹ Son of Vijaya: Bhágavata. This line of princes is followed only in our text, the Váyu, Brahma, and Hari Vámśa, and the Bhágavata.

² Kánchanaprabha: Brahma. ||

³ Hotraka: Bhágavata.

⁴ The Brahma Purána and Hari Vámśa add, of this prince, that he was the husband of Káverí, the daughter of Yuvanáswa, who, by the imprecation of her husband, became the Káverí river;—another indication of the Dákshiña origin of these works.¶

The Hari Vámśa has another Jahnu, to whom it gives the same spouse, as we shall hereafter see. **

⁵ Sunuta: †† Brahma. Púru: Bhágavata.

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* According to the Váyu-puráña, his mother was Keśiki. The Hari-vámśa calls her Keśini.

† Vála.

‡ Yajnapurusha. See Vol. I., p. 61, note 1; p. 163, note *.

§ This name I find in only one MS.; one other has Sudhanu; and all the rest have Sujantu. Professor Wilson's Bengal translation has Sujahnu. The Váyu-puráña reads Suhotra.

|| Both Kánchanaprabha and Kánchana: Váyu-puráña, and Hari-vámśa.

¶ The Váyu-puráña recounts the same legend.

** Where? †† I find Sunaha, apparently.
his son was Balákaswa; his son was Kuśa, who had four sons,—Kuśámbar, Kuśanábha, Amúrtaraya, and Amávasu. Kuśámbar, being desirous of a son,

2 The Brahma Puráña and Hari Vaúsa add, that Kuśa was in alliance with the Pahlavas and foresters.
3 Our authorities differ as to these names:


Kuśáswa or Kuśasthamba Kuśáswa Kuśámbar
Kuśanábha Kuśanábha Kuśanábha
Amúrtarayaśa Amúrtimati Múrtaya§§
Vasu Kuśika Vasu.

The Rámáyaña has Kuśámbar, Kuśanábha, Amúrtarajas, and Vasu; and makes them, severally, the founders of Kauśámbi, of Mahodaya (which afterwards appears the same as Kanoj), Dhar-, márañya, and Girivraja; the latter being in the mountainous part of Magadha.

* The Bhágavata-puráña has Jahnu, Púru, Baláka, Ajaka, Kuśa.
† Kuśika, here and below, in one MS. The Vaidik tradition assigns him to the family of Ishiratha.
‡ So read all my MSS. but one, which gives Amúrtiraya. See the Mahábháratà, Sánti-parvan, sl. 6194. I have displaced the Translator’s “Amurtaya”. His Hindu-made English version has Amúrt.
§ This seems very doubtful. Probably the reading is Baláka.
|| See note *, above.
¶ My MSS. give Kuśámbar or Kuśastamba.
** In both the Brahma-puráña and the Harivána I find Kuśámbar. Indeed, I have nowhere met with “Kuśáswa”, as son of Kuśa.
†† Corrected from “Kuśámbar”. Kuśámbar is, of course, a gross error; but it is characteristic of the Bhágavata-puráña.
‡‡ Judging from my MSS., I conjecture that the correct reading may be Amúrtarajas.
§§ Corrected from “Amurttaraya”.
|| Bálá-káñda, XXXII, 3–8. ¶¶ Corrected from “Amurttarajas.”
engaged in devout penance, to obtain one who should be equal to Indra. Observing the intensity of his devotions, Indra was alarmed, lest a prince of power like his own should be engendered, and determined, therefore, to take upon himself the character of Kuśamba’s son. He was, accordingly, born as Gádhi, * of the race of Kuša (Kauśika). Gádhi had a daughter named Satyavatí. Říchíka, of the descendants of Bhrigu, demanded her in marriage. The king was very unwilling to give his daughter to a peevish old Brahman, and demanded of him, as the nuptial present, a thousand fleet horses, whose colour should be white, † with one black ear. Říchíka, having propitiated Varuṇa, the god of ocean, obtained from him, at (the holy place called) Aśvatirtha, a thousand such steeds, and, giving them to the king, espoused his daughter.  

1 The Brahma and Hari Varuṇa make Gádhi the son of Kuśika; the Váyu ‡ and Bhágavata, of Kuśamba; § the Ráma-yaña, || of Kuśanábha.

2 The Ráma-yaña notices the marriage, but has no legend. The Mahábhárata, Vana Parvan, has a rather more detailed narration, but much the same as in the text. According to the commentator, Aśvatirtha is in the district of Kanoj; perhaps, at the confluence of the Kálanadi with the Ganges. The agency of the god of Ocean, in procuring horses, is a rather curious additional coincidence between Varuṇa and Neptune.

† Induvranchas.
‡ But the Translator, according to note 3 in the preceding page, did not find Kuśamba in the Váyu-pu-raña. It appears there, however, and as convertible with Kuśika. See Vol. III., p. 16, notes 1, 1.
§ Correct by note †† in the last page. || Bāla-kṣāda, XXXIV., 5.
In order to effect the birth of a son, Ūrākha prepared a dish of rice, barley, and pulse, with butter and milk, for his wife to eat; and, at her request, he consecrated a similar mixture for her mother, by partaking of which, she should give birth to a prince of martial prowess. Leaving both dishes with his wife, — after describing, particularly, which was intended for her, and which for her mother,—the sage went forth to the forests.* When the time arrived for the food to be eaten, the queen said to Satyavatī: “Daughter, all persons wish their children to be possessed of excellent qualities, and would be mortified to see them surpassed by the merits of their mother’s brother. It will be desirable for you, therefore, to give me the mess your husband has set apart for you, and to eat of that intended for me; for the son which it is to procure me is destined to be the monarch of the whole world, whilst that which your dish would give you must be a Brahman, alike devoid of affluence, valour, and power.” Satyavatī agreed to her mother’s proposal; and they exchanged messes.

When Ūrākha returned home, and beheld Satyavatī, he said to her: “Sinful woman, what hast thou done? I view thy body of a fearful appearance. Of a surety, thou hast eaten the consecrated food which was pre-

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1 In the Mahābhārata, Bhṛigū, the father of Ūrākha, prepares the Charu.

* एष चतुर्भूषणवमपरस्तेऽधा च समव्युपपश्चाः रक्षस्तवं वर्ण जनाम। The sequel of the story is considerably expanded in the English.

IV. 2
pared for thy mother: thou hast done wrong. In that food I had infused the properties of power, and strength, and heroism; in thine, the qualities suited to a Brahman,—gentleness, knowledge, and resignation. In consequence of having reversed my plans, thy son shall follow a warrior's propensities, and use weapons, and fight, and slay. Thy mother's son shall be born with the inclinations of a Brahman, and be addicted to peace and piety." Satyavatí, hearing this, fell at her husband's feet, and said: "My lord, I have done this thing through ignorance. Have compassion on me: let me not have a son such as thou hast foretold. If such there must be, let it be my grandson, not my son." The Muni, relenting at her distress, replied: "So let it be." Accordingly, in due season she gave birth to Jamadagni; and her mother brought forth Viśwāmitra.* Satyavatí afterwards became the Kauśikí river.† Jamadagni married Reńuká, the daughter of Reńu, of the family of Ikshwáku, and had, by her, the destroyer of the Kshatriya race, Paraśuráma, who was a portion of Náráyaṇa, the spiritual guide of the universe.‡

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1 So the Rámáyaṇa†—after stating that Satyavatí followed her husband in death,—adds, that she became the Kauśikí river; the Coosy,‡ which, rising in Nepal, flows through Purneah into the Ganges, opposite, nearly, to Rájmahal.

* The text omits the story of Paraśuráma; but, as the legend makes a great figure in the Vaishnava works in general, I have

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* See Original Sanskrit Texts, Part I, p. 85.
† Bāla-káhā, XXXIV., 8.
‡ See Vol. II., p. 146, note §.
LEGEND OF PARAŚURÁMA.
(From the Mahábhárata.*)

"JAMADAGNI (the son of Řichíka,¹) was a pious sage, who, by the fervour of his devotions, whilst engaged in holy study, obtained entire possession of the Vedas. Having gone to King Prasenajit, he demanded, in marriage, his daughter Reṅuká; and the king gave her unto him. The descendant of Bhrgu conducted the princess to his hermitage, and dwelt with her there; and she was contented to partake in his ascetic life. They had four sons, and then a fifth, who was Jámadagnya,† the last, but not the least, of the brethren. Once, when her sons were all absent to gather the fruits on which they fed, Reṅuká, who was exact in the discharge of all her duties, went forth to bathe. On her way to the stream, she beheld Chitraratha, the Prince of Mritikávati, with a garland of lotoses on his neck, sporting with his queen, in the water; and

inserted it from the Mahábhárata, where it is twice related; once, in the Vana Parvan, and once, in the Rájadharma section of the Śánti Parvan.‡ It is told, also, at length, in the Ninth Book of the Bhágavata,§ in the Padma and Agni Puráñas, &c.

¹ The circumstances of Řichíka's marriage, and the birth of Jamadagni and Viśvámitra, are told much in the same manner as in our text, both in the Mahábhárata and Bhágavata.

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* Vana-parvan, 6. 11071—11110.
† Ráma, in the original; i. e., Paraśuráma. See Vol. II., p. 23, notes 1 and 2.
‡ Chapter XLIX.
§ Chapters XV. and XVI.
she felt envious of their felicity. Defiled by unworthy thoughts, wetted, but not purified, by the stream, she returned, disquieted, to the hermitage; and her husband perceived her agitation. Beholding her fallen from perfection, and shorn of the lustre of her sanctity, Jamadagni reproved her, and was exceeding wroth. Upon this, there came her sons from the wood; first the eldest, Rumaṅwat, then Susheṇa, then Vasu, and then Viśvávasu; and each, as he entered, was successively commanded, by his father, to put his mother to death; but, amazed, and influenced by natural affection, neither of them made any reply: therefore, Jamadagni was angry, and cursed them; and they became as idiots, and lost all understanding, and were like unto beasts or birds. Lastly, Rāma returned to the hermitage, when the mighty and holy Jamadagni said unto him: 'Kill thy mother, who has sinned; and do it, son, without repining.' Rāma, accordingly, took up his axe, and struck off his mother's head; whereupon the wrath of the illustrious and mighty Jamadagni was assuaged, and he was pleased with his son, and said: 'Since thou hast obeyed my commands, and done what was hard to be performed, demand from me whatever blessings thou wilt, and thy desires shall

*भविष्याराषङ्क तपात्सा खिमाशशि विचित्रथा।*

Nilakaṅṭha, the commentator, quotes, hereupon, the following stanza, apparently from the Mahābhārata:

स्वरूपः पुल्लवे हुहा भारते चितरे वृत्तम्।

योगिन्द्रवृत्ति नारीलो कल्यं कल्यं जनादेव॥

See the Hitopadesa (ed. Lassen), Book I, ch. 110; and compare the ninth stanza of the extract given in the note to p. 141 of Vol. III.
be, all, fulfilled.' Then Ráma begged of his father these boons: the restoration of his mother to life, with forgetfulness of her having been slain, and purification from all defilement; the return of his brothers to their natural condition; and, for himself, invincibility in single combat, and length of days. And all these did his father bestow.

"It happened, on one occasion, that, during the absence of the Rishi's sons, the mighty monarch Kártavíryá, (the sovereign of the Haihaya tribe, endowed, by the favour of Dáttátreya, with a thousand arms, and a golden chariot that went wheresoever he willed it to go),* came to the hermitage1 of Jamadagni, where the wife of the sage received him with all proper respect. The king, inflated with the pride of valour, made no return to her hospitality, but carried off with him, by violence, the calf of the milch-cow† of the sacred oblation,‡ and cast down the tall trees sur-

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1 In the beginning of the legend occurs the account of Kártavíryájúna, with the addition, that he oppressed both men and gods. The latter applying to Višňu for succour, he descended to earth, and was born as Paraśuráma, for the especial purpose of putting the Haihaya king to death.

2 In the Rájadharma, the sons of the king carry off the calf. The Bhágavata† makes the king seize upon the cow, by whose

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* These descriptive epithets of Kártavírya are transferred hither, by the Translator, from śí. 11035, 11036. Hence I have enclosed them in parentheses.
† Called, elsewhere, Surábhí.
‡ IX., XV., 26. The king's men, on the king's order, seize and carry off the cow.
rounding the hermitage. When Ráma returned, his father told him what had chanced; and he saw the cow in affliction; and he was filled with wrath. Taking up his splendid bow, Bhárgava, the slayer of hostile heroes, assailed Kártavírya, who had, now, become subject to the power of death, and overthrew him in battle. With sharp arrows Ráma cut off his thousand arms; and the king perished. The sons of Kártavírya, to revenge his death, attacked the hermitage of Jamadagni, when Ráma was away, and slew the pious and unresisting sage, who called, repeatedly, but fruitlessly, upon his valiant son. They then departed; and, when Ráma returned, bearing fuel from the thickets, he found his father lifeless, and thus bewailed his unmerited fate: ‘Father, in resentment of my actions, have you been murdered by wretches as foolish as they are base. By the sons of Kártavírya are you struck down, as a deer, in the forest, by the huntsman’s shafts. Ill have you deserved such a death,—you, who have ever trodden the path of virtue, and never offered wrong to any created thing. How great is the

aid Jamadagni had previously entertained Arjuna and all his train; borrowing, no doubt, these embellishments from the similar legend of Vasishthá and Viśwámitra, related in the Rámáyaña.

1 The characteristic weapon of Ráma is, however, an axe (Paraśu), whence his name,—Ráma, ‘with the axe.’ It was given to him by Śiva, whom the hero propitiated on Mount Gandhamádana.† He, at the same time, received instruction in the use of weapons generally, and the art of war. Rájadharma.

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* Arjuna, in the Sanskrit.
† Mahábhárata, Sání-parvan, il. 1748.
crime that they have committed, in slaying, with their
deadly shafts, an old man, like you, wholly occupied
with pious cares, and engaging not in strife! Much
have they to boast of to their fellows and their
friends,—that they have shamelessly slain a solitary
hermit, incapable of contending in arms!' Thus lament-
ing, bitterly and repeatedly, Rāma performed his
father's last obsequies, and lighted his funeral pile.
He then made a vow, that he would extirpate the
whole Kshatriya race. In fulfilment of this purpose,
he took up his arms, and, with remorseless and fatal
rage, singly destroyed, in fight, the sons of Kārtavṛya;
and, after them, whatever Kshatriyas he encountered,
Rāma, the first of warriors, likewise slew. Thrice
seven times did he clear the earth of the Kshatriya
caste;¹ and he filled, with their blood, the five large
lakes of Samantapanchaka, from which he offered
libations to the race of Bhrigū. There did he behold
his sire again; and the son of Richīka beheld his son,
and told him what to do. Offering a solemn sacrifice
to the king of the gods, Jāmadagnya presented the
earth to the ministering priests. To Kaśyapa he gave
the altar made of gold, ten fathoms in length, and nine
in height.² With the permission of Kaśyapa, the Brah-
mans divided it in pieces amongst them; and they
were, thence, called Khaṇḍavāyana Brahmins. Having
given the earth to Kaśyapa, the hero of immeasurable

¹ This more than 'thrice slaying of the slain' is explained, in
the Rājadhāra, to mean, that he killed the men of so many gen-
erations, as fast as they grew up to adolescence.
² It is sometimes read Narotsedha, 'as high as a man.'
prowess retired to the Mahendra mountain, where he still resides: and in this manner was there enmity between him and the race of Kshattriyas; and thus was the whole earth conquered by Rāma.\footnote{1}

\footnote{1} The story, as told in the Rājadharma section, adds, that, when Rāma had given the earth to Kaśyapa, the latter desired him to depart, as there was no dwelling for him in it, and to repair to the seashore of the south, where Ocean made for him (or relinquished to him), the maritime district named Śūrpāraka. The traditions of the Peninsula ascribe the formation of the coast of Malabar to this origin, and relate that Paraśurāma compelled the ocean to retire, and introduced Brahmins and colonists, from the north, into Kerala, or Malabar. According to some accounts, he stood on the promontory of Dilli, and shot his arrows to the south, over the site of Kerala. It seems likely, that we have proof of the local legend being, at least, as old as the beginning of the Christian era, as the Mons Pyrrhus of Ptolemy is, probably, the mountain of Paraśu or Paraśurāma. See Catalogue of Mackenzie Collection, Vol. I., Introduction, p. xcv.; and Vol. II., p. 74. The Rājadharma also gives an account of the Kshattriyas who escaped even the thrice seven times repeated destruction of their race. Some of the Haihayas were concealed, by the earth, as women; the son of Vidūratha, of the race of Pūru, was preserved in the Rīksa mountain, where he was nourished by the bears; Sarvakarman,\footnote{†} the son of Saudāsa, was saved by Parāśara, performing the offices of a Śūdra; Gopati, son of Śibi, was nourished by cows, in the forests; Vatsa, the son of Pratardana, was concealed amongst the calves in a cowpen; the son of Deviratha was secreted, by Gautama, on the banks of the Ganges; Brīhadratha was preserved in Gṛidhrakūṭa;

\footnote{†} See Vol. III., p. 304, note 1.
The son of Viśvāmitra was Śunahśepha,* the descendant of Bhṛigu,—given by the gods, and, thence, named Devarāṭa.† Viśvāmitra had other sons, also, and descendants of Marutta were saved by the ocean. From these the lines of kings were continued; but it does not appear, from the ordinary lists, that they were ever interrupted. This legend, however, as well as that of the Rāmāyaṇa, Book I., Chapter LII., no doubt intimates a violent and protracted struggle, between the Brahmans and Kshatriyas, for supreme domination in India; as, indeed, the text of the Mahābhārata‡ more plainly denotes; as Earth is made to say to Kaśyapa: “The fathers and grandfathers of these Kshatriyas have been killed by the remorseless Rāma, in warfare on my account.”

�तत्त्वापि पिता-वर्ण च विरामाः।

मद्धे निहत्ता कुंडे रामेश्वाक्षांत्यंशयः॥

† The story of Śunahśepha is told by different authorities, with several variations. As the author of various Sūktas in the Ṛgch, he is called the son of Ajīgarta. The Rāmāyaṇa makes him the middle son of the sage Ṛichika, sold to Ambarisha, king of Ayodhyā, by his parents, to be a victim in a human sacrifice offered by that prince. He is set at liberty by Viśvāmitra; but it is not added that he was adopted. The Bhāgavata; concurs in the adoption, but makes Śunahśepha the son of Viśvāmitra’s sister,§ by Ajīgarta, of the line of Bhṛigu, and states his being purchased, as a victim, for the sacrifice of Hariśchandra. (See Vol. III., p. 287, note 1.) The Vāyu makes him a son of Ṛichika, but alludes to his being the victim at Hariśchandra’s sacrifice. According to the Rāmāyaṇa, Viśvāmitra called upon his sons to take the place of Śunahśepha, and, on their refusing, degraded them to the condition of Chāṇḍālas. The Bhāgavata says, that

* Here, and everywhere below, corrected from “Śunahśephas”.
† Śanti-parvan, ii. 1800, 1801.
‡ IX., XVI., 30, 31.
§ ?
amongst whom the most celebrated were Madhuch-

fifty* only of the hundred sons of Viśvāmitra were expelled their tribe, for refusing to acknowledge Śunahśepha or Devarata as their elder brother. The others consented; and the Bhāgavata† expresses this:

"They said to the elder, profoundly versed in the Mantras, We are your followers:" as the commentator: चपुसवारः वरिष्ठः स रूखर्यः। The Rāmāyana also observes, that Śunahśepha, when bound, praised Indra with Šrīchas, or hymns of the Rig-veda. The origin of the story, therefore,—whatever may be its correct version,—must be referred to the Vedas; and it, evidently, alludes to some innovation in the ritual, adopted by a part only of the Kauśika families of Brahmans.‡

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* These fifty were the elder sons.
† IX., XVI., 35.
‡ On the subject treated of in this note Professor Wilson expressed himself, at a later date, as follows:

"The story of Śunahśepa, or, as usually written, Śunahśepha, has been, for some time, known to Sanskrit students, through the version of it presented in the Rāmāyaṇa, Book L., Chapter LX., Schlegel; LXIII., Gorresio. He is, there, called the son of the Kishi Šrīchas, and is sold for a hundred cows, by his father, to Ambarisha, king of Ayodhya, as a victim for a human sacrifice. On the road, he comes to be lake Pushkara, where he sees Viśvāmitra, and implores his succour, and learns, from him, a prayer, by the repetition of which, at the stake, Indra is induced to come and set him free. It is obvious that this story has been derived from the Veda; for Viśvāmitra teaches him, according to Schlegel's text, two Gāthās,—according to Gorresio's, a Mantra: but the latter also states, that he propitiates Indra by Šrīchas,—Mantras of the Rig-veda (Rigbhīs tushśāva devendram), Vol. I., p 249. Manu also alludes to the story (X., 105), where it is said that Ajigarta incurred no guilt by giving up his son to be sacrificed; as it was to preserve himself and family from perishing with hunger. Kullūka Bhaffa names the son, Śunahśepha, and refers, for his authority, to the Bahwṛicha Brāhmaṇa. The story is
chhandas, Jaya, Krita, * Devadeva, † Ashtaka, † Kach-

told, in full detail, in the Aitareya Brāhmaṇa; but the Raja is named Harishandra. He has no sons, and worships Varuna, in order to obtain a son, promising to sacrifice to him his first-born. He has a son, in consequence, named Rohita; but, when Varuna claims his victim, the king delays the sacrifice, under various pretexts, from time to time, until Rohita attains adolescence, when his father communicates to him the fate for which he was destined. Rohita refuses submission, and spends several years in the forests, away from home. He, at last, meets, there, with Ajigarta, a Rishi, in great distress, and persuades him to part with his second son, Sunahsepha, to be substituted for Rohita, as an offering to Varuna. The bargain is concluded; and Sunahsepha is about to be sacrificed, when, by the advice of Viswamitra, one of the officiating priests, he appeals to the gods, and is, ultimately, liberated. The Aitareya Brāhmaṇa has supplied the commentator with the circumstances which he narrates, as illustrative of the series of hymns in this section. Dr. Rosen doubts if the hymns bear any reference to the intention of sacrificing Sunahsepha: but the language of the Brāhmaṇa is not to be mistaken; as Ajigarta not only ties his son to the stake, but goes to provide himself with a knife with which to slay him. At the same time, it must be admitted, that the language of the Sūktas is somewhat equivocal, and leaves the intention of an actual sacrifice open to question. The Bhāgavata follows the Aitareya and Manu, in terming Sunahsepha the son of Ajigarta, and names the Raja, also, Harischandra. In the Vishnu Purāṇa, he is called the son of Viswamitra, and is termed, also, Devaratā, or god-given. But this relates to subsequent occurrences, noticed, in like manner, by the other authorities, in which he becomes the adopted son of Viswamitra, and the eldest of all his sons; such of whom as refused to acknowledge his seniority being cursed to become the founders of various barbarian and outcaste races. Viswamitra’s share in the legend may, possibly, intimate his opposition, and that of some of his disciples, to human sacrifices.” Translation of the Rigveda, Vol. I., p. 59, note a.

See, further, Professor Wilson’s collective works, Vol. II., pp. 247—259; Professor Max Müller’s History of Ancient Sanskrit Literature, pp. 408, et seq.

* I have substituted Jaya, Krita, for “Kritajaya”. If we were to read only one name here, it would be, according to all my MSS., Jaya-krita. See note † in the next page.

† Two MSS. have Deva. See note † in the next page. The Harivamsha has Devasa.

‡ In several copies, Ashfa.
chhapa,* and Háríta.† These founded many families; (all of whom were known by the name of) Kauśikas, and intermarried with the families of various Rishis.¹

¹ The Bhágavata says one hundred sons, besides Devaráta and others, as Ashóka, Háríta,§ &c. Much longer lists of names are given in the Váyu,∥ Bhágavata,¶ Brahma, and Hari Varúṇa. The two latter specify the mothers. Thus: Devaśravas, Káti (the founder of the Kátyáyanas), and Hiraṇyáksha were sons of Śálavati;** Reúnya, Gálava, Sánkriti, Múdgala, Madhuchchhandas, and Devala were sons of Reúna; and Ashóka, Kachchhapa, and Háríta were the sons of Drishadwati. The same works enumerate the Gotras, the families or tribes of the Kauśika Brahmans. These are: Párthivas, Devarátas, Yájnavalkyas, Sámarshańás, Uduńbaras, Dumlánas, Tárákáyanas, Munchátas, Lohitás, Reúnas, Kárishus, Bahhrus, Páníns,†† Dhyánajápyas,‡‡ Śyá lãntas, Hiraṇyákshas, Śankus, Gálavas, Yamadútas, Devalas, Śálankáyanas, Báśkalas, Dadáтивáدارas, Sáusrataas, Saindhaváyanas, Nishántas,

* Corrected from “Kachchhapa”.
† So reads one of my MSS.; the rest having Hárítaka.
These names form, in the original, one compound, with a plural case-ending for the whole. A consideration of the passage cited in note ∥, below, has led me to make the alteration noted in note * in the preceding page. Devadeva, it may be suggested, originated, possibly, from a careless duplication of Deva, or from “Deva, Dhrúva,” by corruption.
‡ Gotra.
§ The Bhágavata specifies only Jaya and Krátumát, also.
∥ Eight are there named: Madhuchchhandas, Jaya, Krítas, Deva, Dhrúva, Ashóka, Kachchhapa, Purúña. It will be satisfactory to the Sanskrit scholar to see the original:

मधुञ्छान् च वर्षीः नरदेवी धुवादेवी
वच्चपं पूर्वशेष विबाचिच्छुतातिसः ॥

¶ This name should be omitted. See note §, above.
** Corrected from “Śálavati”.
†† Corrected from “Pánínas”.
‡‡ Corrected from “Dhyánajápyas”.
Chunchulas, Śálankṛityas, Sánkṛityas, Bādarañyas,* and an infinity of others, multiplied by intermarriages with other tribes, and who, according to the Váyu, were, originally, of the regal caste, like Viśvámitra, but, like him, obtained Brahmanhood, through devotion. Now, these Gotras, or some of them, at least, no doubt existed, partaking more of the character of schools of doctrine, but in which teachers and scholars were very likely to have become of one family by intermarrying; and the whole, as well as their original founder, imply the interference of the Kshattriya caste with the Brahmanical monopoly of religious instruction and composition.

* The lists of the Váyu-púrāṇa, Brahma-púrāṇa and Harivánsa seem to be here amalgamated. I suspect numerous errors, but decline, generally, the task of emendation. A few accents have been supplied, where there was good warrant for them.
CHAPTER VIII.


ÁYUS, the eldest son of Purúravas, married the daughter of Ráhu (or Áráhu*), by whom he had five sons, —Nahusha, Kshattravīddha,¹ Rambha,² Raji, and Anenas.³ The son of Kshattravīddha was Suhotra,⁴† who had three sons,—Káśa,⁵ Leśa,⁶§ and Gṛītasa-…

³ Vipápm: Agni and Matsya. Vidáman: Padma. The two last authorities proceed no further with this line.
⁴ Sunahotra: Váyu, Brahma.
⁵ Káśya: Bhágavata.
⁶ Sála: || Váyu, Brahma, Hari Varma: whose son was Árshá-

* In the copies of the text accompanied by the commentary, the collocation of words, being चाँदुकासाराहोः, yields Árāhu or Áráhu. Two MSS., however, of the pure text have स राहोः, i.e., Ráhu.
The Váyu-pûrâśa, in the corresponding passage, gives, as wife of Purúravas, Prabhá, daughter of Swarbhánu. Swarbhánu, according to our Puráña,—see Vol. II., p. 70,—had a daughter Prabhá. One of the Swarbhánus—for there is a second: see Vol. II., p. 71—is identified with Ráhu, ibid., p. 304.
† Four MSS. have Sunahotra. This being corrected to Sunahotra, we have the genuine ancient reading. See note * in the next page.
‡ Káśya, in two MSS.
§ Two copies have Lásya.
|| I find Sala in the Váyu-pûrâśa.
The son of the last was Śaunaka, who first established the Rishi of Charanta; Váyu: of Kaśyapa; Brahma and Hari Vaṁśa.

1 Here is, probably, an error; for the Váyu, Bhágavata, and Brahma agree in making Śunaka the son of Gṛītsamāda, and father of Śaunaka.

* Corrected, throughout this chapter, from “Gṛītsamāda”.

“It is to be observed, that this Gṛītsamāda, who is here described as belonging to the regal lineage of Purūravas, is the reputed Rishi of many hymns in the second Maṅdala of the Ṛigveda. Regarding him the Commentator Sāyaṇa has the following remarks, in his introduction to that Maṅdala:

* * * * * * * * * * * * * * * * * * * * * * * *

‘The seer (i. e., he who received the revelation) of this Maṅdala was the Rishi Gṛītsamāda. He, being formerly the son of Śunahotra in the family of the Āṅgiras, was seized by the Asuras, at the time of sacrifice, and rescued by Indra. Afterwards, by the command of that god, he became the person named Gṛītsamāda, son of Śunaka, in the family of Bhūgī. Thus, the Anukramaṇīkā (Index to the Ṛigveda) says of him: ‘That Gṛītsamāda, who, having been an Āṅgirasa, and son of Śunahotra, became a Bhágava and son of Śunaka, saw the second Maṅdala.’ So, too, the same Śaunaka says, in his Rishi-anukramaṇa, regarding the Maṅdala beginning with ‘Thou, O Agni:’—Gṛītsamāda, son of Śunaka, who is declared to have been, naturally, an Āṅgirasa, and the son of Śunahotra, became a Bhūgī.’ Hence, the seer of the Maṅdala is the Rishi Gṛītsamāda, son of Śunaka.’

“It will be noticed, that, (unless we are to suppose a different Gṛītsamāda to be intended in each case,) there is a discrepancy between the Purāṇas on the one hand, and Sāyaṇa and the Anukramaṇīkā on the other; as the Purāṇas make Gṛītsamāda the son of Sunahotra or Sūhotra, and the father of Śunaka; whilst the Anukramaṇīkā, followed by Sāyaṇa, represents the same personage as having been, indeed, originally, the son of Śunahotra, of the race of Āṅgiras, but as having afterwards become, by what process does not appear, the son of Śunaka, of the race of Bhūgī.” Original Sanskrit Texts, Part I., p. 228 (2nd ed.).

† Corrected from “Āraḥśiṣena”. My MSS. of the Vāyu-purāṇa give Āraḥśiṣena as son of Śaunaka.

‡ Kusā: Bhágavata-purāṇa, IX., XVII., 3.
lished the distinctions of the four castes. The son of Kāśa was Kāśirāja; his son was Dīrghatamas; his son was Dhanwantari, whose nature was exempt from human infirmities, and who, in every existence, had been master of universal knowledge. In his past life, (or, when he was produced by the agitation of the milky sea), Nārāyaṇa had conferred upon him the boon, that he should subsequently be born in the family of

1 The expression is चातुर्वर्गकार्यखक्ता, 'the originator (or causer) of the distinctions (or duties) of the four castes.' The commentator, however, understands the expression to signify, that his descendants were of the four castes. So, also, the Vāyu: उची दुर्मतमद्व च गुणमि च स्वर्ग महोदयम्।
प्राणाय: कक्षिायप्रम्र: वैम्: गुणमपद्वम्।
एतस्य विष्क समुस्सूता विचिरित: करर्मिर्मित्वः॥
"The son of Gṛtṣamāda was Śunaka, whose son was Śaunaka. Brahmans, Kshatriyas, Vaiśyas, and Śūdras were born in his race; Brahmans by distinguished deeds." The existence of but one caste in the age of purity, however incompatible with the legend which ascribes the origin of the four tribes to Brahmā, is everywhere admitted. Their separation is assigned to different individuals;—whether accurately to any one may be doubted: but the notion indicates that the distinction was of a social or political character.

2 Kāśi: Brahma; Dīrghatapas: Vāyu. Gṛtṣatamas: Agni. The Bhāgavata∥ inserts a Rāṣṭhra before this prince; and the Vāyu, a Dharma, after him.

* संकल्पतत्तवाध्ये स्वस्तस्मृतिश्रवणाध्यायित।
∥ This explanation is borrowed from the commentary.

§ Corrected from "Ghrītṣatamas".
Káśirája, should compose the eightfold system of medical science, and should be, thereafter, entitled to a share of offerings (made to the gods). The son of Dhanwantari was Ketumáti; his son was Bhímaraítha; his son was Divodása;** his son was Pratardana,† —

1 The eight branches of medical science; are: 1. Šalya, extraction of extraneous bodies; 2. Šálákya, treatment of external organic affections: these two constitute surgery; 3. Chikitsá, administration of medicines, or medical treatment in general; 4. Bhútavidyā, treatment of maladies referred to demonic possession; 5. Kaumárabháitya, midwifery and management of children; 6. Agada, alexipharmacy; 7. Rasáyana, alchemical therapeutics; 8. Vájikaraña, use of aphrodisiacs. Dhanwantari, according to the Brahma Vaivarta Puráña, was preceded, in medical science, by Átreya, Bharadvája, and Charaka: his pupil Suśruta is the reputed author of a celebrated work still extant. It seems probable that Káśi or Benares was, at an early period, a celebrated school of medicine.§

2 Some rather curious legends are connected with this prince, in the Váyu and Brahma Puráñas, and Hari Vaḿśa, and, especially, in the Káśi Khaṅda of the Skandá Puráña. According to these authorities, Śiva and Párvati, desirous of occupying Káśi, which

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* See Original Sanskrit Texts, Part I, p. 230 (2nd ed.). Many of the personages named hereabouts are of Vaidik notoriety.
† Also called Dyumat. Bhágavata-puráña.
‡ They are named as follows, in a couplet quoted by the scholiast:

बाणवालयहोध्वांशः (?) श्राव दंद्रेषु ब्रह्म विष प्र

चाष्टिकृतानि तथा कृष्णविशिष्टाः चैवु संखिनां II

A second classification is given, which differs less from that of Professor Wilson, but in which we find, as the third, fifth, and sixth branches, káyadvaddrhi, kumárdrantra, and agadatantra.

§ For further particulars, see a paper entitled On the Medical and Surgical Sciences of the Hindus, in Professor Wilson’s Essays, Analytical, &c., Vol. I, pp. 269—276.

IV. 3
so named from destroying the race of Bhadraśreṇya. He had various other appellations, as: Satrujit, the

Divodāsa possessed, sent Nikumbha, one of the Gaṇas of the former, to lead the prince to the adoption of Buddhist doctrines; in consequence of which, he was expelled from the sacred city, and, according to the Vāyu; founded another on the banks of the Gomati. We have, however, also some singular, though obscure, intimations of some of the political events of this and the succeeding reign. The passage of the Vāyu is:

अन्त्येश्वर गुप्तां शतपुत्रधनदेवाः ।
हला विशेषायामास दिवोदासी गराधिष्ण ॥
अन्त्येश्वर राजा तु हतां तेन पदीयिना ।
अन्त्येश्वर गुप्तसु हुर्षसो गाम गामता ॥
दिवोदासेन गाण्यति घुर्णा स विचरितम् ।
दिवोदासाः पुपुसु वारीरो बची प्रतांत ॥
तेन पुपे शाक्येन महत्त तक्ष वे पुरा ।
चैरथाम महाराजा तदा तेन विष्णुकता ॥

"The king Divodāsa, having slain the hundred sons of Bhadraśreṇya, took possession of his kingdom, which was conquered by that hero. The son of Bhadraśreṇya, celebrated by the name of Durdama, was spared, by Divodāsa, as being an infant. Pratardana was the son of Divodāsa, by Drishadwati; and by that great prince, desirous of destroying all enmity, (was recovered) that (territory), which had been seized by that young boy, (Durdama)." This is not very explicit; and something is wanted to complete the sense. The Brahma Purāṇa and Hari Vamāśa* tell the story twice over, chiefly in the words of the Vāyu, but with some additions. In Ch. 29 we have, first, the first three lines of the above extract; then comes the story of Benares being deserted; we then have the two next lines; † then follow:

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* In Chapters XXIX. and XXXII.
† My MSS., and the printed and lithographed editions, of the Hari-vamāśa do not bear out these unimportant statements.
‡ Śl. 1584, 1585; also, Śl. 1742—1745.
victor over his foes,' from having vanquished all his enemies; Vatsa, or 'child', from his father's frequently

“That prince (Durdama) invading his patrimonial possessions, the territory which Divodása had seized by force was recovered by the gallant son of Bhadraśreñja, Durdama, a warrior desirous, mighty king, to effect the destruction of his foes.” Here the victory is ascribed to Durdama, in opposition to what appears to be the sense of the Váyu, and what is, undoubtedly, that of our text, which says, that he was called Pratardana, from destroying the race of Bhadraśreñja, and Śatrujit, from vanquishing all his foes: तत: प्रतार्डन:। स च महाराज्यांत्वविगामार्गाधेया: श्रीवोधिनिः बिता फळि श्रुविदबनानां। By Vairasya anta, 'the end of hostility or enmity,' is, obviously, not to be understood, here, as M. Langlois has intimated, a friendly pacification, but the end or destruction of all enemies. In the 32nd chapter of the Hari Vámśa, we have precisely the same lines, slightly varied as to their order; but they are preceded by this verse:*

भूलेखयाच चौरं तारायथीं भवान।
युद्धवास्तवसंह तत्बांधितरसंह।

“The city, (that on the Gomati), before the existence of Benares, of Bhadraśreñja, a pious prince of the Yadu race.” This verse is not in the Brahma Puráña. After giving the rest of the above quotation, except the last line, the passage proceeds:†

श्रीतारायच नाम गुप्त भीमरक्ष्य वि।
तेन गुप्तेय बाणेय प्रहस्ते तस्य भारत।

* Professor Wilson's authority seems to be peculiar here. See M. Langlois's Translation of the Harivámśa, Vol. I., p. 146, note 16.
† Sl. 1744, 1745.
calling him by that name; Ritadhwaja, ‘he whose emblem was truth,’ being a great observer of veracity; and Kuvalayása, because he had a horse (áswa) called Kuvalaya.¹ The son of this prince was Alarka, of whom this verse is sung, in the present day: “For sixty thousand and sixty hundred years, no other youthful monarch, except Alarka, reigned over the earth.”²

“The king called Ashfárawáh was the son of Bhimaratha; and by him, great king, a warrior desirous of destroying his foes, was (the country) recovered, the children (of Durdama) being infants.”

Commentary. According to the same authority, we are, here, to understand Bhimaratha and Ashfárawáh as epithets of Divodása and Pratardana. From these scanty and ill-digested notices it appears, that Divodása, on being expelled from Benares, took some city and district on the Gomati from the family of Bhadraśreńya; that Durdama recovered the country; and that Pratardana again conquered it from his descendants. The alternation concerned, apparently, only bordering districts; for the princes of Mábishmati and of Káśi continue, in both an earlier and a later series, in undisturbed possession of their capitals and their power.

¹ The Váyu, Agni, Brahma Puráñas, and Hari Vámsa interpose two sons of Pratardana,—Garga† (or Bharga) and Vatsa; and they make Vatsa the father of Alarka; except the Brahma, which has Śatrújit and Ritadhwaja as two princes following Vatsa.

² The Váyu, Brahma, and Hari Vámsa repeat this stanza; and add, that Alarka enjoyed such protracted existence, through the favour of Lopamudrá, and that, having lived till the period

* यदि वर्षेष्ठिराशि यदि वर्षेष्ठाति च।
चर्मकोदप्ति गान्ति गुरुपि नैदिनी दुः।

† So reads the Váyu-puráña.
‡ More or less literally. And so does the Bhágavata-puráña, IX., XVII., 7.
The son of Alarka was Sannati;* his son was Sunitha; his son was Suketu; his son was Drhamaketa—

at which the curse upon Kāśi terminated, he killed the Rākshasa Kshemaka,—by whom it had been occupied, after it was aban-
donied by Divodāsa,—and caused the city to be reinhabited:

शापकाले महाकृष्णुर्ला चेतनकारास्य।
रमया विष्णुवामाय पुरी वाराष्टोऽपि। ॥ †

Several varieties occur, in the series that follows, as the comparative lists will best show:

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* I find only this reading. Professor Wilson’s “Santati” I take to be a misscript of a very few MSS.
† Harivansha, sl. 1591; and again, sl. 1748, 1749, with trifling deviations. The Váyu-puráṇa has very nearly as above; the Brahma-puráṇa, the very words there given.
‡ IX., XVII., 8, 9.
§ My MSS. of the Váyu-puráṇa insert, between Suketu and Dhṛishhtaketu, Drhamaketu, Satyaketu, Vibhu, Suvibhu, and Sukumára.
|| On the name here, in the Váyu-puráṇa, see the Translator’s next note.
¶ I find Veññhotra both in the Brahma-puráṇa and in the Harivansha. See, too, note 1, in the next page.
ketu; his son was Satyaketu; his son was Vibhu; his son was Subvibhu; his son was Sukumāra; his son was Dhrishṭaketu; his son was Vainahotra; * his son was Bhārga; † his son was Bhārgabhūmi; ‡ from whom (also,) rules for the four castes were promulgated. ¹

The Hari Vaṁśa.§ agrees, as usual, with the Brahma, except in the reading of one or two names. It is to be observed, however, that the Agni makes the Kāśi princes the descendants of Vitatha, the successor of Bharata. The Brahma Purāṇa and Hari Vaṁśa, determined, apparently, to be right, give the list twice over; deriving it, in one place, from Kṣatratravṛiddha, as in our text, the Vāyu, and the Bhāgavata; and, in another, with the Agni, from Vitatha. The series of the Brahma, however, stops with Lauhi, the son of Alarka, and does not warrant the repetition which the carelessness of the compiler of the Hari Vaṁśa has superfluously inserted.

¹ Our text is clear enough; and so is the Bhāgavata: but the Vāyu, Brahma, and Hari Vaṁśa contain additions of rather doubtful import. The former|| has:

केश्वोपसुतुष्णापि गाम्योऽधिगतम् ।
गाम्यक्ष गणेश्वरिस्तु वस्त्री वस्त्रः धीमतः ।
प्रायोगि च चतुर्वार्तिपी तथोऽपि: पुष्टा: सुपारिण्याः ॥

"The son of Veṇuhotra was the celebrated Gārgya; Gargabhūmi was the son of Gārgya; and Vatsa, of the wise Vatsa: virtuous Brahmans and Kshatriyas were the sons of these two." By the second Vatsa is, perhaps, meant Vatsabhūmi; and the purport

* A single copy reads Vitahotra.
† One MS. has Bhārgava.
‡ Bhārgavabhūmi, in one copy.
§ Śr. 1588—1597; Śr. 1749—1753. The two lists there given vary from each other by a considerable number of items; and neither of them, in any copy of the Harivāṁśa that I have seen, harmonizes with the list in the Brahma-purāṇa.
|| The Vāyu-purāṇa is intended.
These are the Kāśī* princes, (or, descendants of

of the passage is, that Gārgyā (or, possibly, rather, Bharga, one of the sons of Pratardana,) and Vatsa were the founders of two races (Bhūmi, ‘earth’, implying ‘source’ or ‘founder’), who were Kshatriyas by birth, and Brahmans by profession. The Brahma† and Hari Vaṁśa, apparently misunderstanding this text, have increased the perplexity. According to them, the son of Veṇuhotra was Bharga; Vatsabhúmi was the son of Vatsa; and Bhargabhúmi (Bhrighabhúmi: Brahma,) was from Bhárgava.

“These sons of Angiras were born in the family of Bhṛigu, thousands of great might, Brahmans, Kshattriyas and Vaśyas:”

वेष्वरवृत्तिः भर्ष्म नाम प्रविष्टः।
वस्म्भुव पञ्चमोऽसु भर्ष्मवा भर्ष्मवात। (भुमभुव पञ्चमवात।)
एते भ्राजार्त तुषा जाता वश्य स्वरे।

श्रीमा: वेष्वरवृत्तिः भर्ष्मवा प्रविष्टः। वस्म्भुवोऽसु भर्ष्मवात।

The commentator§ has: वस्म्भुव तार्किकं तुषा स्वरासः। वस्म्भुवा

रितिः। भर्ष्मवा ज्ञानवार्ता भविष्यस्तव।
स्वरे। विश्ववार्ताः भर्ष्मवात।

“Another son of Vatsa, the father of Alarka, is described: Vatsabhúmi, &c. From Bhárgava, the brother of Vatsa. (They were) Angirasas, from Gála, belonging to that family, (and were born) in the family of Bhṛigu, from the descent of Viśvámitra.” The interpretation is not very clear; but it authorizes the notion above expressed, that Vatsa and Bharga, the sons of Pratardana, are the founders of two races of Kshattriya-Brahmans.

* Altered, here and elsewhere, from “Kāśya”; the original being ब्राह्मणो भूमितः or ब्राह्मणो भूमितः, ‘the Kāśi kings’, or, as we should say, ‘the Kāśīs’. These rulers take their name from Kāśi, or Kāsirája: vide supra, p. 32, note †. Śridhara, commenting on the Bhágavata-púrāṇa, IX., XVII., 10, says: काश्याः। काश्यवृत्तेः। Compare Vol. II., p. 157, note †.
† This Puráṇa contains, almost literally, the stanzas cited just below.
‡ Harivámśa, 6. 1596—1598; with which compare 6. 1572—1574. See, on both passages, Original Sanskrit Texts, Part I., pp. 52, 53 (pp. 231, 232, 2nd ed.).
§ Nilaḵaṅṣha. Arjuna Miśra remarks to the like effect.
Kása*). We will now enumerate the descendants of Raji.

On the subject of note 2, in p. 33, supra, some further illustration is derivable from the Mahâbhârata, Śanti Parvan, Dânadharmâ.† Haryâswa the king of the Kâśi, reigning between the Ganges and the Yamunâ, or in the Doab, was invaded and slain by the Haihayas,‡ a race descended, according to this authority, from Śaryáti, the son of Manu (see Vol. III., p. 255, note 1). Sudeva, the son of Haryâswa, was, also, attacked and defeated by the same enemies. Divodâsa, his son, built and fortifed Benares, as a defence against the Haihayas; but in vain; for they took it, and compelled him to fly. He sought refuge with Bharadwája, by whose favour he had a son born to him, Pratardana, who destroyed the Haihayas, under their king Vitahavya,§ and reestablished the kingdom of Kâśi. Vitahavya, through the protection of Bhřigu, became a Brahman.|| The Mahâbhârata gives a list of his descendants, which contains several of the names of the Kâśi dynasty of the text. Thus, Gritsaamada is said to be his son; and the two last of the line are Śunaka and Šaunaka. Vide supra, p. 31, note 1.

* This parenthesis, which was not marked as such in the former edition, was supplied by the Translator. See note * in the preceding page. The patronym which occurs of Kása is Kâseya. Vide supra, p. 32, note ‡.
† The passage referred to is found in the Anukâśana-parvan, Chap. XXX.
‡ The original so calls the hundred sons of Haihayà. He and Tâlájangha were sons of Vatsa.
§ Corrected, here and below, from "Vitihavya".
|| For a legend touching this personage, see Professor Wilson’s Translation of the Rigveda, Vol. II., pp. 207, 208; also, Original Sanskrit Texts, Part I., pp. 51, 52 (pp. 229, 230 of the 2nd ed.).
CHAPTER IX.

Descendants of Raji, son of Áyus: Indra resigns his throne to him: claimed, after his death, by his sons, who apostatize from the religion of the Vedas, and are destroyed by Indra. Descendants of Pratikshattra, son of Kshattravriddha.

RAJI had five hundred sons, all of unequalled daring and vigour. Upon the occurrence of a war between the demons* and the gods, both parties inquired of Brahmá which would be victorious. The deity replied: “That for which Raji shall take up arms.” Accordingly, the Daityas immediately repaired to Raji, to secure his alliance; which he promised them, if they would make him their Indra, after defeating the gods. To this they answered, and said: “We cannot profess one thing, and mean another. Our Indra is Prahláda;† and it is for him that we wage war.” Having thus spoken, they departed. And the gods then came to him, on the like errand. He proposed to them the said conditions; and they agreed that he should be their Indra. Raji, therefore, joined the heavenly host, and, by his numerous and formidable weapons, destroyed the army of their enemies.

When the demons were discomfited, Indra placed the feet of Raji upon his head, and said: “Thou hast preserved me from a great danger; and I acknowledge thee as my father.‡ Thou art the sovereign chief over

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* Anura.
† For the history of Prahláda, see Vol. II, pp. 30—69.
‡ Hereupon the scholiast quotes the ensuing stanzas:
all the regions; and I, the Indra of the three spheres, am thy son.” The Raja smiled, and said, “Even be it so. The regard that is conciliated by many agreeable speeches is not to be resisted even when such language proceeds from a foe: (much less should the kind words of a friend fail to win our affection).”* He, accordingly, returned to his own city; and Indra† remained (as his deputy,) in the government of heaven.

When Raji ascended to the skies, his sons, at the instigation of Nárada, demanded the rank of Indra, as their hereditary right; and, as the deity refused to acknowledge their supremacy, they reduced him to submission, by force, and usurped his station. After some considerable time had elapsed, the god of a hundred sacrifices, (Indra), deprived of his share of offerings to the immortals, met with Bríhaspati, in a retired place, and said to him: “Cannot you give me a little of the sacrificial butter, even if it were no bigger than a jujube? For I am in want of sustenance.” “If,” replied Bríhaspati, “I had been applied to, by you, before, I could have done anything for you that you wished: as it is, I will endeavour and restore you, in a few days, to your sovereignty.” So saying, he commenced a sacrifice,§ for the purpose of increasing

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* अन्तत्कम्भिणृया हि वै शत्रुपादयणेष्कविधानादुवास्मभा प्रक्षिपितः।
† Śatakratu, one of his epithets, in the original.
‡ ‡ पुरोध्यिक्षणीया।
§ अभिःसारिविषय * * बुहाव।
the might of Indra, and of leading the sons of Raji into error, (and so effecting their downfall).\(^1\) Misled by their mental fascination, the princes became enemies of the Brahmans, regardless of their duties, and con-
temners of the precepts of the Vedas; and, thus devoid of morality and religion, they were slain by Indra, who, by the assistance of the priests (of the gods), resumed his place in heaven. Whoever hears this story shall retain, for ever, his proper place, and shall never be guilty of wicked acts.

Rambha (the third son of Ayus,) had no progeny.\(^2\) Kshattravriddha had a son named Pratikshattrra;\(^3\) his

---

\(^1\) The Matsya says, he taught the sons of Raji the Jina-
dharma, or Jaina religion:

\[जिनमेः समाजाय वेदवांश स बद्धित।\]

\(^2\) The Bhāgavata enumerates, however, as his descendants, Rabbasa, Gabhira, and Akriya, whose posterity became Brah-
mans. The same authority gives, as the descendants of Anenas, the fifth* son of Ayus, Suddha, Suchi, Trikakud,† and Sāntaraya.‡

\(^3\) The Vāyu agrees with our text, in making Pratipaksha (Pratikshatra) the son of Kshattravriddha;§ but the Brahma Pu-
rā́na and Hari Vaiśā consider Anenas || to be the head of this branch of the posterity of Ayus. The Bhāgavata substitutes Kuśa (the Leśa of our text, the grandson of Kshattravriddha), for

---

* Corrected from “fourth”.
† Here insert Dharmāśārathi.
‡ Corrected from “Śantākhyā”.
§ I find Kshatradharma in the Vāyu-purā́ṇa. A little below, the same Purā́ṇa calls him Kshattradharmi. See note ††† in the following page.
|| The descendants of Anenas are specified, in the Brahma-purā́ṇa, as follows: Pratikshatta, Śīnjaya, Jaya, Vijaya, Kṛiti, Haryaśwata, Saha-
deva, Nadina, Jayatsena, Sankṛiti, Kshatradharmi. And herewith tal-
lies, punctually, the Harivāsa, ṇ, 1518—1517.
son was Sanjaya;* his son was† Vijaya;¹ his son was Yajnakrita;²: his son was Harshavardhana;³ his son was Sahadeva; his son was Adina;⁴ his son was Jayasena;⁵ his son was Sankriti;⁶ his son was Kshattradharmān.⁷ These were the descendants of Kshattravriddha. I will now mention those of Nahusha.

the first name;⁸ and this seems most likely to be correct. Although the different MSS. agree in reading रचयितो, it should be, perhaps, भागवन, the patronymic Kshattravriddha; making, then, as the Bhāgavata⁹ does, Pratikhattra∥ the son of the son of Kshattravriddha.

1 Jaya: Bhāgavata, Vāyu.¶
2 Vijaya: Vāyu.¶ Kṛtā: Bhāgavata.
3 Haryaśwa: Brahma, Hari Vamśa.*** Haryavana: Bhāgavata.
4 The last of the list: Vāyu.††† Ahina: Bhāgavata.
5 Kshattravriddha: Brahma, Hari Vamśa.+++
CHAPTER X.

The sons of Nahusha. The sons of Yayáti: he is cursed by Súkra: wishes his sons to exchange their vigour for his infirmities. Púru alone consents. Yayáti restores him his youth: divides the earth amongst his sons, under the supremacy of Púru.

YATI, Yayáti,* Saúyáti, Áyáti,† Viyáti, and Krítí: were the six valiant sons of Nahusha. Yati.§ declined

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1 The Bhágavata refers, briefly, to the story of Nahusha, which is told in the Mahábhárata more than once,—in the Vana Parvan, Udyoga Parvan, Dánadharma Parvan, and others; also, in the Padma and other Puráñas. He had obtained the rank of Indra; but, in his pride, or at the suggestion of Sáchi, compelling the Rishis to bear his litter, he was cursed, by them, to fall from his state, and reappear, upon earth, as a serpent. From this form he was set free by philosophical discussions with Yudhishthira, and received final liberation. Much speculation, wholly unfounded, has been started by Wilford’s conjecture, that the name of this prince, with Deva, ‘divine’, prefixed, a combination which never occurs, was the same as Dionysius, or Bacchus. || Authorities generally agree as to the names of the first three of his sons: in those of the others there is much variety; and the Matsya, Agni, and Padma have seven names, as follows, omitting the three first of the text:

* He, at least, of the sons of Nahusha, had Virája for mother, according to the Váyu-puráña and Harivánsa. See Vol. III., p. 164, notes § and ¶.
† This name, I find, is ordinarily corrupted into Ayáti or Áyati.
‡ In the Mahábhárata, Adi-parvan, ñl. 3155, they appear as Yati, Yayáti, Saúyáti, Áyáti, Ayáti, and Dhruva.
§ Yati married Go, daughter of Káktustha, agreeably to the Váyu-puráña, and the Harivánsa, ñl. 1601.
|| See the Asiatic Researches, Vol. VI., p. 500; Vol. XIV., p. 376.
the sovereignty;¹ and Yayáti, therefore, succeeded to the throne. He had two wives, Devayání, the daughter of Ušanas, and Śarmishthá, the daughter of Vṛisha-pārvan; of whom this genealogical verse is recited: “Devayání bore two sons, Yadu and Turvásu.* Śarmishthá, the daughter of Vṛishaparvan,† had three sons, Druhyu,: Anu,§ and Púru.”² || Through the

<table>
<thead>
<tr>
<th>Matsya.</th>
<th>Agni.</th>
<th>Padma.ṣ</th>
<th>Linga.**</th>
</tr>
</thead>
<tbody>
<tr>
<td>Udrbha.</td>
<td>Udrbha</td>
<td>Udrbha</td>
<td>Sañyáti††</td>
</tr>
<tr>
<td>Panséchi‡‡</td>
<td>Panchaka</td>
<td>Pava</td>
<td>Champaka§§</td>
</tr>
<tr>
<td>Sunyáti</td>
<td></td>
<td></td>
<td>Pálaka</td>
</tr>
<tr>
<td>Meghayáti</td>
<td>Megha</td>
<td>Meghayáti</td>
<td></td>
</tr>
</tbody>
</table>

¹ Or, as his name implies (चति), he became a devotee, a Yati: Bhágavata, &c.

² The story is told, in great detail, in the Ádi Parvan of the

* The Vaidik form is Turvásá.
† A Dánava. See Vol. II., p. 70.
‡ In all my MSS. but one, the name, here, is Druhyu.
§ So often do we meet with Aú, that it may, perhaps, be regarded as the Pauránik corruption of the original Anu.
|| Corrected from “Puru”, here and elsewhere.

For apparent mention of the families sprang from the five sons of Yayáti, see the Ríveda, I., CVIII., 8, and Sáyaña’s comment thereon.

‡ It is out of my power to verify the genealogical particulars referred to the Padma-puráña, as no copy of that work is accessible to me.

** Prior Section, LXVI., 61, 62. I there find Yáti, Yayáti, Sañyáti, Áyáti, Andhaka, and Viyáti. ŚI. 61 ends with the words पञ्जावैत्यादि, which Professor Wilson must have found corrupted into चम्पावैत्यादि; for the next stanza begins:

विज्ञातिभिः पञ्जाविः सि प्रञ्जातकीर्भिः।

†† Corrected from “Śaryáti”, in part a typographical error. Compare Vol. III., p. 13, note §§. Professor Wilson wrote s and r almost exactly alike.

‡‡ I find Panchi.

§§ See note **, above.

||| Is this, in part, a printer’s blunder, for Śaryáti, the name I find?
curse of Ušanas, * Yayáti became old and infirm before his time; but, having appeased his father-in-law, † he obtained permission to transfer his decrepitude to any one who would consent to take it. He first applied to his eldest son, Yadu, and said: “Your maternal grandfather has brought this premature decay upon me. By his permission, however, I may transfer it to you for a thousand years. I am not yet satiated with worldly enjoyments, and wish to partake of them through the

Mahábhárata; also, in the Bhágavata, with some additions, evidently of a recent taste. Šarmishthá, the daughter of Vrishaparvan, king of the Daityas, ‡ having quarrelled with Devayáni, the daughter of Śukra (the religious preceptor of the same race§), had her thrown into a well. Yayáti, hunting in the forest, found her, and, taking her to her father, with his consent, espoused her. Devayáni, in resentment of Šarmishthá’s treatment, demanded that she should become her handmaid; and Vrishaparvan, afraid of Śukra’s displeasure, was compelled to comply. In the service of his queen, however, Yayáti beheld Šarmishthá, and secretly wedded her. Devayáni complaining to her father of Yayáti’s infidelity, Śukra inflicted on him premature decay, with permission to transfer it to any one willing to give him youth and strength in exchange, as is related in the text. The passage specifying the sons of Yayáti is precisely the same in the Mahábhárata|| as in our text, and is introduced in the same way: चचानुपर्ववर्षर्वकी

पदुः च तुर्बुः वेष देवस्यानी वार्षाति।

पुल्लुः चाचाः पूर्यः च सम्बंधा वार्षपर्वकी॥

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* Káyya, in the Sanskrit; from his father, Kavi. See Vol. I., p. 200, supplementary note on ibid., p. 152.
† Śukra, in the original. Vide supra, p. 2, note ||.
‡ Read “Dánavaś”. See note † in the preceding page.
§ He was priest of the Daityas.
|| Adi-parvan, ś. 3162. The correspondence is not of the closest.
means of your youth. Do not refuse compliance with my request.” Yadu, however, was not willing to take upon him his father’s decay; on which, his father denounced an imprecation upon him, and said: “Your posterity shall not possess dominion.” He then applied, successively, to Druhyu, Turvasu, and Anu, and demanded of them their juvenile vigour. They all refused, and were, in consequence, cursed by the king.* Lastly, he made the same request of Šarmishtá’s youngest son, Púru, who bowed to his father, and readily consented to give him his youth, and receive, in exchange, Yayáti’s infirmities, saying that his father had conferred upon him a great favour.

The king Yayáti being, thus, endowed with renovated youth, conducted the affairs of state for the good of his people, enjoying such pleasures as were suited to his age and strength, and were not incompatible with virtue.† He formed a connexion with the celestial nymph Višváchi;‡ and was wholly attached to her, and conceived no end to his desires. The more they were gratified, the more ardent they became; as it is said in this verse:§ “Desire is not appeased by enjoyment: fire fed with sacrificial oil becomes but the more intense.|| No one has ever more than enough of rice,

* For an ancient allusion to the exclusion from sovereignty of Yadu and Turvasa, see Professor Wilson’s Translation of the R̥gveda, Vol. III., p. 179, text and note 3.
† *śr̥ṣṭi-pi ca gavyāvānaṁ ṣaṁvidvirodhaṁ yasāpavān śacaśa-vatānuḥ chithoṣtaṁ viśvaṁ cha ca sarvam kāraṇapāpaśvaśvamvantarōt ।
‡ See Vol. II., p. 75, note 3; p. 80, note; pp. 284, et seq.
§ The remainder of this chapter is metrical.
|| A quotation of the Laws of the Mānaus, II., 94.
or barley, or gold, or cattle, or women. Abandon, therefore, inordinate desire. When a mind finds neither good nor ill in all objects, but looks on all with an equal eye, then everything yields it pleasure. The wise man is filled with happiness, who escapes from desire, which the feeble-minded can with difficulty relinquish, and which grows not old with the aged. The hair becomes grey, the teeth fall out, as man advances in years; but the love of wealth, the love of life, are not impaired by age.” “A thousand years have passed,” reflected Yayáti, “and my mind is still devoted to pleasure: every day my desires are awakened by new objects. I will, therefore, now renounce all sensual enjoyment, and fix my mind upon spiritual truth. Unaffected by the alternatives of pleasure and pain, and having nothing I may call my own, I will, henceforth, roam the forests with the deer.”

Having made this determination, Yayáti restored his youth to Púru, resumed his own decrepitude, installed his youngest son in the sovereignty, and departed to the wood of penance (Tapovana¹). To Turvasu he consigned the south-east districts of his kingdom; the west, to Druhyu; the south, to Yadu; and

¹ Bhúrgutunga, according to the Brahma.
the north, to Anu; to govern, as viceroys, under their younger brother Púru, whom he appointed supreme monarch of the earth.¹

¹ The elder brothers were made Maṇḍala-nṛpas,† kings of circles or districts: Bhágavata.‡ The situation of their governments is not exactly agreed upon.

|        | Váyu and Padma. | Brahma and Hari Vámaśa. § | Bhágavata. ||
|--------|-----------------|---------------------------|-------------|
| Turvasu| South-east      | South-east                | West        |
| Druhyu | West            | West                      | South-east  |
| Yadu   | South-west      | South                     | South       |
| Anu    | North           | North                     | North       |

The Linga describes the ministers and people as expostulating with Yayáti, for illegally giving the supremacy to the youngest son; but he satisfies them by showing, that he was justified in setting the seniors aside, for want of filial duty. The Mahábhárata, Udyoga Parvan, Gálava Charita, has a legend of Yayáti's giving a daughter to the saint Gálava, who, through her means, obtains, from different princes, eight hundred horses, white with

* त्वम मष्ट्रलिङो मुपां। Comment: खष्ठेद्याधिपान।
† And see the preceding note.
‡ Neither in the Bhágavata-puráña nor even in the commentary on it do I find the term maṇḍala-nṛpa. Ákṣara is the designation which that Puráña gives to Turvasu and the rest.
§ So I find in the Brahma-puráña, with which the Linga-puráña, Prior Section, LXVII., 11—12, agrees. But the Harivánsa, śi. 1617—1619, has:

Turvasu, South-east.
Druhyu West.
Yadu, North-east.
Anu, North.
Púru, Middle region.

|| IX., XIX., 22.
one black ear, as a fee for his preceptor Viśwāmitra. Yayáti, after his death and residence in Indra's heaven, is again descending to earth, when his daughter's sons give him the benefit of their devotions, and replace him in the celestial sphere. It has the air of an old story. A legend in some respects similar has been related in our text; p. 16, supra.
CHAPTER XI.

The Yádava race, or descendants of Yadu. Kártavírya obtains a boon from Dattátreya: takes Rávaña prisoner: is killed by Parasuráma: his descendants.

I WILL first relate to you the family of Yadu, the eldest son of Yayáti, in which the eternal, immutable, Vishńu descended upon earth, in a portion of his essence;¹ of which the glory cannot be described, though for ever hymned, in order to confer the fruit of all their wishes—whether they desired virtue, wealth, pleasure, or liberation,—upon all created beings, upon men, saints, heavenly quiristers, spirits of evil,* nympha, centaurs,† serpents, birds, demons,‡ gods, sages, Brahmans,§ and ascetics. Whoever hears the account of the race of Yadu shall be released from all sin; for the supreme spirit, that is without form,|| and which is

¹ Or, ‘in which Kṛishńa was born.’ It might have been expected, from the importance of this genealogy, that it would have been so carefully preserved, that the authorities would have closely concurred in its details. Although, however, the leading

* Rákshasas; which word, in the original, is preceded by yaksá, and followed by guhyaka,—terms left untranslated.
† Kámpurusa.
‡ To render dánta and dánava conjointly.
§ Devarshi and dwijarshi; in the original. For these two kinds of Rishi,—the second of which has the name of Brahmarshi, more usually,—see Vol. III., p. 68, note 1.
|| Nirókrti. There is a variant, narókrti, ‘in the form of a man.’ It is noticed by the scholiast.
BOOK IV., CHAP. XI.

called Vishṇu, was manifested in this family.*

Yadu had four sons,—Sahasrajit, Kroṣṭha,† Nala, and Raghu.†† Šatajit was the son of the elder of these; and he had three sons, Haihaya, Veṇu,‡; and Haya.§ The specifications coincide, yet, as we shall have occasion to notice, great and irreconcilable variations occur.

† The two first generally agree. There are differences in the rest; as:

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<thead>
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</tr>
</thead>
<tbody>
<tr>
<td>Nīla</td>
<td>Nala</td>
<td>Nīla</td>
<td></td>
</tr>
<tr>
<td>Ajīta</td>
<td>Anjika</td>
<td>Ripu**</td>
<td>Jīna</td>
</tr>
<tr>
<td>Raghu ††</td>
<td>Payoda</td>
<td></td>
<td>Raghu</td>
</tr>
</tbody>
</table>

The Brahma and Hari Vaṁśa;‡‡ read Sahasrada for the first name; and the Linga has Balasani, in place of Nīla. §§ The Agni makes Šatajit, also, a son of Yadu.

* Veṇuhaya: Bhāgavata, &c. || Uttānahaya: Padma. Veṭṭa-  

* This sentence renders a stanza.
† So read all my MSS.; and such is the lection of the Vāyu-purāṇa. The Translator’s “Kroṣṭha” I take to have been a typographical error for Kroṣṭha. See notes || and †, below. Also vide infra, p. 61, note ††. † One MS. has Veṇuhaya.
§ Mahāhaya is the lection of one copy; and so reads the Bhāgavata-purāṇa. In the Linga-purāṇa, Šatajit’s sons are called Haihaya, Haya, and Veṇuhaya; and so in the Harivaṁśa and the Matsya-purāṇa.
|| I find Sahasrajit, Payoda, Kroṣṭha, Nīla, and Anjika.
¶ IX., XXIII., 20. For Kroṣṭha I there find Kroṣṭha.
** Corrected from “Aripu”.
†† My MSS. have Laghu. And see note §§, below.
‡‡ In my MSS., Sahasrada, Payoda, Kroṣṭha, Nīla, and Anjika.
§§ Yadu’s five sons I find called, in the Linga-purāṇa, Sahasrajit, Kroṣṭha, Nīla, Ajīka, and Laghu. Only that it reads Ajīka and Laghu, the Matsya-purāṇa has the same names; and so has the Kūrma-purāṇa, except that it gives Anjika and Raghu (or Laghu, in some MSS.).
||| As the Vāyu-purāṇa, the Kūrma-purāṇa, and the Harivaṁśa.
son of Haihaya was Dharmanetra;¹ his son was Kunti;² his son was Śāhanji;³ † his son was Mahishmat;⁴ his son was Bhadrasena;⁵ § his son was Durdama; § his son was Dhanaka, ⁶ who had four sons,—Kṛitavirya, Matsya.|| They were the sons of Sahasrada: Brahma and Hari Varṣa.  
¹ Dharmattra: Vāyu. Dharma; Kūrma.**  
² Kṛitti: Vāyu. ††  
³ Sanjneya: Vāyu. Śankhaṇa: Agni. Śāhanja, of Śāhanjanipuri; Brahma. Sanjñita: Linga. §§ Samhanna: Matsya.|| So- 
hanja: Bhágavata.  
⁴ By whom the city of Māhishmati (on the Nurbudda) was founded:⊥⊥ Brahma Purāṇa, Hari Varṣa.  
⁵ So the Bhágavata; but the Vāyu, *** more correctly, has 
Bhadraśreṇya. ††† Vide supra, p. 33, note 2.  

* In a single MS., Dharma.  
† Two of my MSS. have Sāhajit.  
‡ My best MSS. have Bhadraśreṇya. The Vāyu-purāṇa says he was Raja of Benares.  
§ Durmada: Vāyu-purāṇa and Bhágavata-purāṇa.  
|| See note § in the preceding page.  
¶ Haihaya's son was Dharma, and his was Dharmanetra, according to the Linga-purāṇa and the Kürma-purāṇa.  
** And Bhágavata-purāṇa, which gives him a son Netra, father of Kunti.  
†† And Linga-purāṇa, Kürma-purāṇa, and Brahma-purāṇa. Kárta and 
Kárti: Harivānśa.  
‡‡ And so the Harivānśa, b.l. 1846.  
§§ I find Sanjaya. The Kürma-purāṇa has Sanjita.  
|||| I find Samhata.  
¶¶ One of my copies of the Vishnu-purāṇa notices this fact.  
*** And so the Kürma-purāṇa, Linga-purāṇa, Brahma-purāṇa, Hari- 
vānśa, &c.  
††† See notes † and ‡‡‡, above.  
‡‡‡ As the Brahma-purāṇa and Harivānśa.  
§§§ I find Dhanaka.  
|||| I find Dhenaka.
Kritágni,* Kritavarman,† and Kritaajas. Kritavirya's son was Arjuna, the sovereign of the seven Dwipas, the lord of a thousand arms. This prince propitiated the Sage Dattátreya, the descendant of Atri, who was a portion of Vishnu, and solicited, and obtained from him, these boons: a thousand arms; never acting unjustly; subjugation of the world by justice, and protecting it equitably; victory over his enemies; and death by the hands of a person renowned in the three regions of the universe. With these means he ruled over the whole earth with might and justice, and offered ten thousand sacrifices. Of him this verse‡ is still recited: "The kings of the earth will, assuredly, never pursue his steps in sacrifice, in munificence, in devotion, in courtesy, and in self-control."§ In his reign, nothing was lost, or injured;∥ and so he governed

* Kritavirya: Váyu-puráṇa.
† The Kúrma-puráṇa has Kritadharma.
‡ It runs thus, in the Bhágavata-puráṇa,—IX., XXIII., 24:

N gúraṁ vátratvámyáksi gaitā yákvati párthiva:
Sastrátatapáyagamadhvátvámyáxed pavádikmá.

The Váyu-puráṇa has:

N gúraṁ vátratvámyáksi gaitā yákvati mága:
Yájñitayaágamábhivá víksateshá śreṣṭe.  

Compare the Márkaṇḍéya-puráṇa, XIX., 29; also the Brahma-puráṇa, &c.

§ N gúraṁ vátratvámyáksi gaitā yákvati párthiva:
Yájñitayaágamábhivá prábhéva dunesa.  

∥ The scholiast quotes, from the Kúrma-puráṇa, the following line, addressed to Arjuna:

And I have found the ensuing stanza, of similar purport, in an extract from the Brahmánda-puráṇa:
the whole earth, with undiminished health, prosperity, power, and might, for eighty-five thousand years. Whilst sporting in the waters of the Narmadá, and elevated with wine, Rávaña came, on his tour of triumph, to (the city) Máhishmatí; and there he, who boasted of overthrowing the gods, the Daityas, the Gandharvas and their king, was taken prisoner by Kártavírya, and confined, like a (tame) beast, in a corner of his capital. At the expiration of his long reign, Kártavírya was killed by Paraśuráma, who was an embodied portion of the mighty Náráyána. Of the hundred sons of this king the five principal were

1 According to the Váyu, Kártavírya was the aggressor, invading Lanká, and there taking Rávaña prisoner. The circumstances are, more usually, narrated as in our text.

2 Vide supra, p. 22. Kártavírya's fate was the consequence of an imprecation denounced by Ápava (or Vasishthá), the son of Varuña, whose hermitage had been burnt, according to the Mahábhárata, Rájadharma; by Chitrabhánu (or Fire), to whom the king had, in his bounty, presented the world. The Váyu makes the king himself the incendiary, with arrows given him, by Súrya, to dry up the ocean.
Śūra, Šūrasena, Vṛishaṇa, Madhu, and Jayadhwaja. The son of the last was Tālajangha, who had a hundred sons, called, after him, Tālanjanghas: the eldest of these was Vīthotra; another was Bharata, who had two sons, Vṛisha and Sujāti. § The son of Vṛisha was Madhu: he had a hundred sons, the chief

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1 Urjita: Bhāgavata.
3 Kṛishnā, in all except the Bhāgavata.‡‡
4 King of Avanti: Brahma and Hari Varṇa. §§
5 Ananta: Vāyu and Agni; elsewhere omitted.
6 Durjaya only: Vāyu, Matsya.***
7 This Madhu, according to the Bhāgavata, was the son of Kārtavīrya. The Brahma and Hari Varṇa make him the son of Vṛisha, but do not say whose son Vṛisha was. The commentator on the latter asserts, that the name is a synonym of Payoda,—the son of Yadu, according to his authority, and to that alone.↑↑↑

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* One MS. has Dhṛiṣhṇa.
† In three copies the reading is Madhudvaja.
‡ In one MS., Vitahotra. In the Vāyu-purāṇa, Virahotra.
§ Professor Wilson had “Sujāti”, by typographical error, for Sujāti. But the original, in all my MSS., बुधसुजाती, yields only Sujāta.
|| I find Vṛisha and Dhṛiṣhta.
¶ The Harivahsa has Dhṛishokta or Dhṛishukta.
** I find Dhṛiṣhta. ↑↑ I find Vṛiṣṇa.
+++ The Brahma-purāṇa has Madhupadwaja.
 §§ And so the Linga-purāṇa. I have corrected Professor Wilson’s “Avanti”. A country, not a city, is intended.
||| The Linga-purāṇa has Anarta.
¶¶ He was son of Krishnā (?), according to the Linga-purāṇa.
*** Vṛisha and others, unnamed, were sons of Vīthotra, according to the Kurma-purāṇa and Linga-purāṇa.
↑↑↑ By probable inference, but not explicitly: IX., XXIII., 28.
↑↑↑↑ But vide supra, p. 53, notes 1, ||, and ↑↑.
of whom was Vṛiṣṇi;* and from him the family† obtained the name of Vṛiṣṇi.‡ From the name of their father, Madhu, they were, also, called Madhu;‡ whilst, from the denomination of their common ancestor, Yadu, the whole were termed Yādavas.§

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1 The Bhāgavata agrees with our text; but the Brahma, Hari Vanśa, Linga, and Kūrma make Vṛiṣṇa|| the son of Madhu, and derive the family-name of Vṛiṣṇis, or Vārśuieyas, from him.

2 The text takes no notice of some collateral tribes which appear to merit remark. Most of the other authorities, in mentioning the sons of Jayadhwaja, observe, that, from them came the five great divisions of the Haihaya tribe. These, according to the Vāyu,‡ were the Tālajānghas, Vītihotras, Avantis,**

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* तत्काल्य बुद्धिमुद्रा दुधद्यमासित् । He had a hundred sons,— "Vṛiṣṇi and others."
† Gotra,
‡ The Translator had "Mādhavas", although the original runs: मधु-संज्ञानित मधुसंदर ।
§ In Professor Johnson's Sélections from the Mahābhārata, p. 46, note 7, Professor Wilson seems to consider, but with little probability of correctness, as one race "the Yādavas, Jadavas, Jados, or Jata."

It has been speculated that "the Jartikas of the Mahābhārata and the Purāṇas represent the Jats," and that the Jats "were * transformed into the Jatano, or Gitano, the Gypsies of modern Europe." Sir H. M. Elliot's Appendix to the Arabs in Sind, pp. 148, 67. The same author remarks, as to writing Jat or Jât, that "the difference of the long and short a is a mere fashion of spelling, and shows no difference of origin, family, or habit." The two words, properly represented, are Jat and Jât.

Also see Professor Lassen's Indische Alterthumskunde, Vol. II., p. 877, note 5. But the fullest extant dissertation on the Jâta will be found in Sir H. M. Elliot's Supplemental Glossary, Vol. I., pp. 411—416.

|| In the best MSS. I find Vṛiṣṇi.

‡ My MSS. give: Virahotras, Bhojas, Ávantis (or Avantis), Tuñdi-keras, and Tālajānghas. The Linga-purāṇa has: Vītihotras, Haryātas, Bhojas, Avantis, and Śūrasenas.

** Corrected, here and below, from "Ávantyas"; the original, in some MSS.,—see the last note,—being अवान्तयः.
Tuńdikeras,* and Játas.† The Matsya and Agni omit the first, and substitute Bhojas; and the latter are included in the list in the Brahma, Padma, Linga, and Hari Varñsa. For Játas the reading is Sanjátas or Sujátas;‡ The Brahma Puráña§ has, also, Bharatas, who, as well as the Sujátas, are not commonly specified, it is said, ‘from their great number.’ They are, in all probability, invented, by the compiler, out of the names of the text, Bhárata and Sújáti.|| The situation of these tribes is Central India; for the capital of the Tálañgahas was Máishmati,¶ or Chuli-Mahéswar,**—still called, according to Colonel Tod, Sahasra báhu kí basti, ‘the village of the Thousand-armed,’ that is, of Kártavírya. Annals and Antiquities of Rajasthan, Vol. I., p. 39, note. The Tuńdikeras and Viñhotras are placed, in the geographical lists, behind the Vindhyan Mountains; and the termination -káira†† is common in the valley of the Narmadá, as Bairkaira, &c.; or we may have Tuńdikera abbreviated, as Tuńdari, on the Taptee. The Avantis were in Ujjayini;‡‡ and the Bhojas were in the neighbourhood, probably, of Dhár, in Malwa.§§ These tribes must have preceded, then, the Rájput tribes by whom these countries are now occupied, or: Rahtors, Chauháns, Pawárs, Gehlots, and the rest. There are still some vestiges of them; and a tribe of Haihayas still exists ‘near the

* Tuńdikeras, according to the Brahma-puráña and Harivánśa.
† Nowhere do I find this name.
‡ As in the Harivánśha, st. 1895.
§ And so the Harivánśha.
|| Vide supra, p. 57, note §.
¶ What ground is there for this assertion?
** See Vol. II., p. 166, note 8.
†† The correct form is खेड़, which is, doubtless, corrupted from खेंट, ‘village’.
‡‡ Has this statement any foundation beyond the fact that Ujjayini was called Avantí? See Vol. III., p. 246, note 2.
§§ At least, a Bhoja—one of some half dozen kings of that name, known to India,—reigned at Dhárá in the eleventh century. See Vol. II., p. 159.

M. Vivien de Saint-Martin would identify the Bhojas with the Bhotias. Géographie du Véda, p. 136.
very top of the valley of Sohagpoor, in Bhagel-khund, aware of their ancient lineage, and, though few in number, are still celebrated for their valour.” Tod’s Annals, &c. of Rajasthan, Vol. I., p. 39. The scope of the traditions regarding them—especially, of their overrunning the country, along with Šakas and other foreign tribes, in the reign preceding that of Sagara (see Vol. III., p. 289),—indicates their foreign origin, also; and, if we might trust to verbal resemblances, we might suspect, that the Hayas and Haihayas of the Hindus had some connexion with the Hia, Hoiei-ke, Hoiei-hu, and similarly denominated Hun or Turk tribes who make a figure in Chinese history.* Deguignes, Histoire Générale des Huns, Vol. I., Part I., pp. 7, 55, 231; Vol. I., Part II., pp. 253, &c. At the same time, it is to be observed, that these tribes do not make their appearance until some centuries after the Christian era, and the scene of their first exploits is far from the frontiers of India: the coincidence of appellation may be, therefore, merely accidental.† In the word Haya, which, properly, means ‘a horse,’ it is not impossible, however, that we have a confirmatory evidence of the Scythian origin of the Haihayas, as Colonel Tod supposed; although we cannot, with him, imagine the word ‘horse’ itself is derived from Haya.‡ Annals, &c. of Rajasthan, Vol. I., p. 76.

* Colonel Tod speculates that “The Hihya [Haihay] race, of the line of Boodha, may claim affinity with the Chinese race which first gave monarchs to China.” Annals and Antiquities of Rajasthan, Vol. I., p. 39, note †.
† See Vol. II., p. 134, note †.
‡ It is not at all clear that Colonel Tod proposes such a derivation.
CHAPTER XII.

Descendants of Kroshṭu. Jyāmagha's connubial affection for his wife Śaibya: their descendants kings of Vidarbha and Chedi.

KROSHṬU,* the son of Yadu,† had a son named Vṛijinīvat;‡ his son was Swāhi;§ his son was Rushadgu;¶ his son was Chitraratha; his son was Śaśabindu,∥ who was lord Ṛ of the fourteen great gems;⁵ he had a hundred thousand wives and a

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¹ In the Brahma Purāṇa and Hari Vaṁśa, we have two families from Kroshṭi; one, which is much the same as that of the text; the other makes short work of a long story, as we shall again notice.

² Vajravat: Kūrma.**

³ Śānti: †† Kūrma. Swāha: Matsya. Triśāṅku: ‡ Linga. §§


⁵ Ruśeku: Bhāgavata. ***

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* So read all my MSS., instead of the "Kroshṭi" of the former edition. Vide supra, p. 53, note †.
† And so the Vāyu-purāṇa, Linga-purāṇa, Kūrma-purāṇa, &c. Variants of our text are Vṛijinīvat, Vṛijinīvat, and Brhaddhwaja.
‡ Variants: Sahi and Abhi.
§ The Translator misread this name as "Rushadru". Two of my MSS. have Uruśāṅku. The reading of the best MSS. of the Harivāṁśa is Rushadgu.
∥ In the Rāmdyaṁa, Bāla-kānda, LXX., 28, the Śaśabindus are named in connexion with the Haihayas, Tālajanghas, and Śūras.
¶ Chakravartin.
** See note †, above. Vṛijinavat: Bhāgavata-purāṇa. †† I find Khyāti.
‡‡ In the Linga-purāṇa I find Swātin(?), and Kuśānu as his son.
§§ The Vāyu-purāṇa and Brahma-purāṇa have Swāhi.
∥∥ I do not find that the Linga-purāṇa gives this name, or any at all, between Kuśānu and Chitraratha.
¶¶ I find Kuśānu.
*** Raśādu seems to be the reading of the Vāyu-purāṇa; Ushadgu, that of the Brahma-purāṇa.
††† The commentary on the Vīshāṅu-purāṇa gives one set of these "gems",
million of sons.¹ The most renowned of them were Prithuyaśas, Prithukarman,² Prithujaya,³ Prithu-

seven inanimate: a wife, a priest,⁴ a general, a charioteer,⁵ a body of foot-soldiers,⁶ a horse, and an elephant, (or, instead of the last three, an executioner, an encomiast, a reader of the Vedas); and, a chariot, an umbrella,⁷ a jewel, a sword, a shield, a banner, and a treasure.

¹ The text states this in plain prose; but the Vāyu quotes a verse which makes out but a hundred hundred or 10,000 sons:

তচানুমক্ষীন্তি: পুরাষং।
শ্রীবিশ্বেষু পুনায়াগুর্তানমং বিখ্যাতম।
ধীনতাময়ীকান্তান্তঃ ভূরিপ্রবিষ্কাতিবাসম।

² The extract from the Dharma-saṁhitā is as follows:

चक्रं रघुष प्रापणं खड्गरं रत्नं च पञ्चमम।
केतुनिमित्वं सत्तव प्राप्तीहो विचित्रविविधविधिः।
भार्या पुरीरङ्गितं श्रेणीं रघुषमस्तुः।
पच्छी वल्लभेन्ति ग्राहिणं सये कीर्तितं।
चटुदेश्वरं रघुष्यं सर्वंभिं चक्षुविरंगितम।

Śrīdharā's quotation from the Mārkandeya-purāṇa I have not succeeded in verifying:

गजवार्तिरचलीचुबिधिसामालग्रहः।
शङ्किप्राप्तिमणिच्चविमाणानि चतुदेश्व।

³ Prithudharma: Vāyu-purāṇa.
⁴ In the Vāyu-purāṇa I find Prithunjaya.
⁵ Purohita.
⁶ Rathakrīt: 'a car-maker'(?).
⁷ Patti.
⁸ I find no reading but chakra, a word of various meanings, 'army', being one of them.
kírtti, Prithudána,* and Prithuśravas.† The son of the last of these six¹ was Tamas;² his son was Usanas,³ who celebrated a hundred sacrifices of the horse; his son was Śiteyus;⁴ his son was Rukmakavacha;⁵ his son was Parāvrit,|| who had five sons,

¹ The Matsya has the first, third, and fifth of our text, and Prithudharma, Prithukírtti, and Prithumat. The Kúrma has also, six names, ¶ but makes as many successions.
² Suyajna: Agni, Brahma, Matsya.** Dharma: Bhágavata.††
⁴ Śitikshu: Agni. Śineyus: Brahma. §§ Ruchaka §§: Bhágavata. The Váyu has Marutta and Kambalabarhis, brothers, instead.
⁵ Considerable variety prevails here. The Brahma and Hari Vánsa have Marutta, || the Rájarshi (a gross blunder: see Vol. III., p. 243), Kambalabarhis, Śataprasúti, Rukmakavacha; the Agni, Marutta, Kambalabarhis, Rukmeshu; whilst the Bhágavata makes Ruckaka son of Usanas, and father to the five princes who, in

* Prithudáti: Váyu-puráña.
† He alone is named in the Brahma-puráña and Harivasña.
‡ The Linga-puráña has Śasabindu, Anantaka, Yajna, Dffiti, Usanas.
§ Thus read two MSS., while Śatýus and Śatavapus are found in others. But the ordinary lection is Śiteshu; and so read the Kúrma-puráña and Linga-puráña.
|| In the Kúrma-puráña, he has only one son, Jyámagha.
¶ Prithuyásas, Prithukarman, Prithujaya, Prithuśravas, and Prithusattama. Usanas is son of the last.
** And the Harivasña.
†† The Váyu-puráña has something different; but I am unable to decipher what it is.
‡‡ And the Harivasña.
§§ Corrected from “Furujit”. See note 5 in this page, and note 1 in the next.
||| Also read Maruta, in several MSS. See, further, note † in the following page.
Rukmeshu, Prithurukma, * Jyāmagha, Pālita, and Harita.† To this day the following verse relating to Jyāmagha is repeated: "Of all the husbands submissive to their wives, who have been, or who will be, the most eminent is the king Jyāmagha, ² who was the

the text, are the grandsons of Rukmakavacha.‡

¹ The Bhāgavata has Purujit, Rukma,§ Rukmeshu, Prithu, and Jyāmagha. The Vāyu reads the two last names Parigha and Hari.|| The Brahma and Hari Vaṁśa insert Parājit ¶ as the father of the five named as in the text.**

² Most of the other authorities mention, that the elder of the five brothers, Rukmeshu, succeeded his father in the sovereignty; and that the second, Prithurukma, remained in his brother's service. Pālita and Harita were set over Videha (विदेशः पिता वसत् | Linga††) or Tirhoot; and Jyāmagha went forth to settle where he might: according to the Vāyu, he conquered Madhya-deśa (the country along the Narmadā), Mekalā, and the Śuktimat mountains.‡‡ So the Brahma Purāṇa states, that he established himself along the Rīkshavat mountain, and dwelt in Śuktimatī. He names his son, as we shall see, Vidarbha. The country so

* Corrected, here and below, from "Prithurukman". The word occurs in the midst of a compound. For its form as given above, see the Hariyaṁśa, sl. 1980, with which the Vāyu-purāṇa, &c. agree.
† One of my MSS. gives Parāvīt but one son, Rukmeshu, and makes him father of Prithurukma and the rest.
‡ This is not exact, as appears from note 1 in this page. The Linga-purāṇa has Śīteshu, Maruta, Kambalabarhis, Rukmakavacha.
§ Corrected from "Rukman".
|| And so reads the Linga-purāṇa.
¶ Instead of Parāvīt.
** Only they have Hari, not Harita; and, in some MSS., Palita, for Pālita.
†† Prior Section, LXVIII., 33.
‡‡ It does not appear, from my MSS. of the Vāyu-purāṇa, that mention is made of Madhyadeśa. The names occur of Narmadā, Mekalā, Mṛittikāvatī, Śuktimatī, and the Rīkshavat mountains:
husband of Śaibyā.” Śaibyā was barren; but Jyāmagha* was so much afraid of her, that he did not take any other wife. On one occasion, the king, after a desperate conflict, with elephants and horse, defeated a powerful foe, who, abandoning wife, children, kin, army, treasure, and dominion, fled. When the enemy was put to flight, Jyāmagha beheld a lovely princess left alone and exclaiming “Save me, father! Save me, brother!” as her (large) eyes rolled wildly with affright. The king was struck by her beauty, and penetrated with affection for her, and said to himself: “This is fortunate. I have no children, and am the husband of a sterile bride. This maiden has fallen into my hands, to rear up to me posterity. I will espouse her. But, first, I will take her in my car, and convey her to my palace, where I must request the concurrence called is Berar; and, amongst his descendants, we have the Chaidyas, or princes of Baghelkhand and Chandail,† and Daśārha (more correctly, perhaps, Daśārña, Chhattisgarh‡); so that this story of Jyāmagha’s adventures appears to allude to the first settlement of the Yādava tribes along the Narmadā, more to the south and west than before.

Something very similar is read in the Linga-purāṇa and also in the Brahma-purāṇa.

* “Though desirous of progeny”: छल्लवधारीपि।
† That the ancient Chedi is not represented by Baghelkhand and Chandail, is now settled beyond all doubt. See Vol. II., p. 157, note §§.
‡ The Pandits of Central India, beguiled by distant verbal similarity, maintain that Chedi is one with the modern District of Chundeyree (Chanderi); and this groundless identification has even found its way into popular literature. See the Hindi Premasāgara, Chapter LIII.
‡‡ I have questioned this position. See Vol. II., p. 160, note †.

IV.
of the queen in these nuptials.” Accordingly, he took the princess into his chariot, and returned to his own capital.

When Jyámagha’s approach was announced, Śaibyá came to the palace-gate, attended by the ministers, the courtiers, and the citizens, to welcome the victorious monarch. But, when she beheld the maiden standing on the left hand of* the king, her lips swelled and slightly quivered with resentment, and she said to Jyámagha: “Who is this light-hearted damsel that is with you in the chariot?” The king, unprepared with a reply, made answer precipitately, through fear of his queen: “This is my daughter-in-law.” “I have never had a son,” rejoined Śaibyá; “and you have no other children. Of what son of yours, then, is this girl the wife?”† The king, disconcerted by the jealousy and anger which the words of Śaibyá displayed, made this reply to her, in order to prevent further contention: “She is the young bride of the future son whom thou shalt bring forth.” Hearing this, Śaibyá smiled gently, and said “So be it;” and the king entered into his great palace.

In consequence of this conversation regarding the birth of a son having taken place in an auspicious conjunction, aspect, and season,‡ the queen, although passed the time of women, became, shortly afterwards, pregnant, and bore a son. His father named him Vi-

* According to some MSS., simply “at the side of”.
† सुप्राणिक्ष्याय बलके नित्यति।
‡ Lagna, horá, aśāka, and avayava. The scholiast defines horá to be half a rāsi; aśāka, a ninth of one; and avayava, a twelfth of one.
darbha, and married him to the damsel he had brought home.* They had three sons,—Kratha, Kauśika,† and Romapáda.‡ The son of Romapáda was Babhrú;§ and his son was Dhriti.¶ The son of Kauśika was Chedi; whose descendants were called the Chaidya kings.¶ The son of Kratha was Kunti;§§ his son was

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1 The Bhágavata has Kuśa; the Matsya, Kauśika.|| All the authorities agree in specifying three sons.

2 Lomapáda: Agni.¶


This latter is singular, in carrying on the line of Romapáda for twelve generations further.††

5 The Bhágavata, however, makes the princes of Chedi continuous from Romapáda; as, Babhrú, Dhriti, Uśika, Chedi—the Chaidyas, amongst whom were Damaghosa and Śisupála.

6 Kumbhi: Padma.

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* The original runs: स च विद्रम्हेन दृति पिता नाम चचे। स च तां स्वामप्रयामि। The scholiast says, in explanation: स च। विद्रम्हेन। कार्य्यो उपामार्यामि। व्यामचख पूर्वमतिनिर्देशातः। आन्तर्गत किन्नरं भवन। This obedient youth, then, because of his father's prediction, married a woman who, it seems, may have been of nubile age before he was born.

† Two of my best MSS. have Kauśika.

‡ Chidi (?): Váyu-puráña.

§ कवाक्ष स्वामप्रयामेऽ किन्नरं भवन। “Kunti was offspring of Kratha, son of the so-called daughter-in-law.” Comment: कवाक्ष। आमचख स्वामायाय। सबा। पुच्छ। || And so the Váyu-puráña, the Kúrma-puráña, the Linga-puráña, &c.

¶ Add the Váyu-puráña, the Harivašáka, &c. The Linga-puráña reads Romapáda.

** I find Dhriti. The Linga-puráña has Sudhriti.

†† There seem to be names of only seven descendants of Dhriti. Some of Kauśika's descendants, also, are particularized. But the state of my MSS. does not warrant further detail with certainty.

§§ Kriś is the ordinary reading.
Vṛishṇi;¹ his son was Nirvṛiti;²* his son was Daśārha; his son was Vyoman;† his son was Jāmūta; his son was Vikṛiti;³; his son was Bhimaratha;§ his son was Navaratha;⁴ his son was Daśaratha;⁵ his son was Śakaṇi; his son was Karambhi;‖ his son was Devarāta;¶ his son was Devakshatra;ᵉ his son was Ma-

¹ Dhṛishṭa: Vāyu. Dhṛishṭi: Matsya.**
² Nivṛitti: Vāyu.†† Nidhrīti: Agni. The Brahma makes three sons,—Avanta, Daśārha, and Balivṛishtya. In the Linga, it is said, of Daśārha, that he was तास्चारिविषयः; ** destroyer of the host of copper (faced; European?) foes.‘
³ Vikala: Matsya.
⁴ Nararatha: Brahma, Hari Vaṁśa.§§
⁶ Soma: Linga.॥॥ Devanakshatra: Padma.

* One MS. has Nirdhrīti; another, Nivṛitti. The Linga-purāṇa has Nidhrīti, preceded by Raṇadhṛishtya. The Kūrma-purāṇa has Nivṛitti.
† Two MSS. give, like the Bhāgavata-purāṇa, Vyoma. The Vāyu-purāṇa has Vyoman; the Linga-purāṇa, Vyāpta.
One of my best MSS. of the Vishnū-purāṇa inserts Abhijit after Vyoman.
⁺ In three copies, Vankṛiti.
§ The Vāyu-purāṇa interposes Rathavara between Bhimaratha and Navaratha.
‖ Karambha: Vāyu-purāṇa. Karambha, in the Linga-purāṇa; also, in the Kūrma-purāṇa, which has, hereabouts, numerous names, &c. which I am unable to make out in my MSS.
¶ And so the Linga-purāṇa, &c. Devarāj: Kūrma-purāṇa.
** Vṛita: Linga-purāṇa.
†† My MSS. have Nirvṛitti, also.
++ In my MSS. there is a very different reading:

द्राश्याईः नैपृती नामा महारिविषयः।

§§ This work—and so the Brahma-purāṇa—has, in the present chapter, many other peculiarities, here unnoticed, as to proper names.
|||| Dṛidharatha, in my MSS.
॥॥ I find Devakshatra there.
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69
dhu;¹ his son was Anavaratha;* his son was Kuru-
vatsa; his son was Anuratha;† his son was Puruhotra;
his son was Aṁśu;‡ his son was Satwata,§ from whom

| Madhu     | Madhu † | Madhu |
| Kuruvaśa  | Manu** | Manavaśas |
| Anu       | Puruvatsa †† | Purudwat |
| Puruhotra | Purudwat | Madhu |
| Áyu       | Satwa | and Satwa |
| Sátwata   | Satwata | Satwata |

| Madhu    | Madhu | Madhu |
| Uruvas   | Puru | Kuru ‡‡ |
| Purudwat | Punarvasu | Anu §§ |
| Jantu    | Jantu | Aṁśa |||
| Satwata  | Satwata | Andhaka †¶ |

¹ There is great variety in the succeeding appellations:

* Two of my best MSS. omit this name.
† One MS. has Anurata; another, Anu, with a son Anuta, father of Puruhotra.
‡ All my MSS. but two give Aṁśa.
§ Some MSS. have Sátwata.
|| Perhaps my MS. is defective; but it names only Madhu, Purudwat, Satwa, and Sátwata.
¶ The Váyu-puráśa seems to place Devana between Devakshattrra and Madhu.
** I think the Váyu-puráśa has Mahátejas, Manu, and Manuvaśa, and as brothers.
†† Puruvaśa, in my MSS.,—and as son of Mahátejas, perhaps.
‡‡ I find Kuruvaśa; and, apparently, Purudwat follows, before Anu.
 §§ After Anu I find Purukutsa. || || Aṁśu, in my MSS.
¶¶ This name is not mentioned in my MSS.; nor is there room for it. For Andhaka, vide infra, p. 71, note ||.
the princes of this house were termed Sátwatas. This was the progeny of Jyámagha; by listening to the account of whom, a man is purified from his sins.

The Linga* has Purushaprabhu, Manwat, Pratardana, Satwata; and the Agni, Dravavasu, Puruhuta, Jantu, and Sátwata. Some of these originate, no doubt, in the blunders of copyists; but they cannot, all, be referred to that source.

* My best MSS. have: Madhu, Kuruvamśa or Kuruvamśaka, Anu, Aṁśu and Purudwat, Satwa (son of Aṁśu), Sátwata.
CHAPTER XIII.


THE sons of Satwata* were Bhajin,† Bhajamána, Divya, Andhaka,‡ Devávridha,§ Mahábhója, and Vríshní.¶ Bhajamána† had three sons, Nimi,‡ Krí-

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* Variant: Sátwata; and so throughout this chapter. Satwata’s wife was Kausályá, according to the Váyu-puráňa, Brahma-puráňa, and Hari-vaháňa.
† Corrected from “Bhajina”.
‡ For the conflicting accounts of his parentage, see Goldstücker’s Sanskrit Dictionary, sub voce.
§ Corrected, in this chapter, from “Devávridha”.
¶ Sátwata’s sons, according to the Bhágavata-puráňa, IX., XXIV., 6, 7, were Bhajamána, Bhaji, Divya, Vríshní, Devávridha, Andhaka, and Mahábhója.
†† He was skilled in the Dhanurveda, the Kúrma-puráňa alleges.
kaña,¹ and Vrishñi,² by one wife, and as many† by another,‡—Satajit, Sahasrājit, and Ayutajit.³§ The son of Devavrīdha was Babhru, of whom this verse is recited: "We hear, when afar, and we behold, when

agree in the number,|| and, mostly, in the names. Mahābhoga is sometimes read Mahābhaga.¶

¹ Kṛimi: Brahma,** Agni, Kūrma.††


³ Dhurishthi: Bhāgavata,||| Brahma.¶¶

The Brahma and Hari Vaṁśa add, to the first three, Śūra and Puranjaya,*** and, to the second, Dāśaka.†††

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* Corrupted, in some of my MSS., into Krikwaṇa and Kriṇwaṇa.
† This second family is unrecognized by the Kūrma-purāṇa.
‡ Both wives bore the name of Sfinjayā, agreeably to the Vāyu-purāṇa and Harivamśa.
§ Professor Wilson had "Satajit, Sahasrājit, and Ayutajit"; but, in all my MSS. but one, I find as above. All the names are, apparently, different in the Vāyu-purāṇa, my copies of which are, here, very illegible. The Linga-purāṇa has Ayutāyus, Śatāyus, and Harshakītī, with Sfinjayā as their mother, and does not name the first set of sons at all.
|| Not so. See the end of the next note.
¶ As in the Linga-purāṇa; Mahābāhu, in the Brahma-purāṇa and Harivamśa. Add: for Bhajin, Bhajana, Linga-purāṇa; Bhogin, Brahma-purāṇa and Harivamśa. Also see note || in the preceding page.
The Linga-purāṇa reads, instead of Bhajamāna, bhrajamāna, and makes it an epithet of Bhajana.

** And Harivamśa.
†† I find Nisi(?) there. Nimlochi: Bhāgavata-purāṇa.
‡‡ And so reads the Harivamśa.
§§ Kṛitaka: Kūrma-purāṇa.
||| Vrishī is the accepted lection.
¶¶ Vrishī, in my MSS. The Harivamśa has Dhrishā. There is no third son in the Kūrma-purāṇa.
*** And so adds the Vāyu-purāṇa.
††† This is the reading of my best MSS. Professor Wilson had "Dāsaka". The Vāyu-purāṇa, in my MSS., has Vāmaka.
nigh, that Babhru is the first of men, and Devávrdha is equal to the gods. Sixty-six persons, following the precepts of one, and six thousand and eight, who were disciples of the other, obtained immortality.”† Mahábhoja was a pious prince; his descendants were the Bhojas, the princes of Mrtikávati;†‡ thence called Mrtikávatas.§ Vrishní had two sons, Sumitra and Yudhájit; from the former, Anamitra|| and Śini were

1 By the Parásá river: Brahma Purána: a river in Malwa.
2 These are made, incorrectly, the descendants of Babhru, in the Hari Vaṁśa.**
3 The Bhágavata, Matsya, and Váyu agree, in the main, as to the genealogy that follows, with our text. The Váyu states that Vrishní had two wives, Mádrí and Gándhári: by the former he had Yudhájit and Anamitra, and, by the latter, Sumitra and Devamídhusha.†† The Matsya also names the ladies, but gives Su-

* So the scholiast explains the word purusha here.
† यथैव मुखमी सुराद्वरः तथानिवकात्।
बन्धुः श्रेष्ठी मनुक्याणि द्वितीयावृहं समः॥
पुरुषा: यद्य श्रेष्ठं पद्मुक्याणि चाचतः।
चेष्वन्तल्लगुप्ताः वघोरेद्वावृहादपि॥

These stanzas occur in the Linga-puráña, Prior Section, LXVIII, 6—8, and in the Bhágavata-puráña, IX., XXIV., 9, 10, with the sole difference, in both works, of ‘sixty-five’ for ‘sixty-six’. Also compare the Hari-

† The commentator alleges that the city was called Mrtikávana: मृतीकावन नाम पुरस्। तत्र स्थिता गृहा मार्त्तिकावता:। In the text, no city at all is named, as appears from the next note.
§ The original has only तथानिवकात् मर्त्तिकावता च पुरस्।
|| A single MS. has Anumitra.
¶ See Vol. II, p. 152, notes 2 and §.
** Sl. 2014.
†† There seems to be something wrong here; for my MSS. of the Váyu-
puráña agree in reading:
born.† The son of Anamitra was Nighna,† who had two sons, Prasena and Satrájita.: The divine Áditya (the Sun) was the friend of the latter.

On one occasion, Satrájita, whilst walking along the

mitra to Gándhári, and makes Mádrí the mother of Yudhájít, Devamiúshsa, Anamitra, and Śíni. The Agni has a similar arrangement, but substitutes Dhríshá for Vríshní, and makes him the fifteenth in descent from Satwata. The Linga,§ Padma, Brahma Puráñas, and Hari Vanáśa|| have made great confusion, by altering, apparently without any warrant, the name of Vríshní to Kroohfri.

† The Bhágavata† makes them sons of Yudhájít; the Matsya and Agni, as observed in the preceding note, his brothers, as well as Sumitra’s.


gádhāri janamātā suñjitaḥ bhāgavanhūnas.
maññi yudhājītaṁ purāṇa tu ūt śe dvamśiḥuṣas.
sunam itaṃ śīnīm chāc chāvatāyám pūjitaḥ tattvam āta।

Here, Gándhári is represented as having only one son, Sumitra; and Mádrí has Yudhájít, Devamiúshsa, Anamitra, and Śíni.

Instead of Devamiúshsa, Professor Wilson gave, by inadvertence, “Devamiúshuś”, as the name in the Váyu-púraṇa. At the same time, he found, in the Matsya-púraṇa, “Devamiúshsa”.

* The Sanskrit runs: vṛksiḥ suñjirṇa śudhājītaḥ puraṇamavat
stānastigāmīni tathā. Anamitra and Śíni are, thus, other sons of Vríshní. The Kúrma-púraṇa says, expressly:

vṛksaḥ puraṇo purvavaniśaṁ śrīnīkṣaṇa।

† Nimna: Bhágavata-púraṇa.

‡ Corrected, everywhere, from “Satrájít”. The Bhágavata-púraṇa has both Satrájita and Satrájít; the Linga-púraṇa, the latter. In the Váyu-púraṇa, the reading seems to be Śakrajít.

§ This Púraṇa, in my MSS., has Vríshní, not Kroohfri. It states, too, that he had Sumitra by Gándhári, and, by Mádrí, Devamiúshsa, Anamitra, and Śíni.

|| According to my best MSS., Gándhári is mother of Sumitra, and of him only; Mádrí, of Yudhájít, Devamiúshsa, and Anamitra.

¶ IX., XXIV., 12.
sea-shore, addressed his mind to Súrya, and hymned his praises; on which, the divinity appeared and stood before him. Beholding him in an indistinct shape, Sattrájita said to the Sun: “I have beheld thee, lord, in the heavens, as a globe of fire. Now do thou show favour unto me, that I may see thee in thy proper form.”* On this, the Sun, taking the jewel called Syamantaka from off his neck, placed it apart; and Sattrájita beheld him of a dwarfish stature, with a body like burnished copper, and with slightly reddish eyes.† Having offered his adorations, the Sun desired him to demand a boon; and he requested that the jewel might become his. The Sun presented it to him, and then resumed his place in the sky. Having obtained the spotless gem of gems, Sattrájita wore it on his neck; and, becoming as brilliant, thereby, as the Sun himself, irradiating all the regions with his splendour, he returned to Dwáraká. The inhabitants of that city, beholding him approach, repaired to the eternal male, Purushottama,—who, to sustain the burthen of the earth, had assumed a mortal form (as Kríshña),—and said to him: “Lord, assuredly the (divine) Sun is coming to visit you.” But Kríshña‡ smiled, and said: “It is not the divine Sun, but Sattrájita, to whom Áditya has presented the Syamantaka gem; and he now wears it. Go and behold him without apprehension.” Accordingly, they departed. Sattrájita, having

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* चणिव चोदि वद्वपिभोपमहमपं तथेवावायतो नतमार्गनाव न अविचिन्त्ययता प्रसादीक्षानि विश्वसुखचयांशि।
† नवक्ष्मात्तीश्वरस्वसुधवियेर्व्रिूपांगांबिंदामिश्वमधुश्रोपात।
‡ Here, as just before, the Translator has supplied the name of Kríshña.
gone to his house, there deposited the jewel, which yielded, daily, eight loads* of gold, and, through its marvellous virtue, dispelled all fear of portents, wild beasts, fire, robbers, and famine.†

Achyuta was of opinion† that this wonderful gem should be in the possession of Ugrasena;§ but, although he had the power of taking it from Sattrajita, he did not deprive him of it, that he might not occasion any disagreement amongst the family. Sattrajita, on the other hand, fearing that Krishna|| would ask him for the jewel, transferred it to his brother Prasena. Now, it was the peculiar property of this jewel, that, although it was an inexhaustible source of good to a virtuous person, yet, when worn by a man of bad character, it was the cause of his death. Prasena, having taken the gem and hung it round his neck, mounted his horse, and went to the woods to hunt. In the chase, he was killed by a lion. The lion, taking the jewel in his mouth, was about to depart, when he was observed and killed by Jambavat, the king of the bears, who, carrying off the gem, retired into his cave, and gave it to his son Sukumara** to play with.

* Bhāra, which here, more probably, imports a weight of gold equal to twenty tulas. So the commentator understands the term; and the same view is taken by Śridhara, commenting on the Bhāyavata-purāṇa, X., LVI., 11.
† तत्तभावाय सकङ्क्षीय रागुखोपसर्गवृद्धिवाशापिचिंदुसिंचा-दिम्यं ज भवति।
‡ Read 'wished', विषयं चर्च।
§ Called, in the original, bhupati, or 'king'. He is spoken of further on.
|| Exchanged, by the Translator, for Achyuta.
¶ And so was his horse, according to the original.
** Corrected from "Sukumāra", here and everywhere below.
When some time had elapsed, and Prasena did not appear, the Yādavas* began to whisper, one to another, and to say:† "This is Kṛishṇa's doing. Desirous of the jewel, and not obtaining it, he has perpetrated the murder of Prasena, in order to get it into his possession."

When these calumnious rumours came to the knowledge of Kṛishṇa,‡ he collected a number of the Yādavas, and, accompanied by them, pursued the course of Prasena by the impressions of his horse's hoofs.§ Ascertaining, by this means, that he and his horse had been killed by a lion, he was acquitted, by all the people, of any share in his death. Desirous of recovering the gem, he thence followed the steps of the lion, and, at no great distance, came to the place where the lion had been killed by the bear. Following the footmarks of the latter, he arrived at the foot of a mountain, where he desired the Yādavas to await him, whilst he continued the track. Still guided by the marks of the feet, he discovered a cavern, and had scarcely entered it, when he heard the nurse of Suku-māraka saying to him: "The lion killed Prasena; the lion has been killed by Jámbavat. Weep not, Suku-māraka. The Syamantaka is your own." Thus assured of his object,|| Kṛishṇa advanced into the cavern, and saw the brilliant jewel in the hands of the nurse, who

* Yadulokāk.
† कर्णाकथावचागचारत्।
‡ Bhagavat, in the original.
§ The scene of this hunt of Kṛishṇa's was, according to the Vāyu-purāṇa, the Rikshavat and Vindhya mountains.
|| रुतायर्धे सबस्मासमवोद्न:।
was giving it, as a plaything, to Sukumāraka. The nurse soon descried his approach, and, marking his eyes fixed upon the gem with eager desire, called loudly for help. Hearing her cries, Jámbavat, full of anger, came to the cave; and a conflict ensued between him and Achyuta, which lasted twenty-one days. The Yádavas who had accompanied the latter waited seven or eight days, in expectation of his return; but, as the foe of Madhu still came not forth, they concluded that he must have met his death in the cavern. "It could not have required so many days," they thought, "to overcome an enemy;" and, accordingly, they departed, and returned to Dwáráká, and announced that Kṛishńa had been killed.

When the relations of Achyuta heard this intelligence, they performed all the obsequial rites suited to the occasion. The food and water thus offered to Kṛishńa, in the celebration of his Śrāddha, served to support his life and invigorate his strength in the combat in which he was engaged; whilst his adversary, wearied by daily conflict with a powerful foe, bruised and battered, in every limb, by heavy blows, and enfeebled by want of food, became unable longer to resist him. Overcome by his mighty antagonist, Jámbavat cast himself before him, and said: "Thou, mighty being, art, surely, invincible by all the demons, and by the spirits of heaven, earth, or hell; much less art thou to be vanquished by mean and powerless creatures in a human shape, and, still less, by such as we are, who are born of brute origin. * Undoubtedly,
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thou art a portion of my sovereign lord, Náráyaṇa, the
defender of the universe." Thus addressed by Jámb-
avat, Kríshña explained to him, fully, that he had
descended to take upon himself the burthen of the
earth, and kindly alleviated the bodily pain which the
bear suffered from the fight, by touching him with his
hand. Jámbavat again prostrated himself before
Kríshña, and presented to him his daughter, Jámba-
vatí, as an offering suitable to a guest.* He also de-
levered to his visitor the Syamantaka jewel. Although
a gift from such an individual was not fit for his ac-
ceptance, yet Kríshña† took the gem, for the purpose
of clearing his reputation. He then returned, along
with (his bride) Jámbavatí, to Dwáráká.

When the people of Dwáráká beheld Kríshña alive
and returned, they were filled with delight, so that
those who were bowed down with years recovered
youthful vigour; and all the Yádavas, men and women,
assembled round Ánakadundubhi, (the father of the
hero), and congratulated him. Kríshña‡ related to the
whole assembly of the Yádavas all that had happened,
exactly as it had befallen, and, restoring the Syaman-
taka jewel to Sattrájita, was exonerated from the crime
of which he had been falsely accused. He then led
Jámbavatí into the inner apartments.

When Sattrájita reflected that he had been the cause

* वास्यवती नाम जन्म गुृहावसनार्घ्यन्थुतां याच्यामासः
† Achyuta, in the Sanskrit.
‡ The original has Bhagavat.
of the aspersions upon Kṛishṇa's character, he felt alarmed; and, to conciliate the prince, he gave him to wife his daughter, Satyabhāmā. The maiden had been, previously, sought in marriage by several of the most distinguished Yādavas, as Akrūra, Kṛitavarm, and Śatadhanwan, * who were highly incensed at her being wedded to another, and leagued in enmity against Satrājīta. The chief amongst them, with Akrūra and Kṛitavarm, said to Śatadhanwan:† "This caitiff Satrājīta has offered a gross insult to you, as well as to us, who solicited his daughter, by giving her to Kṛishṇa. Let him not live. Why do you not kill him, and take the jewel? Should Achyuta therefore enter into feud with you, we will take your part." Upon this promise, Śatadhanwan undertook to slay Satrājīta.†

When news arrived that the sons of Pāṇdu had been burned in the house of wax, ¹§ Kṛishṇa, || who knew the real truth, set off for Vāraṇavata, to allay the ani-

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¹ This alludes to events detailed in the Mahābhārata. ¶

† Chakrārthavardhitaḥ pramukha Yādavaḥ: puṣṭe vṛttaṁśaḥ. ।

In the passage quoted in the last note, pramukha is rendered "most distinguished"; here, "chief". Read: "Akrūra, Kṛitavarm, Śatadhanwan, and other Yādavas"; and "Akrūra, Kṛitavarm, and others."

‡ एवमुक्तेष्वरात्वयां ।

§ Jatu, 'lac'. The house referred to was smeared and stocked with lac and other combustibles, with the intention of burning Kunti and her sons in it. The design fell through, so far as they were concerned.

|| Bhagavat, in the original.

¶ Adi-parvan, CXLI.—CLI. These chapters comprise a section bearing the title of Satugṛha-parvan.
mosity of Duryodhana, and to perform the duties his relationship required. Śatadhanwan, taking advantage of his absence, killed Satträjita in his sleep, and took possession of the gem. Upon this coming to the knowledge of Satyabhāmā, she immediately mounted her chariot, and, filled with fury at her father’s murder, repaired to Vāraṇāvata, and told her husband how Satträjita had been killed by Śatadhanwan, in resentment of her having been married to another, and how he had carried off the jewel; and she implored him to take prompt measures to avenge such heinous wrong. Krishṇa, who is ever internally placid, being informed of these transactions, said to Satyabhāmā, as his eyes flashed with indignation: “These are, indeed, audacious injuries: but I will not submit to them from so vile a wretch.* They must assail the tree, who would kill the birds that there have built their nests.† Dismiss excessive sorrow: it needs not your lamentations to excite any wrath.”‡ Returning, forthwith, to Dwārakā, Krishṇa§ took Baladeva apart, and said to him: “A lion slew Prasena, hunting in the forests; and now Satträjita has been murdered by Śatadhanwan. As both these are removed, the jewel which belonged to them is our common right. Up, then; ascend your car; and put Śatadhanwan to death!”

Being thus excited by his brother, Balarāma engaged resolutely in the enterprise. But Śatadhanwan,
being aware of their hostile designs, repaired to Kṛitavāman, and required his assistance. Kṛitavāman, however, declined to assist him; pleading his inability to engage in a conflict with both Baladeva and Kṛishṇa.* Šatadhanwan, thus disappointed, applied to Akrūra. But he said: "You must have recourse to some other protector. How should I be able to defend you? There is no one, even amongst the immortals,—whose praises are celebrated throughout the universe,—who is capable of contending with the wielder of the discus; at the stamp of whose foot the three worlds tremble; whose hand makes the wives of the Asuras widows; whose weapons no host, however mighty, can resist. No one is capable of encountering the wielder of the ploughshare, who annihilates the prowess of his enemies by the glances of his eyes, that roll with the joys of wine; and whose vast ploughshare manifests his might, by seizing and exterminating the most formidable foes."† "Since this is the case," replied Šatadhanwan;‡ "and you are unable to assist me, at least accept and take care of this jewel. "I will do so," answered Akrūra, "if you promise, that, even in the last extremity, you will not divulge its being in my possession." To this Šatadhanwan agreed; and Akrūra took the jewel. And the former, mounting a very swift mare,—one that could travel a hundred leagues a day,—fled (from Dwārakā).

* Here again the original has Vāsudeva; and so frequently below.
† Akrūra’s speech is rendered very freely. Kṛishṇa and Baladeva are eulogized, in it, under the names, respectively, of Chakrin and Sirin.
‡ Šatadhanus is the name, in the original, here and several times below.
When Kríshña heard of Šatadhanwan’s flight, he harnessed his four horses,—Śaibya, Sugríva, Meghapushpa, and Baláhaka,—to his car, and, accompanied by Balaráma,* set off in pursuit. The mare (held her speed, and) accomplished her hundred leagues; but, when she reached the country of Mithilá, (her strength was exhausted, and) she (dropped down and) died. Šatadhanwan,¹ dismounting, continued his flight on foot, (When his pursuers came to the place where the mare had perished,) Kríshña said to Balaráma:† “Do you remain in the car, whilst I follow the villain on foot, and put him to death. The ground here is bad; and the horses will not be able to drag the chariot across it.” Balaráma, accordingly, stayed with the car; and Kríshña followed Šatadhanwan on foot. When he had chased him for two kos, he discharged his discus; and, although Šatadhanwan was at a considerable distance, the weapon struck off his head. Kríshña, then coming up, searched his body and his dress for the Syamantaka jewel, but found it not. He then returned to Balabhadra, and told him that they had effected the death of Šatadhanwan to no purpose; for the precious gem, the quintessence of all worlds, was not upon his person. When Balabhadra heard this, he flew into a violent rage, and said to Vásudeva: “Shame light upon you, to be thus greedy of wealth! I acknowledge no

¹ The Váyu calls Sudhanwan, or Šatadhanwan, king of Mithilá.

* Substituted, by the Translator, for Baladeva.
† The Sanskrit has Balabhada, here and just below.
brotherhood with you. Here lies my path. Go whither you please. I have done with Dwáráká, with you, with all our house. It is of no use to seek to impose upon me with thy perjuries."* Thus reviling his brother, who fruitlessly endeavoured to appease him, Balabhadra went to the city of Videha, † where Já-
aka‡ received him hospitably; and there he remained. Vásudeva returned to Dwáráká. It was during his stay in the dwelling of Janaka, that Duryodhana, the son of Dhritaráshtrá, learned from Balabhadra the art of fighting with the mace. At the expiration of three years, Ugrasena and other chiefs of the Yádavas,§ being satisfied that Kríshná had not the jewel, went to Videha,‖ and removed Balabhadra’s suspensions, and brought him home.

Akrúra, carefully considering the treasures which the precious jewel secured to him, constantly celebrated

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1 A rather violent anachronism, to make Janaka contemporary with Balaráma.

* प्रजामिलयमायतौलोकशापौः ।
† Videha is a country. The name of its capital, here intended, is not mentioned. See Vol. II., p. 165.
‡ I find बथुप्रबंनमभृतिनियाद्वी, “Babhru, Ugrasena, and other Yádavas.”

Who is the Babhru here mentioned? There would be an anachronism in identifying him with the Babhru, son of Devávítáha, named in p. 72, supra.
§ Videhpuri, “the capital of Videha.” See note †, above.
‖ My MSS. yield ‘Baladeva’s’.
‡ The original has ‘gold’, svárrha.
religious rites,* and, purified with holy prayers,† lived in affluence for fifty-two years; and, through the virtue of that gem, there was no dearth or pestilence: in the whole country.‡ At the end of that period, Ša-

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1 The text gives the commencement of the prayer;§ but the commentator does not say whence it is taken: लोकमन् च चत्वारी विप्र निपान्तं भवति। "O goddess, the murderer of a Kahatriya or Vaiśya engaged in religious duties is the slayer of a Brahman;" i.e., the crime is equally heinous. Perhaps the last word should be भवति|| 'is'.

‡ Some of the circumstances of this marvellous gem I seem to identify it with a stone of widely diffused celebrity in the East, and which, according to the Mohammedan writers, was given, originally, by Noah to Japheth; the Hajarul matar of the

* Yajña, 'sacrifices.'

† लोकमन् च चत्वारी विप्र निपान्तं भवति। "For he that kills a Kahatriya or a Vaiśya engaged in sacrifice is on a par, for sinfulness, with the slayer of a Brāhman: therefore he kept himself invested with the mail of religious observances for sixty-two years."

‡ Read "portent, famine, epidemic, or the like," तच्छपस्यणुं रंभने-रक्तादिपं नामोऽ।

§ I am at a loss to account for Professor Wilson's supposition that a prayer is here given. All that the scholiast says is: लोकमन्।

|| So read almost all my MSS. See note †, above.

¶ M. Langlois, in his translation of the Harivānsha, Vol. I., p. 170, note 4, observes: "Qu'était-ce que cette pierre poétique du Syamantaca? On pourrait, d'après ce récit, supposer que c'était quelque mine de diamants, qui avait répandu la richesse et l'abondance dans les états du prince qui la possédait. On pourrait croire aussi que le Syamantaca était la même chose que cette pierre merveilleuse appelée par les Indiens sōdīyacānta, et que nous prenons quelquefois pour le cristal; ou bien un ornement royal, marque distinctive de l'autorité, que tous ces princes se disputaient."
trughna, the great-grandson of Satwata,* was killed by the Bhojas; and, as they were in bonds of alliance with Akrúra, he accompanied them in their flight from

Arabs, Sang yeddah of the Persians, and Jeddah tásh of the Turks, the possession of which secures rain and fertility. The author of the Habibus Siyar gravely asserts, that this stone was in the hands of the Mongols, in his day, or in the tenth † century.‡

* This does not harmonize with the descent of Šatrughna given in the next chapter, if the same person is intended in both places. Moreover, the Šatrughna of the next chapter is brother of Akrúra. Vide infra, pp. 94, 95.

† This should be "sixteenth". See the end of the next note.

‡ "When, after escaping the tremendous catastrophe of the Deluge, the ark rested on Mount Júd, and the great patriarch, either by the direct inspiration of the Divine Being, or from the impulse of his own discretion, proceeded to allot to his children the different quarters of the earth, he assigned to Yapheth the countries of the north and east. And we are further informed, that, when the latter was about to depart for the regions allotted to him, he requested that his father would instruct him in some form of prayer, or invocation, that should, whenever he required it, procure for his people the blessing of rain. In compliance with this request, Noah imparted to his son one of the mysterious names of God, inscribing it on a stone; which, as an everlasting memorial, he delivered, at the same time, into his possession. Yapheth now proceeded, with the whole of his family, to the north-east, according to appointment; devoting himself, as is the manner of those who inhabit the boundless plains in that quarter, to a wandering and pastoral life; and, having instituted, for his followers, the most just and virtuous regulations for their conduct, never failed to procure for them, through the influence of the sacred deposit consigned to him by his father, rain and moisture for their lands, whenever occasion made it necessary. This stone has been denominated, by the Arabs, the Hidjer-ul-mattyr, lapis imifer, or rainstone; by the Persians, Sang-yeddah, aid-stone, or stone of power; and, by the Turks, Jedda-taush. And it is affirmed, that the same stone was preserved among the Moghuls and Ouzbeks, possessing the same mysterious property, to the days of the author, in the beginning of the sixteenth century." Major David Price's Chronological Retrospect, &c., Vol. II, pp. 457, 458.
Dwáráká. From the moment of his departure, various calamities, portents, snakes, dearth, * plague, † and the like began to prevail; so that he whose emblem is Ga-rúḍá; called together the Yádavas, with Balabhádra and Ugrásena, and recommended them to consider how it was that so many prodigies should have occurred at the same time. On this, Andhaka, one of the elders of the Yadu race, thus spake: "Wherever Śwaphalka, $ the father of Akrúra, dwelt, there famine, plague, dearth, and other visitations were unknown. Once, when there was want of rain in the kingdom of Káśirája, || Śwaphalka was brought there, and immediately there fell rain from the heavens. ¶ It happened, also, that the queen of Káśirája conceived, and was quick with a daughter; ** but, when the time of delivery arrived, the child issued not from the womb. Twelve years passed away, and still the girl was unborn. Then Káśirája spake to the child, and said: 'Daughter, why is your birth thus delayed? Come forth. I desire to behold you. Why do you inflict this protracted suffering upon your mother?' Thus addressed, the infant answered: 'If, father, you will present a cow, every day, to the Brahmans, I shall, at the end of three years more, be born.' The king, accordingly, presented, daily, a cow to the Brahmans; and, at the end of three years, the damsel came into

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* Anáváishí.
† Máraka.
‡ Uragári, in the original; significatively, 'the enemy of snakes.'
§ For his origin, vide infra, p. 94.
|| Corrected, throughout, from "Káśirája".
¶ "God rained", देवो वर्ष.
** Asserzained, says the scholiast, for such, by means of astrology, &c.
the world. Her father called her Gándiní;* and he subsequently gave her to Śwaphalka, when he came to his palace for his benefit. Gándiní, as long as she lived, gave a cow to the Brahmans every day. Akrúra was her son by Śwaphalka; and his birth, therefore, proceeds from a combination of uncommon excellence.† When a person such as he is is absent from us, is it likely that famine, pestilence, and prodigies: should fail to occur? Let him, then, be invited to return. The faults of men of exalted worth must not be too severely scrutinized.”§

Agreeably to the advice of Andhaka the elder,|| the Yádavas sent a mission, headed by Keśava, Ugrasena, and Balabhadra, to assure Akrúra¶ that no notice would be taken of any irregularity committed by him; and, having satisfied him that he was in no danger, they brought him back to Dwáraká. Immediately on his arrival, in consequence of the properties of the jewel, the plague, dearth, famine, and every other calamity and portent ceased. Kṛishńa, observing this, reflected,¹ that the descent of Akrúra from Gándiní

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¹ Kṛishńa’s reflecting, the commentator observes, is to be understood of him only as consistent with the account here given of him, as if he were a mere man; for, as he was omniscient,

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* So called because of the ‘cow’ given away ‘daily’ by her father.
† तख्सेवं गृहानिःषुभादुत्सरीः।
‡ मरिकुरुयुप्तवर्यः।
§ भवमतियुपाभयाप्रायश्रीनीसः।
|| The original calls him “elder of the Yadus”, वदुहोद्वधापस्वर तदयनणावशः।
¶ Called, in the Sanskrit, Śwaphalki, from the father, Śwaphalka.
and Śwaphalka was a cause wholly disproportionate to such an effect, and that some more powerful influence must be exerted, to arrest pestilence and famine. "Of a surety," said he to himself, "the great Syamantaka jewel is in his keeping; for such, I have heard, are amongst its properties. This Akrūra, too, has been lately celebrating sacrifice after sacrifice: his own means are insufficient for such expenses: it is beyond a doubt, that he has the jewel." Having come to this conclusion, he called a meeting of all the Yādavas at his house, under the pretext of some festive celebration.* When they were all seated, and the purport of their assembling had been explained, and the business accomplished, Kṛishṇa† entered into conversation with Akrūra, and, after laughing and joking, said to him: "Kinsman, you are a very prince in your liberality; but we know very well, that the precious jewel which was stolen by Śatadhanwan‡ was delivered, by him, to you, and is now in your possession, to the great benefit of this kingdom. § So let it remain.

there was no occasion for him to reflect or reason. Kṛishṇa, however, appears, in this story, in a very different light from that in which he is usually represented; and the adventure, it may be remarked, is detached from the place in which we might have expected to find it,—the narrative of his life,—which forms the subject of the next Book.

* अब्राह्मणीयानुसार दुस्मनान्मायुसां यथो न हीमेऽवचोऽरति।
† Janárdana, in the Sanskrit.
‡ Corrected from "Sudhanwan,"—a mere slip of the pen, presumably. But vide supra, p. 83, note 1.
§ द्राष्ट्रास्पदे जामिनं एव यथं च गच्छ श्रतासनो विद्विशस्यस्यान्।
We all derive advantage from its virtues. But Bala-bhadra suspects that I have it; and, therefore, out of kindness to me, show it (to the assembly).” When Akrūra, who had the jewel with him, was thus taxed, he hesitated what he should do. “If I deny that I have the jewel,” thought he, “they will search my person, and find the gem hidden amongst my clothes. I cannot submit to a search.” So reflecting, Akrūra said to Nārāyaṇa, the cause of the whole world: “It is true that the Syamantaka jewel was entrusted to me by Satadhanwan.* When he went from hence, I expected, every day, that you would ask me for it; and with much inconvenience, therefore, I have kept it until now.† The charge of it has subjected me to so much anxiety, that I have been incapable of enjoying any pleasure, and have never known a moment’s ease. Afraid that you would think me unfit to retain possession of a jewel so essential to the welfare of the kingdom, I forborne to mention to you its being in my hands. But now take it, yourself, and give the care of it to whom you please.” Having thus spoken, Akrūra drew forth, from his garments, a small gold box,‡ and took from it the jewel. On displaying it to the assembly of the Yādavas, the whole chamber where they sat was illumined by its radiance. “This”, said

रमूर्त्त्र श्रमावरस्त्र भवतः समर्पित तत्रत्रार्जोपवारस्त्र भवतः सवाहि

तिष्ठनिः।

* Here we find Satadhanus again, in the Sanskrit.

† अपनति च ताकिष्रय खः परः चेतो वा भववती वा चाचिक्रवतीति

िन्नातिर्तिक्षितैतत्त्वावलासवन्द्रवयम्।

‡ Samudgaka.
Akrúra, “is the (Syamantaka) gem, which was consigned to me by Satadhanwan. Let him to whom it belongs now take it.”

When the Yádavas beheld the jewel, they were filled with astonishment, and loudly expressed their delight. Balabhadra immediately claimed the jewel, as his property jointly with Achyuta, as formerly agreed upon;* whilst Satyabhámá demanded it, as her right, as it had, originally, belonged to her father. Between these two, Kríshna considered himself as an ox between the two wheels of a cart,† and thus spake to Akrúra, in the presence of all the Yádavas: “This jewel has been exhibited to the assembly, in order to clear my reputation. It is the joint right of Balabhadra and myself, and is the patrimonial inheritance of Satyabhámá. But this jewel, to be of advantage to the whole kingdom, should be taken charge of by a person who leads a life of perpetual continence. If worn by an impure individual, it will be the cause of his death. Now, as I have sixteen thousand wives, I am not qualified to have the care of it. It is not likely that Satyabhámá will agree to the conditions that would entitle her to the possession of the jewel;‡ and, as to Balabhadra, he is too much addicted to wine and the pleasures of sense to lead a life of self-denial. We are, therefore, out of the question; and all the Yáda-
vas, Balabhadrā, Satyabhāmā,* and myself request you, most bountiful Akrūra, to retain the care of the jewel, as you have done hitherto, for the general good: for you are qualified to have the keeping of it; and, in your hands, it has been productive of benefit to the country. You must not decline compliance with our request." Akrūra, thus urged, accepted the jewel, and, thenceforth, wore it, publicly, round his neck, where it shone with dazzling brightness; and Akrūra moved about like the sun, wearing a garland of light.

He who calls to mind the vindication† of (the character of) Kṛishṇa: from false aspersions shall never become the subject of unfounded accusation in the least degree, and, living in the full exercise of his senses, shall be cleansed from every sin.¹

¹ The story of the Syamantaka gem occurs in the Bhāgavata,§ Vāyu, Matsya, Brahma, and Hari Vaṁśa,|| and is alluded to in other Purāṇas.†† It may be considered as one common to the whole series. Independently of the part borne, in it, by Kṛishṇa, it presents a curious and, no doubt, a faithful, picture of ancient manners,—in the loose self-government of a kindred clan, in the acts of personal violence which are committed, in the feuds which ensue, in the public meetings which are held, and the part that is taken, by the elders and by the women, in all the proceedings of the community.

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* Here again called Satyā, in the original.
† Kshāland, literally, 'washing'.
‡ Substituted, by the Translator, for Bhagavat.
§ X., LVI. and LVII.
|| Chapters XXXVIII. and XXXIX.
†† The version of the story given in the preceding pages is much fuller than that of any other Purāṇa I have examined.
CHAPTER XIV.

Descendants of Śini, of Anamitra, of Śwaphalka and Chitraka, of Andhaka. The children of Devaka and Ugrasena. The descendants of Bhajamāna. Children of Śūra: his son Vasudeva: his daughter Pṛthā married to Pāṇḍu: her children, Yudhishtira and his brothers; also Karna, by Áditya. The sons of Pāṇḍu by Mādrī. Husbands and children of Śūra’s other daughters. Previous births of Śiśupāla.

THE younger brother* of Anamitra† was Śini;‡ his son was Satyaka; his son was Yuyudhāna, also known by the name of Sátyaki; his son was Asanga;§ his son was Tūni;|| his son was Yugandhara.‡‡ These princes were termed Śaineyas.¶

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1 Bhúti: Váyu. Kuńi: Bhágavata.** Dyumni: Matsya.††

2 The Agni makes these, all, brother’s sons of Satyaka, and adds another, Rishabha, the father of Śwaphalka.

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* ‘Son’, according to two MSS. † Vide supra, p. 73.
‡ This Śini, according to the Bhágavata-puráṇa, IX., XXIV., 13, was son of Anamitra. The same work, in the stanza immediately preceding that just referred to, recognizes the Śini of our text,—a brother of Anamitra. The Kúrma-p., also,—vide supra, p. 74, note *,—speaks of two Šinis: अनिमाभाग्यिनिषेठि कलिवको निषिद्धायाग्निनात। Here, Šini is youngest son of Anamitra, son of Vrishni. From this the Váyu-puráṇa differs slightly: अनिमाभाग्यिनिषेठि कलिभाग्यायाग्निनात। According to this, Šini was son of Anamitra, youngest son of Vrishni. The Línga-puráṇa, Prior Section, LXIX., 16, knows only one Šini, the youngest son of Vrishni. (?)
|| Kuńi, in one MS.; Śini, in another.
¶ The Váyu-puráṇa calls them Bhautyas, as being descendants of Bhúti.
** And so in the Línga-puráṇa.
†† Bhúmi, in the Harivamśa, which here wants a stanza, in the Calcutta edition.
In the family of Anamitra, Priśṇi* was born; his son was Śwapahalka,† the sanctity of whose character † has been described: the younger brother of Śwapahalka was named Chitraka.‡ Śwapahalka had, by Gándini, besides Akrúra, Upamadgu,§ Mřidura,|| Arime-

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* Vṛishṇi, in four MSS. † "Sanctity of character" is for prabhāva. ‡ Chitraratha: Bhāgavata-purāṇa. According to the Linga-purāṇa, Chitraka was son of Sumitra.
§ Two MSS. give Upamangu, as in, for instance, the Vāyu-purāṇa; which then has Mangu, as has the Brahma-purāṇa.

Several of the notes that follow should be compared together, and with note ¶ in p. 96, infra.
|| Also read Mṛidara and Mṛidu. The Brahma-purāṇa has Madura.
¶ According to the Linga-purāṇa, Śwapahalka was son of Yudhājit, son of a son of Mādri. This unnamed son, the commentator says, was Devamidhusha; and he explains the term Vārshnī, applied to Śwapahalka, as signifying "founder of the Vṛishṇi family". The text is as follows:

**[Māhā: तुत्तफ संवेषे सुतेति वाचित्तुपाधितः। सफल सूतिर विख्यायतेऽक्षिपियांकः।]

Comment: [Māhā: तुत्तफ दैवस्तहुद्वंशवांशक्रममुच्यते युधाधितः। वाचित्तुपाधित्रेव। सफल सूतिर विख्यातेः संवेषे रूपंसपृष्टवः।]

** Vṛishṇi was Anamitra's third son, according to the Purāṇa referred to: IX., XXIV., 14.
†† My MS. gives Priśṇi, son of Yudhājita. |||| Śīl 1908.
§§ The Vāyu-purāṇa has:

[Māhā: तुत्तफ वर्शी तु तुत: प्रस्तुतुपाधितः।]

Compare the first verse of the stanza quoted in note ¶, above; and see the Harivamśa, Śīl 2080. |||| Vide supra, p. 73, note 3, ad finem;
The different authorities vary in the reading of these names,

* Professor Wilson had "Śārimejaya"; his Hindu-made English version, "Ravi, Sārinjaya," preceded by "Mīda". The original, -मृदावटस्त्रासिवत्र, might be resolved into "Mīda, Raviśa, Arimejaya": but that this is corrupt appears from the high authority of the Vāyu-purāṇa, which reads:

चन्द्रभुधासा सन्तुरुच्दाराविनेवः।

† These names are written, in the original, as one long compound; and it is more likely than not that we should here read "Kshattrya, Upakshattrya". Professor Wilson's Bengal translation has "Girikshetra, Upakshetra". One MS. gives Kshattropeta. The Vāyu-purāṇa gives, plainly, Girirakshas and Yaksha.

‡ Śatrughana: Brahma-purāṇa.

§ Three MSS. have Avimardana. The Vāyu-purāṇa seems to give Pārimardana.

|| Dharmabhūtit: Vāyu-purāṇa and Brahma-purāṇa.

† Corrected from "Drishtasāraya". One MS. has Drishtadharma.

** Professor Wilson had, instead of two names, "Gandhamojavāya"; and all my MSS. but one—which has Gandhamohavāya—might be read to yield Gandhamojávāya. There is little risk in the alteration which I have ventured; as the Vāyu-purāṇa has

* * * * * गंधमोजावायः छ सन्तुरुच्दाराविनेवः।

Conventions: Some names, especially Sutára, may be abbreviated to "Sutára" in the text. The glosses and notes are numbered as follows: 

†† In the Brahma-purāṇa there are, hereabouts, in my single MS., many partly indecipherable, and yet indubitable, variations from the Vishnu-purāṇa. The Harivānsha adds to our Purāṇa, with reference to the chapter under annotation, not a few particulars which it has seemed scarcely worth while to swell the notes by transcribing, particularly as that work is so easily accessible.

†† The Vāyu-purāṇa calls her Vasudevā. See the Sanskrit quotation in note **, above. In the Linga-purāṇa, her name is Sudhārā, according to my MSS.; in the Harivānsha, Sundari.
Devavat and Upadeva* were the sons of Akrūra.† The sons of Chitraka‡ were Príthu and Vipríthu,§ and many others.† The Matsya and Padma call them sons of Akrūra, but, no doubt, incorrectly.**

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* Instead of these two names, one MS. has Deva and Anupadeva, as has Professor Wilson’s Bengal translation. The Brahma-purāṇa gives Vastudeva and Upadeva; the Harivamsa, Prasena and Upadeva.
† His wife, according to the Linga-purāṇa, Brahma-purāṇa, and Harivamsa, is Ugraseni.
‡ Corrected from “Chitrika”.
§ Corrected from “Vipritha”. Viduratha: Bhágavata-purāṇa.
|| The Váyu-purāṇa has Satyaka.

† The Linga-purāṇa has, in my MSS.: Akrūra, Upamangu, Mangu, Víta, Janamejaya, Giriraksha, Upaksha, Šatrughna, Arimardana, Dharmabhūf, Víšhatadharma, Godhana, Varā, Áváha, and Prativáha. The Harivamsa, sl. 1916—1918, has, in my best MSS.: Akrūra, Upamangu, Mangu, Mídara, Arimejaya, Ariksha, Upeksha, Šatrughna, Arimardana, Dharmadhík, Yatidharman, Gúdhramojáñdhaka, Áváha, Prativáha. In sl. 2083—2085, we find Mādura for Mídara, Giriksha for Ariksha, Æksopa for Upaksha, Šatruhan for Šatrughna, Dharmabhūf for Dharmadhík, and Dharmin for Yatidharman. The Bhágavata-purāṇa has: Akrūra, Ásanga, Sáramesya, Mídura, Mídudvid (or Mídudri), Giri, Dharmavíddha, Sukarman, Kshehypaksha, Arimardana, Šatrughna, Gandhamáda, Pratibáhu. The Brahma-purāṇa has, with other names, Arimejaya, Áváha, and Prativáha. The readings of the Váyu-purāṇa, scattered through the preceding notes, are especially deserving of attention.

There is little doubt, that, of all the Purāñas, the Váyu-purāṇa generally presents, in their oldest extant Paurānik form, the particulars that make up the works of the class to which it belongs.

** In the Váyu-purāṇa they are called Príthu, Vipríthu, Aśwagrīva, Aśwabáhu, Supárśwaka, Gaveshaña, Arishťanemi, Aśwa, Suvarman, Dharmabhūf, Abhúmi, and Bahubhúmi. In the Linga-purāṇa we read: Vipríthu, Príthu, Aśwagrīva, Suáhu, Sudháṣaka, Gaveshaña, Arishťanemi, Aśwa, Dharma, Dharmabhūf, Subhúmi, and Bahubhúmi. Much the same persons are named in the Brahma-purāṇa, where they are called sons of Sumittra. The list slightly differs, again, in the Harivamsa, sl. 1920, 1921; 2087—2089.
kura,* Bhajamána, Śuchi.† The son of Kukura was Vṛishtá;‡ his son was Kapotaroman; his son was Viloman;§ his son was Bhava,¶ who was also called Chandanodakadundubhi;||—he was a

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* Šāmi: Vāyu. Śaši: Matsya. Śini: Agni.** This last makes them the sons of Babhrú, and calls the first Sundara.


‡ The Bhágavata puts Viloman first. The Linga makes it an epithet of Kapotaroman; saying he was Vilomaja, ‘irregularly begotten.’ In place of Viloman, we have Raivata, Váyu; || Taittiri, Matsya; Tittiri, Agni. ¶¶


§ The Matsya, Váyu, and Agni agree with our text. The

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* Corrected, here and below, from “Kukkura”, which I find nowhere. The Váyu-puráña has Kakuda.
† Corrected from “Kambalabarhish”.‡ In one MS. is Dhṛishñi; in another, Vṛishñi.
§ One MS. here inserts Taittiri; another, Taittiri.
|| The ordinary reading, that followed by the Translator, is: तुंढ़स्वक्ष्यंत्वयानमोदकुदुम्बिः। But I find, in one MS., तुंढ़स्वक्ष्यंतवयानमोदकुदुम्बिः, which makes Chandanánakadundubbi son of Bhava; and another MS. has, by corruption, चुढ़स्वक्ष्यंतवयानमोदकुदुम्बिः। The Váyu-puráña exhibits Chandanodakadundubbi, making him son of Revata; and the Linga-puráña gives Chandanánakadundubbi.
¶ Corrected from “Śami”.
** Śāma, in my MS. of the Brahma-puráña. The Hariváhaka has, in different MSS., Śāma and Śami.
¶¶ Vahni is the name I there find.
‡‡ As the Linga-puráña.
§§ I find Vṛishñi.
|||| Revata, in my MSS. Vilomaka: Linga-puráña.
¶¶ Also the Brahma-puráña.
*** Nala is the name, in all my MSS.

IV.
friend of the Gandharva Tumburu;*—his son was Abhijit;† his son was Punarvasu;‡ his son was Áhuka;§ and he had, also, a daughter, named Áhuki. The sons of Áhuka were Devaka and Ugrasena. || The former had four sons, Devavat, Upadeva,¶ Sundeva, and Devarakshita;** and seven daughters, Víka-devá,†† Upadevá,‡‡ Devarakshitá, Srídevá, Sántidevá, Sahadevá, §§ and Devaki;|| all the daughters were married to Vasudeva.¶¶ The sons of Ugrasena were Kamśa, Nyagrodha, Sunáman,*** Kanka, Śanku.†††

Linga, Padma, and Kúrma read Ánakadundubhi as a synonym of Bala. The Brahma and Hari Vamśa have no such name, but here insert Punarvasu, son of Taśtirī.+++ The Bhaṭagavata has a

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* Variant: Tumburu. See Vol. II., pp. 284—293.
† The Váyu-puráná has Abhijita.
‡ One of my MSS. inverted the order of Abhijit and Punarvasu; and so do the Brahma-puráná and the Harivásha.
§ The Váyu-puráná gives him two brothers, Báhuvat and Ajita.
¶ In the Váyu-puráná, Áhuka has a third son, Dhítī.
-One MS. has Deva and Anupadeva.
** Devavardhana: Bhágavata-puráná.
†† Víshadévá: Linga-puráná.
‡‡ One of my MSS. has Upadevá; also, for some of the names that follow, Srídevi, Sántidevi, and Sahadevi.
§§ Mahádevá, in one copy.
¶¶ In the Bhágavata-puráná they are Dhítadevá, Sántidevá, Upadevá, Srídevá, Devarakshitá, Sahadevá, Devaki. See, further, the Harivásha, 41. 2026, 2027.
¶¶ Here ends the genealogical portion of the Linga-puráná,—Prior Section, LXIX., 42,—with these words:

    नवोच्चेन्न नुसारिणो च भूस्व पूर्वः।
    तेषां पुराण नौनाराश्र श्रमोऽथ सहस्रम्॥

*** Variant: Sunábha.
††† Four MSS. have Sanku; one, Sanka. The Brahma-puráná has Subhúshaṇa.
+++ See note †, above.
Subhúmi,* Ráshtrapála,† Yuddhamushtí,‡ and Tush-
fitmat;§ and his daughters‖ were Kaúsá, Kaúsa-
vatí, Sutanu,¶ Ráshtrapálí, and Kankí.**

The son of Bhajamána¹ was Vidúratha;†† his son
was Śúra;‡‡ his son was Śamin;§§ his son was Prati-
kshattra;³ his son was Swayámboja;⁴ his son was Hrídi
ka,|| who had Krítavarman, Śatadhanus,¶¶ Deva-

different series, or: Anu, Andhaka, Dundubhi, Arijit,*** Pу-
narvasu, Áhuka.

¹ This Bhajamána is the son of Andhaka, according to all the
best authorities: so the Padma calls this branch the Andhakas.
The Agni makes him the son of Babhru.

² Váta, Niváta, Śamin: Váyu.†††

* Swabhúmi, the reading of Professor Wilson's Bengal translation, oc-
curs in three MSS.; Kusumi, in one. Suhú: Bhágavata-puráña.
† Here the Váyu-puráña inserts Sutanu.
‡ Corrected from “Yuddhamushtí”. One MS. has Yuddhasishťá,
Śrashťi: Bhágavata-puráña.
§ Instead of these last two names, the Váyu-puráña has Yuddha,
Tushá, and Pushfitmat.
‖ They are called, in the Váyu-puráña, Karmavatí, Dharmavatí, Śat-
ánkrú(?), Ráshtrapála, and Kahlá(?).
¶ Śurabhú: Bhágavata-puráña.
** Kanká, in two MSS., as in the Bhágavata-puráña.

For these sons and daughters, see the Harivamśa, îl. 2028, 2029.
†† See Vol. III., p. 268, note 9; also, infra, Chapter XX., near the
beginning.
‡‡ The Váyu-puráña gives him a brother, Ráshtrádhídeva or Rájýá-
dhídeva.
§§ Bhajamána: Bhágavata-puráña.
||| Hrídi: Bhágavata-puráña. ¶¶ Śatadhanwan: Váyu-puráña.
*** I find Aridyota.
††† I there find six other brothers: Sońi, Swetaváhana, Gadavaran, Ni-
tána, Šakru, and Sakrajit.
mídhusha,* and others.¹ Śúra, the son of Devamí-
dhusha,² was married to Márishá,† and had, by her,

¹ Ten sons: Matsya, &c.;
² Deváraḥ: § Váyu, Pádma, Agni, and Matsya;|| and a dif-
f erent series follows, or: Kambalabarhisha,¶ Asamaújas, Samau-
jas, Sudamúntra, ** Suvaśa, Dhríshța, Anamitra,†† Nighna, Sattrá-
 jit.‡‡ They all make Vasudeva the son of Śúra, however; but
the third first leave it doubtful whether that Śúra was the son
of Bhajamána, or not. The Bhágavata and Brahma agree with
the text, which is, probably, correct. The Brahma has Śúra, son
of Devamídhusha; §§ although it does not specify the latter
amongst the sons of Hṛidika.

* In one MS., Deváraña, and with Devamíḍha just below: the latter
is the name in the Bhágavata-puráṇa. Another MS. has Devamíḍha, and
then Devamíḍhaka.
† In the Váyu-puráṇa we read, according to my MSS.:

मायां तु जनयामास गूटो च देवमीढुष्

It is, thus, stated, that Devamíḍhusha was son of Śúra and Máshi.
This Śúra seems to be the one named a little above.
· By Áśmaki, Śúra had Devamíḍhushá, it is stated just before the line
quoted.
¶ As the Váyu-puráṇa, my MSS. of which are, here, so incorrect, that
I scruple to conjecture their readings. Ten sons are named in the Har-
ivánsá, śl. 2036, 2037.
|| Mention is made of this reading, as a variant, by the commentator
on the Víshnu-puráṇa.
¶¶ Corrected from “Kambalabarhish”.
** Corrected from “Sudanstra”.
†† I find Anumitra.
‡‡ In the Váyu-puráṇa, at least according to my MSS., there are un-
deniable traces, through a haze of miscription, of several names quite
different from those here given. Also see the Harivánsá, śl. 2038, et seq.
For the name Sattrájit, vide supra, p. 74, note ¶.
§§ Corrected from “Devamíḍhush”. In the Harivánsá, śl. 1922, 1923,
Śúra is son of Devamíḍhusha and Áśmaki, and Vasudeva is son of
Śúra and Bhoyá.
ten sons. On the birth of Vasudeva, who was one of these sons, the gods, to whom the future is manifest, foresaw that the divine being would take a human form in his family; and, thereupon, they sounded, with joy, the drums of heaven: from this circumstance, Vasudeva was also called Ánakadundubhi.1 His brothers were Devabhága, Devásravas, § Anádhriṣṭi, Karundhaka, Vatsabálaka, Srinjava, ** Śyáma, ↑ ↑ Śamika, ↑ ↑ and Gañdúsha; §§ and his sisters were Pritá, Srutadevá, Srutakírtti, Srutásravas, and Rájádhidevi.

Śúra had a friend named Kuntibhoja, ↑ to whom, as he had no children, he presented, in due form, his daughter Pritá. *** She was married to Pándu, and

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1 Ánaka, a larger, and Dundubhi, a smaller, drum.

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1 Bhagavat.
↑ Bhagavat.
↑↑ Insert 'nine', following the original.
§ Devastava, in one copy.
|| One MS. has Anávyáfä; another, Adhrishta. Anádyáshi(?): Váyu-puráña.
‡ In one MS. the name is Vatsandhamaka; in another, Vámsavánaka.
** The last three names are, in the Váyu-puráña, Kaúa, Nandana, and Bhřinjin, as best I can read them.
↑↑ Equivalent variant: Śyáma.
↑↑↑ The Váyu-puráña seems to give Śanika.
§§ Devabhága, Devásravas, Ánaka, Sřínjava, Śyáma, Kanka, Šamika, Vatsaka, Víka: Bhágavata-puráña. See, further, the Hariváhsa, il. 1926—1928.
↑↑↑↑ Insert ‘five’; for the Sanskrit has: कष्टद्वाळोऽनान्यं पश्च निविदो।
1 Kunti, in two MSS.: and this is the name in the Bhágavata-puráña, &c.
*** The following is taken from the Bhágavata-puráña, IX., XXIV., 31—35:
bore him Yudhishtira, Bhima,* and Arjuna, who were, in fact, the sons of the deities Dharma, Váyu (Air), and Indra.† Whilst she was yet unmarried, also, she had a son: named Karna, begotten by the divine Āditya§ (the Sun). Páṇdu had another wife, named

Burnouf's translation of this passage is subjoined:

"Pṛithá avait reçu de Durvásas satisfait un charme capable de faire apparaître les Dieux à sa voix; un jour Pṛithá voulant essayer la force de ce charme, appela le brillant soleil.

"Le Dieu lui apparut aussitôt; mais frappée d'étonnement à sa vue, Pṛithá lui dit: C'est uniquement pour essayer ce charme que je t'ai appelé, ô Dieu; va, et pardonne-moi ma curiosité.

"Ma présence ne peut être stérile, ô femme; c'est pourquoi je désire te rendre mère; mais je ferai en sorte, ô belle fille, que ta virginité n'en souffre pas.

"Aytant ainsi parlé, le Dieu du soleil eut commerce avec Pṛithá; et après l'avoir rendue mère, il remonta au ciel; la jeune fille mit aussitôt au monde un enfant mâle qui resplendissait comme un second soleil.

"Pṛithá abbandona cet enfant dans les eaux du fleuve, parce qu'elle craignait les mauvais discours du peuple; Páṇdu ton sieul, ce monarque plein d'un vertueux hérosisme, prit ensuite la jeune fille pour femme."

* Variant: Bhimasena.
† The two last names are Anila and Śakra, in the Sanskrit.
§ Substituted, by the Translator, for Bháswat or Bháskara; for the MSS. allow an option.
Mádri, who had, by the twin sons of Áditya, Násatya and Dasra, two sons, Nakula and Sahadeva.¹

Śrutadevá was married to the Kárúsha (prince) Vrídhaśārman, and bore him the fierce Asura* Dantavaktra.† Dhrishtaketu;† Rajá of Káikeya,§ married Śrutakírtti, and had, by her, Santardana and four other sons,|| known as the five Káikeyas. Jaya-
sena,‡ king of Avantí, ** married Rájadhideví, and had Vinda and Anuvinda.+++ Śrutaśravas was wedded to

¹ The Mahábhárata:‖ is the best authority for these circumstances.
² The Padma calls him king of Kashmir.

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* Maháśura.
† The Váyu-puráña does not call him an Asura, but king of the Kárúshás:

\[ \text{कक्क्वाधिपतिण्यैरौ क्जवक्तूे महाध्रु } \]

‡ Unnamed alike in the text and in the commentary. The Translator seems to have taken his appellation from the Bhágavata-puráña, IX., XXIV., 37.
§ Kekaya, in two MSS. The Bhágavata-puráña has Káikaya; also, “five Káikayas”, just below.
|| In the Váyu-puráña, they are called Chekitána, Bóhatkshattrá, Vinda, and Anuvinda; the last two being entitled चावली (चावली?). That Puráña, in my MSS.,—which, perhaps, have omitted something,—make no mention of the husband or children of Rájahideví.
¶ Here, again, Professor Wilson has supplemented the original,—probably by the aid of the Bhágavata-puráña, IX., XXIV., 38. It is observable that the names of Jayasena’s two sons are not specified there.

** The original has चावली, “of Avanti”, the country; and the term applies to Vinda and Anuvinda. Some MSS. have चावली. Compare note ||, above.
†† Corrected from “Anavinda”.
+++ Particularly in the Ádi-parvan; see the references in Messrs. Böltlingk and Roth’s Sanskrit-Wörterbuch.

Our text above is, in part, substantially repeated in Chapter XX. of this Book.
Damaghoṣa, * Raja of Chedi, and bore him Śiśupāla.† This prince was, in a former existence, the unrighteous but valiant monarch† of the Daityas, Hiraṇyakaśipu,‡ who was killed by the divine guardian of creation, (in the man-lion Avatāra). He was, next, the ten-headed§ (sovereign, Rāvaṇa), whose unequalled∥ prowess, strength, and power were overcome by the lord of the three worlds, (Rāma). Having been killed by the deity in the form of Rāghava, he had long enjoyed the reward of his virtues, in exemption from an embodied state, but had now received birth, once more, as Śiśupālā, the son of Damaghoṣa, king of Chedi.¶ In this character,** he renewed, with greater inveteracy than ever, his hostile hatred towards the god surnamed Puṇḍarīkāksha,†† a portion of the

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* The Brahma Purāṇa and Hari Vaṃśa;‡ make Śrutadevā mother of Śiśupāla; and Pṛthukīrtti, of Dantavakra.

† Called, in the Vāyu-purāṇa, a rājarṣa.
‡ Purusha.
§ See Vol. II., pp. 34, et seq.
|| Daśānana, in the Sanskrit: see the next chapter. I have supplied the parentheses that follow.
¶ Daśagrīva is, in a corresponding passage, the epithetical name of Rāvaṇa, in the Vāyu-purāṇa.
|| Akṣhata.

†† The original has Puṇḍarikanāyana, a synonym of Puṇḍarīkāksha; on the significance of which, see Vol. I., p. 2, note 1.
‡‡ Śi. 1950—1982.
supreme being, who had descended to lighten the burthens of the earth, and was, in consequence, slain by him. But, from the circumstance of his thoughts being constantly engrossed by the supreme being, Śiśupāla was united with him, after death:* for the lord giveth to those to whom he is favourable whatever they desire; and he bestows a heavenly and exalted station even upon those whom he slays in his displeasure.

* सरोव सायुष्माय।
CHAPTER XV.

Explanation of the reason why Śiśupāla, in his previous births as Hiraṇyakaśipu and Rāvana, was not identified with Viṣṇu, on being slain by him, and was so identified, when killed as Śiśupāla. The wives of Vasudevā: his children: Balarāma and Kṛishṇa: his sons by Devakī: born, apparently, of Rohiṇī and Yāsodā. The wives and children of Kṛishṇa. Multitude of the descendants of Yadu.

MAITREYA.—Most eminent of all who cultivate piety, I am curious to hear from you, and you are able to explain to me, how it happened, that the same being who, when killed, by Viṣṇu, as Hiraṇyakaśipu and Rāvana, obtained enjoyments which, though scarcely attainable by the immortals, were but temporary, should have been absorbed into the eternal Hari, when slain, by him, in the person of Śiśupāla.∗

PARĀŚARA.—When the divine author of the creation, preservation, and destruction of the universe accomplished the death of Hiraṇyakaśipu, he assumed a body composed of the figures of a lion and a man;† so that Hiraṇyakaśipu was not aware that his destroyer was

* This chapter opens with three stanzas:

भैरव उवाच ।
हिरष्कशिशुले च रावणले च विष्णु ।
वधाप नीहतो भोगाग्रामशोमरिर्यपि ॥

ग वर्ष तन तनीय नीहत: स वर्ष पुनं ।
भंगमा: विषुपालौ वायुव्य भास्तें हरी ॥
एतदिकाम्बहं सोतु वर्षधर्मं भुतं ।
वीरुणस्यवन्यशिल्पी मे वहसनेषसि ॥

† Nī-sīhha.
Vishńu. Although, therefore, the quality of purity, derived from exceeding merit, had been attained, yet his mind was perplexed by the predominance of the property of passion; and the consequence of that intermixture was, that he reaped, as the result of his death by the hands of Vishńu, only unlimited power and enjoyment upon earth, as Daśánana, * the sovereign of the three spheres: he did not obtain absorption into the supreme spirit, † that is without beginning or end, because his mind was not wholly dedicated to that sole object. So, also, Daśánana, being entirely subject to the passion of love, ‡ and engrossed completely by the thoughts of Jánakí, could not comprehend that the son of Daśaratha.§ whom he beheld was, in reality, (the divine) Achyuta. At the moment of his death, he was impressed with the notion, that his adversary was a mortal; and, therefore, the fruit he derived from being slain by Vishńu was confined to his birth in the illustrious family of the kings of Chedi, and the exercise of extensive dominion. In this situation, many circumstances brought the names of Vishńu to his notice: and, on all these occasions, the enmity that had accumulated through successive births influenced his mind; and, in speaking constantly with disrespect of Achyuta, he was ever repeating his different appellations. Whether walking, eating, sitting, or sleeping, his animosity was never at rest; and Kríshńa was ever present to his thoughts, in his ordinary semblance,

* दशानन। Rávańa is meant. For Daśánana, vide supra, p. 104,
text and note §.
† Para-brahman.
‡ Ananga, in the original.
§ Daśarathi.
having eyes as beautiful as the leaf of the lotus, clad
in bright yellow raiment, decorated with a garland,
with bracelets on his arms and wrists, and a diadem
on his head; having four robust arms, bearing the
conch, the discus, the mace, and the lotus. Thus
uttering his names, even though in malediction, and
dwelling upon his image, though in enmity, he beheld
Krishna, when inflicting his death, radiant with re-
splendent weapons, bright with ineffable splendour in
his own essence as the supreme being; and all his
passion and hatred ceased, and he was purified from
every defect. Being killed by the discus of Vishnu, at
the instant he thus meditated, all his sins were con-
sumed by his divine adversary, and he was blended
with him by whose might he had been slain. I have,
thus, replied to your inquiries. He by whom the divine
Vishnu is named, or called to recollection, even in
enmity, obtains a reward that is difficult of attainment
to the demons and the gods. How much greater shall
be his recompense, who glorifies the deity in fervour
and in faith!*

Vasudeva, also called Anakadundubhi, had Pauravi,†

1 Pauravi is, rather, a title attached to a second Rohini, to
distinguish her from the first, the mother of Balarama.† She is
also said, by the Vayu,‡ to be the daughter of Bahlka.

* The whole of this paragraph is very freely rendered.
† The commentator says: पीरवी। पुराणोपावेति रोहिखा विश्रेस्वि-
कर | चत एव पीरवा न पुवार्तकांशेरम्।
‡ The MSS. at present accessible to me state:
रोहिखी पीरवीः पैव वासीपाः बालकालभरतै।
Rohini, Madira, Bhadra, Devaki, and several other wives. His sons, by Rohini, were Balabhadra, Sara, Са́ра,† Durmada, and others.† Balabhadra§ espoused Revati, and had, by her, Niśātha∥ and Ulmuka. The sons of Sāraña were Márshi, Márshimati,† Śiṣu, Satyadhṛiti,** and others. Bhadráswa, Bhadrabahu, Durgama, Bhūta,†† and others: were born in the family of Rohini, §§ (of the race of Pūrur|). The sons (of Vasudeva), by Madira, were Nanda, Upananda, Kṛitaka,¶¶ and others. Bhadra*** bore him

According to this, Pauravī was daughter of Vālmika.

In my copies of the Līnga-purāṇa, however, Pauravi is called daughter of Bāhlika. Some MSS. of the Harivāṃśa here have Bāhlika; others, Bāhlika.

* More than half my copies have Sāraña.
† So read, like Professor Wilson’s Bengal translation, all my MSS. but one, which gives Sala. In the MS. which the Professor followed all but exclusively, I find the झ of this name so written as to look exceedingly like झ. Hence his “Sara”, now corrected.
‡ The Bhāgavata-purāṇa names Bala, Gada, Sāraña, Durmada, Vipula, Dhruva, and Kṛitā.
§ In two copies, Baladeva. || One MS. gives Nishadha.
¶ Altered from “Márshi, Márshimati”, a reading which I find in only a single MS., and that not a good one. The variants of these names are numerous, but of no appreciable importance.
** In one MS. I find Satya and Dhṛiti.
†† Instead of these two names, one of my MS. has Damabhūta; another, Madabhūta.
¶¶ The commentator says that the others are Piśācaraka and Uśīnara.
§§ My best and oldest MSS. unaccompanied by the commentary yield Pauravi, on which reading the scholiast remarks: पीरव्य रूक्ष पाठिन्य रोकियी गाढा रवि:। नित्याविषय रोरिक्षात्मकव दृष्टिपति हरियंशे धश्याभासर वंशः।
||| According to all my MSS., Pura. See note † in the preceding page.
¶¶ In addition to these, the Bhāgavata-purāṇa mentions Śūra, and speaks of others unnamed.
*** According to the Bhāgavata-purāṇa, Kausalyā—whom the commentator identifies with Bhadra,—had but one son, Keśin.
Upanidhi, Gada,* and others. By his wife Vaiśālī,† he had one son, named Kauśika. Devakī bore him six sons;‡—Kīrttimat, Susheṇa,§ Udāyin,|| Bhadrasena, 
Rījudāsa,¶ and Bhdradeha;** all of whom Kāṁśa put to death.¹

¹ The enumeration of our text is rather imperfect. The Vāyu†† names the wives of Vasudeva, Pauravi, Rohiṇī, Madirā, Rudrā, Vaiśākhī, Devaki; and adds two bondmaids;‡‡ Sugandhī and Vanarājī. The Brahma Purāṇa and Hari Vaṁśa§§ name twelve wives and two slaves: Rohiṇī, Madirā, Vaiśākhī, Bhadrā, Sunāmī, Sahadevā, Śāntidevā, Śrīdevā, Devarakshitā, Vṛkadevi, Upadevi, Devaki; and Sūtanu||| and Vadavā.¶¶ The children of the two slaves, according to the Vāyu, were Puṇḍra, who became a king, and Kapila, who retired to the woods. In the Bhāgavata, we have thirteen wives: Pauravi, Rohiṇī, Bhadrā, Madirā, Rochanā, Ilā, Devaki,*** Dhṛitadevi, Śāntidevā, Upadevi,†††

* For two Gadas in the Bhāgavata-purāṇa, see note † in the preceding page, and note || in the page following.
† Variants: Vaiśālī and Kauśālī.
‡ The Bhāgavata-purāṇa, IX., XXIV., 53, 54, names eight: Kīrttimat, Susheṇa, Bhadrasena, Rīju, Saṁmardana, Bhadra, Sankarshaṇa (lord of serpents), and Hari; with a daughter, Subhadrā. In commenting on the same Purāṇa, X., I., 8, Śridharā, according to my best MSS., substitutes Mīdu and Santardana for Rīju and Saṁmardana.
§ Nearly all my MSS. give Susheṇa.
|| Udadhi, in one copy.
¶ Corrected from "Rījudāsa".
** One MS. has Bhadradeva; and another reads Bhadra and Vidhideva.
†† This work says, that Anakadundubhi had, in all, thirteen wives.
‡‡ Parīchārikā.
§§ Śl. 1947—1949.
||| Sūtanu, in my MSS., &c.
¶¶ Corrected from "Barāvā".
*** IX., XXIV., 44.
††† I find Dhṛitadevā and Upadevā.
When Devakí was pregnant the seventh time, Yogānidrā (the sleep of devotion),* sent by Vishńu, extricated the embryo from its maternal womb, at midnight, and transferred it to that of Rohiní; and, from having been thus taken away, the child (who was Balarámá,) received the name of Sankarshaña. Next, (the divine Vishńu himself,) the root of the vast universal tree, inscrutable by the understandings of all gods, demons, sages, and men, past, present, or to come, adored by Brahmá† and all the deities,‡ he who is without beginning, middle, (or end), being moved to relieve the earth of her load, descended into the womb of Devakí, and was born as her son Vásudeva. Yogānidrā, proud to execute his orders, removed the embryo to Yaśodá, the wife of Nanda the cowherd. At his birth, the earth was relieved from all iniquity; the sun, moon, and planets shone with unclouded splendour; all fear of calamitous portents was dispelled; and universal

Śrídevá, Devarakshitá, and Sahadevá.§ The last seven, in this and the preceding list, are the daughters of Devaka. ||

* See Book V., Chapters I.—III.
† Designated, in the original, by the epithet abjaabhava.
‡ The original adds “also Anala and others”.
§ IX., XXIV., 49—51.
|| So says the commentator on the Bhágavata-puráña, not the text itself.

The children of these daughters are named as follows, in the Bhágava- 

†

n-puráña: of Dhṛitadevá, VipÍśhita; of Śántidevá, Praśama, Praśrīta, 

and others; of Upadevá, Kalpavarsha and others, all kings; of Śrídevá, 

Vasu, Hámśa, Suvaḿśa, and three others; of Devarakshitá, Gada and 

eight others; of Sahadevá, Púru and Viśruta (incarnations of Dharma and 

of the Vasus), and six others.
happiness prevailed.* From the moment he appeared, all mankind were led into the righteous path, in him.

Whilst this powerful being resided in this world of mortals, he had sixteen thousand and one hundred wives: of these the principal were Rukmiṇī,† Satyabhāmā,‡ Jāmbavati,§ Chāruhāsini,|| and four others. By these the universal form, who is without beginning, begot a hundred and eighty thousand sons, of whom thirteen are most renowned,—Pradyumna,¶ Chāru-deshīna, Sāmba, and others.** Pradyumna married Kakudmati,†† the daughter of Rukmin, and had, by her, Aniruddha.‡‡ Aniruddha married Subhadrā,§§ the granddaughter of the same Rukmin; and she bore him

* सुमस्तरिक्षुचन्द्रकविसन्तियम् सुकुमारमस्यमिद्वितीये नवम् सन्तीत् पुष्करीकमयनि जायमनि।

For Puṇḍarikanaṇa, vide supra, p. 104, note ††.
† Daughter of Bhishma, king of Vidarbha. The story of Kṛishṇa’s abducting her is told in Book V., Chapter XXVI.
‡ Daughter of Sattrajita. Vide supra, p. 80.
§ Daughter of Jāmbavat. Vide supra, p. 79.
|| Professor Wilson had “Jālahāsinī”, a misprint for Jālahāsinī, the reading of all my copies but one. This one, my Ajmure MS., has Chāruhāsinī, which is much more likely to be correct. In early medieval times, छ and छ were hardly distinguishable, and there was something of resemblance between छ and छ. It is, therefore, very likely that Jālahāsinī originated in a graphical corruption of Chāruhāsinī.
¶ See Book V., Chapter XXVI.
** The Linga-purāṇa names Chārudeshīna, Suchāru, Chāruvesha, Yaśo-dhara, Chāruśrasa, Chāruryaśas, Pradyumna, and Sāmba, as sons by Rukmiṇī.
†† Corrected from “Kakudwati”, with the suffrage of my two best MSS. and the Translator’s Hindu-made English version. Kakudmati is the only form authorized by the grammarians: see the gaha on Paúini, VIII., II., 9.
Compare Vol. II., p. 194, text and note ‡.
‡‡ See Book V., Chapter XXVIII.
§§ One MS. has Suchandrā.
a son named Vajra. The son of Vajra was Pratibáhu;* and his son was Sucháru.†

† The wives and children of Kríshñá are more particularly described in the next book. The Brahma Puráña and Hari Vanáśa‡ add some details of the descendants of Vasudeva’s brothers. Thus, Devabhága is said to be the father of Uddhava; Anádhóshá,‡ of Devaśrávas, a great scholar or Pandit. Devaśrávas, another brother of Vasudeva, had Śatrughna and another son, called Ekalavya, who, for some cause being exposed when an infant, was found and brought up by the Nishádas, and was, thence, termed Nishádin. Vatsavat (Vatsabálaka§) and Gaúáu-sha being childless, Vasudeva gave his son Kauśika," to be adopted by the former; and Kríshñá gave Chárudeshúna and three others to the latter. Kanavaka¶ (Karundhaka) had two sons,—Tantrija** and Tantripálá.†† Aváksínjima;‡‡ (Śrínjaya) had, also, two,—Víra and Aśwahanu. The gracious Śamiká became as the son (although the brother) of Śyáma,§§ and, disdaining the joint rule which the princes of the house of Bhoja exercised, made himself paramount. Yudhishthíra was his friend. The extravagant numbers of the Yádavas merely indicate that they were (as they undoubtedly were) a powerful and numerous tribe, of whom many traces exist in various parts of India.|||

* Professor Wilson had “Báhu”; but his Bengal translation and all my MSS. give as above.
† Śí. 1935.
‡ He is called father of Nivíttaśatru. It is Uddhava that is characterized as a great scholar.
§ For the names parenthesized in this note, vide supra, p. 101.
¶ Read Káśika, also.
** I find the two forms Tandríja and Tantíja.
†† In my MSS., &c., Tandripálá and Tantípálá. Professor Wilson reads the two brothers’ names like M. Langlois.
‡‡ The correct name seems to be Grínjima.
§§ See the Harívaśá, Śí. 1938. The MSS. here differ.
||| Vide supra, p. 58, note §.
IV.
In this manner the descendants of Yadu multiplied; and there were many hundreds of thousands of them, so that it would be impossible to repeat their names in hundreds of years. Two verses relating to them are current: * "The domestic instructors of the boys in the use of arms amounted to three crores and eighty† lacs (or thirty-eight millions‡). Who shall enumerate the whole of the mighty men of the Ya-
dava race, who were tens of ten thousands and hun-
dreds of hundred thousands in number?"§ Those powerful Daityas|| who were killed in the conflicts between them and the gods were born again, (upon earth,) as men, as tyrants and oppressors; and, in order to check their violence, the gods, also, descended to the world of mortals, and became members of the hundred and one branches of the family of Yadu.¶

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* तिस्व: कोवः सहस्राखाम्याभीति शतानि च ।
कुमारान्मृत्युश्चाभाजयोऽवधानु वे रतः ॥
संख्यान्य यादवानां व वरिष्ठित सहाभागः ।
वचायुतानायुतवेशाये शताभिक्षु॥

The commentator observes that the last line is also read:

वचायुरुतानायुतवेशाये चतुरः ।

The Áhuka here referred to is, he says, father of Ugrasena. Vide supra, p. 76.

† Read "eighty-eight". See the Sanskrit, as quoted in the preceding note.

‡ To be corrected to "thirty-eight millions and eight hundred thousand".

§ What follows of this chapter is, also, in verse.

|| The original has Daityyas.

¶ तेजसूधायसाधाराय मुख इद्यो यदी: खुशके ।
चतुर्योः कुष्ठर्त वचेतवाभिण्याय द्विषु॥

Only one god is here spoken of; and he, as the context shows, is Vishnu. Compare the beginning of Chapter XI.—pp. 59, 53, supra.
Vishňu was, to them, a teacher and a ruler; and all the Yádavas were obedient to his commands.

Whoever listens frequently to this account of the origin of the heroes of the race of Vřishní shall be purified from all sin, and obtain the sphere of Vishňu.
CHAPTER XVI.

Descendants of Turvasu.

PARÁŚARA.—I shall now summarily give you an account of the descendants of Turvasu.*

The son of Turvasu was Vahni;¹ his son was Gobhánu;² his son was Traisámha;³ his son was Karandhama;† his son was Marutta. Marutta had no children; and he, therefore, adopted Dushyanta,‡ of the family of Púru;§ by which the line of Turvasu

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¹ Varga: Agni.
² Bhánumat: Bhágavata,|| which also inserts Bhaga before him.

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* I find a variant, Turvasu,—a temper between the Vaidik Turvasa and the ordinary Pauráṇik form. For the personage in question, see p. 46 of this volume. Three of my MSS. yield Yadu, instead of Turvasu.
† My Arrah MS. gives Turvasu, Vahni, Bhágava, Bhánu, Traisánu, Karandhama; my Ajmere MS., Turvasu, Vahni, Bharga, Bhánu, Chitra-bhánu, Karandhama.
These two copies, preserved in remotely separate districts of India, contain only the text of the Viṣhṇu-puráṇa; and the peculiarities which they offer suggest that the commentator—whose readings Professor Wilson unhesitatingly follows,—may have taken very considerable liberties with the lections of manuscripts current in his day. For other peculiarities of the kind here adverted to, see Vol. III., p. 334, note ††; and p. 335, note †: also, p. 112, note ||, supra, and p. 125, note †*, infra.
‡ One MS. has Dushmanta.
§ Paurava, for "of the family of Púru", here and just after.
|| I find there,—IX., XXIII., 16,—Vahni, Bharga, Bhánumat.
¶ I find Trisánu. The Bhágavata-puráṇa, however, has Tribhánu.
** And the Harivánsa. From this point I am unable to verify the Translator's references to the Brahma-puráṇa.
merged into that of Púru.¹ This took place in consequence of the malediction denounced (on his son) by Yayáti.²

¹ Besides Bharata,—who, as will be hereafter seen, was the son of Dusbyanta,—the Váyu, Matsya, Agni, and Brahma Páránas enumerate several descendants in this line, for the purpose, evidently, of introducing, as the posterity of Turvasu, the nations of the south of India. The series is Varuttha,* (Kurútháma,† Brahma), Ándira; (Ákira, Brahma); whose sons are Pánda, Karáta, Chola, Kerala.§ The Hari Varása|| adds Kola; and the Agni, very incorrectly, Gándhára.

² The curse alluded to is the failure of his line (Prajá-sa-muchchheda), denounced upon Turvasu, as the punishment of refusing to take his father's infirmities upon him (vide supra, p. 48). He was, also, sentenced to rule over savages and barbarians,—Mlechchhas, or people not Hindus. The Mahábhárata adds, that the Yavanás sprang from Turvasu. As sovereign of the south-east, he should be the ancestor of the people of Arracan, Ava, &c.; but the authorities cited in the preceding note refer the nations of the Peninsula to him, and, consequently, consider them as Mlechchhas. Manu also places the Dravídas (or Tamula) amongst Mlechchhas;** and these and similar passages indicate a period prior to the introduction of Hinduism into the south of India.

* In the Váyu puráña I find Šarútha(?).
† The Harivamša, in my best MSS., agrees with the Brahma-puráña.
‡ The Harivamša has Ándira; the Váyu-puráña, Ádira (or Adira?).
§ The Váyu-puráña has Pánda, Kerala, Chola, and Kulpa (??).
|| Sl. 1836. Karáta is omitted there.
⁴ Vide supra, p. 49, and p. 50, notes 1 and §.
CHAPTER XVII.

Descendants of Druhyu.

THE son of Druhyu* was Babhru; † his son was Setu; ‡ his son was Áradwat; † his son was Gándhára; ²

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¹ Also Áraddha, § in MSS.; and Áraṭā, Matsya, which last seems to be the preferable reading. The Váyu has Áruddha; || the Brahma, Angárasetu. ¶ But Áraṭā is a northern country, contiguous to, or synonymous with, Gándhára.

² Of Gándhára it is said, in the Váyu, that it is a large country, named after him, and is famous for its breed of horses:

ख्याते यक्ष गाजा तु गान्धारविषयो महान्।
गान्धारदीशवाचार्य तुर्गा मारिना वरत॥

The Matsya reads the beginning of the second line, भारदीशवाचार्य, showing that Áraṭā † † and Gándhára are much the same. See Vol. II., p. 174, note 2.

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* So read all my MSS. here. Compare note † in p. 46, supra.
† Babhrusetu, in my best MSS. of the Harivámśa; in others, Babhrusena. Druhyu had two sons, Babhru and Setu: Váyu-puráṇa.
‡ Angárasetu: Harivámśa. And his son was Gándhára.
§ I have not met with this variant. One MS. has Arada.
|| I find Aruddha, son of Setu; and the son of Babhru is said to have been Ripuru.
¶ The Bhágavata-puráṇa has Árabda.
** Compare the Harivámśa, šl. 1839, 1840.
† † Professor Wilson has elsewhere identified the people of this country with the Aratri of Arrian. Their locality is indicated in the following lines from the Mahábhárata,—Kaviha-parvan, šl. 2055, 2056:

शत्रुकु विपासा च तृतीयाद्वाती तथा।
वन्यभाग्य विवेका च विश्वयां वहितेरते॥
भारता नाम ते ग्रेसा नष्टहस्तो व तानुविक ते॥

See the Asiatic Researches, Vol. XV., pp. 106, 107; also, Professor Lassen’s De Pentapotamia Indica, pp. 23, 24, and his Indische Alterthumskunde, Vol. I., pp. 821, 822.
his son was Dharma;\(^1\) his son was Dhṛita;\(^2\)† his son was Duryáman;\(^3\)‡ his son was Prachetas,§ who had a hundred sons; and they were the princes of the lawless Mlechchhas (or barbarians) of the north.\(^4\)

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1 The Brahma Puráña and Hari Vamśa, in opposition to all the rest, make Dharma|| and his successors the descendants of Anu.

2 Ghrīta: Agni.¶

3 Durdama: Váyu and Bhágavata.** The Matsya, Brahma, and Agni insert a Vidupa (Duduha, †† or Vidula) before Prachetas.

4 So the Bhágavata and Matsya. The Mahábhárata says, the descendants of Druhyu are the Vaibhojas, a people unacquainted with the use of cars or beasts of burthen, and who travel on rafts: they have no kings.

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* All my MSS. but two have Gharma; but the Váyu-puráña reads Dharma.
† In one MS., Víta.
‡ Most of my MSS. give Durgama; two, Durdama. I nowhere find "Duryáman".
§ He had a son Suchetas, according to the Harivamśa, 6. 1841.
|| Good MSS. of the Harivamśa have Gharma.
¶ Some MSS. of the Váyu-puráña give this; others, Dhṛīta. The same variety of reading is found in MSS of the Harivamśa.
** I find, in it, Durmada.
†† This is the name in the Harivamśa.
CHAPTER XVIII.

Descendants of Anu. Countries and towns named after some of them, as Anga, Banga, and others.

ANU, the fourth son of Yayáti, had three sons, Sabhánara, Chákshusha, and Paramekshu. The son of the first was Kálánara; his son was Šrinjaya; his son was Puranjaya; § his son was Janamejaya; his son was Mahámani; ‖ his son was Mahámanas, who had two sons, Uśínara and Titikshu. Uśínara had five

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1 By some unaccountable caprice, the Brahma Puráña and Hari Varáśa, unsupported by any other authority, here substitute, for Anu, the name of Kaksheyu, a descendant of Púru, and transfer the whole series of his posterity to the house of Púru.


3 Kálánala: Váyu. Koláhala: Matsya.††


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* Two MSS. have Cháksu, the reading of the Bhágavata-puráña.
† One MS. has Kálanara; another, Kálánala.
‡ Corrected, here and elsewhere, from “Śrinjaya.”
§ Omitted in the Bhágavata-puráña.
‖ In three copies I find Maháśála.
¶ For a people bearing this name, see the Kaushitaki-bráhmana Upanishad, IV., 1.

** And so in the Harivánsa. Kálánala’s son, according to my MSS. of the Váyu-puráña, was Mahámanas: in other words, the Šrinjaya, &c. of our text are not mentioned. Nor, from the integrity of the metre, does it seem that anything is wanting.


‡‡ And so reads the Harivánsa.
sons*: Śibi, Nṛgā,1 Nara,2† Kṛimi,‡ Darva,§§ Śibi had four sons:|| Vṛṣhadarbhā,¶ Suvíra, Kaikeya,**

2 Nava: Matsya. §§ Śama: || Bhāgavata.
3 Vrata: Agni. Suvrata: Matsya. ¶¶ Daksha: Bhāgavata. ***

According to the Brahma Purāṇa and Hari Vaṁśa, ††† the five sons of Uśinara were the ancestors of different tribes. Śibi was the progenitor of the Śābhas; Nṛgā, of the Yaṇdeyas; Nava, of the Navarāṣṭras; †† Vrata, §§§ of the Ambashthas; and Kṛimi founded the city Kṛimilā. |||
and Madraka.\textsuperscript{1} Titikshu\textsuperscript{†} had one son, Ushadratha;\textsuperscript{2} his son was Hema;\textsuperscript{3} his son was Sutapas; his son was Bali, on whose wife five sons\textsuperscript{§} were begotten by Dirghatamas, or Anga,\textsuperscript{||} Banga,\textsuperscript{†} Kalinga,\textsuperscript{**} Suhma,\textsuperscript{††} and Puṇḍra;\textsuperscript{‡‡} and their descendants, and

\textsuperscript{1} Bhadra and Bhadraka: Matsya, Agni. These sons of Śibi give name to different provinces and tribes in the west and north-west of India.

\textsuperscript{2} Rushadratha: Agni.\textsuperscript{§§} Tushadratha: Matsya.

\textsuperscript{3} Pheña: Agni.\textsuperscript{||} Sena: Matsya.

\textsuperscript{4} Odra,\textsuperscript{¶¶} or, in some copies, Andhra: \textsuperscript{***} Bhāgavata.

Yaudheya, Navarāṣṭra, Kṛmilāpuri, and Ambasஇhā. The passage runs, in the \textit{Vāyu-purāṇa}:

\begin{quote}
\textbf{मिनिः: \textit{मिनिःपुरे क्षाते चौबिखं तु नृगुध तु।}
लग्य नवराष्ट्रे तु समेसु वातिकापरारी ||

सुभसद तरावस्य।}
\end{quote}

\textsuperscript{* Corrected from “Madra”.

\textsuperscript{† He was a renowned king in the east, the \textit{Vāyu-purāṇa} states.

\textsuperscript{‡ A single MS. gives Rushadratha, the reading of the \textit{Vāyu-purāṇa}, in my MS. The \textit{Harivānśa} has Ushadratha.

\textsuperscript{§ The original has चारिष्ट्रें चत्रं, “Kahatriyas of the race of Bali”.

\textsuperscript{|| See Vol. II., p. 166, notes 3 and §.

\textsuperscript{¶ See Vol. II., p. 166, note 4; Vol. III., p. 293, note §§.

\textsuperscript{** See Vol. II., p. 166, notes 3 and §.

\textsuperscript{†† Only one of my MSS. has Suhma; the rest yielding Sumbha. In Professor Wilson’s Bengal translation, the name is Sumadra. But Suhma is the correct reading, according to the \textit{Mahābhārata (Adī-parvan, sl. 4219)}, the \textit{Vāyu-purāṇa}, the \textit{Harivānśa}, &c. For the Suhmas, see Vol. II., p. 165, note 11.

\textsuperscript{‡‡ One of my MSS. has Pauṇḍra; another, Pauṇḍraka. See Vol. II., p. 170, notes 5 and •••.

\textsuperscript{§§ Rushadratha: \textit{Bhāgavata-purāṇa}. \textsuperscript{|||| Add the \textit{Harivānśa}.

\textsuperscript{¶¶ This is additional to the five names in the text; for the \textit{Bhāgavata-purāṇa} distinctly says,—IX., XXIII., 4, 5,—that Dirghatamas begot six sons.

For Odra, see Vol. II., p. 177, notes 3 and •••.

\textsuperscript{*** See Vol. II., p. 170, notes 1 and ••; also, p. 184, note †.
the five countries they inhabited, were known by the same names."

The son of Anga was Pára; his son was Divi-

1 Of Suhma; it may be remarked, that it is specified, in the Siddhánta Kaumudi, § as an example of Páñini’s rule प्राचार्य धराते (VII., III., 24), by which Nagara, compounded with names of countries in the east, becomes Nágara, as Sauhmanágará (शीर्षस्द्वारः), ‘produced, &c. in a city of Suhma.’ The descendants of Anu, according to the Mahábhárata, were, all, Mlechchhas. The last-named work,|| as well as the Váyu and Matsya Puráṇas, have an absurd story of the circumstances of the birth of Dirghatamas, who was the son of Ujási I or Utathyá, the elder brother of Bríhaspati by Mamáti, and of his begetting Anga and the rest. They agree in assigning descendants of all four castes to them; the Váyu stating that Bali had पुष्पाशायात्वर्भारख, ** and the Matsya ascribing it to a boon given by Brahmá to Bali: चुभरो विषमान्तवान्त्व खापचिति, ‘Do thou establish the four perpetual castes.’ Of these, the Brahmans are known as Báleyas; बालीयां ग्रामवास हैं. The Matsya calls Bali the son of Virochana, and तायुविश्वमानिक, ‘existing for a whole Kalpa,’ identifying him, therefore,—only in a different period and form,—with the Bali of the Vámana Avatára.††

2 Anápána: Váyu. Khanápána:§§ Bhágavata. Adhivá-

* The original of this clause runs तत्ताभिषंतिंविवाद प्रेम विषया वामुषः.
† One MS. has Anapána; another, Anapánga.
‡ See Vol. II., p. 165, note 11; and p. 177, note §.
|| Adi-parvan, Chapter CIV.
∥ Almost certainly, Utathyá has no such second name.
** The entire verse is:

पुष्पाशायात्वर्भारख चातुर्वर्भारास्वर्गि |

†† See Vol. II., p. 69, and p. 210, note 1; also, Vol. III., p. 18, note 1, and p. 23.
∥∥ Anapána, in my MSS.
§§ I find Khanápána.
ratha;* his son was Dharmaratha;† his son was Chitraratha; his son was Romapáda,‡—also called Daśaratha,§—to whom, being childless, Daśaratha, the son of Aja,∥ gave his daughter Śántá, to be adopted.³ After

hana: Agni. Dadhiváhana: ¶ Matsya.**

1 This prince is said, in the Váyu, to have drunk the Soma juice, along with Indra:

चेत विषुपदेः निरी सोम: प्रक्षेप सह वे।
पीती महाघणा।

2 The Matsya and Agni insert a Satyaratha.

3 This is noticed in the Rámayána, in the story of the hermit Rishyasringa, to whom Śántá was given in marriage. Her adoptive father is called, in the Rámayána,—as he is in the Agni and Matsya,—Lomapáda: †† the meaning is the same, ‘hairy foot.’ Rámayána, I., IX. and X.;; See, also, Prelude to the Uttara Ráma Charitra, Hindu Theatre, Vol. I., p. 289.

* Corrected from “Divaratha”,—a mere oversight, unquestionably. All my MSS., and the Mahábhárata, &c. have Divaratha.
† In a single copy I find Hirañyaratha.
‡ Hereabouts there are very deplorable omissions in all my MSS. of the Váyu-puráṇa. With the exception of one, and that very indifferent, there is a hiatus from this point to the closing stanza of Chapter XXII.
¶ As is stated in the proper place, I have the help of some extracts from a point in Chapter XXI.
†† Lomapáda, in the Harivánsa.
§ Read: “his son was Chitraratha, also called Romapáda; his son was Daśaratha.” So, at least, it is natural to render; the original beingतत्तत्तिघरणी रूमपादवर्त्ती चक्षु पुजे द्वारणी विषे। But the Translator has the authority of the commentator.

In the Bhágavata-puráṇa, IX., XXIII., 6—10, it is Chitraratha that is called Romapáda; he has only one son, Chaturanga; and there is no mention of any Daśaratha but the father of Śántá. With this compare the Harivánsa. || See Vol. III., p. 313.

¶ In Lakshmivallabha’s Kalpadrumakalika, mention is made of Dadhiváhana, Raja of Champá, who fought with Śatánika, Rája of Kaúśámbi.
** Add the Harivánsa.
†† The true Rámyána has Romapáda.
;; Bala-kánda, I., X. and XI., in the genuine Rámyána.
this,* Romapáda had a son named Chaturanga; his son was Príthuláksha;† his son was Champa, who founded (the city of) Champá. The son of Champa was Haryanga; his son was Bhadraratha, who had two sons, Bṛihatkarman and Bṛihadratha: The son of the first was Bṛihadbhánu;§ his son was Bṛihanmanas; his son was Jayadratha, who, by a wife who was the daughter of a Kshattriya father and Brahmani mother, had a son named Vijaya.|| His son was Dhṛiti; his

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1 The Bhágavata differs, here, from all the other authorities, in omitting Champa, the founder of Champápurī,—a city of which traces still remain in the vicinity of Bhagulpoor;—having inserted him, previously, amongst the descendants of Ikshwákú (see Vol. III., p. 289, note 1). Champá is everywhere recognized as the capital of Anga; and the translators** of the Rámáyaña were very wide of the truth, when they conjectured that it might be Angwa, or Ava.

2 Bṛihaddarbha: Brahma. The Bhágavata omits the two successors of Champa, and makes Bṛihadratha, Bṛihatkarman, and Bṛihadbhánu sons of Príthuláksha.

3 The Váyu, Matsya, and Hari Vaúśa make Vijaya the brother † † of Jayadratha. The Bhágavata agrees with our text. ‡ ‡

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* I find no Sanskrit for this. † Príthula is the reading of one MS.
‡ Two of my best MSS.—those from Arrah and Ajmere,—have Bhadraratha, father of Bṛihadratha, father of Bṛihatkarman; another has, instead of Haryanga, Harshaña, father of Bṛihadratha, father of Bṛihatkarman.
§ The Harivánsá, śl. 1702, has Bhadraratha, Bṛihatkarman, Bṛihaddarbha, Bṛihanmanas.
|| According to the Harivánsá, Bṛihanmanas had, for sons, Jayadratha, by Yaśodevi, and Vijaya, by Saúyá.
¶ Champá,—formerly Málíni: Harivánsá, śl. 1699. We now see, probably, the source of the error “Champamálíni”, in Vol. III., p. 289, note 1.
† † Read “half-brother”.
‡ ‡ The Bhágavata-puráña has: Bṛihadratha, father of Bṛihanmanas, father of Jayadratha, father (by Saúbhúti,) of Vijaya.
son was Dhītavrata; his son was Satyakarman;* his son was Adhiratha,† who found Karṇa‡ in a basket, on the banks of the Ganges, where he had been exposed by his mother, Pṛithā.§ The son of Karṇa was Vṛiṣasena.** These were the Anga kings. You shall next hear who were the descendants of Pūru.

The mother of Vijaya, from her origin, was of the Súta caste,—the genealogist and charioteer. Manu, X., 47. Her son was of the same caste; children taking the caste of the mother: consequently, the descendants of Vijaya, kings of Anga, were Sútas. And this explains the contemptuous application of the term Súta to Karṇa, the half-brother of the Páṇḍus; for he, as will presently be mentioned, was adopted into the Anga family, and succeeded to the crown.

† Some variety prevails in the series of princes here; but this arises from not distinguishing the collateral lines,—the descendants of Jayadratha from those of Vijaya. The Váyu and Matsya give the latter as in our text; but they agree, also, with the Agni and Brahma,¶ in the successors of Jayadratha, as Dṛidharatha (or Bṛihadhratha) and Janamejaya (or Viśwajit).

* Satkarman: Bhágavata-purāṇa.
† "The half-brother of the Páṇḍavas, by their mother Pṛithá, who, before her marriage to Páṇḍu, had borne Karṇa to Súrya, the god of the sun. The affair was kept secret. The infant was exposed on the banks of the Jumna, where he was found, and brought up, as his own, by Adhiratha—the Súta, or charioteer, of king Súra,—and his wife Rádhá; whence Karṇa is called, also, a Súta, and Rádhéya, or son of Rádhá." So runs one legend, in the words of Professor Wilson, in Professor Johnson’s Selections from the Mahābhārata, p. 16, note 3.
‡ Manjúshá, which the commentator explains by káishka-panjara. Perhaps the receptacle was a wooden crib.
§ The original is: चाचिरधो चोः सी • • • बर्ष गुहलबाप ![|| Father of Vṛiṣa, says the Harivāsa.]
¶ Add the Harivāsa.
** According to the Harivāsa, sl. 1704, Viśwajit was father of Karṇa.
†† And so the Harivāsa.
CHAPTER XIX.


THE son of Púru was Janamejaya; his son was Prachinwat;* his son was Pravíra;† his son was Ma-nasyu;‡ his son was Abhayada;§ his son was Su-

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Chárupāda:|| Bhágavata. The Mahábhárata, Ádi Parvan, pp. 136, 138, has two accounts of the descendants of Púru, differing, materially, in the beginning, from each other, and from the lists of the Puránas. In the first, † Pravíra** is made the son of Púru; his son is Manasyu, who has three sons, Śakta, Saḿhanana, and Vággmin; and there the line stops. Another son of Púru is Raudráśwa, whose sons are Richeyu and the rest, as in our text; making them the second in descent, instead of the eleventh.

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* Corrected from “Prachinvat”, for which I find no warrant in MSS.
† One MS. has Susvára.
‡ The reading of the Bhágavata-púrāṇa is Namsasyu.
§ Professor Wilson had “Bhayada”. This, however, I find in no MSS. save his favourite,—so often alluded to, which is, frequently, most incorrect,—and in his Hindu-made English version.
|| Corrected from “Chárupáda”.
¶ Śí. 3695—3701.
** With Íswara and Raudráśwa for brothers.
†† I find their names to be: Richeyu, Kakaheyu, Ríkañeyu, Sthańdi-leyu, Vaneyu, Jaleyu, Tejeyu, Sátyeyu, Dharmeyu, Sannsteyu.
Anwagbhánu is named first of all, where it is said that Raudráśwa’s sons were ten. With which of them is he to be identified?
dyumna; his son was Bahugava; his son was Saúyáti; his son was Ahamyáti; his son was Raudráśwa, who had ten sons: Réiteyu, Kaksheyu, Sthándileyu,

In the second list, the son of Púru is Janamejaya, whose successors are Práchinwat. Saúyáti, Ahamyáti, Sárvarbhauama, Jayasena, Aváchina, Ariha, Mahábhauma, Ayutanáyin, Akrodhana, Deváthithi, Ariha, Rikaba, Matinára,—who is, therefore, the fifteenth from Púru, instead of the fourth, as in the first account, or the twelfth, as in the text.

2 Bahuvidha: Agni and Matsya.††
3 Saúmpati: Agni.
5 Bhadráśwa: Matsya.
6 Rájeyu: Váyu. Récheyu: Agni. They were the sons of

* In one MS., Sudyu.
† Four MSS. have Saúmpati.
†† One of my MSS. gives, instead of Ghítéyu, &c., Krítéyu, Gañeyu, Dharmaeyu, Santateyu, Varpeyu, Prasanneyu; another gives, after Stha-leyu, only Dharmaeyu, Satyeyu, Dhaneyu; another,—the sole one that names ten,—Réiteyu, Kaksheyu, Sthándileyu, Ghítéyu, Krítéyu, Sthaleyu, Jaléyu, Dharmaeyu, Dhaneyu, Prasannateyu. No two of all my MSS. agree as to this family. Professor Wilson's Bengal translation has names (in a different order,) as in the text, except that Krítéyu stands in place of Vrateyu. Vrateyu is the ninth son, in the Bhágavata-puráña, IX., XX., 4: he and Vaneyu being transposed.

The Harivamsa, sl. 1659, 1660, has, according to my best MSS.: Récheyu, Kríkañeyu, Kaksheyu, Sthándileyu, Sannateyu, Krítéyu, Jaléyu, Sthaleyu, Dhaneyu, Vaneyu. The variants of different copies are numerous. The mother of these ten sons, according to some MSS., was Ghítáchi, the Apsaras.
§ Kuksheyu: Bhágavata-puráña.
|| Sl. 3763 — 3778.
§ Thus the name is spelled, on etymological grounds, in the Mahábhárata, Adi-parvan, sl. 3765, et seq.
** And in the Harivamsa. Sudyu: Bhágavata-puráña.
†† Most of my MSS. of the Harivamsa give Subáhu, and then Raudráśwa; thus omitting Saúyáti and Ahamyáti.
Ghṛiteyu,* Jaleyu, Sthaleyu, Santateyu, Dhaneyu,† Vaneyu,‡ and Vratelyu. The son of Ῥiteyu was Rantiṇāra, whose sons were Taṁsu, Apratiratha,**

the Apsaras Ghṛitāchī:†† or of Miśrakeśī: Mahābhārata.†† The Brahma Purāṇa and Hari Vamsa have, very unaccountably, and in opposition to all other authorities, transferred the whole of the descendants of Anu to this family; substituting, for Anu, the second name in our text, Kaksheyu (p. 120, supra).

1 The Vāyu names, also, ten daughters, Rudrā, Śūdrā, Madrā, Subhāgā, Amalajā, Talā, Khalā, Gopajālā, Tāmrarasā, and Ratnakūti; and adds, that they were married to Prabhākara, a Ṛishi, of the race of Atri. The Brahma Purāṇa and Hari Vamsa have a legend of the birth of Soma (the Moon) from him and one of these ten; who succeeded to the power and prerogatives of Atri. The sons of the other wives were less distinguished; but they formed families eminent amongst holy Brahmans, called Svaṣṭyaṭreyas.

2 Atimāra or Atibhāra: Bhāgavata. Antināra: Matsya. Ma-

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* One copy has Vṛiteyu. The Bhāgavata-purāṇa reads Kṛiteyu.
† Dharmeyu: Bhāgavata-purāṇa. † Satyeyu: Bhāgavata-purāṇa.
§ This name is in no MS. accessible to me. See note † in the foregoing page.
|| My Ajmere and Arrah MSS. have Atināra; another MS., Atitāra; another, Atitāra; another, Matināra.
¶ Two MSS. have Sumati; another, Trasu. One of the two copies that read Sumati adds Asumati; the Ajmere MS., Pramati: and they, thus, recognize four sons.
** My Ajmere MS. has Atiratha.
†† So says the Bhāgavata-purāṇa. Also see the end of note † in the page preceding.
‡‡ Ādi-parvan, sl. 3698.
§§ In the Harivaṃśa, sl. 1661, they are called, in my MS. of best note: Bhadrā, Śūdrā, Madrā, Śalādā, Maladā, Khalā, Balā, Baiṣadā, Surāsā, Gochapalā. Here, again, there are very many various readings.
|| I suspect a mistake here; but my single MS. of the Vāyu-purāṇa does not enable me to ascertain the true reading. In the Harivaṃśa, the epithet Kṣorekṣa is applied to all the ten sisters.
¶¶ Sl. 1663—1668. *** I find Rantibhāra.

IV.
and Dhruva. The son of the second of these was Kaúwa; and his son was Medhátithi, from whom the Káñwáyana: Brahmans descended. Anila was tinára: Mahábhárata, Agni, and Brahma. According to the Matsya and Hari Váása (not in the Brahma Puráña), Gaurí, the daughter of this prince, was the mother of Mándhátri, of the family of Ikšhwákú.

1 In place of these, the Matsya has Amúrtirajas and Nírñchandra; and there are several varieties in the nomenclature. In place of the first, we have Vasu (or Trasu), Váyu; Taúsurogha, Agni; Taúsurodha, Brahma; and Sumati, Bhágavata. Pratíratha is read, for the second, in the Agni and Brahma; and, for the third, Suratha, Agni; Subáhu, Hari Váma.

2 Medhátithi is the author of many hymns in the Rig-veda; and we have, therefore, Brahmans and religious teachers descended from Káhattriyas.


* According to the Mahábhárata, Adi-parvan, 81. 3702—3704, Matinára, likewise called Anádhriáhti, has four sons: Taúmsu, Mahat, Atiratha, and Druhyu.

† The son of Atiratha, the Ajmere MS. says explicitly.

‡ Variant: Kaúwáyana. Also vide infra, p. 140, note †.

§ According to the Bhágavata-puráña, Prasákí vàna and others, all Brahmans.

|| This reading is in only one of my MSS., most of which read Ainíla. Two have Elina, son of Medhátithi. The Ajmere MS., too, has Elina; but it calls him son of Púru. In the Arrah MS., the reading is Ailina, son of Trasu.

¶ Vide supra, p. 127, note 1, ad finem.

** Add the Harivánsá.

†† Compare Vol. III., p. 265, note 1, near the end.

‡‡ The Harivánsá has, in different MSS., Taúsurodha, Taúsurodyá, Támsurogha, &c.

§§ Also in the Harivánsá, which has Apratíratha, likewise,—the preferable reading.

||| Son of Sumati, and father of Dushyanta.
the son of Taṁsu; and he had four sons, of whom Purāṇa. The Hari Vaṁśa* omits him; making sad blundering work of the whole passage. Thus, the construction is such as to intimate that Taṁsu (or Taṁsurodhā) had a wife named Ilā,† the daughter of Medhātithi,—that is, his brother’s great-granddaughter:

\[\text{वेधानिति: युक्तवे चाकाचाकाचाचा दिसा: !} \]
\[\text{रसा नाम तु चाकाचाचा ते वनमेव च} \]
\[\text{द्रापावलवाचली च तंगुचामधुचक्त!} \]

But this, as the commentator observes, is contrary to common sense (चर्चवाल्यपूर्ण); and he would read it, therefore, रसी नाम म तु चाकाचाचा, ‘the daughter of him who was named Ilīn;’ a Rāja so called. But, in the Vāyu and Matsya, we have Ilīnā, the daughter of Yama, married to Taṁsu, and mother of Malina or Anilā; more correctly, perhaps, Ailīnā:

\[\text{रसिना तु चाकाचाचा रसायनसयतसूर्यम्!} \]
\[\text{रसी (रसी) सूर्यधिः पुर्ण सहिः सिर वनावलिंगम्!} \]
\[\text{वन्दावनी ततो बहे चतुरस्वलब्धिभन्नानात्!} \]
\[\text{कुपत्वानिति!} \]

The blunder of the Hari Vaṁśa, therefore, arises from the compiler’s reading Yasya, ‘of whom,’ instead of Yamasya, ‘of Yama.’ It is not an error of transcription; for the metre requires Yasya: and the remark of the commentator proves the correctness of the reading. The name occurs Ilīnā (इलिना), the son of Taṁsu, in the Mahābhārata,§ agreeably to the Anuvānaṁśa-āloka which is there quoted. ‘Saraswati bore Taṁsu to Matināra; and Taṁsu begot a son, Ilīnā, by Kālingi:

\[\text{तस्मै सरस्वति पुर्ण मतिनाराप्रत्यक्षम्!} \]
\[\text{इलिना बनगामाम अशिष्यस्य तंदुराल्पस!} \]

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* Śī. 1718, 1719.
† Ilīnā is the accepted reading.
‡ In but one of my copies of the Vyāyu-purāṇa do I find any portion of this passage; and there only two lines of it occur, and in a miserably depraved form.
§ Adi-parvan, Śī. 3780. 
Dushyanta* was the elder.† The son of Dushyanta was the emperor Bharata. A verse: explanatory of

1 The Váyu, Matsya, and Bhágavata agree with our text, in making these the grandsons of Támsu; even the Brahma Puráña concurs: but the Hari Varáśaḥ makes them his sons; having, apparently, transformed Támsa sutaḥ (तंसो सुतः), ‘the son of Támsu,’ into a synonym of Támsu, or Támsurodha; as in these parallel passages:

तंसो सुतोः राजार्थिर्मंत्रितः प्रतापवाह |
युधकांशस्व वश्याच्छुर्रोजवचक्षुभास ||

“The son of Támsu was the illustrious sage Dharmangeṇa: Upadánavi had, from him, four excellent sons.” Brahma Puráña.

तंसरीकोः राजार्थिर्मंत्रितः प्रतापवाह ।
* * * * * * * * * *
युधकांशस्व वश्याच्छुर्रोजवचक्षुभास ||

Támsurodha was a royal sage, the illustrious institutor of laws. Upadánavi had four sons from Támsurodha.” Hari Varáśa. The commentator explains Dharmengeṇa (धर्मनेन) to be ‘institutor of laws’ (भरमेनवर्तक). We have Upadánavi before,**—as the daughter of Víshaparvan, the Dáitya,—married to Híráñyáksha. Hamilton (Buchanan) † calls her the wife of Sughora. The four sons are named, in other authorities, with some variations: Dushyanta, Sushyanta (or Śíshyanta, or Súmanta), Právira, and Anagha (or Náya). The Mahábhárata †† enumerates five,—Dushyanta, Súra, Bhima, Právasu, and Vasu,—but makes them the sons of Ílina, and grandsons of Támsu.

* Variant: Dushmanta.
† The original has तुष्यालायाध्याः पुत्रः; “four sons, namely, Dushyanta and others.”
‡ So says the original, though, as is seen, two stanzas are quoted.
§ Śī, 1720, 1721.
|| These lines are not read much alike in any two of my copies. The MSS. are, evidently, very corrupt just here.
¶ Genealogies of the Hindus, p. 122.
** Vol. II., p. 70, text and note 5.
†† Adi-parvan, Śī, 3708.
his name is chanted by the gods: "The mother is only the receptacle; it is the father by whom a son is be-
gotten. Cherish thy son, Dushyanta; treat not Śakun-
talā with disrespect. Sons, who are born from the pa-
ternal loins, rescue their progenitors from the infernal
regions. Thou art the parent of this boy: Śakuntalā
has spoken truth."* From the expression ‘cherish’
(bharaswa) the prince was called Bharata.†

† These two ślokas are taken from the Mahābhārata, Ádi
Parvan, p. 112,‡ and are part of the testimony borne, by a heavenly
messenger, to the birth of Bharata. They are repeated in the
same book, in the account of the family of Pāru, p. 139.§ They
occur, with a slight variation of the order, in other Purāṇas, as the
Vāyu &c.,|| and show the greater antiquity of the story of Śakun-
talā, although they do not narrate it. The meaning of the name
Bharata is differently explained in the Śakuntalā.¶ He is said

In the Bhāgavata-purāṇa, IX., XX., 21, 22, we find these identical
words, with the change—mending the metre,—of पुनः तन्त्रपतिः नरेण वमनयात
लाबाम भागनान्ते गर्भमाहि शकुनवला

In the Bhāgavata-purāṇa, IX., XX., 21, 22, we find these identical
words, with the change—mending the metre,—of पुनः तन्त्रपतिः नरेण वमनयात
लाबाम भागनान्ते गर्भमाहि शकुनवला

"La mère est le réceptacle; c'est au père qui l'a engendré qu'appar-
tient le fils: protège ton fils, ô Duchyanta; ne méprise pas Çakuntalā.
"Un fils qui donne à son père de la postérité, ô roi, le fait remonter
de la demeure de Yama; tu es le père de cet enfant: Çakuntalā a dit
de vérité."

† This sentence is added by the Translator.
‡ Śl. 3102, 3103.
§ Śl. 3783, 3784.
|| Add the Harivaṁśa, sl. 1724—1726.
¶ The two explanations that follow occur near the end of Act VII,
of the Śakuntala.
Bharata had, by different* wives, nine sons; but they were put to death by their own mothers, because Bharata remarked, that they bore no resemblance to him, and the women were afraid that he would, therefore, desert them. The birth of his sons being thus unavailing, Bharata sacrificed to the Maruts; and they gave him Bharadwája,—the son of Bṛhaspati, by Mamatá, the wife of Utathya,†—expelled by the kick of Dīrghatamas, (his half-brother, before his time). This verse explains the purport of his appellation: "‘Silly woman,’ said Bṛhaspati, ‘cherish this child of two fathers’ (bhra dwá-jam†). ‘No, Bṛhaspati,’ replied Mamatá: ‘do you take care of him.’ So saying, they both abandoned him; but, from their expressions, the boy was called Bharadwája.”§ He was, also, termed Vitatha, in allusion to the unprofitable (vitatha) birth to be so called from ‘supporting’ the world: he is, also, there named Sarvadamana, ‘the conqueror of all.’

* My Ajmere and Arrah MSS. read ‘three’. Herewith the Bhágavata-puráña agrees, and, further, calls them natives of Vidarbha.
† See Vol. III., p. 16, note §.
‡ The rational etymology of Bharadvája is bharat†-vája.
§ युहे भर द्वाबर्मिन भर द्वायु बृहस्ते।
याति चंद्रका पितरी भरद्राविन्दकवर्मयम्॥
This stanza, which occurs in the Bhágavata-puráña, IX., XX., 38, also, is thus rendered by Burnouf:
“Femme ignorante, nourris ce fils de deux pères, [disait Bṛhaspati]. Nourris-le toi-même, ô Bṛhaspati, [répondit Mamatá]. Et parce que le père et la mère, après avoir ainsi parlé, s’en allèrent, [laissant l’enfant,] il fut nommé Bharadvája.”
of the sons of Bharata. The son of Vitatha was Bhara-

1 The Brāhma Purāṇa and Hari Vaṁśa (the latter, especially,) appear to have modified this legend, with the view, perhaps, of reconciling those circumstances which are related of Bharadwāja, as a sage, with his history as a king. Whilst, therefore, they state that Bharadwāja was brought, by the winds, to Bharata, they state that he was so brought to perform a sacrifice, by which a son was born, whom Bharadwāja also inaugurated:


dharmāṃ dhanurṣaṇaḥ ca api mahābhūmāntarātāḥ ।

dharmāṅgagṛhrdaḥ śraddhāḥ kṛṣṇaṁihī tasmai ॥

puṣṇe tu bhāvite tathā hṛte puṣṭākām ।

tatoṣā ca bhāvite vāma mahātrayaḥsuṣṭoḥbhavat ॥ *

In the Vāyu, Matsya, and Agni, however, the story is much more consistently narrated; and Bharadwāja, being abandoned by his natural parent, is brought by the winds, as a child, not as a sage; and, being adopted by Bharata, is one and the same with Vitatha, as our text relates. Thus, in the Vāyu, the Maruts bring to Bharata, already sacrificing for progeny, (भरद्वाजः तत: पुरं चार्हाकल) “Bharadwāja, the son of Bṛhaśpati;” and Bharata, receiving him, says: “This Bharadwāja shall be Vitatha:”

ततं स विवधाय ताम भरद्वाजः चार्हाकल ।

The Matsya, also, says, the Maruts, in compassion, took the child, and, being pleased with Bharata’s worship, gave it to him, and he was named Vitatha:


And the Agni tells the whole story in one verse:

ततो महाभुमार्धारे युज्य स तु ब्रह्मणि ।

संबाधितो भरद्वाजः कृष्णांस्यैव भवति ।

“Then, the son of Bṛhaśpati being taken by the winds, Bhara-

* Harivamśa, 61. 1729, 1730.
vanmanyu: his sons were many;† and, amongst them, the chief were Brähatkshattrra, Mahāvīrya, Nara,
dwāja was transferred with sacrifice, and was Vitatha.” The account given in the Bhāgavata is to the same purpose. The commentator on the text also makes the matter clear enough: 

The name of Bharadwāja, in the condition of son of Bharata, was Vitatha.” It is clear that a new-born infant could not be the officiating priest at a sacrifice for his own adoption, whatever the compiler of the Hari Vamśa may please to assert. From Bharadwāja, a Brahman by birth, and king by adoption, descended Brahmans and Kshattriyas, the children of two fathers:

सखारिये बर्दार्धारिये: चलिया मुनि।
झाझुकुडाहरियानाम: खूता द्विपतिरस्य् वै॥§

The Mahābhārata, in the Ádi Parvan, tells the story very simply.

In one place,—p. 136, v. 3710,—it says, that Bharata, on the birth of his children proving vain, obtained, from Bharadwāja, by great sacrifices, a son, Bhumanyu; and, in another passage, it makes Bhumanyu the son of Bharata by Sunandá, daughter of Sarvasena, king of Káśi:|| p. 139, v. 3785. The two are not incompatible.

† Manyu: Bhāgavata. Suketu: Agni. But the Brahma and Hari Vamśa omit this and the next generation, and make Suhotra, Anuhotra, ** Gaya, Garga, and Kapila the sons of Vitatha. They then assign to Suhotra two sons, Kāśika and Grītesamati, †† and

* Two MSS. have Bhumanyu.
† The Bhāgavata-purāṇa says there were five: Brähatkshattrra, Jaya, Mahāvīrya, Nara, and Garga.
‡ My MSS. have a different reading from this, which is ungrammatical. The gloss, as I find it, ends with the words विलयनाधि [विलयनाधि].
§ This is from the Vāyu-purāṇa; but I am unable to correct it by my copy; for I have only one here, and that most indifferent, generally: vide supra, p. 124, note †.
|| In the original, Sunandá is termed Kāseyi, and by the patronym of Sarvaseni.
¶ Bhuvarmanu: Vāyu-purāṇa.
++ I find Suhotri.
†† Corrected from “Grītesamati”.

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and Garga.¹ The son of Nara was Sakr̥iti;* his sons were Ruchiradhi† and Rantideva.‡ The son of Garga was Śini;§ and their descendants, called Gārgyas§ and Śainyās,∥ although Kshattriyas by birth, became Brahmans.¶ The son of Mahāvīrya was Urukshaya,⁵

identify them and their descendants with the progeny of Āyus, who were kings of Kāśi** (vide supra, p. 37, note 1): a piece of confusion unwarranted by any other authority except the Agni.

¹ Brīhat, Ahārya, Nara, Garga: Matsya.

‡ Guruvīrya and Trideva: Vāyu. The first is called Gurudhi, Matsya; and Guru, Bhāgavata: they agree in Rantideva. The Bhāgavata describes the great liberality of this prince, and his practice of Yoga. According to a legend preserved in the Megha Dūta,†† his sacrifices of kine were so numerous, that their blood formed the river Charmainwati,‡‡ the modern Chumbul.

§ Śibi: Matsya.

¶ The other authorities concur in this statement; thus furnishing an additional instance of one caste proceeding from another. No reason is assigned: the commentator says it was from some cause: विचित्रविवेचनाणि राजङ्गायेण वसुध: ।


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* In four MSS. the name is Saṃskṛiti.
† My Ajmere MS. has Suradhi; the Arrah MS., Gurudhi.
‡ One Rantideva, we read in the Harshacharita, was killed by Rangavati, one of his wives. See my Vāsanadattā, Preface, p. 53.
§ Three MSS. yield Gargas. || Sainyās, according to one MS.
¶ In one MS., Urunjaya. The Vāyu-purāṇa has, in my MS., Bhima.
** Read “Kāśi kings”. They were so called as being descendants of Kāśirāja, i.e., King Kāśi. Vide supra, p. 39, note *. Kāśi is a patronym of Kāśa.
†† Stanza XLVII., edition of Professor Wilson.
‡‡ The name of the river is not in the poem itself, but is supplied by the commentators.
§§ Compare note * in p. 145, infra.
||| My MS. has an illegible name; but it is not this, certainly.
who had three sons, Trayyáruńa,* Pushkaríin, and Kapi,† the last of whom became a Brahman.‡ The son of Bráhatkhwattra was Suhotra,§ whose son was

1 Trayyáruńa, Pushkaráruńa, Kavi;|| all became Brahmans: 

Matsya. And there were three chief branches of the Kávyas, or descendants of Kavi:

Gargas, Sankrites, and Kávyas. Ibid.

2 In the Mahábhárata, Suhotra is the son of Bhumanyu;** and, in one place, †† the father of Ajamidha, &c., and, in another, ‡‡ of Hastin. The Brahma Puráña, in some degree, and the Hari Vámsa, in a still greater, have made most extraordinary confusion in the instance of this name. In our text, and in all the best authorities, we have three Suhotras, perfectly distinct: 1. Suhotra, great-grandson of Amávasu, father of Jahnu, and ancestor of Viśvámitra and the Kaṇšikas (vide supra, p. 14); 2. Suhotra, son of Kshattravírdha, and grandson of Áyus, and progenitor of the race of Káši kings §§ (vide supra, pp. 30, et seq.); and, 3. Su-

* Two MSS. give Trayyáruńa.
† Nearly all my MSS. have Kapita; but, in some of them, Kapila is written over Kapi.
‡ The original says that they all three became Bráhmans: पुष्पवधध-पुत्र। तत् वित्तसमीये पवित्रिष्ठितवृंभवान। Professor Wilson's Bengal version is here correct. Compare Vol. III., p. 48, note ‡.
§ Omitted in the Bhágavata-puráña, which makes Hastin son of Bráhatkhwattra.
|| The same names are found in the Bhágavata-puráña. The Váyu-puráña seems to read Trayyáruńi, Pushkaráruńi, and Kapi.
¶ Adi-parvan, sl. 3714.
** And of Pushkarińi.
†† Adi-parvan, sl. 3720.
‡‡ Ibid., sl. 3786, 3787.
§§ See the preceding page, note **.
Hastin, who founded the city of Hastinápurá.\textsuperscript{1} The Suhotra, the son of Bṛihatsvatttra, grandson of Vitatha, and parent of Hastin. In the two blundering compilations mentioned, we have, first (Hari Varma, ch. 20), a Suhotra, son of Bṛihatsvatttra, of the race of Pūru: his descent is not given; but, from the names which follow Suhotra, the dynasty is that of our present text: secondly (Hari Varma, ch. 27), Suhotra, son of Kānchana, of the line of Amávasu, and father of Jahnu, &c.: thirdly (Hari Varma, ch. 29), Suhotra, the son of Kṣhattravrīddha, and progenitor of the Kāśi kings: fourthly (Hari Varma, ch. 32), we have the first and third of these personages confounded; Suhotra is made the son of Vitatha, and progenitor of the Kāśi kings, the dynasty of whom is repeated; thus connecting them with the line of Pūru, instead of Āyus, in opposition to all authority. Again, we have a notable piece of confusion; and Suhotra, the son of Vitatha, is made the father of Bṛihat, the father of the three princes who, in our text, and in the Hari Varma, ch. 20, are the sons of Hastin; and amongst whom Ajamīdhha is made the father of Jahnu, and ancestor of the Kauśikas, instead of being, as in ch. 27, and as everywhere else, of the family of Amávasu. The source of all this confusion is obvious. The compilers extracted all the authentic traditions accurately enough; but, puzzled by the identity of name, they have, also, mixed the different accounts together, and caused very absurd and needless perplexity. It is quite clear, also, that the Hari Varma does not deserve the pains taken, and taken fruitlessly, by Mr. Hamilton and M. Langlois, to reduce it to consistency. It is of no weight whatever, as an authority for the dynasties of kings,\textsuperscript{†} although it furnishes some particular details, which it has picked up, possibly, from authentic sources not now available.\textsuperscript{1} It was finally ruined by the encroachments of the Ganges; but vestiges of it were, at least until lately, to be traced along the river, nearly in a line with Delhi, about sixty miles to the east.

\textsuperscript{1} Two of my best MSS. have Hastinapura. With reference to the name of this place, see the Mahābhārata, Adi-parvan, sl. 1766, et seq.

\textsuperscript{†} Nevertheless, it is but little inferior to the Vishnu-purāṇa.
sons of Hastin were Ajamidha,¹ Dwimidha, and Purumidha.* One son of Ajamidha was Kańwa, whose son was Medhátithi. † His‡ other son was Bṛihadishu,§ whose son was Bṛihadvasu;¶ his son was Bṛihatkarman; ³ his son was Jayadratha;⁴ his son was Viśwajit;⁵ his son was Senajit, whose sons were Ru-

¹ In one place, son of Suhotra;** in another, grandson of Hastin:†† Mahābhārata.

‡ The copies agree in this reading; yet it can scarcely be correct. Kańwa has already been noticed, as the son of Apratiratha. ‡ According to the Bhāgavata, the elder§§ son of Ajamidha was Priyamedha, || from whom a tribe of Brahmans descended. The Matsya has Bṛihaddhanus, and names the wife of Ajamidha, Dhúmini. It also, however, along with the Vāyu, makes Kańwa the son of Ajamidha, by his wife Keśini.

³ Bṛihaddhanus: Bhāgavata. Also called Bṛihaddharman: Hari Vaṁśa. ¶¶

⁴ Bṛihatkáya: Bhāgavata.

⁵ Satyajit: Hari Vaṁśa.


* One MS. gives Suramidha. That Purumidha left no offspring, we learn from the Bhāgavata-purāṇa, IX., XXI., 30.
† The original adds, as has the Vāyu-purāṇa: यत: कालायण दिचा; thus verbally repeating what is stated in p. 130, supra. Here, as before, some MSS. yield Kańvāyana.
‡ I. e., Ajamidha's, as the Sanskrit states distinctly.
§ Bṛihaddhanus: Vāyu-purāṇa.
¶ Two of my best MSS. have Bṛihaddhanus.
⁷ Bṛihadratha, in one MS. And so reads the Vāyu-purāṇa.
** Adi-parvan, śl. 3720.
†† Ibid., śl. 3789.
‡‡ Vide supra, pp. 129, 130.
§§ The Bhāgavata-purāṇa does not say "elder".
|| Corrected from "Priyamedhas".
¶¶ Bṛihadvishńu(?): Vāyu-purāṇa.
chiráśwa, Káśya, Drídhadhanus, and Vatsahanu.  
The son of Ruchiráśwa was Príthusena; † his son was Pára; his son was Nípa: he had a hundred sons, of whom Samara, the principal, was the ruler of Kámpilya.  
Samara had three sons, Pára, Saímpára, § Sadaśwa.  
The son of Pára was Príthu; his son was Sukríti; his son was Vibhrája; ¶ his son was Anuha,**

| Bhágavata. ‡‡ | Mataya. | Hari Vanáśa. ‡‡ |
| Ruchiráśwa | Ruchiráśwa | Ruchira |
| Káśya | Káśya | Śvetaketu |
| Drídhahanu | Drídháswa | Mahimnára |

† Kámpilya appears to be the Kampil of the Mohammedans, situated in the Doab. §§ It was included in Southern Panchála. || The Mataya makes Samara the son of Káśya.

‡ Vibhrája ‡ in MSS.; also in the Váyu.

* The “Vasahanu” of the former edition was an inadvertence: it occurs in Professor Wilson’s Hindu-made English version. Two of my MSS. have Vatsa.
† Príthusána: Váyu-puráña.
‡ It seems, from the Bhágavata-puráña, that Pára and Príthusena were, both, sons of Ruchiráśwa.
§ One MS. has Sanghrára.
|| Sadaśwa is the more ordinary reading.
¶ Corrected from “Vibhrátra”, which, unquestionably, is no word. It is enough to remind the Sanskrit scholar, that विभ्रात्र is often so written as to be easily mistakeable for विभ्रात्र. “Bidrátra” is the name in Professor Wilson’s Bengal translation. See Vol. III., p. 335, note §§.
** Anuha is a common variant. It is noted, in the Translator’s rough copy, that a certain MS. here reads Chaturhotra.
‡‡ IX., XXI., 23.
‡‡ Ruchiráśwa, Kávyá (?), Drídhadhanus, Vatsa: Váyu-puráña.
||| See the Mahábhárata, Adi-parvan, 4l. 5612.
¶¶ See note ¶, above.
who married Kṛitwi,* the daughter of Śuka (the son of Vyāsa), and had, by her, Brahmadatta;† his son was Viśwakṣena; his son was Udakṣena;‡ and his son was Bhallāta.\  
The son of Dwimāda⁴ was Yavínara; his son was Dhṛimitat;⁵ his son was Satyadhṛiti; his son was Drī-

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* The Bhāgavata omits the descents subsequent to Nipa, and makes Brahmadatta the son of Nipa by Sukrīti. In the Hari Vaṁśa§ is a curious legend of the different transmigrations of Brahmadatta and his six companions, who were, successively, as many Brahmans, then foresters, then deer, then water-fowl, then swans, and, finally, Brahmans again; when, with the king, they obtained liberation. According to the Bhāgavata, Brahmadatta composed a treatise on the Yoga, a Yoga-tantra.

§ Dañḍasena: Hari Vaṁśa.

³ Bhallāka: Vāyu. || Bhallāda: Bhāgavata. The Vāyu makes him the last of the race. ¶ The Hari Vaṁśa** adds, that he was killed by Kārṇa.†† The Matsya names his successor Janamejaya, when the race of the Nipas was exterminated by Ugrāyudha; as noticed below. \‡‡

³ So the Vāyu and Bhāgavata. The Matsya and Hari Vaṁśa, with less consistency, derive this family, also, from Ajamādha. §§

⁴ Kṛitmat: Bhāgavata.
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dhanemi; his son was Supárśwa;¹ his son was Su-
mati; his son was Saṁmatimat;* his son was Kṛita,†
to whom Hiraṇyānátha taught (the philosophy of) the
Yoga; and he‡ compiled twenty-four Saṁhitás (or com-
pendia), for the use of the eastern Brahmans who study
the Sáma-veda. The son of Kṛita was Ugráyudha,: by
whose prowess§ the Nipa race of Kshattriyas was
destroyed.³|| His son was Kshemya;†* his son was

¹ Between these two the Váyu** inserts Mahat and Rukma-
ratha; the Matsya, Sudhanwan, Sárvabhauma, Mahápaurava, and
Rukmadhara; the Brahma Puráña, Sudharman, Sárvabhauma, Mahat, and Rukmaratha.

‡ The Bhágavata†† says, he was the author of six Saṁhitás
of the Sáma-veda.

³ The Hari Varásòa;* says, he killed Nipa, the grandfather of
Prishata; but it had, previously, stated, that it was the son of
Bhallála—several descents after Nipa,—who was killed by Ugrá-
yudha; §§ and, again (ch. 22|||), Prishata, conformably to other

* Two of my best MSS. have, respectively, Santimat and Saṁmati.
† The Bhágavata-puráña has Kṛitin. But neither this nor Kṛita seems
to be the right name. See Vol. III., p. 60, notes § and ||. There is,
here, in the Váyu-puráña, something that I am unable to read in my MS.
‡* Son of Nipa, who was, apparently, son of Kṛitin, according to the
Bhágavata-puráña.

§ वेच प्राप्यविय, "by whom, to a great extent."
|| The original has only श्रीपवयः ज्ञतः: । Professor Wilson has in-
serted, in his text, the commentator's gloss: श्रीपः: पञ्चविनियमः: ।
तेषा चचः ज्ञतः:।
¶ Kshema, in one MS. This is the reading I find in the Váyu-puráña.
** In my MS., it gives, as son of Dṛḍhanemi, Suvarman; then, Sár-
vabhauma, several illegible names, and Bukmaratha, father of Supárśwa.
†† IX., XXI., 28, 29. See note †, above.
‡‡ Śt. 1083.
§§ Śt. 1072.
||| Śt. 1793.
Suvíra; his son was Nrípanjaya; his son was Bahu-ratha.† These were, all, called Pauravas.

Ajamídha had a wife called Nílini; and, by her, he had a son named Níla: his son was Śánti;§ his son was Suśánti; his son was Purujánu; ॥ his son was Chakshus; ¶ his son was Haryaśwa; ॥॥ who had five sons, Mudgala, Śrínjaya, ॥॥ Bṛihadishu, Pravíra, ॥॥ and authorities, appears as the father of Drupada, in the family of Śrínjaya. The Hari Vaśishta §§ relates the destruction of Ugrá-yudha by Bhíshma, in consequence of his demanding, in marriage, the widow of Śántanu; || after which, Prishata, it is said, recovered possession of Kámpilya.

1 Puranjaya: ¶¶ Bhágavata.


* Two MSS. give Ripunjaya; one, Puranjaya.
† Viraratha: Vyáu-puráña.
‡ In one MS., Nalini; the lection of the Bhágavata-puráña.
§ The Vyáu-puráña omits this name.
॥ A single copy exhibits Purujánu. And see note ॥॥, below.
¶ Corrected from “Chakshu”. One copy has Arka.
** There is no name here, in my copy of the Vyáu-puráña.
†† Two MSS. have Sanjaya. Referring to this place, and to Vol. II., p. 180, Professor Wilson seems to connect Śrínjaya with the people of the same name, dwelling “towards the Punjab”. Translation of the Rígveda, Vol. III., p. 438, note 4.

‡‡ Two MSS. have Yavinara. §§ Chapter XX.

||| Called Bhíshma’s father. ¶¶ I find Ripunjaya.

*** Purajánu, in my MS. ††† Add the Harivamśa, āl. 1777.
Kámpilya. Their father said: “These my five (pancha) sons are able (alam) to protect the countries;” and, hence, they were termed the Panchálas. From Mudpala descended the Maudgalya Brahmins: he had (also,) a son named Badhryāśwa, who had (two

2 Panchála was, at first, the country north and west of Delhi, between the foot of the Himálaya and the Chumbul. It was afterwards divided into Northern and Southern Panchála, separated by the Ganges. Mákandí (on the Ganges,) and Kámpilya were the chief cities of the latter; Ahikshatras, in the former. The Panchálas, according to the Mahábhárata, expelled Sañivaraña from Hastinápur; but it was recovered by Kuru. The purport of the term Panchála is similarly explained in other Puráṇas. In the Mahábhárata, they are the grandsons of Ajamidha.
3 The Matsya says, that they, as well as the Káñwas, were, all, followers or partisans of Angiras:

विषेषत् हरिवंशम्:। एवं वाचिना:॥

The Hari Vamśa has nearly the same words.
4 Badhryāśwa: Váyu. Pancháśwa: Agni. Bandhyāśwa:

* The original says that they were, at first, Kshatriyas: On this the commentator observes, as before: एव सब: ब्राह्मणाय भगवान्सा बमुनारिक्षिः:। Vide supra, p. 137, note 4.

† This name, or some corruption of it, is found in all my Mss. The Translator’s “Bahwaśwa” I have here displaced, as having, at least so far as I am aware, no authority except that of Professor Wilson’s Bengal translation.

Badhryāśwa is the genuine name—in the oldest Hindu book,—of the father of Divodásá. See the Rigveda, VI., I.XI., 1.

‡ See the Mahábhárata, Adi-parvan, 61. 5512.
§ See Vol. II., p. 160, note 8, and the annotations thereon.
|| 61. 1781, 1782. ¶ And the same may be said of the Váyu-puráṇa.

IV. 10
children,) twins, (a son and daughter), Divodása and Ahalyá. The son of Šāradwat (or Gautama*), by Ahalyá,† was Šatánanda;¹ his son was Šatyadhriti,‡ who was a proficient in military science. Being enamoured of the nymph Urvasi, Šatyadhriti was the parent of two children, a boy and a girl. Šántanu,§ a Raja, whilst hunting, found these children exposed in a clump of long Šara grass, and, compassionating their

Matsya. Bhármya:|| Bhágavata. But there is some indistinctness as to his descent. The Matsya and Hari Vamśa¶ give the son of Mudgala only his patronymic, Maudgalya. According to the first, his son was Indrasena, and his son, Bandhyáswa. The second** makes Badhryáswa the son of Maudgalya, by Indrasená. The Bhágavata†† makes Bhármya the patronymic of Mudgala, the son of Bharmyáswa, and who is the father of Divodása;‡‡ and Ahalyá:

भिषुनं युव्रजाणां मद्यार्थिःप्रदर्शयिष्टा: पुनःमभृत्।

The commentator has: माहोदत्। मव्यार्युपात।।

¹ In the Rámâyana, Šatánanda appears as the family priest of Janaka, the father of Sítá.

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* Parenthesized by me, because supplied by the Translator. Two of my MSS. have Gautama, not Šāradwat. Compare Vol. III., p. 16, note †.
† For a story regarding Ahalyá and Gautama, translated from the Rámâyana, by Dr. Muir, see his Original Sanskrit Texts, Part I., pp. 121, 122 (2nd ed.).
‡ It was, agreeably to the Bhágavata-puráṇa, his son Šāradwat that was father of Kripa and Kripí, named just below.
§ Vide supra, p. 143, note 3, ad finem.
¶ The Bhágavata-puráṇa does not substitute Bhármya for “Bahwaśwa,” but makes Mudgala, the Bhármya,—i. e., son of Bharmyáswa,—father of Divodása and Ahalyá. The Panchálokas, collectively, are called Bhármyas in the same Puráṇa, IX., XXII., 3.
** Hariváschá, sl. 1782, 1783. †† IX., XXI., 34.
‡‡ For another Divodása, presumably of later date than he of the Ríveda,—which work, as we have seen in note † to the preceding page, knows the son of Badhryáswa,—vide supra, p. 33.
condition, took them, and brought them up. As they were nurtured through pity (kripak), they were called Kripa and Kripi.* The latter became the wife of Droina, and the mother of Aswatthaman.†

The son of Divodasa was Mitravyu; his son was Chyavana;§ his son was Sudasa;|| his son was Sau-

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* From whom the Maitreya Brahmans were descended: Hari Varuna. † In the Matsya and Agni, the son of Mitravyu is called Maitreya (see Vol. I., p. 6). The Brahma Purânas and Hari Varuna here close the lineage of Divodasa: the Agni adds but one name, Somápi. They then proceed with the descendants of Srînjaya, one of the Panchálás,—or, Panchadhanus, Soma-datta, Sahadeva,—and then, as in our text. The Váyu and Bhágavata agree with the latter, in making the line continuous from Divodasa. According to the Matsya and Brahma Purânas, the race of Ajamídhá became extinct in the person of Sahadeva; but Ajamídhá himself was reborn, as Somaka, in order to continue his lineage, which was, thence, called the Somaka family. It was in the reign of Drupada that the possessions of the Panchálás were divided; Droina, assisted by the Pándavas, conquering the country, and ceding the southern portion again to Drupada, as related in the Mahâbhârata. The two princes last named in the list figure in the Great War.

† He bears the patronym of Drauñayani. See the Mahâbhârata, Adiparvan, sl. 7019, &c.

‡ I find Mitravyu everywhere but in one MS., which has Mitraghna. For Mitravyu, see the Bhágavata-purâña, IX., XXII., 1; also, Vol. III., p. 64, note . Mitreyn occurs in some MSS. of the Bhágavata-purâña. The Váyu-purâña has Mitravyu.

§ The original calls him a king.

|| The Váyu-purâña, I think, gives him a brother, Pratirathâ.

† Sl. 1789, 1790. The Maitreyas are there said to be Kshattriyas.

* The translation here both compresses and expands the original.

** Also in the Váyu-purâña.

†† Compare the Váyu-purâña, my copy of which is, just here, such as to forbid my entering into details with any security from error.
dāsa, also called Sahadeva;* his son was Somaka; he had a hundred sons, of whom Jantu was the eldest, and Prishata the youngest. The son of Prishata was Drupada; his son was Dhрисhtadyumna; his son was Dhрисhtaketu.†

Another son of Ajamīdha was named Ṛiksha;¹ his son was Saṁvaraṇa; his son was Kuru, who gave his name to the holy district Kurukshetra;§ his sons were Sudhanus,¶ Jahnu, Parikshit,第五届 and (many) others.² The son of Sudhanus was Suhotra; his son

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¹ The Hari Vamśa** gives him two brothers, Dhūmravarāṇa †† and Sudarśana. In the Mahābhārata, one list‡‡ agrees with the text; the other§§ calls Saṁvaraṇa the son of Ajamīdha, by his wife Ṛikshā.

² One other is named in the Bhāgavata,|| Matsya, Brahma, and Agni,—Animejaya, Arimardana,¶¶ and Nishadhāśva. The Hari Vamśa has Sudhanwan,*** in place of Jahnu; having, also, Sudhanus.

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* According to two MSS. and the Translator’s Bengali version, Sahadeva was son of Saudāsa.
† Corrected from “Drishtaketu”.
‡ By Tapatī: Bhāgavata-purāṇa.
§ The original runs: य दर्शन धर्मवर्ण वृद्धिचं सवर | For Kurukshetra, see Vol. II., p. 133, note 1: p. 142, note 4.
¶ Sudhanwan: Vāyu-purāṇa.
¶¶ Here, and everywhere, Professor Wilson put “Parikshit”, a late form of Parikshit which my MSS. very rarely present.
** Śl. 1799.
†† The Vāyu-purāṇa mentions him.
‡‡ Ađi-parvan, śl. 3724.
§§ Ibid., śl. 3790, et seq.
¶¶ This has Nishadhāśva.
¶¶¶ Him the Vāyu-purāṇa names.
*** Corrected from “Sudhanwat”.

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was Chyavana; his son was Kritaka;† his son was Uparichara,* the Vasu,‡ who had seven: children, Brhadhratha,§ Pratyagraha, || Kuśamba,† Mávella,


2 The story of Uparichara, or a Vasu; who, by command of Indra, became king of Chedi, is told in the Mahábhárata, Ádi Parvan §§ (Vol. I., p. 85). He is there said to have, at first, five sons, Brhadhratha (king of Magadha), Pratyagraha, || Kuśamba (also called Mahívalana), Mávella, and Yadu, by his wife Giriká; afterwards he has, by Adriká, an Apsaras (condemned to the form

* There may be a question whether this is the name in the Váyu-puráña

† Read “Vasu, surnamed Uparichara.” A Vasu—see Vol. II., p. 22,—is a sort of demigod; and it does not appear that Uparichara was turned into one. He has the longer epithet of Chaidyoparichara, in the Hari-vamsa, Íl. 1805.

‡ The Váyu-puráña names all seven; but I can read only the first four, in my very incorrect MS.

§ Maháratha, king of Magadha: Váyu-puráña.

|| Corrected from “Pratyagra”, and notwithstanding that this is the name in all my MS8. except one, which has Pratyagraha. For all the MSS. are wrong; the name being as I have given it. Proof of this is to be found in the Mahábhárata, Adi-parvan, Íl. 2363, quoted in note ||||, below.

We read, in the Váyu-puráña, further:

प्रकाशः कुष्णेव यमाकुमेतिवाहिनम् ।

The Vishnu-puráña, hereabove, is in prose. Did the Bhágavata-puráña—which is metrical,—copy therefrom, in its Pratyagra?

‡ Kuśa: Váyu-puráña. See the verse of Sanskrit in the preceding note.

** I find Kritaka.

†† Corrected from “Kfti”.

‡‡ See note †, above.

§§ Íl. 2334, et seq.

||| Corrected from “Pratyagra”. The original runs:

प्रकाशः कुष्णायुष्म यमाकुमेतिवाहिनम् ।

The same verse occurs in the Harivamsa, Íl. 1806.
Matsya, and others.* The son of Brähadratha was Kuśágra;† his son was Řishabha;‡; his son was Push-pavat;§ his son was Satyadhrita;¶ his son was Sudhanwan;¶ and his son was Jantu.** Brähadratha had†† another son, who, being born in two parts, which were put together (sandhitā) by (a female fiend named) Jará, he was denominated Jarásandha.³ His son was Saha-

of a fish), Matsya (a son), and Satyavatī (or Kāli, a daughter): the latter was the mother of Vyāsa. The same legend is referred to in the accounts of Uparichara and his family, in the Bhāgavata, Matsya, Hari Vamsa, &c.

† Vrishabha: Matsya.
‡ Satyajīta: Váyu. Satyahita: Bhāgavata.§§ Satyadhrita or Pushya: Matsya.

³ This story is told in the 16th section of the Sabhā Parvan of the Mahābhārata, where, also, he is called the son of Brähadratha. In the Váyu, he is the son of Satyajīta. ¶¶ The Agni has Satyahita, Úrja, Saṁbhava, Jarásandha; and the Matsya, Satyadhrita, Dhanusha, Šarva, Saṁbhava, Jarásandha.

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* The Bhāgavata-purāṇa names Brähadratha, Kuśāmba, Matsya, Pratyagata, and Chedipa, and calls them kings of Chedi.
† In the Váyu-purāṇa, the name, in my copy, is Kuśágrya.
‡ In one MS., Vrishabha.
§ Putravat, in one copy.
¶ Two MSS. exhibit Satyahita.
¶¶ A single copy gives Sumanas.
** Úrja, in my careless MS. of the Váyu-purāṇa; and his son was Nabhasa; and his, Jarásandha.
†† By another wife, says the Bhāgavata-purāṇa.
*** So in the Váyu-purāṇa, too.
§§ IX., XXII., 7. And it places Pushpavat after, not before, Satyahita. It then makes Jaku son of Pushpavat, and does not speak of Sudhanwan and Jantu.
||| Not so, according to my single MS., which is, often, very incorrect. See note **, above.
deva; his son was Somápi;¹ his son was Śrutaśravas.²† These were kings of Magadha.‡

² Śrutakarman: Agni. Śrutaśarman: Brahma.

* Somádhi, in one MS.
† Omitted in my copy of the Váyu-puráṇa.
‡ Corrected, throughout this work, from “Magadhá”.
For a continuation of the kings of Magadha, see Chapter XXIII. of this Book.
§ Regarding Somádhi, it says, agreeably to the reading of my one MS.:
चतुर्व चाकास्मात् ब्रह्मज्ञानं परिस्वर्तितः।
|| Márjári: Bhágavata-puráṇa, IX, XXII., 44; but, in the seventh stansa, Somápi.
CHAPTER XX.

Descendants of Kuru. Devápi abdicates the throne: assumed by Śántanu: he is confirmed by the Brahmans: Bhíshma his son by Gangá: his other sons. Birth of Dhútaráshára, Páňdu, and Vidura. The hundred sons of Dhútaráshára. The five sons of Páňdu: married to Draupádi: their posterity. Párikshit, the grandson of Arjuna, the reigning king.

Párikshit (the son of Kuru,)* had four sons, Janamejaya, Śrutasena, Ugrasena, and Bhímasena.† The

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* This, although it occurs in other authorities, appears to be an error; for these are the sons of a subsequent Párikshit (see the next chapter, p. 162). The Matsya omits Párikshit here; and the Bhágavata † states that he had no children. In most of the Puráñas, however, the line of Párikshit is continued; but there is very great confusion in the lineage. According to the Váyu, Janamejaya was the son of Párikshit, whose son was Śrutasena, whose son was Bhímasena. Janamejaya had, also, a son named Suratha; but Suratha was, also, the name of the son of Jahnu, from whom the line continues as in the text. The Brahma Puráña and Hari Vamsá also make Suratha the son both of Janamejaya and of Jahnu; and they observe, that there are two Ríkshas, two Párikshits, three Bhímasenas, and two Janamejayas, in the Lunar race.§ Some of the confusion probably originates with the Mahábhárata, which, as before noticed,‖ gives two lists from Púru to Śántanu, differing from one another, and from all the lists of the Puráñas. In the first of these lists, such collateral

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* I have supplied the parentheses. But vide supra, p. 148.
† IX., XXII., 9.
‡ In the single MS. to which I am here reduced, it is said that Janamejaya was son of Pariksha (sic), and that Bhímasena was son of Śrutasena. Janamejaya and Śrutasena are not connected there.
son of Jahnu* was Suratha; his son was Vidúratha;† his son was Sárvarbhauma; his son was Jayasena;‡ his son was Árávin;§ his son was Ayutáyun; his son was Akrodhana; one of his sons was Deváthi,|| and another was called Řiksha;†† his son was Dilipa;‡‡ his son was Pratípa, who had three sons, Devápi, ||

names have been retained as appear to have furnished our text and that of other Puráñás with distinct persons; thus making the members of one fraternity so many descents. Of the two lists, however, the second is, probably, to be regarded as the more recent, if not more correct; for Vaisampáyana repeats it at Janamejaya’s request, because the latter is not satisfied with the summary account which the former had first communicated to him. Mahábhárata, Vol. I., p. 136 and p. 138.

* Vide supra, p. 148.
† Vide supra, p. 99, text and note ††. Bindumati, who slew a Vidyuratha, was his queen, as we learn from Varahamihira’s Brhat-saúhitá, LXXXVIII., 1. See Vol. III., p. 268, note *.
‡ In one MS., Jayasena, the name I find in the Váyu-puráña.
§ Anádhita, in the Ajmere and Arrah MSS. In the Váyu-puráña I find Arádhin.
|| One MS. gives Devápi. The Bhágavata-puráña has Jayasena, Rádhika, Ayuta, Krodhana, Deváthi.
¶ Rádhya: Bhágavata-puráña.
** The ordinary reading, and that known to Professor Wilson, is as follows: तवाहि सत्तधि: | तत चस्मकोप्य: | चस्माकोप्येन: | तत सस्म 
दिस्तीय: | “From him (Akrodhana), Deváthi; from him, another Řiksha; from Řiksha, Bhimasena; and, from him, Dilipa.” The commentator remarks, touching Řiksha: दूरोसाहिष्ठियो दुरोसाहिष्ठियाद्यः | The word चन्द्र; ‘other’, connected with Řiksha, is, thus, to distinguish him from Řiksha, son of Ajamída, mentioned in p. 148, supra.

Every one of my MSS. inserts Bhimasena; and so does Professor Wilson’s Hindu-made English version. The Bhágavata-puráña omits him.
†† Devápi was son of Rishásheña, according to the Rigveda, X., XVIII., 5.
Śántanu,* and Váhlika. The first adopted, in childhood, a forest-life; and Śántanu became king. Of him this verse is spread through the earth: “Śántanu is his name; because, if he lays his hands upon an old man, he restores him to youth, and, by him, men obtain tranquillity (śánti).”†

In the kingdom over which Śántanu ruled there was no rain for twelve years. Apprehensive that the country would become a desert, the king assembled the Brahmans, and asked them why no rain fell, and what fault he had committed. They told him, that he was, as it were, a younger brother married before an elder; for he was in the enjoyment of the earth, which was the right of his elder brother, Devápi.§

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* One MS. has, throughout this chapter, Śántanu; the reading of the Bhágavata-puráña, and that which I find in the Váyu-puráña.
† यदं ब्रह्मां मुग्धति वीरं षौषणेति सः।
श्रावितं वानीति चेनायमा बरेखा तेन शासनः॥
Compare the Bhágavata-puráña, IX., XXII., 13; the Mahábhárata, Ádi-parvan, i. 3799; &c.
§ We read, in the Mánava-dharmaśástra, III., 171, 172:
द्वारापित्योंदयेऽनुज सिद्धां धर्मेऽस्मि।
परिवीता स चिन्तेऽरिविनयु यूर्दिवः॥
परिविर्यति: परिवीता बच्चा च परिविचयते॥
यथा ते चरणं धार्मिकं दृष्टबाध्यवस्तमः॥

“He who, while his elder brother is unwedded, marries a wife with the nuptial fires, is to be known as a parivetti; and his elder brother, as a parivetti. The parivetti, the parivetti, the female by whom the offence is committed, he who gives her away, and, fifthly, the officiating priest, all go to hell.”

This is Dr. Muir’s translation of the preceding verses, on which he observes: “The Indian writers regard the relation of a king to his realm as analogous to that of a husband to his wife. The earth is the king’s bride.” Original Sanskrit Texts, Part I., p. 275, foot-note (2nd ed.).

§ ते समुप:। सम्यक्ष नेत्रं इश्वरविलिवं भुजाति परिवीता सम।
"What, then, am I to do?" said the Raja. To which they replied: "Until the gods shall be displeased with Devápi, by his declining from the path of righteousness, the kingdom is his; and to him, therefore, you should resign it." When the minister of the king, Ásmasárin, heard this, he collected a number of ascetics who taught doctrines opposed to those of the Vedas, and sent them into the forest, where, meeting with Devápi, they perverted the understanding of the simple-minded prince, and led him to adopt heretical notions. In the meantime, Sántanu, being much distressed to think that he had been guilty of the offence intimated by the Brahmans, sent them, before him, into the woods, and then proceeded thither, himself, to restore the kingdom to his elder brother. When the Brahmans arrived at the hermitage of Devápi, they informed him, that, according to the doctrines of the Vedas, succession to a kingdom was the right of the elder brother. But he entered into discussion with them, and in various ways advanced arguments which had the defect of being contrary to the precepts of the Vedas. When the Brahmans heard this, they turned to Sántanu, and said: "Come hither, Raja. You need give yourself no further trouble in this matter: the dearth is at an end. This man is fallen from his state; for he has uttered words of disrespect to the authority of the eternal, uncreated Veda; and, when the elder brother is degraded, there is no sin in the prior espou-
sals of his junior." Śántanu, thereupon, returned to his capital, and administered the government (as before); and his elder brother, Devápi, being degraded from his caste by repeating doctrines contrary to the Vedas, Indra* poured down abundant rain, which was followed by plentiful harvests†.

1 The Mahábhárata merely states that Devápi retired to a

* Parjanya, in the Sanskrit.
† The subjoined close translation of this legend concerning Śántanu is taken from Dr. Muir's Original Sanskrit Texts, Part I., pp. 274—276 (2nd ed.):

"Devápi, while yet a boy, retired to the forest; and Śántanu became king. Regarding him this verse is current in the world: 'Every decrepit man whom he touches with his hands becomes young. He is called Śántanu from that work whereby he obtains supreme tranquillity (kánti). The god did not rain on the country of this Śántanu for twelve years. Beholding, then, the ruin of his entire realm, the king inquired of the Bráhmans: 'Why does not the god rain on this country? What is my offence?' The Bráhmans replied: 'This earth, which is the right of thy elder brother, is now enjoyed by thee; thou art a parivettí (one married before his elder brother).' Receiving this reply, he again asked them: 'What must I do?' They then answered: 'So long as Devápi does not succumb to declension from orthodoxy, and other offences, the royal authority is his, by right; to him, therefore, let it be given, without further question.' When they had so said, the king's principal minister, Ásámasárin, employed certain ascetics propounding doctrines contrary to the declarations of the Vedas to proceed into the forest, by whom the understanding of the very simple-minded prince (Devápi) was let to adopt a system at variance with those sacred books. King Śántanu, being distressed for his offence, in consequence of what the Bráhmans had said to him, went, preceded by those Bráhmans, to the forest, in order to deliver over the kingdom to his elder brother. Arriving at the hermitage, they came to prince Devápi. The Bráhmans addressed to him statements founded on the declarations of the Veda, to the effect that the royal authority should be exercised by the elder brother. He, on his part, expressed to them many things that were vitiated by reasonings contrary to the tenour of the Veda. The Bráhmans then said to Śántanu: 'Come hither, O king. There is no occasion for any excessive hesitation in this affair. The offence which led to the drought is
BOOK IV., CHAP. XX. 157

The son of Váhlika* was Somadatta, who had three sons, Bhúri, Bhúriśravas, and Sala.†

The son of Sántanu was the illustrious and learned Bhishma, who was born to him by the holy river-goddess,‡ Gangá;§ and he had, by his wife, Satyavatī,|| two sons, Chitrángada and Vichitravírya. Chitrángada, whilst yet a youth, was killed in a conflict with a Gan-

religious life.|| The story of his heresy is narrated, much as in the text, in the Bhágavata, Váyu, &c. The Matsya adds, that he was, also, leprous; on which account his subjects contemned him. He was, probably, set aside in favour of his younger brother, either on that account, or on that of his heresy; such a disposition being conformable to Hindu law. According to the Bhágavata and Matsya, he is still alive, at a place called Kalápágráma,¶ where, in the Krita age of the next Maháyuga, he will be the restorer of the Kshattriya race.

The Matsya says that Váhlika** had a hundred sons, or lords of the Váhlikas.

now removed. Your brother has fallen by uttering a contradiction of the words of the Veda, which have been revered from time without beginning; and, when the elder brother has fallen, the younger is no longer chargeable with the offence of párivettrya (i.e., of marrying before his elder brother).† When he had been so addressed, Sántanu returned to his capital, and exercised the royal authority. And, although his eldest brother, Devápi, continued to be degraded by having uttered words opposed to the doctrines of the Veda, the god Parjanya rained, in order to produce a harvest of all sorts of grain.”

* Váhlika, in one MS., as in my one MS. of the Váyu-purána.
† Amara-nadi.
‡ One of my MSS. has the synonymous Jáhnávi.
§ Vide supra, p. 149, note 2.
|| Ádi-parvan, sl. 3750 and 3798. In the Udyoga-parvan, sl. 5056, it is said that he was a leper.
¶ See Vol. III., p. 197, note ||; and p. 325, text and note ●.
** The Matsya-purána states that his sons were the seven Váhliśwara kings. See Original Sanskrit Texts, Part 1., p. 277 (2nd ed.).
dharva, also called Chitrángada. Vichitravírya* married Ambiká† and Ambálíká, the daughters of the king of Káši; and, indulging too freely in connubial rites, fell into a consumption, of which he died. By command of Satyavatí, my son Kríshña-dwaipáyana, ever obedient to his mother’s wishes,¹ begot, upon the widows of his brother,§ the princes Dhrítaráshtra and Páṇdu, and, upon a female servant,|| Vidura. Dhrítaráshtra had Duryodhana,¶ Duḥsásana, and other sons, to the number of a hundred.** Páṇdu, having incurred the curse of a deer (whose mate he had killed in the chase), was deterred from procreating children; and his wife

¹ Before her marriage to Śántanu, Satyavatí had a son, Kríshña-dwaipáyana, †† or Vyásá, by Parásara. He was, therefore, the half-brother of Vichitravírya, and legally qualified to raise up offspring to him by his widow. This law is abrogated in the present age. The whole story of the sons of Śántanu is told at length in the Mahábhárata.‡‡

* From this point to near the end of the present Book there is, unfortunately, a break in my valuable Ajmere MS.
† Corrected from “Ambá”. This was the eldest sister of Ambiká and Ambálíká, and married a king of Sálwa. See the Mahábhárata, Udyoga-parvan, sl. 5950, et seq.
‡ I have corrected the Translator’s “Káši”.
§ The original says, more distinctly, “of Vichitravírya.” For the ground of Professor Wilson’s substitution, see note 1, above.
|| तत्रभिस्मवनि
¶ By Gánḍhári, according to two MSS.; and so says the Bhágavata-puráṇa.
** The Bhágavata-puráṇa adds a daughter, Duḥsálá.
†† So called “from his dark complexion (Kríshña), and his having been born upon an island (dwiipa) in the Ganges.” Professor Wilson, in Professor Johnson’s Selections from the Mahábhárata, p. 8, note 2.
‡‡ Adi-parvan, sl. 3800, et seq.
Kuntí bare to him, in consequence, three sons,—who were begotten by the deities Dharma, Váyu, and Indra,—namely, Yudhishtíra, Bhímasena,† and Arjuna; and his wife Mádrí had two sons, Nakula and Sahadeva, by the celestial sons of Aświní. These had, each, a son, by Draupadí.§ The son of Yudhishtíra was Pratívindhya; of Bhímasena, Śrutasoma; || of Arjuna, Śrutakírtti; of Nakula, Satánika; and, of Sahadeva, Śrutakarman. The Pándavas had, also, other sons. By his wife Yaudheyi, Yudhishtíra had Devaka. The son of Bhímasena, by Hílimbá, was Ghatotkacha; and he had, also, Sarvatraga,** by his wife Káši.†† The son of Sahadeva, by Vijayá, was Suhotra;

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1 The Mahábhárata; names some of them rather differently, and adds some particulars. Thus, Yaudheya was the son of Yudhishtíra, by his wife Deviká, daughter of Govásana, of the Śáibya tribe. The son of Bhímasena was Sarvaga, by Balandhára, princess of Káši: he had, also, Ghaṭotkacha,§§ by Hílimbá. Abhimanyu was the son of Arjuna, by Subhadrá. The wives and sons of the other two are the same; but Káneñumáti is termed a princess of Chedi; and Vijayá, of Madra.

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* Śákra, in the Sanskrit.
† Corrected from “Bhíma”, here and below.
‡ Compare pp. 102, 103, supra.
§ तेजसं लौमया पद्म पुष्य पर्वतमुखः।
|| Two MSS. have Śrutasena.
¶ Pauravi: Bhágavata-púrāhá.
** In one MSS., Sarvaga.
†† One MSS. has Kádeyí. This, like the corresponding Kádyá of the Mahábhárata, is a derivative of Káši. “Sarvaga, by Kál”, according to the Bhágavata-púrāhá.
|| Adi-parvan, il. 3826—3833.
¶¶ Corrected from “Ghaṭotkacha”.
and Niramitra was the son of Nakula, by Kareñumati. Arjuna had Irávat, by the serpent-nymph Ulúpi;* Bahruváhana, who was adopted as the son of his maternal grandfather,† by the daughter of the king of Manípúra;‡ and, by his wife Subhadrá, Abhimanyu, who, even in extreme youth, was renowned for his valour and his strength, and crushed the chariots of his foes in fight. The son of Abhimanyu, by his wife Uttará, was Parikshit, who, after the Kurus were all destroyed,§ was killed,|| in his mother’s womb, by the magic Bráhma weapon,¶ hurled by Aśwattháman. He was, however, restored to life by the clemency of that being whose feet receive the homage of all the demons and the gods, and who, for his own pleasure, had assumed a human shape, (Krishña). This prince,¹

¹ In the details immediately preceding, the Puráñas generally concur; deriving them, probably, from the same source,—the Ádi Parvan of the Mahábhárata,—and employing, very frequently, the same words. The period at which the chapter closes is supposed

* Corrected from “Ulúpi”. Ulúpi was daughter of the nága Kauravya, according to the authority of the Mahábhárata, Ádi-parvan, ñl. 7788, 7789. The Bhágavata-puráña, IX., XX., 31,—at least, as the passage is explained by the commentator, Śridhara,—makes Ulúpi daughter of the king of Manípúra.

† The original has: महापुराणम् च पुराणेन इव भक्तिवैभवं नाम पुराणेश्वर ज्ञान पुष्पस्वीकरः। See Śridhara on the Bhágavata-puráña, IX., XX., 31.

‡ Corrected from “Manipura”, on the warrant of all my MSS. Manípúra was a city on the sea-coast of Kalinga. See the Mahábhárata, Ádi-parvan, ñl. 7824.

§ The commentator hereupon etymologizes the name Parikshit: परि-कृति पुरुषकाँच नाम परिपरिपिनिः मनुष्यस्य शुरुवतिः।|| Bhasmi-kriya, “reduced to ashes.”

¶ Brahmástra. See Vol. III., p. 81, note ..
Parikshit, now reigns over the whole world, with undivided sway.

to be that at which the Vyása who arranged or compiled the Puráñas is believed to have flourished. Parikshit died of the bite of a snake, according to the Mahábhárata, Ádi Parvan. The Bhágavata is supposed to have been narrated to him in the interval between the bite and its fatal effect.
CHAPTER XXI.

Future kings. Descendants of Parikshit, ending with Kshemaka.

I WILL now enumerate the kings who will reign in future periods. The present monarch, Parikshit, will have four sons, Janamejaya, Śrutasena, Ugrasena, and Bhīmasena. The son of Janamejaya will be Śatánika, who will study the Vedas under Yájnavalkya, and military science with Kṛipa; but, becoming dissatisfied with sensual enjoyments, he will

1 The style now adopted is that of prophecy; as Vyāsa could not, consistently, have recorded the events which were posterior to his time.

2 Also read Parikshita, Pariksha, and Parikshi.

3 Vide supra, p. 152. The Váyu and Matsya relate, rather obscurely, a dispute between Janamejaya and Vaiśampáyana, in consequence of the former's patronage of the Brahmas of the Vájasaneyi branch of the Yajurveda, in opposition to the latter, who was the author of the black, or original, Yajus (see Vol. III., p. 52). Janamejaya twice performed the Aśwamedha, according to the Vájasaneyi ritual, and established the Trisarvi,—or use of certain texts, by Aśmaka and others,—by the Brahmas of Anga and by those of the middle country. He perished, however, in consequence; being cursed by Vaiśampáyana. Before their disagreement, Vaiśampáyana related the Mahábhárata to Janamejaya. Mahábhárata, Ádī Parvan.

4 The reading of the text is, rather, "his (Parikshit's) other

* Nearly all my MSS. omit this name.
† See the opening of the last Chapter, and the Translator's note on it.
‡ One of my MSS. names him here. See note 4 in this page.
§ In my single copy of the Váyu-purdña,—of which I can decipher very little just here,—the reading is Triswachi.
acquire spiritual knowledge, from the instructions of Śaunaka, and ultimately obtain salvation.* His son will be Aśwamedhadatta (a son given by the gods, in reward for the sacrifice of a horse†); his son will be Adhisāmakrīṣṇa;‡ his son will be Nichakru;§ who son will be Śatānīka;" तथापरः शतानिकी मित्याबिति।§ But the commentator refers ‘his’ to Janamejaya: तथा। वनन्येवख। The Vāyu, Matsya, and Bhāgavata also make Śatānīka the son of Janamejaya. The Brahma Purāṇa has a totally different series, or: Parikshit, Sūryāpīḍa, Chandrāpīḍa, Janamejaya, Satyakarna, Śvetakarna, Sukumāra, and Ajaśyāma.

† The Bhāgavata interposes Sahasrānīka. The Brāhaftkathā|| has the same descent,¶ but calls the son of Sahasrānīka, Udayana or Vatsa.** The Bhāgavata has Aśwamedhaja.

‡ Adhisāmakrīṣṇa+++; Vāyu. Adhisomakrīṣṇa; Matsya, The

* परं निर्विशमाप्यति। † Corrected from “Asimakrīṣṇa”.
‡ Corrected from “Nichakra”, which I find nowhere but in the Bengal translation. One MS. gives Vichakshus. In the Vāyu-purāṇa I find Nībandhu, (or Nirvaktra?), and then, Ushā(?), Chitraratha, Śuchidratha, Dhūtimat, Susheṇa. The Brahmānīda-purāṇa has Nībandhu, Chitraratha, Śuchidratha, Dhūtimat, Susheṇa.

In a Sanskrit collection of Paurāṇik extracts, prepared for Colonel Wilford, to which I have access, there is part of a chapter from the Vāyu-purāṇa, and a similar draft from the Brahmānīda-purāṇa,—beginning with mention of Adhisimakrishna,—covering nearly all the rest of this Book. The present and the two ensuing Chapters of the Vīshṇupurāṇa likewise occur there.

For the present I am reduced to a single MS. of the Vāyu-purāṇa: vide supra, p. 124, note †.

§ This means: “Another Śatānīka will be his son”. The word चपर:, ‘another’, is here used with allusion to Śatānīka, son of Nakula, spoken of in p. 169, supra. Two of my MSS. have वनन्येवख तथा; and one omits चपर:. The identical words चपर; गर्वानीक are rendered, near the end of this chapter, “another Śatānīka”.

|| Read Kathāsarītāgāra. See the opening of its second Lambaka.

¶ The succession—Arjuna being called the founder of the family,—runs thus: Abhimanyu, Parikshit, Janamejaya, Śatānīka, Sahasrānīka, Udayana.

** Read Vatsarāja. For its meaning, see Vol. II., p. 158, note †

+++ I find Adhisimakrishna. The Bhāgavata-purāṇa has Asimkrīṣṇa.
will remove the capital to Kauśāmbī, in consequence of Hastināpura† being washed away by the Ganges; his son will be Ushña; his son will be Chitraratha; his son will be Vṛiṣṇimat; § his son will be Susheṇa; his son will be Sunītha; his son will be Řicha; his son will be Nṛichakshus; || his son will be Sukhā-

former states, that the Vāyu Purāṇa was narrated in this king’s reign, in the second year of a three years’ sacrifice at Kurukshetra.

3 Nemichakra: Bhāgavata. Vichakshus: Matsya. They agree with the text, as to the removal of the capital, and the cause.


2 Suchidrata,† Vāyu; Suchidrava, Matsya; Kaviratha, Bhāgavata; is interposed between Chitraratha and Vṛiṣṇimat. **

3 Sūtīrtha: Vāyu. ††

4 Ruchi: Vāyu. †‡ Omitted: Matsya and Bhāgavata.

5 Chitrāksha: §§ Vāyu.

† Two MSS. have Hastinapura.

†‡ Suchiratha, supplying an additional descent, was here inadvertently passed by. He is not named in Professor Wilson’s Hindu-made English version.

§ Four MSS. have Vṛiṣṇimat. This and similar corruptions may have originated in the all but undistinguishable way in which य and र are written in many MSS. Or they may have arisen from local peculiarity of pronunciation: thus, in Bengal, the shi of Kṛishṇa has the sound of sft.

|| Corrected from “Nṛichakshu”. One MS. has Vankshu.

‡ An error for Suchirathra? See note † in the preceding page.

** I find Vṛiṣṇimat.

†† Sunītha, in my MS.: see note §§, below. The Brahmrāḍa-purāṇa has the same reading.

†‡ I find Trivakshya: see the next note. Instead of the Řicha, &c. of our text, the Brahmrāḍa-purāṇa has Nribandhu, Suratha, Medhāvin, Nṛpanjasya, &c.

§§ Colonel Wilford’s manuscript extracts from the Vāyu-purāṇa give no name here; and the reading there found leaves no room for one:
bala: his son will be Pariplava; his son will be
Sunaya; his son will be Medhávin; his son will be
Nripanjaya; his son will be Mridu; his son will be
tigma; his son will be Brihadhrtha; his son will be
Vasudána; § and his son will be another Šatánika;
his son will be Udayana; his son will be Añára;
his son will be Khañdapáni; his son will be Nirami-

1 Sukhíhala: Bhágavata. ¶
2 Sntapas: Matsya.
3 Puranjaya: Matsya.
5 Tigmátman: ** Matsya. Timi: Bhágavata.
7 The Matsya concurs with the text (vide supra, p. 163, note 1) the Bhágavata has Durdama.
8 Vahínara: Bhágavata. ††
9 Dañápáni: Bhágavata, Váyu, Matsya.

म वे सुगीर्धर्षिता चिवष्टी भविता ततः ।
चिवष्टी तु दशायो भविता वेसुवायः ।

My other MS. of the Váyu-puraña is here very corrupt.
* Corrected from "Sukhibala". Professor Wilson’s Bengal translation has “Sukhávala (in another MS., Sukhibala)".
† Pariáraya, in the Váyu-puraña; and then follow Sunaya (or Suratha?), Medhávin, Dañápáni, Niramitra, &c. This list is meagre as compared with that of the Váshvá-puraña.
‡ Durbala, in one MS. Durvi: Brahmnáda-puraña.
§ One copy has Vastunáda.
|| Besides the three persons of this name mentioned in the present chapter and the last, the Aitareya-bráhmaña, VIII., XXI., speaks of a Šatánika, son of Sattrájit. For still another Šatánika, vide supra, p. 194, note §.
¶ Sukhibala: Váyu-puraña.
** See Professor Aufrecht’s Catalog. Cod. Manuascript., &c., p. 40.
†† So the Brahmnáda-puraña, too; and the Matsya-puraña has the same name, with the variant Mahirata.
‡‡ And thus reads the Brahmnáda-puraña.
tra; his son will be Kshemaka. Of him this verse is recited: “The race which gave origin to Brahmans and Kshattriyas, and which was purified by regal sages, terminated with Kshemaka, in the Kali age.”

1 Nimi: Bhágavata.
2 Kshepaka: Váyu. §
3 The same memorial verse is quoted in the Matsya and Váyu Puráñas, preceded by one which states the number of princes twenty-five. The specification, however, commencing with Śatánika, is twenty-six or twenty-seven. The passage is:

पञ्चविंश्ति गुणा हृदते भविष्या: पञ्चविंश्ति:।
चयुष्यिः चौबोधयं गीते विदि: पुराविदि:॥
पञ्चविंश्ति चो चोरिषिष्ठो देवरिष्टिः:।
चेनवे प्राप्य राजाणां संख्यां प्राप्स्वति वे कल्ली॥

* In three MSS., Kshema. My Arrah MS. gives Ahinara, Niramitra, Naraváhana, Brahmadeáňa, Kshemaka.
In MSS. of various Puráñas, Nirámitra is a frequent reading, instead of Niramitra. Vide infra, p. 174, note *.
† Read ‘shall terminate’, prápsyate.

: पञ्चविंश्ति चो चोरिषिष्ठो राजारिष्टिः:।
चेनवे प्राप्य राजाणां स संख्यां प्राप्स्वते कल्ली॥

Compare the Bhágavata-púrāña, IX., XXII., 43.
§ Kshemaka, in my MS.
|| These verses are taken from the Váyu-púrāña. The Matsya-púrāña does not give the first, and exhibits slight differences in its readings of the rest.
Stanzas very similar occur in the Brahmáňa-púrāña; only, in reading पञ्चविंश्, they make, in my MS., the kings to be thirty-five in number.
CHAPTER XXII.

Future kings of the family of Ikshváku, ending with Sumitra.

I WILL now repeat to you the future princes of the family of Ikshváku. ¹

The son of Bṛihadbala² will be Bṛihatkshaña;³ † his son will be Urukshepa;⁴ †† his son will be Vatsa;⁵ his son will be Vatsavyúha;⁶ his son will be Prativyoma;⁷ §

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¹ See Vol. III., p. 259.
² Bṛihadratha: Váyu.||
⁵ Omitted by all three.
⁶ Vatsavyíddha: Bhágavata.
⁷ Prativyúha: ¶¶ Váyu.

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* Here the genealogy is continued which breaks off in Vol. III., p. 326. For the continuation, compare the Bhágavata-puráña, IX., XII., 9—15. † Bṛihatkshetra is the reading of several MSS. †† This reading I find nowhere except in the Translator's Bengal translation. Most of my MSS. have Gurukshopa; two, Uruksheya; one, Urunjaya. § Corrected from “Prativyoman”. The Matsya-puráña, too, has Prativyoma.

|| The Brahmanda-puráña has Bṛihadbala. Three of my copies of the Matsya-puráña have Bṛihadratha; but the oldest and best has Bṛihadbala. See, with reference to the Matsya-puráña, note ¶ in p. 173, infra.
¶ This is the name in the Brahmanda-puráña.
** I find Kshaya; and so in the Brahmanda-puráña.
†† One of my MSS. seems to give Surakshaya; another is, here, very illegible; and the third has Uruksheya.
¶¶ So reads the Brahmanda-puráña, also.
his son will be Divākara;¹ his son will be Sahadeva;* his son will be Brīhadāśwa;‡ his son will be Bhānura-tha;*† his son will be Supratīka;‡: his son will be Marudeva;* his son will be Sunakshatra; his son will be Kuṁnara;* his son will be Antariksha; his son will

¹ The Bhāgavata inserts Bhānu.§ The Matsya|| says, that Ayodhya was the capital of Divākara.¶ The Vāyu omits the next twelve names; probably, a defect in the copies.**
² Dhruvāśwa: Matsya.
³ Bhānumat: Bhāgavata. Bhāvyaratha or Bhāvya: Matsya.
⁴ Pratikāśwa: Bhāgavata. Pratipāśwa:†† Matsya.
⁵ The Bhāgavata and Matsya; prefix a Supratipa§§ or Supratīka.|||
⁶ Pushkara: Bhāgavata.

* Hereupon the commentator remarks: यह यह नामा वैषयवृत्ते तथ अख्याताहिदेशन अवक्षापणोपयते
† My Arrah MS. inserts Pratitāswa, as son of Bhānuratha and father of Supratīka. The Vāyu-purāṇa and the Brahmadāta-purāṇa insert Pratita.
‡ Corrected from "Supratītha", which occurs in none of my MSS., and looks very like an inadvertence.
¶ In the Hindu-made English translation, Supratīka is so written, that, unless scrutinized a little closely, it might be mistaken for Supratītha.
** I may here refer, as there is frequent occasion for doing in the course of my annotations, to the remark made in Vol. III., p. 335, note §§.
§ And it reads Divākara, not Divākara.
|| Its words are:
	तत्र नामां शत्रुधिशिष्य च चयोधा गजरी घुमा।
¶ And so say the Vāyu-purāṇa and the Brahmadāta-purāṇa.
चर चास्ततमधाय चयोधा गजरी नुप:।
But compare note 2 in p. 163, supra.
** My MSS. of the Vāyu-purāṇa have the twelve names. Eight are as in the Vishnupurāṇa: for the rest, see my annotations.
†† So reads one of my copies, as against Pratitāswa in the other two. The Brahmadāta-purāṇa has Supraṇīta.
§§ The reading in my MS. of the Brahmadāta-purāṇa is Sahadeva.
 §§ This is the only reading that I find. |||| See note †† above.
be Suvarña;¹ his son will be Amitrajit;² his son will be Brīhadrāja;³ his son will be Dharmin;⁴** his son will be Kṛitanjaya;† his son will be Rañanjaya; his son will be Sanjay; his son will be Śākya;⁶ his son will be Śuddhodana;⁶ his son will be Rátula;‡ his son

¹ Suparvan or Sumantra: Matsya.§ Sutapas: Bhāgavata.||
² Amantravit: Matsya.¶
³ Brīhadrāja: ** Bhāgavata.
⁴ Omitted: Matsya. †† Barhis: Bhāgavata.
⁵ The Bhāgavata and Vāyu have Śākya. My copy of the Matsya:‡‡ has Śādyha; but the Radcliffe MS., more correctly, no doubt, Śākya (श्यक्य:).
⁶ In some copies, Krodhodana; §§ but it is, also, Śuddhodana, Matsya and Vāyu; Śuddhoda, Bhāgavata.
⁷ Ráhula: Vāyu.||| Siddhártha or Pushkala: Matsya.¶¶

* Corrected from "Dharman",—the reading of the Translator's Bengal version, also,—on the warrant of all my MSS. The Vāyu-purāṇa and the Brahmapāda-purāṇa, too, have Dharmin.
† The Brahmapāda-purāṇa has Suvarna between Kṛitanjaya and Rañanjaya.
‡ Two MSS. have Bāhula; one, Bhānula.
§ Two of my MSS.—like the Brahmapāda-purāṇa,—give Suparva; the remaining one, Suvarna.
|| Suparvan: Vāyu-purāṇa.
¶ In my copies, Sumitra and Amitrajit. Brīhadrāja is distinctly called son of the former.
** Instead of this meaningless name, I find, as in our text, Brīhadrāja.
The Vāyu-purāṇa and the Brahmapāda-purāṇa have Bharadvāja.
†† A single MS. has Viryavat; but, probably, it is corrupt.
‡‡ One of my MSS. has Sāya; another, Śākya; the oldest and best, both, as if the person intended had two names.
§§ "Krodhodana" is the name in the Hindu-made English version, which swarms with blunders quite as bad.
|||| The Vāyu-purāṇa and the Brahmapāda-purāṇa here read, in my MSS.: गुणेदनम भिराय भन्यार्थ (?) नकुस: स्वत: ।

Compare the extract in the next note.
¶¶ Two of my copies are extremely incorrect just here. The third and
VISHNU PURANA.

will be Prasenajit; his son will be Kshudraka;* his

Lángala: Bhágavata. This and the two preceding names are of considerable chronological interest; for Śákya is the name of the author, or reviver, of Buddhism, whose birth† appears to have occurred in the seventh, and death in the sixth, century before Christ (B.C. 621—543). There can be no doubt of the individual here intended, although he is out of his place; for he was the son—not the father—of Śuddhodana, and the father of Ráhula; as he is termed, in the Amara; and Haima Kośas, § Śuddho-
dani|| or Śuddhodanasuta, ‘the son of Śuddhodana,’ and Ráhu-
lasú, ‘the parent of Ráhula.’ So, also, in the Maháwanśo, Siddhártha or Śákya is the son of Siddhodano, ¶ and father of Rá-
hulo. Turnour’s translation, p. 9. Whether they are rightly in-
cluded amongst the princes of the race of Ikshwákú is more
questionable; for Śuddhodana is, usually, described as a petty
princé, whose capital was not Ayodhyá, but Kapila or Kapila-
vastu.** At the same time, it appears that the provinces of the
Doab had passed into the possession of princes of the Lunar line;
and the children of the Sun may have been reduced to the country
north of the Ganges, or the modern Goruckpoor, in which Ka-
pila was situated. The Buddhists do, usually, consider their
teacher Śákya to be descended from Ikshwákú. The chronology
is less easily adjusted; but it is not altogether incompatible.
According to the lists of the text, Śákya, as the twenty-second
of the line of Ikshwákú, is contemporary with Ripunjaya, the

oldest reads:

युद्धोद्नद भविता सिवार्ष: पुष्चक: तुत: ।

* Kshudrabaka, in one copy.
† There are some recent well-known speculations as to the age of
Buddha; but it does not seem advisable to cumber these pages with them.
These speculations would place the death of Buddha in B. C 477.
‡ I., I., 10. § II., 151. || Corrected from “Saudhodani”.
¶ See Burnouf’s Introduction à l’Histoire du Bouddhisme Indien, Vol. I.,
p. 141; also, Le Lotus de la Bonne Loi, p. 388.
** On the river Rohiñi, an affluent to the Raptee. Burnouf’s Introduction,
son will be Kuṇḍaka;¹ his son will be Suratha;² his
twenty-second* and last of the kings of Magadha, of the family
of Jarásandha; but, agreeably to the Buddhist authorities, he
was the friend of Bimbásāra, a king who, in the Paurāṇik list,†
appears to be fifth of the Śāsiṣūnāga dynasty, and tenth from Ri-
punjaya. The same number of princes does not necessarily imply
equal duration of dynasty; and Ikshwáku's descendants may
have outlasted those of Jarásandha; or, as is more likely,—for
the dynasty was obscure, and is, evidently, imperfectly pre-
served,—several descents may have been omitted, the insertion
of which would reconcile the Paurāṇik lists with those of the
Buddhists, and bring Śákya down to the age of Bimbásāra. It
is evident, from what occurs in other authorities, that the
Aikshwáka‡ princes are regarded as contemporaries even of the
Śāsiṣūnāga dynasty: vide infra, p. 182, note 4.

¹ Kshulika:§ Váyu. Kulaka|| or Kshullaka: Matsya. Omit-
ted:¶ Bhágavata. In the Mahávira Charitra, a work written by
the celebrated Hemachandra, in the twelfth century, we have a
Prasenajit,** king of Magadha, residing at Rajagríha, succeeded
by Śreúika,+++ and he, by Kúlika. The Baudhas have a Prasenajit
contemporary with Śákya,;; son of Mahápadma, king of Magadha.
There is some confusion of persons, either in the Paurāṇik ge-
nealogies, or in the Buddhist and Jaina traditions; but they agree
in bringing the same names together about the same period.

² Omitted:§§ Bhágavata.

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* Vide infra, p. 177, notes 1, &c. † Vide infra, p. 180.
‡ Corrected, here and several times further on, from "Aikshwákava."
§ I find Kulika. And so reads the Brahmándha-puráṇa.
|| This is the preponderant reading, in my MSS.
¶ Not so. The Bhágavata-puráṇa, IX., XII., 14, has Raáka.
** Lakshmívallabha, in his Kápadrumakaliká, speaks of him. Different
is the Prasenajit mentioned infra, p. 186, note •.
;; This Prasenajit was king of Kośála; and Bimbisára, king of Ma-
gadha, was contemporary with him. See Burnouf's Introduction à l'His-
§§ The Bhágavata-puráṇa has, like our text, Suratha.
son will be* Sumitra.† These are the kings of the family of Ikshwáku, descended from Bríhadbala. This commemorative verse is current concerning them: “The race of the descendants of Ikshwáku will terminate with Sumitra: it will end, in the Káli age, with him.”

1 The Váyu and Bhágavata§ have the same stanza.|| We have, here, twenty-nine or thirty princes of the later Solar line, contemporary with the preceding twenty-six or twenty-seven of the later dynasty of the Moon.

* The original qualifies him as ‘another’, ब्रम्ह। The allusion is not clear.

† Besides this Sumitra and that named at p. 73, supra, the Harsha-charita speaks of one,—son of Agnimitra,—who was slain by Múladeva. See the Vásavadatta, Preface, p. 53.

§ IX., XII., 15.

|| The stanza in the Váyu-puráña differs, in the latter line, from the stanza in the Víshnú-puráña; but the sense of the two is the same.
CHAPTER XXIII.

Future kings of Magadha, descendants of Bṛihadratha.

I WILL now relate to you the descendants of Bṛihadratha, who will be (the kings) of Magadha. There have been several powerful princes of this dynasty, of whom the most celebrated was Jarāsandha.* His son was Sahadeva; his son is Somāpi;¹† his son will be Śrutasrava;²: his son will be Ayutāyas;§ his son

¹ Somādhi;|| Vāyu, Matsya: ¶ and they now affect greater precision, giving the years of the reigns. Somādhi, 58, Vāyu; 50,** Matsya.
² Śrutasrava, †† 67 years, Vāyu; 64, Matsya.
³ 36 years, Vāyu; ‡‡ Apratipa, 26, §§ Matsya.

* Vide supra, pp. 150, 151.
† Also Mārjāri, in the Bhāgavata-purāṇa. Vide supra, p. 151, note ‖. ‥ Śrutasrava, at p. 151, supra. § In one copy, Srutāyas.
‖ And so reads the Brahmāṇḍa-purāṇa.
¶ My manuscripts of the Matsya-purāṇa are so carelessly executed, that I have seldom thought it worth while to consult them. As, however, we are now approaching the historical period, I use them, though to little satisfactory purpose, as will be manifest. These manuscripts are five in number; but only four of them contain the section relating to future kings and peoples. Of these four, one, as compared with the others, is noticeably meagre, and omits at least a third of the kings named in the present chapter. At the same time, it exhibits a large number of variants. But these peculiarities seem to be merely a result of carelessness.

** I find 58 years; the original being:

ब्रह्माण्ड-पुराणः।

The Brahmāṇḍa-purāṇa, too, has 58 years.

†† So read the Bhāgavata-purāṇa and the Brahmāṇḍa-purāṇa, too; and the latter assigns him 67 years.

‡‡ Ayutāyas, and 34 years: Brahmāṇḍa-purāṇa.

§§ In my MSS., Apratāpin, and 36 years:

चक्रवर्तीं च श्रीं बलसमा राजभारार्थ।
will be Niramitra; his son will be Sukshatra; his son will be Brīhatkarman; his son will be Senajit; his son will be Śrutanjaya; his son will be Vipra; his son will be Śuchi; his son will be Kshemya;

1 100\*\* years, Vāyu; 40, Matsya. 
2 58 years, Vāyu; 56, Matsya; Sunakshatra, Bhāgavata. 
3 23 years, Vāyu and Matsya; Brīhatsena, Bhāgavata. 
4 23\*\*\* years, Vāyu; 50, Matsya; Karmajit, Bhāgavata. 
5 40 years, Vāyu and Matsya. 
6 Mahābala, 35\*\*\* years, Vāyu; Vidhu, 28, Matsya. 
7 58 years, Vāyu; 64, Matsya. 
8 28 years, Vāyu\*\*\* and Matsya. 

* Nirāmitra is a variant in our Purāṇa and others. Vide supra, p. 166, note *. 
† Sukshatra, in one MS. 
‡ Sṛitanjaya: Bhāgavata-purāṇa. 
§ Two copies give Ripunjaya. 
| || Kahema: Bhāgavata-purāṇa. Also see notes \*\*\* and ||||, below. 
¶ Colonel Wilford’s MS. has 50. And so has the Brahmāṇḍa-purāṇa. 
\*\* One copy has Mitra. 
†† A single MS. has Sumitra. The Brahmāṇḍa-purāṇa gives Sukshatra 50 years. 
\*\*\* And so the Brahmāṇḍa-purāṇa. 
\*\*\* 100, in Colonel Wilford’s manuscript extracts. 
|||| Manishin, and 50 years: Brahmāṇḍa-purāṇa. 
\*\*\*† One of my MSS. of the Matsya-purāṇa gives 35 years. The Brahmāṇḍa-purāṇa gives as many years to Śatayajna. 
\*\*\* Corrected from “25”; for I find 35 in every one of my MSS. 
††† In two of my MSS. the name is Prabhu; but the oldest of all has Vīryavat. Vībhu, and 28 years: Brahmāṇḍa-purāṇa. 
\*\*\* I find 58 years; and so has the Brahmāṇḍa-purāṇa. 
\*\*\* In this Purāṇa I find Kahema. And so reads the Brahmāṇḍa-purāṇa, with 28 years. 
|||| Two copies have Kahema, 38 years; the other, Paksha, 28 years.
his son will be Suśrata;¹ his son will be Dharma;² his son will be Suśrana;⁴** his son will be Drīḍhasena;⁴

¹ 60 years,† Vāyu; 64, Matsya.‡
² 5 years, Vāyu;§ Sunetra, 35, || Matsya; Dharmanetra, ¶ Bhāgavata.
³ 38 years, Vāyu; ** Nivṛitti,†† 58, Matsya; Śama, Bhāgavata.‡‡
⁴ 48 years, Vāyu; §§ Trinetra, ||| 28, Matsya; Dyumatsena, ¶¶ Bhāgavata.

* Suśruta, in a single MS. Professor Wilson’s unmeaning “Suśuma”, now displaced,—for which I find no authority but his Bengal translation,—evidently originated in a misreading of वुरम: carelessly written.
† In my MSS. of the Vāyu-purāṇa, 64 years. And therewith agrees the Brahmāṇḍa-purāṇa.
‡ Annvrata (or Anuvratasuta??), in two copies; in one, “Kshema’s son,” unnamed. All three agree in assigning him 60 years.
§ This Purāṇa has, in my MSS., Dharmanetra, who will accede to the throne at five, and will reign for 58 years(?). Dharmakshetra, and 5 years: Brahmāṇḍa-purāṇa.
|| So in one copy; and another has 28; but the oldest of all has 60.
¶ I find Dharmsūtra.
** This Purāṇa, in my MSS., has 58 years, and gives them to Suśrata. In one copy, this name is altered to Sunetra.
†† I find Nirvṛitti.
‡‡ Nīḥbṛṭa, and 58 years: Brahmāṇḍa-purāṇa. And then follows, there, Suśrata, with 38 years.
§§ Two of my copies give 58 years to Drīḍhasena:

चलारंग्रह्याश्यि च द्विःशेषो सविशंति।

One assigns him 48 years, by writing तत्त्वo over द्रष्ट; another has 58 years, but gives them to Bṛihatsena; and the remaining copy here has a hiatus.

The Brahmāṇḍa-purāṇa has Bṛihatsena, and 48 years.
|||| One MS. has Sunetra.
पुष I find, as in our text, Drīḍhasena.
his son will be Sumati;¹ his son will be Subala;²* his son will be Sunītha;³† his son will be Satyajit;⁴ his son will be Viśwajit;⁵ his son will be Ripunjaya.⁶ These

¹ 33 years, Váyu; † Mahatsena, § 43, Matsya.
² 22 years, Váyu; ‖ Netra, 33, Matsya. ¶
³ 40 years, Váyu; ** Abala, †† 32, Matsya.
⁴ 80 years, ††† Váyu; omitted, §§ Matsya. |||
⁵ 35 years, ¶¶ Váyu; omitted, *** Matsya. †††
⁶ 50 years, Váyu; ††† and Matsya; §§§ Puranjaya and Ripunjaya ||||

are identified, Bhágavata.

* Corrected from “Suvala”.
† One copy has Sunitha, the name in the Bhágavata-puráña.
‡ Herewith, both as to name and period, the Brahmánta-puráña coincides.
§ Dvádasena, in one copy of the Matsya-puráña; Brāhattsena, in another.
|| In one copy I find Subala, and 33 years; in another, Subala, and 22 years; in another, Subála, and 22 years; and two MSS. here omit a line.
¶ Sudhanwan, and 32 years: Brahmánta-puráña.
** But I find the name, in four MSS. out of five, to be Sunetra. The Brahmánta-puráña has the same name and the same number of years.
†† Two copies have Achala.
††† I find 83 in four MSS.: the fifth, which has 80, is by far the most incorrect, generally, of all.
§§ My oldest MS. has Sunetra, 40 years; then, Sarvajit, 80 years: a second has Sunetra, 40 years; then, Satyajit, 80 years: the third, and worst of all, has only, instead of the two, Sarvajit, 80 years.
||| The Brahmánta-puráña gives Satyajit a reign of only 30 years.
¶¶ My two best MSS. have 25; the third and fourth, 35; and the worst of all, 63.
*** Viśwajit is named in all my three copies. The oldest of them gives him 35 years; the others, 53 and 25 years, respectively.
††† According to the Brahmánta-puráña, Viśwajit will reign for a period of 35 years.
††† Three of my MSS. exhibit Arinjaya; the fourth, and equally the most inferior of the five, Ripunjaya.
§§§ The Brahmánta-puráña has Ripunjaya, and 50 years.
|||| Corrected from “Viśwajit” — a mere slip of the pen, certainly. The Bhágavata-puráña, IX., XXII., 47, names Viśwajit and his son Ripunjaya; and, in XII., I, 2, it speaks of the Bárhadratha Puranjaya, slain by his minister Sunaka. See the beginning of p. 178, infra, and note 1 thereon.
are the Bārhadrathas, who will reign for a thousand years.¹

¹ Our list and that of the Vāyu* specifies twenty-one kings† after Sahadeva: the Bhāgavata specifies twenty,‡ and, in another passage,§ states that to be the number. My copy of the Matsya names but nineteen; and the Radcliffe,|| but twelve: but both agree in making the total thirty-two. They all concur with the text, also, in stating, that 1000 years had elapsed from the Great War, at the death of the last Bārhadratha prince;¶ and this is more worthy of credit than the details, which are, obviously, imperfect.

* The Vāyu-purāṇa says that thirty-two kings will spring from Bṛhadhratha, and that their kingdom will endure for a thousand years:

श्राविशेष गुप्त हृते भवितारो बुधवान।
पूर्णं वर्षसहस्रं वे तेषां राज्यं भविष्यति॥

† It names twenty-three.
‡ It names twenty-one.
§ Not the text, but Śridhara, where commenting on XII., I., 1.
|| Those copies are defective, doubtless. See notes §§ and *** in the preceding page.
¶ The words of the Matsya-purāṇa, as given in two of my MSS., are:

श्राविशेष गुप्त हृते भवितारो बुधवान।
पूर्णं वर्षसहस्रं वे तेषां राज्यं भविष्यति॥

We find, in the Brahmāṇḍa-purāṇa,—unless the reading is corrupt,—only twenty-two kings spoken of:

श्राविशेष गुप्त हृते भवितारो बुधवान।
पूर्णं वर्षसहस्रं वे तेषां राज्यं भविष्यति॥
CHAPTER XXIV.


THE last of the Bráhadrathá dynasty, † Ripunjaya, † will have a minister named Sunika, § who, having killed his sovereign, will place his son Pradyotana upon the throne: ¶ his son will be Pálaka; Ṣ his son

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1 Munika,** Váyu; Pulika, Matsya; Śunaka, Bhágavata.
2 For 23 years, Váyu and Matsya. ††
24 years, Váyu; ‡‡ Tilaka or Bálaka, §§ 28, Matsya.

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* Corrected from “Kaéwána”. Vide infra, p. 193, note †.
† The Váyu-puráña, the Mateya-puráña, and the Brahmapáda-puráña premise the extinction of the Bráhadrathas and Vítahotras, and do not here name the last of the Bráhadrathas. But vide supra, p. 176, notes 6 and ‡‡‡.
‡ Vide supra, p. 176, note ｜｜｜｜. § A single MS. has Śunaka.
|| Corrected from “Pradyota”, which I find in only one MS. Pradyota is the reading of the Váyu-puráña and of the Bhágavata-puráña. The Brahmapáda-puráña has Súdarya, and 23 years.

Mention is found of a Pradyota who had a son Jaghanjaya. See my Preface to the Vásavadattá, p. 53. ¶ Gopálaka, in one copy.

** Sunika is the reading in all my four copies of the Váyu-puráña, and in Colonel Wilford’s manuscript extracts. The Brahmapáda-puráña has the same name.

†† The Mateya-puráña, in my copies, gives to Pulika’s son the name of Bálaka. Nowhere does it speak of Pradyota or of the Pradyotás.
‡‡ Add the Brahmapáda-puráña. §§ The only reading I find is Pálaka.
will be Viśākhayūpa;¹ his son will be Janaka;² and his son will be Nandivardhana.³ These five kings of the house of Pradyota⁴ will reign over the earth for a hundred and thirty-eight years.⁴

¹ 50 years, Vāyu;§ 58, Matsya. ||
² Ajaka, 21 years, Vāyu; Sûryaka, 21, Matsya; Rájaka,** Bhágavata.
³ 20 years, Vāyu†† and Matsya.‡‡
⁴ This number is also specified by the Váyu and Bhágavata; §§ and the several years of the reigns of the former agree with the total. The particulars of the Matsya compose 145||| years; but there is, no doubt, some mistake in them.

* Almost as ordinary a reading, in my Mss., is Viśākhapúpa; and two of them have Viśākhapúpa.
† The original is पञ्च प्रजोतनः, “the five Pradyotas;” the reading recognized by the commentator. One Mss. yields, however, “the five Pradyotanas.” The Bhágavata-púrāṇa has पञ्च प्रजोतनः; the gloss on which is प्रजोतनः || प्रजोतनं ||. The Váyu-púrāṇa has Pradyotas.
‡ “Twenty-eight,” according to four copies.
§ Three of my Mss., including the two oldest and best, have Viśákhadhúpa; another, Viśākhayúpa; the remaining one, Viśákhasúpa.
|| Two Mss. have Viśákhayúpa; one, Viśákhayúpa, the reading of the Bhágavata-púrāṇa.
The Brahmádá-púrāṇa has Viśákhayúpa, and 100 years.
¶ One Mss. of the Váyu-púrāṇa—very inferior,—has 31 years. In the Brahmádá-púrāṇa, Ajaka is assigned 21 years.
** Corrected from “Rajaka”.
†† The name that I find everywhere in the Váyu-púrāṇa is Vartivardhana.
‡‡ 30 years are assigned to Nandivardhana in all my copies of the Matsya-púrāṇa. The Brahmádá-púrāṇa gives him 20 years.
§§ XII., I., 4.
|| | | By note ‡‡, above, we are enabled to alter this number to one nearer correctness,—namely, 155. There is, however, still a mistake of 3 in excess,—owing, doubtless, to corruptness of the Mss.; for all mine agree in stating the total to be 152.

12°
The next prince will be Śiśunāga;¹ his son will be Kākavarna;² his son will be Kshemadharman;³ his son will be Kshattrajus;⁴ his son will be Vidmisāra;⁵

¹ Śiśunaka—who, according to the Vāyu;⁶ and Matsya,§ relinquished Benares to his son, and established himself at Giripraj (or Rājagriha), in Behar,—reigns 40 years, Vāyu and Matsya.
² 36 years, Vāyu || and Matsya.
³ Kshemakarman, ¶ 20 years, Vāyu; Kshemadharman, 36, Matsya.
⁴ 40 years, Vāyu;**, Kshemajit or Kshemarchis, 36, Matsya; †† Kshetrajna, Bhāgavata.
⁵ Bimbisāra,;; 28 years, Vāyu; Bindusena or Vindhyasena, 28, Matsya; §§ Vidhisāra, Bhāgavata.

* A Kākavarna, Raja of Chaṇḍi, is spoken of in the Harsha-charita. See my Vāsvavadattā, Preface, p. 53.
† Two MSS. have Vidhisāra; another, Vidhisāra. But all three are corruptions. See note ¶ in the next page.
‡ हसा तिष्या यथा: क्लान्त गिरिुणाको विगतति।

वाराणश्च सुन्तकश सौ व्याख्यति निरित्तिकम् ||

Two copies have Giripraj; one, Girivrata. Equally gross mistakes, it is to be presumed, disfigure all my MSS. of the Vāyu-purāṇa.
§ The first verse of a stanza there given is the same as in the preceding note. The second verse runs:

वाराणश्च सूत्त स्थाय: अवदान्ति क्रित्रिकम् ||

|| Śakavarna or Sākavarna is the name in all my copies of the Vāyu-purāṇa.

¶ Kshemavarman, in three MSS. of the Vāyu-purāṇa, those of best note; while the rest have Kshemadharman.

The Brahmadeśa-purāṇa has Kshemadharman, and 20 years.

There is a break in Colonel Wilford’s manuscript extract from the Brahmadeśa-purāṇa, where there should be mention of the two kings preceding Kshemadharman.

** Therewith agrees the Brahmadeśa-purāṇa.
†† Three of my copies have Kshemavit, 24 years; the other, Kshemarchis, 40 years.
‡‡ This reading says much for the comparative correctness of the Vāyu-purāṇa.

 §§ Vidhisāra(?), and 28 years: Brahmadeśa-purāṇa.
his son will be Ajatashatru;¹ his son will be Dar-

¹ 25 years, Váyu; † 27, Matsya; ‡ but the latter inserts a Kañ-
wáyana, § 9 years, and Bhúmimitra (or Bhúmiputra), 14 years,
before him. In this and the preceding name we have appellations
of considerable celebrity in the traditions of the Baudhhas.
Vidmisára—read, also, Vindhusára, || Vilwisára, &c.,—is, most
probably, their Bimbására, ¶ who was born at the same time
with Śákya, and was reigning at Rájagríha, when he began his
religious career. The Maháwaśma says that Siddhatto and Bimbí-
sáro were attached friends, as their fathers had been before
them. P. 10. Śákya is said to have died in the reign of Ajátas-
átru, the son of Bimbására, in the eighth year of his reign. The
Váyu transposes these names; and the Matsya still more alters
the order of Ajatásatru; but the Bhágavata concurs with our
text. The Buddhist authority differs from the Puráñas, materially,
as to the duration of the reigns; giving to Bimbisáro, 52 years,
and to Ajatásattu, 32. The latter, according to the same, murdered
his father. Maháwaśma, p. 10. We may, therefore, with some
confidence, claim for these princes a date of about six centuries
B. C. They are considered contemporary with Śuddhodana, &c.,
in the list of the Aikshwákas** (vide supra, p. 169, note 7).

* An Ajatásatru, king of the Kásis, is commemorated in the Kaushi-
taki-bráhmañá Upanishad, IV., I, and elsewhere.
† In all my MSS. of the Váyu-púrāṇa, the order is: Ajatásatru,
Kshattraujas, Bimbisára.
‡ The Brahmáśáka-púrāṇa, at least in my single MS., gives 35 years
to Ajatásatru.
§ The name here intended is very doubtful in all my three MSS. of
the Matsya-púrāṇa.
|| This—and so the Bindusena mentioned in the Translator's last
note,—looks like a corruption of Bindusára; and Bindusára was a remote
descendant of Bimbisára. Vide infra, p. 186, note *. 
¶ Vidmisára, &c. are, all, misspellings of Bimbisára. Vide infra,
p. 186, note *.

On the correct form of the name of the king intended, see Burnouf's
** Vide supra, p. 171, note ‡.
bhaka; \* his son will be Udayáswa; \*† his son will, also, be Nandivardhana; and his son will be Mahánandin. \*: These ten Śaiśunágas will be kings of the earth for three hundred and sixty-two years. "

1 Harshaka, § 25 years, Váyu; Vaṃśaka, 24, || Matsya. ¶
\* 33 years, Váyu; ** Udibhi or Udásin, †† 33, Matsya. According to the Váyu, Udaya or Udayáswa founded Kusumapura (or Pátaliputra), on the southern angle; of the Ganges:

व वे पुरवरे राजा पृथिवीं कुशमाखयम् ।

gānava drīsadvé boṣeṇa vartate \(\text{§§ वारिष्ठति} ||

The legends of Sákya, consistently with this tradition, take no notice of this city, in his peregrinations on either bank of the Ganges. The Maháwámso calls the son and successor of Ajátaśatru, Udayibhaddaka (Udayibhadraka ||). P. 15.

\* 42 and 43 years, Váyu; 40 and 43, Matsya. ¶¶ The Maháwámso has, in place of these, Anuruddhako, Muńádo, and Nágadásako; all, in succession, parricides: the last, deposed by an insurrection of the people. P. 15.

\* The several authorities agree in the number of ten Śaiśu-

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* Corrected from "Dharbaka". The Bhágavata-puráṇa agrees with our text.
† Udayana is almost as common a reading. Ajaya is the name in the Bhágavata-puráṇa.
‡ Corrected from "Mahánandi", the reading of the Bhágavata-puráṇa.
§ I find Dāsaka.
|| Two of my MSS. have 24; the other two, 40.
\q The Brahmaⁿdha-puráṇa, at least in my MS., has Daśaka, and a reign of 35 years.
** The name that I find there in Udayin; but, in two MSS., Udaya.
†† Three of my MSS. have Udámbhin; one, Udásin. The Brahmaⁿdha-puráṇa has the latter, and 23 years.
\*: I find बृहस्पति, 'bank'.
\§§ Two MSS. read चतुर्प्रस्थ; and so does the Brahmaⁿdha-puráṇa.
||| Corrected from "Udayinbhadraka".

\पुष् More clearly: Nandivardhana, 42 years, Váyu-puráṇa; 40 years, Matsya-puráṇa: Mahánandin, 43 years, in both those Puráṇas. The Brahmaⁿdha-puráṇa agrees, as to these two kings, with the Váyu-puráṇa.
The son of Mahánandín* will be born of a woman of the Śúdra (or servile) class: his name will be Nanda,

nágas, and in the aggregate years of their reigns, which the Matsya and the Bhágavata call 360. The Váyu has 362, † with which the several periods correspond: ‡ the details of the Matsya give 363. § The Váyu|| and Matsya¶ call the Śáisunágaras Khattrabandhus, which may designate an inferior order of Kshattri-

* Corrected from “Mahánanda”. † And so has the Brahmadā-purāṇa.
‡ I make only 332.
§ Even taking account of the reigns mentioned near the beginning of note 1 in p. 181, supra, I make out but 354.
|| The nominal and numerical details given below are there expressed as follows:

एति: सार्थे भविष्यति तास्त्वा नुपा: परे।
भाष्यास्य चतुर्भुजानिंश्यमायात् श्रेष्ठः।
हारिमान्याय वालिङ्गायु पञ्चासिकाया।
कुरुवेस्वाय पद्मश्यामायणकायीया।
सुरसेनाष्ट्रोत्स्वपिलित्तिहोस्यास्य विंशतिः।
तुष्कावार्ष भविष्यति सर्वं एव महृदिति।

¶ The following particulars answer to those contained in the last note:

एति: सार्थे भविष्यति तास्त्वा नुपा: परे।
तुष्कावार्ष भविष्यति सर्वं एव महृदिति।
बालिङ्गायु पञ्चासिकाया: पञ्चासिति।
बालिङ्गायु पद्मश्यामपार्थस्या श्रेष्ठः।
वालिङ्गायु पद्मश्यामपार्थस्या श्रेष्ठः।
कुरुवेस्वाय पद्मश्यामपार्थस्या श्रेष्ठः।
सुरसेनाष्ट्रोत्स्वपिलित्तिहोस्यास्य विंशतिः।
एति सर्वं भविष्यति एव न नहीं महृदिति।

There are similar verses in the Brahmadā-purāṇa; but they are copied, in Colonel Wilford's volume of Paurānik extracts,—where alone I have access to them,—with such deplorable carelessness, and with so many omissions, that I can do no more than refer to them. They seem to resemble the corresponding stanzas in the Matsya-purāṇa rather more closely than those in the Váyu-purāṇa.
(called) Mahápadma; for he will be exceedingly avaricious.¹ Like another Paraśuráma,* he will be the annihilator of the Kshattriya race; for, after him, the

yás. They also observe, that, contemporary with the dynasties already specified,—the Pauravas, the Bárhadrathas, and Mágadvás,—there were other races of royal descent, as: Aikshwáká princes, 24:† Panchálas, 25, Váyu; 27, Matsya: Kálakas‡, or Kásakas, or Káseyas,§ 24: Haihayas, 24, Váyu; 28, Matsya: Kalingas, 32, Váyu; 40, || Matsya: Śakas, Váyu; Aśmakas, Matsya, 25:¶ Kurus,** 26:†† Maithilas, 28: Súrasenas, 23: and Vitihotras, 20.

¹ The Bhágavata calls him Mahápadmapati, ‘the lord of Mahápadma;’ which the commentator interprets ‘sovereign of an infinite host’ or ‘of immense wealth;’‡‡ Mahápadma signifying 100,000 millions. The Váyu and Matsya, §§ however, consider Mahápadma as another name of Nanda. ||||

* Vide supra, p. 23.
† It is to be understood, in this and similar cases, that the two Puránas agree.
‡ This is the name that I find in the Váyu-puráṇa.
§ Two of my MSS. of the Matsya-puráṇa have this reading; another, Káheyas; another, Káleyas.
¶ One of my MSS. of the Matsya-puráṇa gives 22: the other three, 32.
** That is to say, where the Váyu-puráṇa names the Sakas, the Matsya-puráṇa names the Aśmakas.
*** Corrected from “Kuravas”.
†† I find 36 in both Puránas.
‡‡ See the commentator’s words, at the end of note ||||, below.
§§ They say nothing of Nanda, naming Mahápadma only. The same is the case with the Bráhmánída-puráṇa.
||| So considers the Bhágavata-puráṇa, where we read—XII., I., 8 and 9:

महापद्मपति: बाणिज्यकारः चतुर्विवासितः।

शासितम्यं महापद्मो द्वितीय द्रव भागवः।

On the first of these verses the commentator, Śrídharas, remarks: नकौ नाम बाणिज्यहेतुसंवेज्जयः स्ववाया: धनवश्वा वा पतिभविष्यति। चत एवं महापद्म द्रव्यं तथा जान।
kings of the earth will be Śúdras. He will bring the whole earth under one umbrella: he will have eight sons, Sumálya* and others, who will reign after Mahápadma; and he and his sons will govern for a hun-

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1 So the Bhágavata, also; but it would be more compatible with chronology to consider the nine Nandas as so many descents. The Váyu and Matsya † give eighty-eight years to Mahápadma, and only the remaining twelve to Sumálya and the rest of the remaining eight; these twelve years being occupied with the efforts of Kauñílya to expel the Nandas. The Mahávaṁso, evidently intending the same events, gives names and circumstances differently; it may be doubted, if with more accuracy. On the deposition of Nágadássako, the people raised to the throne the minister Susanágo, who reigned eighteen years. This prince is, evidently, confounded with the Śiúunága of the Puráñas. He was succeeded by his son, Kálásoko, who reigned twenty years; and he was succeeded by his sons, ten of whom reigned together for twenty-two years: subsequently there were nine, who, according to their seniority, reigned for twenty-two years. The Brahma Chánako put the ninth surviving brother, named Dhana-nando (Rich Nanda), to death, and installed Chandagutto. Mahávaṁso, pp. 15 and 21. These particulars, notwithstanding the alteration of some of the names, belong, clearly, to one story; and that of the Buddhists looks as if it was borrowed and modified from that of the Brahmans. The commentary on the Mahávaṁso, translated by Mr. Turnour (Introduction, p. xxxviii.), calls the sons of Kálásoko “the nine Nandos;” but another Buddhist authority, the Dípavaṁso, omits Kálásoko, and says that Susanágo had ten brothers, who, after his demise, reigned, collectively, twenty-two years. Journal of the Asiatic Society of Bengal, November, 1838 (p. 930).

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* Several of my MSS. have Sumálya; and so has Professor Wilson’s Bengal translation. The Masya-púrdha, in my copies, has Sukulya, with Kuśala as a variant Sahíya: Brahmáñda-púrdha.

† Add the Brahmáñda-púrdha.
dread years.* The Brahman Kaúḍílya will root out the nine Nandas.†

Upon the cessation of the race of Nanda, the Mauryas will possess the earth; for Kaúḍílya will place Chandragupta‡ on the throne. His son will

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* For the particulars of the story here alluded to, see the Mudrá Rákshasa, Hindu Theatre, Vol. II. Kaúḍílya is also called, according to the commentator on our text, Vátsyáyana, Vishńugupta, and Cháñakya. According to the Matsya Puráṇa, Kaúḍílya retained the regal authority for a century; but there is some inaccuracy in the copies.†

‡ This is the most important name in all the lists; as it can scarcely be doubted that he is the Sandroccota, or,—as Aténæus writes, more correctly,—the Sandrocoptus, of the Greeks, as I have endeavoured to prove in the Introduction to the Mudrá Rákshasa.‡ The relative positions of Chandragupta, Vidmisára (or Bimbisára), and Ajátaśatru serve to confirm the identification.

Sákya was contemporary with both the latter, dying in the eighth year of Ajátaśatru's reign. The Maháwamsa says he reigned twenty-four years afterwards; but the Váyu makes his whole reign but twenty-five years,§ which would place the close of it B. C. 526. The rest of the Śaśůnaga dynasty, according to the Váyu and Matsya, reigned 143 or 140 years; bringing their close to B. C. 383. Another century being deducted for the duration

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* Burnouf, citing a high Buddhist authority, a Sanskrit work, gives the following genealogy: Bimbisára (king of Réjágríha), Ajátaśatru, Udáyibhadra, Muńda, Kákañvarin, Sahálín, Talakuchi, Mahámañála, Prasenajit, Nanda, Bindusára (king of Páfaliputra), Susasma. Introduction à l'Histoire des Buddhisme Indien, Vol. I., pp. 358, 359.

A Mongol authority interposes a king between Nanda and Chandragupta. See the Foé Koué Kì, p. 230.

† There is something to the same effect in the Váyu-púrāṇa and in the Brahmadhá-púrāṇa.

‡ The identification of Chandragupta with Sandrocoptus is the property of Sir William Jones. See the Asiatic Researches, Vol. IV., p. 11.

§ I find twenty-four years, and so in the Brahmadhá-púrāṇa.
be Bindusára; his son will be Asokavardha—of the Nandas would place the accession of Chandragupta B. C. 283. Chandragupta was the contemporary of Seleucus Nicator, who began his reign B. C. 310, and concluded a treaty with him B. C. 305. Although, therefore, his date may not be made out quite correctly from the Pauránik premises, yet the error cannot be more than twenty or thirty years. The result is much nearer the truth than that furnished by Buddhist authorities. According to the Maháwâmaśo, a hundred years had elapsed from the death of Buddha to the tenth year of the reign of Kálásoko (p. 15). He reigned other ten years, and his sons, forty-four, making a total of 154 years between the death of Śákya and the accession of Chandragupta, which is, consequently, placed B. C. 389, or above seventy years too early. According to the Buddhist authorities, Chan-ta-kut-ta (or Chandragupta) commenced his reign 396 B. C. Burmese Table; Prinsep’s Useful Tables. Mr. Turnour, in his Introduction, giving to Kálásoko eighteen years subsequent to the century after Buddha, places Chandragupta’s accession B. C. 381, which, he observes, is sixty years too soon; dating, however, the accession of Chandragupta from 323 B. C., or immediately upon Alexander’s death,—a period too early by eight or ten years, at least. The discrepancy of dates, Mr. Turnour is disposed to think, “proceeds from some intentional perversion of the Buddhistical chronology.” Introduction, p. L. The commentator on our text says that Chandragupta was the son of Nanda, by a wife named Murá, whence he and his descendants were called Mauryas: चन्द्रगुप्त गुरुवादिन पत्न्यार्का पुरावंशक गुरूम मौर्येन्द्र प्रमणव. Colonel Tod considers Maurya a corruption of Mori, the name of a Rajput tribe. The Tiká on the Maháwâmaśo builds a story on the fancied resemblance of the word to Mayúra (Sanskrit), Mori (Prakrit), ‘a peacock.’ There being abundance of peacock in the place where the Śákya tribe built a town, they called it Mori; and their princes were, thence, called Mauryas. Turnour, Introduction to the Maháwâmaśo, p. xxxix. Chandragupta reigned, according to the Váyu Puráña, 24 years; according to the Maháwâmaśo, 34; to the Dipawâmaśo, 24.

1 So the Maháwâmaśo, Bindusáro. Burmese Table, Bim-tu-sa-
na;¹ his son will be Suyaśas;* his son will be Da-
ra. The Vāyu has Bhadrasārā, 25 years; † the Bhāgavata, Vāri-
sārā. The Matsya names but four princes of this race, although it concurs with the others, in stating the series to consist of ten. The names are, also, differently arranged; and one is peculiar. ‡ They are Śatadhanwan, Bṛhadratha, § Śuka, || and Daśaratha. ¶

¹ Aśoka, 36 years, Vāyu; ** Śuka, †† 26, ‡‡ Matsya; Aśokavardhana, Bhāgavata; Aśoka and Dhammásoko, Mahāvamsa. This king is the most celebrated of any in the annals of the Buddhists. §§ In the commencement of his reign, he followed the Brahmanical faith, but became a convert to that of Buddha, and a zealous encourager of it. He is said to have maintained, in his palace, 64,000 Buddhist priests, and to have erected 84,000 columns (or topes) throughout India. A great convocation of Buddhist priests was held in the eighteenth year of his reign, which was followed by missions to Ceylon and other places. According to Buddhist chronology, he ascended the throne 218 years after the death of Buddha, B. C. 325. As the grandson of Chandragupta, however, he must have been some time subsequent to this, or, —agreeably to the joint duration of the reigns of Chandragupta and Bindusārā, supposing the former to have commenced his reign about B. C. 315,—forty-nine years later, or B. C. 266. The duration of his reign is said to have been thirty-six years, bringing it down to B. C. 230; but, if we deduct these periods from the date assignable to Chandragupta, of B. C. 283, we shall place Aśoka's reign from B. C. 284 to 18. Now, it is certain that a number of very curious inscriptions, on columns and rocks, by a Buddhist

* Supārśwa, in two MSS. † Nandasāra, and 25 years: Brahmāśīla-pūrṇā.
‡ See note * in p. 180, infra.
§ The Matsya-pūrṇā gives him a reign of 70 years.
|| Aśoka is the reading of all my MSS.
¶ These are the first four of the series. ** And so the Brahmāśīla-pūrṇā.
†† See note ‖, above. ‡‡ I find 36.
śaratha;¹ his son will be Sangata; his son will be prince, in an ancient form of letter, and the Pāli language, exist in India; and that some of them refer to Greek princes, who can be no other than members of the Seleucidan and Ptolemaean dynasties, and are, probably, Antiochus the Great* and Ptolemy Euergetes, kings of Syria and Egypt in the latter part of the third century before Christ. Journal of the Asiatic Society of Bengal, February and March, 1888. The Indian king appears always under the appellation Piyadasi (or Priyadarśin), ‘the beautiful;’ and is entitled Devānām piya, ‘the beloved of the gods.’ According to Buddhist authorities, the Rasawāhini and Dīpawāhina, quoted by Mr. Turnour (Journal of the Asiatic Society of Bengal, December 1887, p. 1056, and November, 1888, p. 980), Piyadasi or Piyadassano is identified, both by name and circumstances, with Aśoka; and to him, therefore, the inscriptions must be attributed. Their purport agrees well enough with his character; and their wide diffusion, with the traditionary report of the number of his monuments. His date is not exactly that of Antiochus the Great; but it is not very far different; and the corrections required to make it correspond are no more than the inexact manner in which both Brahmanical and Buddhist chronology is preserved may well be expected to render necessary.

¹ The name of Daśaratha, in a similar ancient character as that of Piyadasi’s inscriptions, has been found at Gayā, amongst Buddhist remains, and, like them, deciphered by Mr. Prinsep: Journal of the Asiatic Society of Bengal, August, 1837, p. 677. A different series of names occurs in the Váyu;† or: Kuśāla, 8 years; Bandhupālita, Indrapālita;‡ Daśavarman,§ 7 years; Śatadhara, 8 years; and Bṛhadaśwa,|| 7 years.¶ The Bhāgavata agrees in

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* For some strictures on this position, see General Cunningham’s Bhilsa Topes, p. 112.
† Immediately after Aśoka.
‡ I find: Bandhupālita, 8 years; Indrapālita, 10 years.
§ My MSS. yield Devavarman.
|| So read all my MSS.; and yet, a little further on, they agree in naming Bṛhadratha as the king put to death by Pushpamitra.
¶ The Brahmāśīda-purāṇa has, after Aśoka: Kukāla, 8 years; Bandhu-
Śāliśūka; his son will be Somaśarman; his son will be Śatadhanwan;¹ and his successor will be Bṛihadratha. These are the ten Mauryas, who will reign over the earth for a hundred and thirty-seven years.²

The dynasty of the Śungas will, next, become possessed of the sovereignty; for Pushpamitra,³ the general (of the last Maurya prince), will put his master to most of the names; and its omission of Daśaratha is corrected by the commentator.

¹ Śatadhanwan, Bhāgavata.
² The Vāyu says nine Sumūrtyas† reigned 137 years.‡ The Matsya and Bhāgavata have ten Mauryas, and 187 years. The detailed numbers of the Vāyu and Matsya differ from their totals;§ but the copies are, manifestly, corrupt.
³ The Bhāgavata omits this name, but states that there were ten Śungas; although, without Pushpamitra, only nine are named. The Vāyu and Matsya have the same account of the circumstances of his accession to the throne: the former gives him a reign of sixty, the latter, of thirty-six,|| years. In a play attributed to Kālidāsa, the Mālavikāgnimitra, of which Agnimitra is the hero, his father is alluded to as the Senāni or general, as if he had deposed his master in favour, not of himself, but of his

pālita, 8 years; something unintelligible, and denoting a hiatus; Haraha, 8 years; Śāmmati, 9 years; Śāliśūka, 13 years; Devadharman, 7 years; Śatadhanus, 8 years; Bṛihadratha, 87 years.
* Corrected from “Saśadharman”, for which I find no warrant, Professor Wilson’s Hindu-made translation excepted.
† I find only the reading Mauryas; nor is there room for a longer name:

इति गव मीराव मे भोक्षा वृषभागाम ।
बसैनिनक्षत पूर्णे तेस्युः गुड़ि गतिं धिरे ॥

‡ Nine Mauryas, and 137 years: Brāhmāṇḍa-purāṇa. Its details, in my MS., require correction, therefore.
§ The Matsya-purāṇa does not seem to profess to specify the period of each king’s reign.
|| And so gives the Brāhmāṇḍa-purāṇa.
death, and ascend the throne. His son will be Agnimitra; his son will be Sujyeshta; his son will be Vasumitra; his son will be Ardraka; his son will be

son. Agnimitra is termed king of Vidiśa, not of Magadha. Pushpamitra is represented as engaged in a conflict with the Yavanas on the Indus; thus continuing the political relations with the Greeks or Scythians of Bactria and Ariana. See Hindu Theatre, Vol. I., p. 347.

1 8 years, Vāyu; † omitted, Matsya.
2 7 years, Vāyu and Matsya. ‡ But the latter places him after Vasumitra; § and, in the drama, the son of Agnimitra is called Vasumitra.
3 8 years, Vāyu; 10 years, Matsya. ||
4 Andraka, Vāyu; Antaka, Matsya: they agree in his reign, 2 years. ¶ Bhadraka, Bhágavata.

* In one MS., Animitri; in another, Amitra: readings of no value.
General Cunningham informs me that he possesses two copies of an Agnimitra, containing characters similar to those of Aśoka’s inscriptions.
† The following stanza—corrupt, probably,—occurs there, not naming Agnimitra:

 пу́штамитра भविष्यति च समा नुप:।
 मविता चापि चुक्कित: चसम वर्षाणि कै तत:॥

From this it appears that Pushpamitra had sons who ruled for eight years. And then came Sujyeshta, whose relationship to his predecessors is not stated.

The first half of this stanza may have been, originally, something like the following loose verse from the Brahmatāda-purāṇa, which makes Agnimitra son of Pushpamitra, and assigns him a reign of 8 years:

तत्तथोऽयं विद्विपि भविष्यति समा नुप:।

† The Brahmatāda-purāṇa has the same.
‡ In the Matsya-purāṇa I find, after Pushpamitra, Vasujyeshta (Vasuṣesha, in two Mss.), and then Vasumitra. According to the Harsha-charita, Agnimitra had a son Sumitra, killed by Mūladeva. See my Vedaṇādattā, Preface, p. 58.
|| And so has the Brahmatāda-purāṇa.
¶ My copies of the Vāyu-purāṇa give a reign of 10 years. The Brahmatāda-purāṇa has Bhadraka, and 2 years.
Pulindaka;¹ his son will be Ghoshavasu;² his son will be Vajramitra;³ his son will be Bhágavata;⁴ his son will be Devabhúti.⁵ These are the ten Śungas, who will govern the kingdom for a hundred and twelve years.⁶

Devabhúti, the (last) Śunga prince, being addicted to immoral indulgences, his minister, the Kańwa:

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¹ 3 years, Váyu§ and Matsya.||
² 3 years, Váyu;¶ omitted, Matsya;** Ghosha, Bhágavata.
³ 9 years, Matsya.††
⁴ Bhágá, Matsya; 32 years, Váyu and Matsya.‡‡
⁵ Kshemabhúmi, Váyu; Devabhúmi, Matsya: 10 years, both. §§
⁶ The Bhágavata says ‘more than a hundred,’ घाताधिकस्। The Váyu and Matsya|| have the same period.¶¶

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* Pulinda, a shorter form, in a single-copy. The same is the reading of the Bhágavata-púrāṇa.
† One MS. has Devabhúri.
‡ Corrected, here and at the beginning of the next paragraph, from “Kańwa”, which I find nowhere. The Brahmadhá-púrāṇa first applies to Vasudeva the term Kańwa; afterwards, that of Kańwáya.
§ So has the Brahmadhá-púrāṇa, also.
|| In my MSS., Marunandana, and 3 years.
¶ And so has the Brahmadhá-púrāṇa.
** I find a name that looks like Megha: but all my MSS. are very doubtful here. The specification of three years is added.
†† The Váyu-púrāṇa has a name which looks, in my MSS., like Víkrámítra: only this is most unlikely, as being meaningless. The reign is of 14 years, according to one MS.; 9, possibly, according to the rest. The Brahmadhá-púrāṇa has Vajramitra, and 14 years. The Váyu-púrāṇa, in all probability, really has the same.
‡‡ Bhágavata, and 32 years: Brahmadhá-púrāṇa.
§§ The Brahmadhá-púrāṇa has Devabhúmi, and 10 years.
||| What total the Matsya-púrāṇa has is not to be made out from my MSS.: the detailed reigns occupy, however, 112 years. Though its text declares the Śungas to be ten, it names but nine.
¶¶ The Brahmadhá-púrāṇa has, also, 112 years:

ग्रंथ पृष्ठ द्वारा ये पं तं भ: चलो स्रविन्ति।
named Vasudeva, will murder him, and usurp the kingdom. His son will be Bhúmitra;* his son will be Náráyaña; his son will be Suśärman.† These four Kañwáyanas: will be kings of the earth for forty-five years.¹

¹ The names of the four princes agree in all the authorities. The Matsya transfers the character of Vyasanin to the minister, with the further addition of his being a Brahman,—Dwija. In the lists given by Sir William Jones and Colonel Wilford, the four Kañwas are said to have reigned 345 years; but, in seven copies of the Vishnu Puráña, from different parts of India, the number is, as given in the text, forty-five: एते काष्ठायचं वर्षार्धं पञ्चवर्षार्धं भुपतिः भविष्यति। There is, however, authority for the larger number, both in the text of the Bhágavata and the comment. The former has:

काष्ठायचं इति मूर्त्तिः चल्लारिश्च यत्।
श्ृणुः चिं औष्ठि योऽक्षात् यथार्थो च वानी।

And the latter: काष्ठायचार्थि वानी चिं शृणुः पञ्चचल्लारिश्च वर्षार्धं भुपतिः भविष्यति। There is no doubt, therefore, of the purport of the text; and it is only surprising that such a chronology should have been inserted in the Bhágavata, not only in opposition to all probability, but to other authority. The Váyu and Matsya not only confirm the lower number, by stating it as a total, but by giving it in detail; thus:

* Bhúmitra: Bhágavata-puráña.
† Suśärman: Brahmánda-puráña.
‡ Corrected, here and further on, from “Kañwas”, for which I find no authority. And see the original as quoted in the Translator’s note in this page.
§ One MS. yields “forty”.
|| The Bhágavata-puráña omits, in his place, Suśärman, whose name is supplied by the commentator Śridhara. See, further, note *, above.
The Váyu-puráña has, in my MSS., Bhútimitra, not Bhúmitra; and its account of the Kañwáyanas, if decipherable, would, perhaps, prove different from that of our Puráña.
¶ XII., I., 19.
IV.
Suśarman, the Kańwa,* will be killed by a powerful† servant, named Śipraka,‡ of the Andhra.§ tribe, who will become king, (and found the Andhrabhṛitya dynasty').‖ He will be succeeded by his brother,

| Vasudeva | will reign 9 years. |
| Bhúmimitra | . . . 14 |
| Náráyaṇa | . . . 12 |
| Suśarman | . . . 10 |

Total: 45 years.

And six copies of the Matsya concur in this statement.¶

The expressions Andhra-játiyas and Andhrabhṛityas have much perplexed Colonel Wilford, who makes three races out of one,—Andhras, Andhra-játiyas, and Andhrabhṛityas: Asiatic Researches, Vol. IX., p. 101. There is no warrant for three races, in the Puráṇas, although the Matsya, and, perhaps, the Váyu, distinguishes two, as we shall hereafter see. Our text has but one, to which all the terms may be applied. The first of the dynasty was an Andhra by birth or caste (játiya), and a servant (bhṛitya)’ of the last of the Kańwa race. So the Váyu: सिस्युको खञ्ज्रञ्जातियि:। The Matsya:

कालायानका भुवः सुश्रुतं प्रवञ्ज तस्।
गिस्युकोः सः सबातीयः प्राम्पठीतिम वसुष्णाराम॥

And the Bhágavata:**

इला जयस शुश्रुतं तबुको शुश्रो बसी।
गां भीष्माखञ्ज्रञ्जातियं चंचित्कालमवतम॥

* One MS. has Kańwáyana.
† I find वञ्जात्, ‘by violence’.
‡ Two MSS. give Kahi-praka.
§ Corrected, here and elsewhere, from “Andhra”. Similarly, I have amended “Andhrabhṛitya”.
‖ These words I have enclosed in parentheses, as being additional to the Sanskrit.
¶ And so do the four to which I have access. The Brahmándá-pu-ráṇa gives the same total of years for the dynasty of the Kańwas, whom it describes as Bráhmans.
** XII., I., 20.
Krishna;¹ his son will be Sriastakarni;² his son will be Purnotsanga;³ his son will be Satakarni;⁴ his son

The terms ‘an Andhra by caste’ and ‘a Bhritya’ or servant, with the addition, in the last passage, of Vrishala, ‘a Sudra’, all apply to one person and one dynasty. Wilford has made wild work with his triad. The name of the first of this race is variously read: Sindhuka, Vayu; Sisuka, Matsya; Balin; Bhagavata;§ and, according to Wilford, Chhismaka || in the Brahmanda Purana, and Sudraka or Suraika in the Kumarak Khand of the Skanda Purana: Asiatic Researches, Vol. IX., p. 107. He reigned 23 years: Vayu and Matsya.¶ If the latter form of his name be correct, he may be the king who is spoken of in the prologue to the Mrichchhakatika.

¹ 10 years, ** Vayu; 18 years, Matsya.
² 56 years, Vayu; 18 years, Matsya; 10 years, Brahmanda, Wilford; †† Simalakarni, Matsya; †† Saktakarni, §§ Bhagavata.
³ Omitted, Vayu; ‖ 18 years, Matsya; Pauranamasa, Bhagavata.
⁴ Omitted, Vayu ‖‖ and Bhagavata; 56 years, Matsya:

* In one MS, Sriastakarni. Also vide infra, p. 198, note §.
† The correct form, Satakarni, is of frequent occurrence, in various MSS: of several Puranas accessible to me, both where this name stands by itself and where it appears as a family-designation. Also vide infra, p. 198, note §.
§ See the stanza cited just above.
|| In the Asiatic Researches, Vol. IX., p. 116, Colonel Wilford has Chhismaka, and rightly, if my MS. is trustworthy.
¶ And so states the Brahmanda-purana. The names of the Andhra-bhritya kings, with the duration of their reigns, I give, from that Purana, in a group. Vide infra, p. 201, note ††.
** Both the name and the period are uncertain in my MSS. Colonel Wilford has Kishna, and 18 years.
†† Vide infra, p. 201, note ††, near the end.
‡‡ Vide infra, p. 200, note *.
§§ The reading there is Srikantakarna.
||| In Colonel Wilford’s manuscript extracts, I find Purnotsanga, and 18 years. Also see the Asiatic Researches, Vol. IX., p. 116.
¶¶ Satakarni, and 56 years, in the collection just spoken of. Colonel
will be Lambodara;¹ his son will be Ivilaka;² his son will be Meghaswáti;³ his son will be Pañmat;⁴ his

but the latter has, before him, a Śrīvaswáni, † 18 years.
¹ 18 years, Matsya.‡
² Apilaka, 12 years, Váyu and Matsya;§ Chivilika or Vivilika, || Bhágavata.
³ Omitted, Váyu and Matsya.¶
⁴ Pañumávi, ** 24 years, Váyu; Atámána, †† Bhágavata.

Wilford, in the Asiatic Researches where referred to in my last note, has the same. It is noticeable, that, at the same time, he does not state the length of Śrīsātakuri’s reign,—56 years,—but leaves a blank. * Two MSS. exhibit Divilaka. Colonel Wilford professes to have found Vivilaka.
† This strange word must, certainly, be a mistake. Vide infra; p. 200, note †.
‡ In Colonel Wilford’s excerpts, the Váyu-puráṇa here, again, agrees with the Matsya-puráṇa. But I suspect interpolation. Also see the Asiatic Researches, Vol. IX., p. 116.
§ My MSS. of the Matsya-puráṇa have Apitaka; and so has the Radcliffe copy, according to Professor Wilson. Vide infra, p. 199, note 4.
|| The name intended seems to be Vikala. At all events, it is a trisyllable; as is evident from the verse where it occurs for the second time:

निप्रकाशिय विकलादात्मागमृतं तळ्ळ च।

Colonel Wilford has Vivilaka, which may have suggested Professor Wilson’s “Vivilika”.
¶ It agrees, here, according to my MSS., and according to the Radcliffe MS. as represented by Professor Wilson, with our Puráṇa. Vide infra, p. 200, note §.
** This name looks rather doubtful. Colonel Wilford’s MS. of extracts has Padurávi. The Colonel prints “Pañumábi”.

The person here intended may be the same as Pudumáyi, or whatever his name is, mentioned in the Nasik cave-inscriptions. See the Journal of the Bombay Asiatic Society, Vol. VII., p. 52.
†† Corrected from “Drirhamána”, which is quite indefensible, and must have been misread for something else. The “rh” is meant for ‘dh’. See the verse quoted in note ||, above. Colonel Wilford has the name I have given, of which I find no variant.
son will be Arishtakarman;¹ his son will be Hála;² his son will be Pattalaka;³† his son will be Pravilasena;⁴ his son will be Sundara (named) Śátakarnī;⁵ his son will be Chakora Śátakarnī;⁶ his son will be Śiva-

¹ Nemikrīshṇa, 25 years, Vāyu; Arishtakarni, 25 years, Matsya.||
² Hála, 1 year, Vāyu; 5 years, Matsya; Háleya, Bhāgavata.
³ Mandalaka, † 5 years, Matsya; ** omitted, Bhāgavata.††
⁴ Purīshasena; ‡ 21 years, Vāyu; Purīndrasena, 5 years, Matsya; Purīshataru, §§ Bhāgavata.
⁵ Śátakarnī only, Vāyu and Matsya: the first gives him three years;|| the second, but one.†† Sunanda, *** Bhāgavata.
⁶ Chakora, ††† 6 months, Vāyu; Vikarṇī, 6 months, Matsya.

* Arishtakarnā is the name given by Colonel Wilford.
† Corrected from “Tālaka”, which I find in no MS. of our Purāṇa. Professor Wilson’s Hindu-made version has Uttalaka. Colonel Wilford gives the name correctly. See, further, note ††, below.
†† Three MSS. have, like Colonel Wilford, Pravīlasena; one, Pulindasena. § Corrected from “ŚátaKarṇī”. In like manner, I have amended, just below, “Chakora ŚátaKarṇī” and “Śivaśri ŚátaKarṇī”. Colonel Wilford has Sundara ŚátaKarṇa and Chakora ŚátaKarṇi.
|| Anishtakarnā: Bhāgavata-purāṇa.
‡ Corrected from “MandalaKā”.
** The Vāyu-purāṇa here assigns a reign of 5 years to some king whose name is utterly corrupted in my MSS. * Colonel Wilford has Pulaka, and 5 years: Asiatic Researches, Vol. IX., p. 116.
†† Not so: it has Talaka, which Colonel Wilford found, and which is in all my MSS., &c.
‡‡ I find Purikasheśa; and so found Colonel Wilford.
§§ I find Purīshabhūri. Colonel Wilford’s “Purīshabhūri” is impossible.
||| In the Vāyu-purāṇa, according to my copies, ŚátaKarṇī is made to reign but one year:

"साताशंकरिविलोकितं भविष्यति गराहिथः।"

And so says Colonel Wilford.

¶¶ Vide infra, p. 201, note †.
*** Sunandana is the name; and Colonel Wilford so has it.
††† The Vāyu-purāṇa has ChakorasātaKarṇī. Also vide infra, p. 201, note †. Chakora is the name in the Bhāgavata-purāṇa.
swáti;¹ his son will be Gomatíputra;² his son will be Pulimat;³ his son will be Śivaśrá Śatákarñín;⁴ ¹ his son will be Śivaskandha;⁵: his son will be Yajnaśrí;⁶

¹ 28 years, Váyu | and Matsya. ¹
² Gotamíputra,** 21 years, Váyu and Matsya.
³ Pulomat,†† 28 years, Matsya; Prúmat, Bhágavata.
⁴ Omitted, Váyu; 7 years, Matsya; Medaśíras, Ṣ Bhágavata.
⁵ Omitted, Váyu; 7 years, Matsya. §§
⁶ 29 years, Váyu; ||| 9 years, Matsya.

* A single MS. has Gotamíputra, which may be a restoration of the original reading of the *Viśnú-puráña*. See note §, below. The Bhágavata-puráña has Gomatíputra.
† Colonel Wilford bisects him into Sátakarñí and Śivaśrá.
‡ One MS. gives Śivaskanda, the reading of Colonel Wilford, of the Translator’s Bengal version, and that of the Bhágavata-puráña.
§ Sátakarñí, and called king of the south,—as Professor Wilson presently states,—is referred to in an inscription at Junagur. See the Journal of the Asiatic Society of Bengal, for 1838, pp. 339 and 341; and the Journal of the Bombay Asiatic Society, Vol. VII., pp. 120 and 126. This inscription, which is in Sanskrit, shows that the name of the king in question begins with a dental sibilant.

Further, in the Nasik cave-inscriptions, names are found which are supposed to correspond to Śrisávatákarñí, Gotamíputra Śrisávatákarñí, and Yajnasí Śatákarñí. Journal of the Bombay Asiatic Society, Vol. V., pp. 43, 47, 56.

We have, it is evident, excellent authority for accepting Gotamíputra, as against Gautamíputra and Gomatíputra.
|| According to Colonel Wilford, the Váyu-puráña has Śiváswámin. I find Śiváswáti.
¶ Colonel Wilford represents the Bhágavata-puráña as naming Vafaka and Śiváswáti between Chakora and Gomatíputra. The name Vafaka is in no MS. that I have examined; and there is no room for it in the line where it was supposed to occur.

** Gautamíputra is in both Puráñas, in my copies; and Colonel Wilford has this name. But see note §, above, ad finem; also, note § in p. 201, infra.
†† The Váyu-puráña has no name here.
‡‡ Corrected from “Medaśirás”.
§§ Vide infra, p. 201, note |||
||| Yajnaśrí Sátakarñín, and 19 years, in all my copies of the Váyu-puráña but one, which gives, like Colonel Wilford, 29 years.
his son will be Vijaya;\(^1\) his son will be Chandraśri;\(^2\) his son will be Pulomárchis.\(^3\) These\(^4\) thirty Andhra-

1 6 years, Váyu\(^*\) and Matsya.

2 Dańḍaśri,† 3 years, Váyu; Chandraśri,‡ 10 years, Matsya; Chandravijña,§ Bhágavata.

3 Pulóvápi,|| 7 years, Váyu; Pulomat, 7 years, Matsya; Salomadhi,¶ Bhágavata.

4 The Váyu and Bhágavata state, also, 30 kings, and 456 years;** the Matsya has 29†† kings, and 460 years. The actual enumeration of the text gives but 24 names; that of the Bhágavata, but 23; that of the Váyu, but 17. The Matsya has the whole 29 names, adding several to the list of our text; and the aggregate of the reigns amounts to 435 years and 6 months.‡‡ The difference between this and the total specified arises, probably, from some inaccuracy in the MSS. As this list appears to be fuller than any other, it may be advisable to insert it as it occurs in the Radcliffe copy of the Matsya Puráña:**§§

---

\(^*\) Colonel Wilford has Sátkarní, and 60 years. I suspect an error.

† The full name, in the Váyu-puráña, is Dańḍaśri Sátkarní.

‡ Vide infra, p. 201, note **. My MSS. here harmonize neither with the Radcliffe as quoted by Professor Wilson, nor with the MS. which he used for his short notes hereabouts.

§ Corrected from “Chandralkjaya”, the name that Colonel Wilford, also, has. The original runs:

विभवकाल्यों भावकालविश्व: सतेमधि:।

|| Colonel Wilford seems to have found Puloman.

¶ Corrected, here and below, from “Sulomadhi”. Colonel Wilford’s “Lomadhi” is a mere blunder, and easily enough to be accounted for. See the verse quoted in note §, above.

** The aggregate which I find is 411 years:

समा: प्रतानि चत्वारिः पद्ध तद्भव च।

†† My MSS. of the Matsya-puráṣa agree in saying 19; and herein, to begin with, they must, all, be corrupt

‡‡ This aggregate cannot be received with confidence, as must be clear from the details given in my numerous annotations on the list that follows.

§§ It must have been some other copy, and one abounding with omissions, that Professor Wilson followed for his last twenty-four notes pre-
bhṛitya kings will reign four hundred and fifty-six years.

1. Śiśuka ............... 23 years.
2. Kṛishṇa ............... 18
3. Simalakarni* .......... 18
4. Pūrṇotanga ............ 18
5. Śrīvaswāni† .......... 18
6. Sātakarni ............. 56
7. Lambodara ............ 18
8. Apitaka‡ ............... 12
9. Sangha§ ............... 18
10. Sātakarni|| .......... 18
11. Skandhasvāti .......... 7
12. Mṛigendra¶ .......... 3
13. Kuntalasvāti** ...... 8
14. Śvātikarnā .......... 1
15. Pulomāvī†† .......... 36
16. Gorakshāśvāṣṭri‡‡ .... 25

ceeding that under annotation; else, why the numerous discrepancies that present themselves, when we look into details? My four MSS. of the Mataya-purāṇa, while, differing considerably among themselves, differ quite as much from the Radcliffe copy as here cited. Whatever the importance of the matter before us, it being hopeless, with my materials, to make out, with certainty, the twenty-nine desired kings, and the duration of the reign of each, I shall not enter into many particulars, in dealing with the Translator's regal catalogue.

* To be corrected to Śrimallakarni. Compare note 2 in p. 195, supra.

And I find 10 years assigned to him, in all my MSS.

† Skandhasambhi is the reading in my copies.
‡ Vide supra, p. 196, notes 2 and §.
§ My MSS. have Meghasvāti.
|| Śvāti is the reading which I find.
¶ Mṛigendrasvātikarnā, in my MSS.
** All my copies give Kuntalasvātikarnā.
†† Pulomāvī is the name in my MSS.; and then follows Meghasvāti, with 38 years.
‡‡ My MSS. have Gaurakṛishṇa, Naurikṛishṇa, and Vikṛishṇa. Compare note 1 in p. 197, supra.
After these, various races will reign; as, seven

17. Hálá ............... 5 years.
18. Mantalaka* .......... 5
19. Purindrasena† ....... 5
20. Rajádáswáti‡ ....... 0 6 months.
21. Sivaswáti ............ 28
22. Gautamiputra§ ....... 21
23. Pulomat ............... 28
24. Sivaśri ............... 7
25. Skandhaswáti|| ....... 7
26. Yajnaśri¶ ............. 9
27. Vijaya ................. 6
28. Vadaśri** ............. 10
29. Pulomat ............... 7

Total: 435 years, 6 months.

Several of the names vary, in this list, from those in my copy. The adjuncts Swáti and Sátkaróna †† appear to be conjoined, or not, with the other appellations, according to the convenience of the metre, and seem to be the family designations or titles. The dynasty ‡‡ is of considerable chronological interest, as it ad-

* This is the name in one of my MSS.; the rest having Mañdalaka. Vide supra, p. 197, notes 3 and ¶.
† My copies give, after this name, Sundaráswátikaróna, and 1 year. Vide supra, p. 197, note 5, and the annotations thereon.
‡ Chakoráswátikaróna, in my MSS.
§ This corrects the name in note 2 in p. 198, supra, which see, and the annotation thereon.
|| I find Śivakandaśatakaróni, and 9 years.
¶ Yajnaśríśatakarníka, and 20 years, according to my MSS.
** In my copies, Chandaśríśatakarní. See notes 2 and ‡ in p. 199, supra.
†† I find Swátikaróna; also, Sátkarón, Sátakarón, and Śatakarníka.
‡‡ Below are the details of the Andhrabhútayás, according to the chapter of the Brahmándá-puráña copied in Colonel Wilford’s volume of Pauránik extracts:

Chhismaka .................. 23 years.
Ktshán ..................... 18
Śriśatakarní ............... 18
Ábhíras, ten Gardabhisas,* sixteen Śakas, eight

mits of some plausible verifications. That a powerful race of
Andhra princes ruled in India in the beginning of the Christian

<table>
<thead>
<tr>
<th>Name</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Púramaśanga</td>
<td>18 years</td>
</tr>
<tr>
<td>Sátabalairí</td>
<td>56</td>
</tr>
<tr>
<td>Lambodara</td>
<td>18</td>
</tr>
<tr>
<td>Ápilaka</td>
<td>12</td>
</tr>
<tr>
<td>Saundása</td>
<td>18</td>
</tr>
<tr>
<td>Ávi(??)</td>
<td>12</td>
</tr>
<tr>
<td>Skandashwáti</td>
<td>7</td>
</tr>
<tr>
<td>Bhávaka</td>
<td>5</td>
</tr>
<tr>
<td>Pravillasena</td>
<td>12</td>
</tr>
<tr>
<td>Sundara Sátabalairí</td>
<td>1</td>
</tr>
<tr>
<td>Chakora Sátabalairí</td>
<td>6</td>
</tr>
<tr>
<td>Mahendrás Sátabalairí</td>
<td>3</td>
</tr>
<tr>
<td>Kuntala Sátabalairí</td>
<td>8</td>
</tr>
<tr>
<td>Swátiśeṇa</td>
<td>1</td>
</tr>
<tr>
<td>Yantramáti(??)</td>
<td>34</td>
</tr>
<tr>
<td>Sátabalairí</td>
<td>29</td>
</tr>
<tr>
<td>Ávi(??)</td>
<td>4</td>
</tr>
<tr>
<td>Śivasakanda Sátabalairí</td>
<td>8</td>
</tr>
<tr>
<td>Yajnaśri Sátabalairí</td>
<td>19</td>
</tr>
<tr>
<td>Daunáśri Sátabalairí</td>
<td>3</td>
</tr>
<tr>
<td>Puloman (sic)</td>
<td>7</td>
</tr>
</tbody>
</table>

The reign of Chakora is here given as of six years,—not months, as in the Mātaya-purāṇa.

The Brahmāda-purāṇa asserts that these kings will be thirty in number. The duration of the dynasty is given, but is expressed rather enigmatically. Apparently, it is 418 years.

Colonel Wilford, in preparing his table of the Andhrabhrityas, in the Asiatic Researches, Vol. IX., p. 116, could not have followed, exclusively, for the Brahmāda-purāṇa, the extract of his which I have been obliged to use without means of controlling it. Thus, his text must have differed from mine: or he would not have given the reign of Śrīśabhalairí as of ten years. And again, he assigns 28 years to Skandashwáti; his extract assigning only 7, and most distinctly, too. Like myself, he seems to have had no other than the strange-looking readings Ávi and Yantramáti.

* Corrected from “Gardthabas”, an inadvertence for “Gardabhas”, which I find nowhere. Professor Wilson’s Hindu-made version has Gardabhisas.
Yavanas, fourteen Tusháras, * thirteen Muṇdas,
era, we learn from Pliny, who describes them as possessed of thirty fortified cities, with an army of 100,000 men and 2000 elephants. The André † of this writer are, probably, the people of the upper part of the Peninsula; Andhra being the proper designation of Telingana. The Peutingerian tables, however, place the Andre-Indi on the banks of the Ganges; and the southern princes may have extended, or shifted, the site of their power. Towards the close of the dynasty, we find names that appear to agree with those of princes of middle India, of whom mention is made by the Chinese; as, Yue-gnai (Yajnäsri), king of Kia-pili, A. D. 408 (Des Guignes, I., 45), and Ho-lo-mien (Pulomán ‡), king of Magadha in 621 (ibid., I., 56). The Pauráník lists place these two princes more nearly together; but we cannot rely implicitly upon their accuracy. Calculating from Chandragupta downwards, the Indian date of Yajna and the Chinese Yue-gnai corresponds; for we have:

| 10 Mauryas | 137 years |
| 10 Śungas | 112 |
| 4 Kaǔwáyanas | 45 |
| 27 Andhras | 437§ |

\[ \text{731} \]

Deduct, for Chandragupta's date, 312 B.C.

\[ \text{419 A.C.} \]

But I suspect that Gardabhita is only a Bengal corruption of Gardabhin; and that it had its origin, in part, in the liability, in the local characters, of confusion between व and व. Compare Vol II., p. 100, note †.


* One MS. has Tushkaras. For the Tusháras or Tukháras, see Vol. II., p. 176, note **; and p. 186, note 5, with the annotations thereon.
† Pliny speaks of āndaræ: VI., XIX.
‡ The nominative case of Pulomat.
§ This total is exceedingly doubtful. Whence it is taken, too?
eleven Maunas,—(altogether, seventy-nine prin-

a date remarkably near that derivable from the Chinese annals. If the Indian Pulomán be the same with the Chinese Ho-lo-mien, there must be some considerable omission in the Pauránik dynasty. There is a further identification in the case of Ho-lo-mien, which makes it certain that a prince of Magadha is intended; as the place of his residence is called, by the Chinese, Kia-so-mo-pu-lo-ching and Po-to-li-tse-ching, or, in Sanskrit, Kusumapura and Pátaliputra.* The equivalent of the latter name consists not only in the identity of the sounds Pávali and Po-toli, but in the translation of ‘putra’ by ‘tee’; each word meaning, in their respective languages, ‘son.’ No doubt can be entertained, therefore, that the city intended is the metropolis of Magadha,—Pátaliputra, or Palibothra. Wilford identifies Pulomat or Pulomán † with the Po-lo-mu-en of the Chinese; but Des Guignes interprets Po-lo-mu-en-kuè, ‡ ‘royaume des Brahmanes.’ Buchanan (Hamilton), following the Bhágavata, as to the name of the last king, Salomadhi, would place him about A.D. 846; but his premises are far from accurate, and his deduction, in this instance at least, is of no weight: Genealogies of the Hindus, Introduction, p. 16. He supposes the Andhra kings of Magadha to have retained their power on the Ganges until the Moham-

emedan invasion (or the twelfth century), when they retired to the south, and reigned at Warankal, in Telingana. Inscriptions and coins, however, confirm the statement of the Puráñas, that a different dynasty succeeded to the Andhras some centuries before the Mohammedian conquests; and the Chinese, also, record, that, upon the death of the king of Magadha, Ho-lo-mien (Pulomán?), some time before A. D. 648, great troubles in India took place. Des Guignes. Some very curious and authentic testimony to the actual existence of these Andhra kings has been

* The full representation of the Chinese is “Kusumapura City” and “Pátaliputra City”.
† See note † in the preceding page.
‡ Equivalent to Brahma-raśṭra.
ces), who will be sovereigns of the earth for one
lately afforded by the discovery of an ancient inscription in Gu-
jerat, in which Rudra Dáman, the Kshatrapa (or Satrap) of Su-
ráshtra, is recorded to have repeatedly overcome Sátkarání,† king
of the southern country (Dakshinápatha). The inscription is
without date; but it is in an old character, and makes mention of
the two Maurya princes, Chandragupta and Aśoka, as if not
very long prior to its composition. Mr. J. Prinsep, to whom we
are indebted for the deciphering and translating of this important
document, has been, also, successful in deciphering the legends
on a series of coins belonging to the princes of Suráshtra,
amongst whom the name of Rudra Dáman occurs; and he is in-
clined, although with hesitation, to place these princes about a
century after Aśoka,—or Rudra Dáman, about 153 B. C.: Jour-
nal of the Asiatic Society of Bengal, May, 1837, and April, 1838.
According to the computation hazarded above, from our text, the
race of Andhra kings should not commence till about 20 years
B. C., which would agree with Pliny’s notice of them; but it is
possible that they existed earlier in the south of India, although
they established their authority in Magadha only in the first cen-
turies of the Christian era.
¹ These parallel dynasties are thus particularized in our other
authorities:
Ábhíras, 7, Matsya; 10, Váyu; kings of Avabhúti, 7, Bhágav-
vata.‡
Gardabhínas, 10,§ Matsya, || Váyu, Bhágavata.

* I have parenthesized this summation, as being added from the com-
mentary.
† Corrected from “Sátkarání”. Vide supra, p. 198, note §.
‡ It calls these Ábhíras by the name of Avabhútiyas. The commen-
tator on the Bhágavata-puráña says they were so denominated, as being
kings of the city of Avabhúti.
§ 7, in both the Puráñas, in all my copies of them.
|| Gardabhílas is the name in all my MSS. of the Matsya-puráña,
which recognizes only seven of them. But vide supra, p. 202, note •,
on the probability that Gardabhíla is a mere corruption.
thousand three hundred and ninety-nine* years; and,

Śakas, 18, Matsya, Váyu; Kankas, 16, Bhágavata.
Yavanas, 8, Matsya, Váyu, Bhágavata.
Tushárás, 14, Matsya, Váyu; Tushkáras, † 14, Bhágavata.
Marúندas, § 13, Váyu; Purúṇdas, || 13, Matsya; Surúṇdas, ¶ 10, Bhágavata.
Maunas, 18, ** Váyu; Húṇas, 19, Matsya; †† Mauhas, §§ 11, Bhágavata.

Total: || 85 kings, Váyu; 89, Matsya; 76, and 1399 years, Bhágavata.

The other two authorities give the years of each dynasty severally. The numbers are, apparently, intended to be the same; but those of the Matsya are palpable blunders, although almost all the MSS. agree in the reading. The chronology of the Váyu is: Ábhiras, 67 years; Gardabhins, 72; Śakas, 380; Yavanas, 82; Tushárás, 500 (all the copies of the Matsya have 7000); Marúṇdas,

* Corrected, on the authority of all my MSS., from "ninety". And the commentary has एकोगन्तुः शङ्कौत्तमकृतिः।
† 10, in the Váyu-puráña, according to my MSS.
‡ I find Pushkássas.
§ One MS. yields Murúṇdas, the better reading, almost certainly.
|| My oldest MS. yields Purúṇdas; two, Purúṇdas; the remaining, Purunjas.
¶ Guruṇdas, according to my MSS., &c.
** This is to be exchanged for 11. The MSS. have 18, it is true; but, further on, they correct themselves. Vide infra, p. 210, note ¶.
†† The Matsya-puráña has, besides, several particulars which I cannot decipher.
§§ This is, probably, a Bengal corruption of Maunas, the name which my MSS. &c yield. On the liability of confusion between ल and ल, vide supra, p. 202, note *.

The Bhágavata-puráña says that the Maunas will reign for a period of 300 years.

§§ The Brahmánda-puráña, in my one MS., agrees with the Váyu-puráña, as known to me, a few particulars excepted. Thus: it assigns the Śakas 300 years; it has Swaraṇdas, not Murúṇdas; and it makes the Mauna kings eleven only.

|| These totals are supplied by the Translator.
then, eleven Pauras will be kings for three hundred

200;* and Mlechchhas † (intending, perhaps, Maunas), 300 years. Total, ‡ 1601 years; or less than 19 years to a reign. They are not, however, continuous, but nearly contemporary, dynasties; and, if they comprise, as they probably do, the Greek and Scythian princes of the west of India, the periods may not be very wide of the truth. The Matsya begins the list with one more dynasty,—another Andhra (vide supra, p. 194, note 1), of whom there were seven:

शब्दायां संख्या राज्ये तेषां मुखान्त्रया ग्रामः।
सर्ववाक्स्य भविष्यति गवासीरात्त्वते ग्रामः॥

"When the dominion of the Andhras has ceased, there shall be seven other Andhras, kings of the race of their servants; and, then, nine§ Ábhiras." The passage of the Váyu, although somewhat similar in terms, has a different purport:

शब्दायां संख्यातानां च तेषां ब्रह्मा: सम: पुनः।
सर्वसः तु भविष्यति द्वासीरात्त्वते ग्रामः॥

"Of these, the Andhras having passed away, there shall be seven contemporary races; as, ten Ábhiras," &c The passage is differently read in different copies; but this is the only intelligible reading. At the same time, it subsequently specifies a period for the duration of the Andhra dynasty, different from that before given, or three hundred years, as if a different race was referred to:

शब्दा भोजयिः च वसुधां शते दे च गर्वं च दे॥

* This interpretation may be doubtful. The original, as alone I find it, runs:

शब्दावर्षं सुभविः प्रभारायं।
सुभविः ग्रामः; सार्वे तथावेच संख्यताय॥

† Vide infra, p. 210, note §.
‡ This is the Translator's total.
§ Only one of my MSS. has a reading that yields a number; and that number is ten.
|| The lection which I find is संख्यात: पदः।
¶ So have, to be sure, all my MSS. of the Váyu-púrāṇa; and the grammar and metre are correct. Still, the verse looks unnatural.
years.¹ When they are destroyed, the Kaila-

"The Andhras shall possess the earth two hundred years and one hundred." The Matsya has twice five hundred:

चन्द्र: गोपर्वतीयां ने द्वे प्रकाशस्त यमाः।

"The Śriparvatiya Andhras, twice five hundred years." One MS. has, more consistently, fifty-two years: द्विप्रकाशस्त यमाः. But there is, evidently, something faulty in all the MSS. The expression of the Matsya, 'Śriparvatiya Andhras,' is remarkable; Śriparvata being in Telingana. There is, probably, some confusion of the two races, the Magadha and Tailiga kings, in these passages of the Purāṇas. The Bhágavata has a dynasty of seven Andhra kings, but of a different period (vide supra, p. 194, note 1). Colonel Wilford has attempted a verification of these dynasties; in some instances, perhaps, with success, though, certainly, not in all. The Ābhiras he calls the shepherd-kings of the north of India. They were, more probably, Greeks, or Scythians, or Parthians, along the lower Indus. Traces of the name occur, as formerly observed,* in the Abiria of Ptolemy; and the Ahira,† as a distinct race, still exist in Gujerat. Arabsh-i-Mahfil. The Śakas are the Sacæ; and the duration of their power is not unlikely to be near the truth. The eight Yavana kings may be, as he supposes, Greek princes of Bactria, or, rather, of Western India. The Tusháras he makes the Parthians. If the Bhágavata has the preferable reading, Tushkárás,‡ they should not be surprised if it were a corruption of the same words that we find in the Brahmánda-puráṇa:

चन्द्र भोजनस्ति वसुधां शति द्विप्रकाशस्त य ने।

The period here recognized is of two hundred and fifty years.

* Vol. II., p. 185, note 2. Also see the same volume, p. 133, text, and note *.

Dr. Bhau Daji announces that he has discovered an inscription of the Ābhiras near Nasik. One of their kings, he says, was Īswarasena, son of Śivadatta. Journal of the Bombay Asiatic Society, Vol. VIII., p. 243.

† For the tribe of Ahirs, see Sir H. M. Elliot's Supplemental Glossary, pp. 6—9.

‡ It does not seem that it has. Vide supra, p. 206, note ‡.
kila* Yavanás will be kings, the chief of whom will
were the Tochari, a Scythian race. The Murúndas, or, as he
has it, Maurúndas, he considers to be a tribe of Huns,—the Mo-
rundæ of Ptolemy. According to the Matsya, they were of
Mlechchha origin (Mlechchha-sambhava). The Váyu calls them
Árya-mlechchhas; quere, barbarians of Ariana. Wilford regards
the Maunas as, also, a tribe of Huns; and the word is, in all
the MSS. of the Matsya, Húñas;† traces of whom may be still
found in the west and south of India;‡ Inscription at Merritch,
Journal of the Royal Asiatic Society, Vol. III., p. 103. The
Gardabhhins Wilford conjectures to be descendants of Bahram
Gor, king of Persia; but this is very questionable. That they
were a tribe in the west of India may be conjectured; as some
strange tales prevail, there, of a Gandharva, changed to an ass,
marrying the daughter of the king of Dhárá: (Asiatic Researches,
Vol. VI., p. 35, and Vol. IX., p. 147; also, ‘Cutch’, by Mrs.
Postans, p. 18); fables suggested, no doubt, by the name Garda-
bbha, signifying ‘an ass’. There is, also, evidently, some affinity
between these Gardabhhins and the old Gadhiyá Paisá, or ‘ass-
money’, as vulgarly termed, found in various parts of Western
India, and which is, unquestionably, of ancient date: Journal of
the Asiatic Society of Bengal, December, 1835, p. 688. It may
be the coinage of the Gardabhha princes; Gardabha being the
original of Gadhá, meaning, also, an ‘ass’. I have elsewhere
conjectured the possibility of their being current about a century
and a half before our era: Journal of the Royal Asiatic Society,
Vol. III., p. 385. Colonel Tod, quoting a parallel passage in
Hindi, reads, instead of Gardabhin,§ Gor-ind, which he explains
‘the Indras (or lords) of Gor’; but the reading is, undoubtedly,
erroneous.

1 The copies agree in reading Pauras; but the commentator

* Almost as common as this reading is Kailikila; and I find Kilakila
and Kachchhikila, also. See, further, p. 211, śyāla, notes 1 and ‡.
† See Vol. II., p. 134, note †.
‡ This position is open to much doubt.
§ Corrected from “Garddhabhin”.

IV.
be Vindhyasakti: his son will be Puranjaya;* his son will be Rāmachandra; his son will be Dharma,† from

remarks that it is, sometimes, Maunas;‡ but they have already been specified; unless the term be repeated in order to separate the duration of this dynasty from that of the rest. Such seems to be the purport of the similar passage of the Bhāgavata:§ “These kings (Andhras, &c.,) will possess the earth 1099 years, and, the eleven Mauulas, 300:”

And the Vāyu may refer to the Maunas; as no other period is assigned for them. The periods of the Bhāgavata—1099 and 300,—come much to the same as that of our text, 1390;** the one including the three centuries of the Maunas, the other stating it separately. The Vāyu, apparently, adds it to the rest; thus making the total 1601, † † instead of 1390. It is evident that the

* Parapuranjaya, in one MS. Vide infra, p. 212, notes § and ||.
† Corrected from “Adharma”, for which I find no authority. The original runs: तथाकाष्ठम्: | Even Professor Wilson’s Bengal translation has Dharma.
‡ Three of my MSS. actually have Maunas.
§ XII., I., 29, 30.
|| I find मौना: | Vide supra, p. 206, note ‡ ‡.
¶ One of my MSS. reads मौना एकात्मिन् | Also vide supra, p. 206, note **.
** Our text affords an aggregate of 1399, like the Bhāgavata-purāṇa. Vide supra, p. 206, note ‡ ‡.
† † The Translator, not the Vāyu-purāṇa, supplies this total.
whom will be Varānga, Kṛitānandana, Sushinandi, Nandiyaśas, Śiśuka, and Pravīra: these will rule for a hundred and six years. From them will proceed

same scheme is intended by the several authorities; although some inaccuracy affects either the original statement or the existing manuscripts.

1 Kilakila, Kolakila, Kolikila, Kilinakila, as it is variously read. Sir William Jones’s Pandit stated that he understood it to be a city in the Marātha country (Asiatic Researches, Vol XI., p. 142); and there has been found a confirmation of his belief, in an inscription where Kilagila, as it is there termed, is called the capital of Mārasimha Deva, king of the Konkan: Journal of the Royal Asiatic Society, Vol. IV., p. 282. This inscription dates A. D. 1058. The Purāṇas refer, probably, to a long antecedent date, when the Greek princes, or their Indo-Scythic successors, following the course of the Indus, spread to the upper part of the western coast of the Peninsula. The text calls them Yavanas; and the Vāyu and Matsya say they were Yavanas in institutions, manners, and policy: भागवत स्वात: याज्ञवल्क्यस्वात:। The Bhāgavata names five of their princes,— Bhūtananda, Vangiri, Śiśunandi, Yaśonandi, and Praviraka,—

* Four MSS. have Vangara; one, Vyangala.
† Substituted for the “Sushinandi” of the former edition, which I have met with nowhere. Sushinandi, the ordinary lection, is the word in Professor Wilson’s Hindu-made version. One MS. has Sukhinandi; one, Śushirinandi; one, Śiśyanandi.
‡ Four MSS. of the Vāyu-purāṇa have Kolikilas; one, Kilakilas. Two copies of the Matsya-purāṇa give Kilikilas; one, Kilakilas; the fourth, Kilakilas. The reading of the Brahmāṇḍa-purāṇa is Kailakilas. The Bhāgavata-purāṇa speaks of Kilikila, which the commentator Śridhara says is the name of a city. The commentator on the Viśnύ-purāṇa calls the city Kelikila.
§ It seems to be a mountain, giving name to a stronghold thereon.
|| These words I find in the Matsya-purāṇa, but not in the Vāyu-purāṇa.

ṭ XII., I., 30, 31.
** Called brother of Śiśunandi.
thirteen sons; then, three Báhlíkas; and Pushpamitra, and Patumitra, and others, to the number of

who will reign 106 years; and they are, therefore, imperfect representatives of the series in our text. The Matsya has no further specific enumeration of any dynasty. The Váyu makes Pravíra the son of Vindhyásakti;* the latter reigning 96 years, and the former, 60.† The latter is king of Kánchapanpurí, ‡ ‘the golden city,’ and is followed by four sons, whose names are not mentioned. Between Vindhyásakti and Pravíra, however, a dynasty of kings is introduced, some of the names of which resemble those of the Kilakila princes of the text.§ They are: Bhogin (the son of Śesanága ||), Sadáchandra, Nakhvat, Dhanadhamita, ¶ Vimája, Bhútindana,—at a period before the end of the Śungas? (the copies have पुज्रानं ज ** कुलखाति), Madhunandi, his younger brother, Nandiyaśas; †† and, in his race, there will be

* Dr. Bháu Dáji has published an inscription from Ajunta, in which, he says, there is mention of a king Vindhyásakti and his son Pravara-sena. The same names of sire and son are found, he alleges, in the Váyu-puráṇa. His MSS. must differ, then, from mine. See the Journal of the Bombay Asiatic Society, Vol. VII., p. 65.
† In the Brahmándá-puráṇa, it seems to be stated that Daubitra and others—see below,—will reign for sixty years; and then follows something quite unintelligible in my MS.
‡ In the Váyu-puráṇa, the city is called Kánchansáká.
§ The Váyu-puráṇa is anything but clear, hereabouts, in my MSS. It speaks—see the next note,—of Parapuranjaya (or Swarapuranjaya, according to three copies out of five); and he is said to be son of Śesa, king of the Nágas. Vide supra, p. 210, note ⋆.
|| I find, in the Váyu-puráṇa:

The Brahmándá-puráṇa has the same verse.

¶ Three MSS. of the Váyu-puráṇa have Dhanadharma; the remaining two, Dhanadhara.

** One MS. has ज; and so reads the Brahmándá-puráṇa. The resulting sense is “after the Śungas”.
†† The Brahmándá-puráṇa, at least as known to me, has, instead of these names: Rámacandra, Nakhvat (?), Varadharmin, Vangava (?), Bhúminanda, Śísunandi, Nandiyaśas.
thirteen, will rule over Mekalá.¹ There will be nine

three other Rajas,—Dauhitra, * Śiśuka, and Ripukáyán. † These are called princes of Vidiśa or Videsa, ‡ —the latter meaning, perhaps, 'foreign,' — and constitute the Nága dynasty. Our text calls Vindhyásakti a Múrdhábhishikta, § —a warrior of a mixed race, sprung from a Brahman father and Kshatriya mother. ||

¹ The text of this passage runs thus: तत्तुषायोढूढिव गाढरी-वान्य च: | तत्त: पुष्पिष्पद्वाचावास्वयोढूढ्य । मेल्कचाय। "Their sons," tattavata, the commentator explains by विन्यस्तक्त-क्त्रियान चराचरण चंदोद्य पुष्प, "thirteen sons of Vindhyásakti and the rest." The Bhágavata has a different statement, identifying the sons of the Vindhyá race with the Báhlíkas, and making them thirteen:

तथा चंदोद्य बुता मानिसाड़ गाढरीवा: ।

"The Báhlíkas will be their thirteen sons." As the commentator: तथा भूतान्द्राणां चराचरण बाढ़िवक्स नामाण्यायोढूढ्य बुता मानिसाड़। "There will be, severally, thirteen sons, called Báhlíkas, of Bhútananda and the rest." The following verse is:

पुष्पिष्पोढ्य राजवो दुर्मिहोढ़क तथीव च।

"Pushpamittra, a king, and, then, Durmitra." Who or what they were does not appear. The commentator says: "Pushpamittra

* Variants: Dauhitrya and Daibitra.

† I find nothing like this name, but, in most of my MSS., Purikáya. The rest seem to speak of a city, Purikáyá. The Brahmáhda-puráña gives Purikáya.

‡ All my MSS. have Vaidás, with Vaidásaka as its adjective. One or other must be wrong.

§ The commentator explains this term, and rightly, by mukhya. He adds that there is a variant, mūraśikta, which he explains by कश्य-चंद्रुक्ष।

|| This is the definition of what is more ordinarily written mūrdhávā-सिक्त।

¹ Not one of my MSS. has anything but -पुष्पिष्पद्वाचावास्वयोढूढ्य। The Translator's reading seems to be corrupted from a fragment of the comment: पुष्पिष्पद्वाचावास्वयोढूढ्य।

** See note * in p. 215, infra.
kings in the seven Kośalas; and there will be as
was another king; and Durmitra was his son:" चच युधिष्ठिरो
नामाको राजव:। चच च हृदिष्ठिरो नाम पुरः। Here is, evi-
dently, careless and inaccurate compilation. The Váyu, though
not quite satisfactory, accords better with our text. "Pravíra,"
it says, "will have four sons. When the Vindhya race is extinct,
there will be three Bahlíka kings,—Supratíka, Nabhíra, who will
reign thirty years, and Śakyamánabhava* (quere this name),
king of the Mahishas.† The Pushpamítas will then be, and
the Pátmítas, also, who will be seven kings of Mekalá. Such
is the generation:"

तम (प्रवीर) पुष्पाकु चलाको भविष्यति महाधिपा:।
विन्यासाना चुकियति दुष्पा ै मार्गिणालयः।
सुप्रतिको समर्थः भवा भोखनि विशिष्टैः।§
श्रवरामानवो राजा || महापीयां महीपि:।
पुष्पिष्टा भविष्यति पद्मिनिवासी च (or पद्मिराजत्वोदश।)
श्रवरायां गृहः: वस भविष्यति संति:। ॥**
The plural verb, with only two Bahlíka names, indicates some
omission; unless we correct it to भोखनि 'they two will reign:'
but the following name and title, "Śakyamónabhava, king of the
Mahishas," seems to have little connexion with the Bahlíkas. If,
in a subsequent part of the citation, the reading 'trayodaśa' be
correct, it must, then, be thirteen Pátmítas; but it will be dif-
cult to know what to do with 'sapta', 'seven.'†† If, for 'santa-

* See note ||, below.
† The Sanskrit cited requires 'Mahishina'.
‡ One MS. has सुप्रतिको वभारा, which gives Bhára, instead of
Nabhíra.
§ One of my MSS. gives विन्यासाना, the reading of the Brahmaháda-
puráśa.
|| In one of my MSS., श्रवरामानवो गामामच्छाया; and the Brahmaháda-
puráśa, in my one copy, has साषो गामामच्छाया।
¶ This is the only reading of my MSS.; and the Brahmaháda-puráśa
has the same.
** The Brahmaháda-puráśa has the same verses, but, in my single MS.,
in a very corrupt form.
†† The seven kings of Mekalá are unnamed, as in our Puráśa. As to
the Pushpamítas and the Pátmítas, the import is, probably, that
many Naishadha princes.1*

tiḥ', we might read 'saptatiḥ', 'seventy', the sense might be, "these thirteen kings ruled for seventy-seven years.† However this may be, it seems most correct to separate the thirteen sons or families of the Vindhyas princes from the three Bāhlikas, and them from the Pushpamitras and Pañumitras, who governed Me-
kāla, a country on the Narmadā (see Vol. II., p. 160, note 4†). What the Bāhlikas (or princes of Balkh,) had to do in this part of India is doubtful. The Durmitra of the Bhágavata has been conjectured, by Colonel Tod (Transactions of the Royal Asiatic Society, Vol. I., p. 325), to be intended for the Bactrian prince Deme-
trius: but it is not clear that even the Bhágavata considers this prince as one of the Bāhlikas; and the name occurs nowhere else.

1 For the situation of Kośalā, see Vol. II., p. 172, note 2.

there were thirteen of the latter, while the number of the former is not mentioned. See the next note, near the end.

* On referring to the beginning of note 1 in p. 213, supra, it will be seen that the Translator has transcribed a part of the original of this passage. I repeat a few words there given, and continue the quotation: तत: पुष्पमित्रमुनिद्रित्यां बस्य | भेषज्जात्य वस्य | बृहत्थार्यां तु नविव भूपमित्रो भविष्यानि | बृवभार्या तापवा एव भूपमित्रो भविष्यानि | "Then the Pushpamitras and the Pañumitras, thirteen, will reign; and the Mekalas will be seven; and there will be nine kings in Kośalā; and there will be just as many Naishadha kings." The comment is as follows: पुष्पमित्रयाज्यां बस्य | भेषज्जात्यां भेषज्जात्यां बस्य | बृहत्थार्यां तु नविव भूपमित्रो भविष्यानि |

Thus, it is not said where the Pushpamitras and the Pañumitras—
dynasties, probably, named from their founders, Pushpamitra and Pañu-
mitra,—will reign; there is no mention, as there is in the Vāyu-purāṇa of Mekalā; we are told nothing, here, of the Kośalas, but of the city of Kośalā; and the "seven" defines the number of the Mekalā kings.

If we suppose that our text—which, here, is in prose, and, therefore, com-
paratively liable to vitiation, should read पुष्पमित्राः, it will harmonize with the Vāyu-purāṇa, in not defining the number of the Pushpamitras, and in recognizing the Pañumitras as thirteen. Vide supra, p. 214, note ††.

One of my MSS. yields Mekalakas, for Mekalas.

† Such, owing to the word .SDK, could not be the sense, even if the reading were as it is suggested to alter it.

†† The only Mekalā named there is a designation of the river Narmadā.
In Magadhā, a sovereign named Viśwasphatika will establish other tribes: he will extirpate the Kshatriya (or martial) race, and elevate fishermen; bar-

The three copies of the Vāyu read Komalā, and call the kings the Meghas, "more strong than sapient:" §

The Bhāgavata agrees with our text.** The Vāyu says, of the Naishadhas, or kings of Nishadha, that they were, all, of the race of Nala: Kṣemavṛtta:। The Bhāgavata adds two other races, seven Andhras (vide supra, p. 199, note 4), and kings of Vaidūra; with the remark, that these were, all, contemporaries; being, as the commentator observes, petty or provincial rulers,—

In the extract from the Vāyu-purāṇa in the note under annotation, there is mention, however, of a Mekalā,—a city, in all likelihood, and the capital of the Mekala kings of our text.

* Corrected from "Magadhā," the Sanskrit being विश्वास्थापित। A city seems to be intended.

† The original does not designate him as such.

‡ Kāivarta. The word is, probably, here used in the sense of the offspring of Nishāda men and Ayogavi women. See the Laws of the Mānasas, X., 34.

§ From the correction made in note ¶, below, it comes out that the Meghas were ‘both strong and sapient.’

|| The proper and more ancient form is Kosalā,—with the dental sibilant; and, as ख and श are frequently interchanged by careless scribes, there is no doubt that कोशालाः is the right word here. The Brahmadāda-purāṇa has कोशालाः, yielding Kosalā.

¶ The correct reading, unquestionably, is that which I find, बष। The kings of Kosalā are, thus, said to be nine in number.

** Its words—XII., 1., 33,—are:

Here the kings of the Kuśalas are distinctly declared to be seven.
barians, * and Brahmins, (and other castes) to power.† The nine Nágas † will reign in Padmávatí, Kántipuri,:  

1 The Váyu has Viśwaspháñi § and Viśwaspháñi; the Bhágavata, Viśwasphúrti, or, in some MSS., Viśwasphúrti.|| The castes he establishes, or places in authority, to the exclusion of the Kshatriyas, are called, in all the copies of our text, Kaivartas, Pátaus, ‡ Pulindas, and Brahmins. The Váyu (three MSS.) has Kaivartas, Panchakas, Pulindas, and Brahmins:  

वेश्यालाल्यांशेन पुलिन्द्रान्नः ।
The Bhágavata** has Pulindas, Yadus, and Madrakas. The Váyu describes Viśwaspháñi as a great warrior, and, apparently, as a eunuch:  

विज्ञायिंशिसेमङ्गलो चृते विज्ञायिंशिस्ये वचनी ।
विज्ञायिंशिसर्वश्च प्रामाचार्यापदिं ग्रीष्मकिरिनीतिः ‡ ‡ || He worshipped the gods and manes, and, dying on the banks of the Ganges, went to the heaven of Indra:  

श्चान्ति श्रीमाण्डला चरोऽवतामसः ।
Brahmáśekhara and Kántipuri. One of the best of my MSS. names the first only of the three cities in the text.  

§ This is the name that I find in the Váyu-púrāña. The Brahmadála-púrāña has Viśwaspháñi and Viśwaspháñi.  

|| This is no reading. The more ordinary that I find is Viśwasphúrti.  

‡ In only one MS. have I met with this reading. See note *, above.  

** XII., I., 34.  

†† I find two better readings than this; namely, क्रियाक्षातिरिक्ति and क्रियाक्षातिरिक्ति. The latter is the lection of the Brahmadála-púrāña, also.  

‡‡ The Brahmadála-púrāña has four lines, instead of these three, and says that the king committed suicide by throwing himself into the Ganges.
and Mathurá; and the Guptas of Magadha, along the Ganges, to Prayága. A prince named Devarakshita

1 Such appears to be the purport of our text: नव चारागापुष्टमुखायुमः मथुरायामः। बनुवानाधिपायां सापधा गुमास्कारी// The nine Nágaí might be thought to mean the same as the descendants of Śesha Nága; but the Váyu has another series here, analogous to that of the text: “The nine Náka kings will possess the city Champávati; and the seven Nágas (?), the pleasant city Mathurá. Princes of the Gupta race will possess all these countries, the banks of the Ganges to Prayága, and Sá-keta, and Magadhá.”

नव चारागापुष्टमुखायुमः मथुरायामः।
नाकां च पुरीं रक्षायुमः नाना मोखायुमः//
बनुवानाधिपायां सापधा गुमास्कारी//
एताःगणपदास्तराभ्यासाती गुमास्कारी॥

This account is the most explicit, and, probably, most accurate, of all. The Nákás were Rajas of Bhagulpour; the Nágas, of Mathurá; and the intermediate countries, along the Ganges, were governed by the Guptas (or Rajas of the Vaiśya caste).

* See note ‡, below.
† For a peculiar reading of this passage, on the warrant of two MSS. consulted by the Reverend Dr. Mill, making the Magadhás and the Guptas rulers over the Mágadhás, see the Journal of the Asiatic Society of Bengal, 1887, p. 10.
‡ The natural sense of these last words is: “The Mágadhás and the Guptas will rule over Prayága on the Ganges.” Any place at the confluence of sacred rivers may be called Prayága.
§ In Colonel Wilford’s MS. excerpts, the text yields Padmávati, with which the Brahmanda-purdána agrees.
|| Maunas, according to Colonel Wilford’s extracts. And here, again, the Brahmanda-purdána has the same reading.
‡‡ According to the Sanskrit, “the Magadhás”.
** सारितू, in three copies of the Váyu-purdána.
†† For the situation of the kingdom of the Nágas, see the Journal of the Asiatic Society of Bengal, 1885, Part I., pp. 116, 117.
‡‡ See note ‡, above.
will reign, in a city on the sea-shore, over the Kosalas,

The Bhágavata* seems to have taken great liberties with the account; as it makes Viśwasphúrti king over Anugangá,—the course of the Ganges from Hurdwar† (according to the commentator,) to Prayág,—residing at Padmávatí:

नीर्च्छ्याधुपुल्लाभ पद्मवति स देव पुरि।
चण्डगनानामप्रत्यां गुप्ता भोजाएति विद्विन्येम्॥

omitting the Nágas altogether, and converting ‘gupta’ into an epithet of ‘medini’,—“the preserved (or protected) earth.” Wilford|| considers the Nágas, Nákás, and Guptas to be, all, the same. He says: “Then came a dynasty of nine kings, called the nine Nágas, or Nákás. These were an obscure tribe, called, for that reason, Gupťa-vánásás. There were nine families of them, who ruled, independent of each other, over various districts in Anugangá, such as Padmávatí,” &c. &c. That city he calls Patna; but, in the Málátí and Mádhava, Padmávatí lies amongst the Vindhyá hills. Kántipúri he makes Cotwal, near Gwalior. The reading of the Váyu, Champávatí, however, obviates the necessity of all vague conjecture. According to Wilford, there is a powerful tribe, still called Nákás, between the Jumna and the Betwa.**

Of the existence and power of the Guptas, however, we have recently had ample proofs, from inscriptions and coins, as in the Chandragupta and Samudragupta of the Allahabad column (Journal of the Asiatic Society of Bengal, March and June, 1834), and Kumáragupta, Chandragupta, Samudragupta, Šaśigupta, &c., on the Archer coins, found at Kanauj and elsewhere (Asiatic Re-

* XII., I., 35.
† The commentator has Gangádwára.
‡ The same as Padmávatí. This the Translator had; but I have corrected it as above.
§ For a previous translation of this stanza and its preceding context, with remarks thereon, by the Reverend Dr. Mill, see the Journal of the Asiatic Society of Bengal, 1837, pp. 16, 17.
四是 See Professor Wilson’s Select Specimens of the Theatre of the Hindus, Vol. II., p. 95, note †.
** Colonel Wilford’s words are: “on the banks of the Jumna and the Betwá-nadi.”
Odras,* Puṇḍrakas,† and Tāmraliptas.¹: The Gu-
haś§ will possess Kalinga,|| Māhishaka,‖ and the

searches, Vol. XVII., pl. I., fig. 5, 7, 13, 19; and Journal of the
Asiatic Society of Bengal, November 1835, pl. 38 and 39; and in
other numbers of the same Journal, in all which, the character
in which the legends are written is of a period prior to the use
of the modern Devanāgarī, and was current, in all probability,
about the fifth century of our era, as conjectured by Mr. Prinsep.
See his table of the modifications of the Sanskrit alphabet from
543 B. C. to 1200 A. D.: Journal of the Asiatic Society of Ben-
gal, March, 1838.

¹ The Vāyu also mentions the descendants of Devarakshita,
(or Daivarakshitas), as kings of the Kośalas, Tāmralipta, and the
sea-coast;** so far conforming with our text, as to include the

* The compound in which these names are combined allows of our
reading either Odras or Andras. One MS. yields Udras.
† Some MSS. omit this people. One copy yields Puṇḍrakas.
‡ Most of my MSS. have जोगान्तीरुप्ततायाङ्गिनमस्युव्रुत्तपुरैः
which implies "a city on the sea-shore", in addition to the Kośalas,
&c. But some copies give, instead of -पुरैः, 'city," -पये,
which extends the dominion of Devarakshita as far as the sea-coast.
§ The only grammatical reading that I find—and it occurs in only
one MSS.,—is as follows: जालिकामाधिपकांक्षास्वाभाषीमादुवा मृदा मोक्षानि;
which makes the rulers Guhas of Bhamna (?). This is, however, extremely
doubtful. My copies of the Vāyu-purāṇa have Guha, in the singular;
as if a person were intended. In the Mahābhārata, Śānti-parvan, śl.
7559, we read of the Guhas, a nation in the south of India, who, pos-
sibly, took their name from Guha, prince of the Nishādas, a friend
of Rāma.

I have nowhere found a lection answering to Professor Wilson's
"mountains of Māhendra". The Vāyu-purāṇa has संहिर्निक्षयाणि.
|| Corrected from "Kālinga".
‡ Corrected from "Māhishaka". Māhishmas, according to one MS. The
Vāyu-purāṇa has the short form, Māhishas.
** The Vāyu-purāṇa has more, in all my copies. Its reading seems
to be:

कोशलान्त्यपीठउपोत पांसिक्षामस्य सावरान्ति

We are to add, then, the Andhras and the Pauṇḍras. For the Andhras,
mountains of Māhendra. The race of Mañîdhâna will occupy the countries of the Naishâdas, Naimishikas, and Kâlatoyas. The people called Kanakas

western parts of Bengal, Tumlook, Medinipoor, and Orissa. One copy reads Andhra, perhaps for Odra, Orissa; and one has Champâ, for the capital, which is, probably, an error, although the two other MSS., being still more faulty, do not offer the means of correction.

1 The Vâyu has the same. The countries are parts of Orissa and Berar.

2 The Vâyu has sons of Mañîdhânya for the ruling dynasty, but names the countries those of the Naishadhas, Yudakas, Śaîisikas, and Kâlatoyakas. The first name applies to a tract of country near the Vindhaya mountains, but the last, to a country in the north. The west or southwest, however, is, probably, intended, in this place.

see Vol. II., p. 170, note ; and p. 184, note †; also, p. 199, note 4, and p. 205, note 1, supra: for the Pauûdras, Vol. II., p. 177, note ††, and p. 184, note †. Puûdra, whence the Pauûdras are supposed to have originated, is mentioned in p. 192, supra.

It is most probable that the people spoken of along with the Pauûdras or Pauûdrakas, in the Laws of the Mânava and in the Mahâdhârata, are the Andhra, not the Audras.

* Corrected from "Mahendra".
† Corrected from "Mañîdhanu". One MS. has Mañîdhânya; one, Mañîdhâva; several, Mañîdhâra, the name in Professor Wilson's Hindu-made translation. The Brahminā-pûrâna has Mâladhânya.
‡ Corrected from "Nishâdas". § Kânas, according to one MS.
|| So read three of my MSS.; the rest having something very different, but illegible.
¶ Padukas or Pudakas, according to my MSS. The Brahminā-pûrâna, in Colonel Wilford's manuscript extract from it, has Padumas.
** Agreeably to different MSS., these people are called Śaîisikas, Śaîisinas, Śaîisitas, and Śaûsitas. See Vol. II., p. 177, text and note *.

After the passage, in the Brahminā-pûrâna, corresponding to this, there is, evidently, a considerable hiatus in Colonel Wilford's MS. extract.

†† See Vol. II., p. 168, note 5.
will possess the Amazon country* and that called Múshika.† Men of the three tribes, but degraded, and Ábhíras and Śúdras, will occupy Sauráśhra, Avanti, Śúra, Arbuda, and Marubhúmi;‡ and Śúdras, outcastes, and barbarians will be masters of the banks

† The Stri Rájya is, usually, placed§ in Bhoté. It may, perhaps, here designate Malabar, where polyandry equally prevails. Múshika, or the country of thieves, was the pirate-coast of the Konkan. The Váyu reads Bhokshyaka (or Bhokhyaka) for Múshika:

सौराश्रयो मोक्षबाष्य मोक्षायि बनकाण्डः।

The Bhágavata omits all these specifications subsequent to the notice of Viśvasphúrti.

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* Stri-rájya. But one of my copies has Trairájya.
† According to one MS., the people here spoken of are the Bhúshikas; and so read some copies of the Mahábharata, where Professor Wilson found Múshikas. See Vol. II., p. 178.
‡ I find nothing to justify this rendering. The ordinary reading, as known to me, is as follows: सौराश्रयो मोक्षबाष्य मोक्षायि.Outcastes, unregenerate tribes, Ábhíras, Śúdras, and such others will govern the Sauráśhras, the Avantis, and the Śúdras, and the regions of Arbuda and Marubhúmi.

Several of my best MSS. yield, instead of Śúdras, as the name of a nation, Śúras. Both the Śúdras and the Śúras are found mentioned in association with the Ábhíras. See Vol. II., p. 183, note *; p. 184, note 1; and p. 185, notes 2 and *; also, p. 224, infra, note §.

After the Śúdras—the nation so called,—a single copy introduces the Ábhíras: and another copy has ‘mountaineers’, adriya, in lieu of ‘un-regenerate tribes’, adrijja.

Ábhíra, equally with Śúdra, denotes a caste, as well as a people.

Saurashtra—for which the Translator’s “Saurashtra” must be exchanged, in order to obtain a recognized word,—cannot be substituted for Sauráśhra, whence Surat.

§ By whom?

|| This verse, as thus given, is of extremely doubtful correctness, in its second half. The words in my MSS. were, apparently, corrupted from something different.

The Váyu-púráña here concludes its specification of peoples and tribes.
of the Indus, Dárviṅa, the Chandrabhágá, and Káśmíra.  

1 From this we might infer that the Vishnú Puráṇa was compiled when the Mohammedans were making their first encroachments on the west. They seem to have invaded, and to have settled, in Sindh early in the eighth century, although Indian princes continued on the Indus for a subsequent period: Scriptor. Arab. de Rebus Indiciis, Gildemeister, p. 6. They were engaged in hostilities, in 698 or 700, with the prince of Kabul, in whose name, however disguised by its Mohammedan representations of Ratil, Ratbal, or Ratibal, † it is not difficult to recognize the genuine Hindu appellation of Ratanpál or Ratnapála. Their progress in this direction has not been traced; but, at the period of their invasion of Sindh, they advanced to Multan, and, probably, established themselves there, and at Lahore, within a century. Cashmere they did not occupy till a much later date; and the Rája Tarangiñá takes no notice of any attacks upon it. But the Chinese have recorded an application from the king of Cashmere, Chin-tho-lo-pi-li,—evidently the Chandrápíḍá of the Sanskrit,—for aid against the Arabs, about A. D. 713: Gildemeister, p. 13. Although, therefore, not actually settled at the Punjab so early as the beginning, they had commenced their incursions, and had,

* The ordinary reading is: सिन्धुदार्वितीयीच्छृष्णाभागाभिः-रविवान् । सवर्णासोमः राजसचाय || "Unregenerate tribes, barbarians, and other Śúdras will rule over the banks of the Indus, and the regions of the Dárviṅa, of the Chandrabhágá, and of Káśmíra."

One of my MSS. has, instead of -दार्विका -पर्विको।. On this reading, we must translate: "the regions of the Chandrabhágá and of Káśmíra, as far as the banks of the Indus."

My best copies of the commentary have the following: दार्विको। देविकाणाथभवाभूमि।. The Dárviṅa river is, thus, identified with the Deviká. For the Deviká, see Vol. II., p. 144, text, and note 4; and p. 147, notes 2 and †.

The Translator’s "Dárviṅa", so far as I know, is nothing.

† Dr. Gildemeister does not appear to have found the last two variants here given.
These will, all, be contemporary monarchs, reigning over the earth;—kings of churlish spirit, violent temper, made good their footing, by the end, of the eighth, or commencement of the ninth century. This age of the Purâna is compatible with reference to the contemporary race of Gupta kings, from the fourth or fifth to the seventh or eighth century;* or, if we are disposed to go further back, we may apply the passage to the Greek and Indo-Scythian princes. It seems more likely to be the former period; but, in all such passages, in this or other Purânas, there is the risk that verses inspired by the presence of Mohammedan rulers may have been interpolated into the original text. Had the Mohammedans of Hindustân, however, been intended by the latter, the indications would have been more distinct, and the localities assigned to them more central. Even the Bhâgavata, the date of which we have good reason for conjecturing to be the middle of the twelfth century, and which influenced the form assumed, about that time, by the worship of Vishńu, cannot be thought to refer to the Mohammedan conquerors of Upper India. It is there stated that “rulers fallen from their castes, or Śúdras, will be the princes of Sauráshtra, Avanti, Ábhíra, Śúra, Arbuda, and Málava;† and barbarians, Śúdras, and other outcasts, not enlightened by the Vedas, will possess Káśmíra, Kaunti, and the banks of the Chandrabhágá and Indus:”

Śrīrākṣaśvaṁkṣaṁśvāraḥ Ṣuḍraḥ: chauḍuṇḍaṁśvāya: ।
Bhâbhadvaḥ abhiṣamkṣaṁ Šuḍraṁ bhaṁśvaṁ: ॥
Sisvaharet bhraṁśvāgo vṛttoṁ vairśiravvaṁśvavac ।
Mocauḥ Šuḍraḥ bhavāya śeṣkṣāvāraṃśvavac: ॥

Now, it was not until the fourteenth and fifteenth centuries that the Mohammedans established themselves in Gujerat and Malwa; and the Bhâgavata was, unquestionably, well known, in various

* This position is not yet established.
† Peoples, not countries, are intended in the original. For “Sauráshtra”, vide supra, p. 222, note †; ad finem.
‡ I find, now, that Šuḍra: is the more ordinary reading. See Vol. II., p. 133, note *.
per, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects;* they will be of limited power, and will, for the most part, rapidly rise and fall: their lives will be short, their desires insatiable; and they will display but little piety. The people of the various countries intermingling with them will follow their example; and, the barbarians being powerful in the patronage of the princes, whilst purer tribes are neglected, the people will perish.† Wealth and piety will decrease day by day,

parts of India, long before that time. (Account of Hindu Sects, Asiatic Researches, Vol. XVI.†) It cannot, therefore, allude to Mohammedans. By specifying the princes as seceders from the Vedas, there is no doubt that the barbarians and outcastes intended are so only in a religious sense; and we know, from indisputable authorities, that the western countries, Gujerat, Ábu, Málava, were the chief seats, first of the Buddhists, and, then, of the Jainas, from a period commencing, perhaps, before the Christian era, and scarcely terminating with the Mohammedan conquest. Inscriptions from Ábu; Asiatic Researches, Vol. XVI.

1 The commentator, having, no doubt, the existing state of things in view, interprets the passage somewhat differently. The original is: तैं विसिष्टा बलपदाति सक्तिसिन्हमत्ति राजायायथायथा: विपययेष वर्तमाना: प्रवा: चपलवति। The comment explains पुषिष्ठ: ‘strong’ (वज्रित), and adds: ‘the Mlechchhas will be in the centre, and the Áryas, at the end:’ चेष्ठा मध्ये चार्गाचारे रेखितप्रेषा; meaning, if any thing, that

* परस्ताराचमय। There is a variant, परस्तराचमय, “intent on the wives of others.”
† Or Professor Wilson’s collected Works, Vol. I.
‡ Two of my MSS., unaccompanied by the commentary, have चेष्टा-चाराच: and, at the end of the passage extracted, चचस्मिष्टिः।

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until the world will be wholly depraved. Then property alone will confer rank; wealth will be the only

the unbelievers are in the heart of the country, and the Hindus, on the borders; — a description, however, never correct, except as applicable to the governments, and, in that case, inconsistent with the text, which had, previously, represented the bordering countries in the hands of outcastes and heretics. All that the text intends is, to represent infidels and foreigners high in power, and the Brahmans depressed. It is not unlikely that the reading is erroneous, — notwithstanding the copies concur, — and that the passage should be, here, the same as that of the Vāyu:

तत्तत्त्वमिव जनपद ष्टेचाराराष्ट्र सर्वशः।

विष्णुवंश वर्तनि जान्मधयमानि हि प्रजा:॥

“Intermixed with them, the nations, adopting, everywhere, barbaric institutions, exist in a state of disorder; and the subjects shall be destroyed;” the expression Mlechchhāchārāh ca; being used instead of Mlechchhaś cha; āryāh ca. A passage similar to that of the text — noticing the intermixture of Hindus and barbarians, — occurs in a different place (see Vol. II., p. 130, note 1§), and designates the condition of India in all ages. At no period has the whole of the population followed Brahmanical Hinduism.

† The Matya-purāṇa has:

तत्तत्त्वमिव जनपद चार्या ष्टेचाराराष्ट्र सर्वशः।

विष्णुवंश वर्तनि जाग्नाधमानि हि प्रजा:॥

Hereafter, as to the words चार्या ष्टेचारा: — or चार्या-ष्टेचारा: as most MSS. of the Matya-purāṇa read, — agrees the Brahmādāla-purāṇa, as known to me. One of my copies of the Vāyu-purāṇa, too, has चार्या-ष्टेचारा:।

‡ And such appears to have been the reading of our Purāṇa, before its text was tampered with by the commentator. See note †, in the preceding page.

§ With reference to the verse there quoted, see note †, above, at the end.
source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. Earth will be venerated but for its mineral treasures;\(^1\) the Brahmanical thread will constitute a Brahman; external types (as the staff and red garb,\(^\dagger\)) will be the only distinctions of the several orders of life;\(^\S\) dishonesty\(^\S\) will be the (universal) means of subsistence; weakness will be the cause of dependence;\(\parallel\) menace and presumption will be substituted for learning;\(^\forall\) liberality will be devotion;\(^**\) simple ablution will be purification;\(^\dagger\dagger\) mutual assent will be marriage; fine clothes

\(^1\) That is, there will be no Tirthas,—places held sacred, and objects of pilgrimage; no particular spot of earth will have any especial sanctity.

\(^2\) Gifts will be made from the impulse of ordinary feeling, not in connexion with religious rites, and as an act of devotion; and ablution will be performed for pleasure or comfort, not religiously, with prescribed ceremonies and prayers.

\(^\star\) रजनाभावार्थविष्यां चृत्वाधिक्षाः। The Translator's explanation of these words is taken from the commentary.

\(^\dagger\) This explanation is supplied by the Translator.

\(^\S\) बिकुञ्छारवेदवाशमहेतु।

\(^\parallel\) Anyāya.

\(^\forall\) Āśūtī, 'protection,' 'security.'

\(^\dagger\dagger\) अन्याधारवेदवाशमहेतु।

\(^**\) The original adds चाद्यतिन साधुतहेतु, implying, that a man, if rich, will be reputed pure.

\(^\dagger\dagger\) साधुतिन प्रसाधवेत्यु। This seems to mean, that mere bathing will pass for a complete toilette.
will be dignity;¹ and water afar off will be esteemed a holy spring.* Amidst all castes, he who is the strongest will reign over a principality† thus vitiated by many faults. The people, unable to bear the heavy burthen; imposed upon them by their avaricious sovereigns, will take refuge amongst the valleys of the mountains, and will be glad to feed upon (wild) honey, herbs, roots, fruits, leaves, and flowers: their only covering will be the bark of trees; and they will be exposed to the cold, and wind, and sun, and rain. No man's life will exceed three and twenty years. Thus, in the Kali age, shall decay constantly proceed, until the human race approaches its annihilation.

When the practices taught by the Vedas and the institutes of law shall nearly have ceased, and the close of the Kali age shall be nigh, a portion of that divine being who exists, of his own spiritual nature, in the character of Brahma, and who is the beginning and the end, and who comprehends all things, shall descend upon earth: he will be born in the family of

¹ The expression Sad-veśa-dhārin (सदेषवारिन) is explained to mean either one who wears fine clothes, or who assumes the exterior garb of sanctity.§ Either interpretation is equally allowable.

* "Holy spring" is to render tīrtha.
† Bhū-mahādāla, 'the earth.'
‡ The original has kara-bhāra, 'load of taxes.'
§ The commentator confines himself to explaining the term by dāmbhika, 'a hypocrite.'
Vishńuyaśas,—an eminent Brahman of Saṁbhala village,—as Kalki, endowed with the eight superhuman faculties. By his irresistible might he will destroy all the Mlechchhas and thieves, and all whose minds are devoted to iniquity. He will, then, reestablish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened, and shall be as pellucid as crystal. The men who are, thus, changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a race who shall follow the laws of the Kṛita age (or age of purity). As it is said: "When the sun and moon, and (the lunar asterism) Tishya, and the planet Jupiter are in one mansion, the Kṛita age shall return."

Thus, most excellent Muni, the kings who are past, who are present, and who are to be, have been enumerated. From the birth of Parikshit to the coronation of Nanda it is to be known that 1015 years have passed.

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1 The Bhāgavata agrees with the text, in these particulars. The chief star of Tishya is δ in the constellation Cancer. ||

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* Called Saṁbhala, in the Bhāgavata-purāṇa, XII., II., 18. Neither the family of Vishńuyaśas nor the village of Kalki is specified in the Vēyu-purāṇa, the Mātaya-purāṇa, and the Brahmādīa-purāṇa.
† More commonly denominated Pushya.
‡ The whole of this paragraph is condensed, or loosely rendered; and the same remark holds good as to the rest of the chapter.
§ It corresponds almost literally: XII., II., 24. A similar stanza is found in the Vēyu-purāṇa and in the Brahmādīa-purāṇa.
When the two first stars of the seven elapsed."  

All the copies concur in this reading:

When the two first stars of the seven elapsed."

Three copies of the Vāyu assign to the same interval 1050 years,

* We read, in the Bhāgavata-purāṇa, XII., II., 28—32:

"From your birth [Parikṣhit is addressed by Śukra] to the inauguration of Nanda, 1115 years will elapse."

"Of the seven Rishis two are first perceived rising in the sky; and the asterism which is observed to be, at night, even with the middle of those two stars is that with which the Rishis are united; and they remain so during a hundred years of men. In your time, and at this moment, they are situated in Maghā.

"When the splendour of Viṣṇu, named Kṛṣṇa, departed for heaven, then did the Kali age, during which men delight in sin, invade the world. So long as he continued to touch the earth with his holy feet, so long the Kali age was unable to subdue the world.

"When the seven Rishis were in Maghā, the Kali age, comprising 1200 [divine] years [432,000 common years], began; and, when, from Maghā, they shall reach Purvābhadha, then will this Kali age attain its growth, under Nanda and his successors."

This rendering is by Colebrooke, and will be found in his Miscellaneous Essays, Vol. II., pp. 356, 357; or Asiatic Researches, Vol. IX., p. 359.
Rishis (the great Bear) rise in the heavens, and some

and of the Matsya five copies have the same, पञ्चा-

युक्त्वार, or 1050 years, whilst one copy has 1500 years, पञ्चा-

तोत्तरस्।* The Bhāgavata† has 1115 years:

एङ्गश्च ्च शतं पञ्चायोश्तरस्।

which the commentator explains, "a thousand years and a hundred

with fifteen over": एङ्गश्च पञ्चायोश्तरसं शतंच। He notices,

nevertheless,—although he does not attempt to account for the

discrepancy,—that the total period from Parikshe to Nanda was,

actually, according to the duration of the different intermediate
dynasties, as enumerated by all the authorities, fifteen centu-

ries; viz.:

Magadha kings ........ 1000 years.
Pradyota, &c. ........... 138
Śiśunāga, &c. ........... 363

1500 years.

The shorter period is best proportioned to the number of kings;

for, reckoning from Sahadeva, (who was contemporary with Pa-

rikshit), and taking the number of the Bṛhadṛathas from the

Matsya,‡ we have thirty-two of them, five of the Pradyota

race,§ and ten Śiśunāgas;|| or, in all, forty-seven, which, as

the divisor of 1050, gives rather more than twenty-two years to

a reign. The Vāyu and the Matsya further specify the interval

from Nanda to Pulomat (the last of the Andhra kings), as being

886\⅞ years; a total that does not agree exactly with the items

previously specified:

* In Colonel Wilford’s manuscript extract from the Brahmāṇḍa-pu-

rāśa, the reading is पञ्चायोश्तर, thus making the period one of 1015

years.
† See note * on the preceding page.
‡ Vide supra, p. 177, note 1.
§ Vide supra, p. 179.
|| Vide supra, p. 182.

The Matsya-purāṇa and the Brahmāṇḍa-purāṇa seem to say so;

but, in all my five copies of the Vāyu-purāṇa, there is the word पञ्चाय,

where Professor Wilson finds mention of Pulomat,
lunar asterism is seen at night at an equal distance between them, then the seven Rishis continue station-

\[
\begin{array}{ll}
9 \text{ Nandas} & 100 \text{ years}.
10 \text{ Mauryas} & 187
10 \text{ Šungas} & 112
4 \text{ Kaśwás} & 45
29 \text{ Andhras} & 460

\hline
62 & 854 \text{ years.}
\end{array}
\]

In either case, the average duration of reign is not improbable; as the highest number gives less than fourteen years to each prince. It is important to remember that the reign of Parikshit is, according to Hindu chronology, coeval with the commencement of the Kali age; and, even, therefore, taking the longest Paurānik interval, we have but sixteen centuries between Chandragupta,—or, considering him as the same with Sandrocopis, nineteen centuries B. C.,—for the beginning of the Kali age. According to the chronology of our text, however, it would be but B. C. 1415; to that of the Váyu and Matsya, B. C. 1450; and to that of the Bhágavata, 1515. According to Colonel Wilford’s computations (Asiatic Researches, Vol. IX., Chronological Table, p. 118), the conclusion of the Great War took place B. C. 1370. Buchanan conjectures it to have occurred in the thirteenth century B. C. Vyása was the putative father of Páñdu and Dhrita-ráśthra,* and, consequently, was contemporary with the heroes of the Great War. Mr. Colebrooke† infers, from astronomical data, that the arrangement of the Vedas, attributed to Vyása, took place in the fourteenth century B. C. Mr. Bentley brings the date of Yudhishtírâ, the chief of the Páñdavas, to 575 B. C. (Historical View of the Hindu Astronomy, p. 67); but the weight of authority is in favour of the thirteenth or fourteenth century

* Vide supra, p. 158.
ary, in that conjunction, for a hundred years of men. At the birth of Parikshit, they were in Maghá; and the Kali age then commenced, which consists of 1200 (divine) years. When the portion of Vishnú (that had been born from Vasudeva) returned to heaven, then

B.C., for the war of the Mahábhárata, and the reputed commencement of the Kali age.

1 A similar explanation is given in the Bhágavata, Váyu, and Matsya Puránás; and like accounts, from astronomical writers, are cited by Mr. Colebrooke (Asiatic Researches, Vol. IX., p. 358).† The commentator on the Bhágavata thus explains the notion: "The two stars (Pulaha and Kratu,) must rise or be visible before the rest; and whichever asterism is in a line south from the middle of those stars is that with which the seven stars are united; and so they continue for one hundred years."‡ Colonel Wilford has, also, given a like explanation of the revolution of the Rishis (Asiatic Researches, Vol. IX., p. 83). According to Bentley, the notion originated in a contrivance of the astronomers to show the quantity of the precession of the equinoxes: "This was by assuming an imaginary line, or great circle, passing through the poles of the ecliptic and the beginning of the fixed Maghá, which circle was supposed to cut some of the stars in the Great Bear. * * * * * The seven stars in the Great Bear being called the Rishis, the circle so assumed was called the line of the Rishis; and, being invariably fixed to the beginning of the lunar asterism Maghá, the precession would be noted by stating the degree &c. of any moveable lunar mansion cut by that fixed line or circle, as an index." Historical View of the Hindu Astronomy, p. 65.

* Vide supra, p. 280, note *.
† Or Miscellaneous Essays, Vol. II., p. 355.
‡ These are, mostly, Colebrooke's own words, a little altered. The Sanskrit is very much fuller. See the Asiatic Researches, Vol. IX., p. 380; or Miscellaneous Essays, Vol. II., p. 357.
the Kali age commenced. As long as the earth was touched by his sacred feet, the Kali age could not affect it. As soon as the incarnation* of the eternal Vishnu had departed, the son of Dharma,—Yudhishthira,†—with his brethren,‡ abdicated the sovereignty. Observing unpropitious portents, consequent upon Krishnas disappearance, he placed Parikshit upon the throne. When the seven Rishis are in Purvashadha, then Nanda will begin to reign;¹ and thenceforward the influence of the Kali will augment.§

¹ The Bhagavata has the same; and this agrees with the period assigned for the interval between Parikshit and Nanda, of 1050 years; as, including Magha, we have ten asterisms to Purvashadha, or 1000 years. The Vayu and Matsya are so very inaccurate, in all the copies consulted, that it is not safe to affirm what they mean to describe.|| Apparently, they state, that, at the end of the Andhra dynasty, the Rishis will be in Krittika, which furnishes other ten asterisms; the whole being nearly in accordance with the chronology of the text; as the total interval from Parikshit to the last of the Andhras is 1050 + 836 = 1886; and the entire century of each asterism, at the beginning and end of the series, need not be taken into account. The copies of the Matsya read:

* Artha.
† Vide supra, pp. 102 and 159.
‡ Read “younger brethren”, the original being साथुः.
§ प्रयासमिः चदा वैते पूर्वायांहा सहरयः ||
तद्राणस्माप्तुप्रविष्ट वाचिन्द्रपिं गतिष्ठति ||

The interesting passages thus referred to, consisting of some ten stanzas in each Purana, and of about as many in the Brahmahasta-purana, are so extremely corrupt, in all my MSS., that I am unable to cite them. Specimens of what I find in my copies will be seen in notes in the two following pages.
BOOK IV., CHAP. XXIV.

The day that Kṛṣṇa shall have departed from the earth will be the first of the Kali age, the duration of

सस्तवं। ते हेम: प्रदीर्घतापिनि। समशः

"The seven Rishis are on a line with the brilliant Agni;" that is, with Kṛttikā, of which Agni is the presiding deity.† The Vāyu intends, in all probability, the same phrase; but the three copies have प्रतीच्छ रागः, a very unintelligible clause. Again, it seems as if they intended to designate the end of the Andhra race as the period of a complete revolution, or 2700 years; for the Vāyu has:

सस्तविष्यः। मती भविषया चन्द्रः तासिके। नवा पुनः।

"The races at the end of the Andhras will be after 2700 years."

The Matsya has:

सस्तविष्यं। मती चन्द्रः। तासिके। नवा पुनः।

* Corrected, on the authority of all my MSS., from प्रदीर्घतापिनि, which breaks the metre.

† Whence Kṛttikā has Ágneya as a synonym. See Vol. II., p. 277, ad calces.

‡ The text of the Vāyu-purāṇa is, evidently, somewhat corrupt. hereabouts; but, in the context of the passage from which these words are taken, the computations are retrograde. Thus, we read:

महापद्मोऽविधाय जय धार्यायसितः।

एकस्मैहुस्मं न वैहं पश्चायानुतरम्।

All my MSS. have, to be sure, at the beginning of this stanza, महापद्मोऽविधाय। But the Matsya-purāṇa and the Brahmrudā-purāṇa furnish the restoration of what is, without question, the true lection.

§ This line is immaterial and ungrammatical, and says nothing of "the end of the Andhras". My best MSS. have:

सस्तवं। नरेन्द्राय चन्द्राय सम्मुखः। पुनः।

The corresponding verse of the Brahmrudā-purāṇa is, in my sole copy, crowded with mistakes of transcription.

|| I can but partially amend this incorrect verse by the aid of my MSS. One of them ends it with चन्द्राय सम्मुखः। पुनः। The Brahmrudā-purāṇa gives, at its close: सम्मुखः। पुनः। Compare the reading in the note immediately preceding.
which you shall hear: it will continue for 360,000 years of mortals. After twelve hundred divine years shall have elapsed, the Kṛita age shall be renewed.

Thus, age after age, Brahmans, Kshattriyas, Vaiśyas, and Śúdras, excellent Brahman, men of great souls, have passed away by thousands, whose names, and

And, at the close of the passage, after specifying, as usual, that "the seven Rishis were in Maghá, in the time of Parikshit":

\[ \text{सम्बन्धं च चन्द्रिषि अविषयति य ते समा} \]

the Váyu adds:

\[ \text{श्राणवायु च चन्द्रिषि अविषयति य ते समा} \]

a passage which, though repeated in the MSS., is, obviously, most inaccurate; although it might, perhaps, be understood to intimate that the Rishis will be in the twenty-fourth asterism after the Andhra race: but that would give only 1400 years from Parikshit to Pulomat; whilst, if the twenty-fourth from Maghá was intended, it would give 2400 years; both periods being incompatible with previous specifications. The Matsya has a different reading of the second line, but one not much more satisfactory:

\[ \text{श्राणवायु च चन्द्रिषि अविषयति य ते समा} \]

"A hundred years of Brahmá will be in the twenty-fourth (asterism?)." In neither of these authorities, however, is it proposed, by the last-cited passages, to illustrate the chronology of princes or dynasties. The specification of the period, whatever it may be, is that of the era at which the evil influence of the Kali age is to become most active and irresistible.

* All my MSS. have पारिपत्रते; and समा ends the verse, in one of them. So, perhaps, the Matsya-purāṇa is intended to read; and so the Váyu-purāṇa and the Brahmāndā-purāṇa actually do read, according to my copies.

† समा: is, probably, the correct reading of the end of this verse. My best MSS. give, at its beginning, चन्द्रिषि.
tribes, and families I have not enumerated to you, from their great number, and the repetition of appellations it would involve.* Two persons,—Devápi, of the race of Púru,† and Maru,‡ of the family of Ikshwákú,—through the force of devotion,§ continue alive throughout the whole four ages, residing at the village of Kalápa.|| They will return hither, in the beginning of the Krita age, and, becoming members of the family of the Manu, give origin to the Kshattriya dynasties.† In this manner, the earth is possessed, through every series of the three first ages,—the Krita, Tretá, and Dwápara,—by the sons of the Manu; and some remain in the Kali age, to serve as the rudiments of renewed generations, in the same way as Devápi and Maru are still in existence.**

I have now given you a summary account of the sovereigns of the earth: to recapitulate the whole would be impossible even in a hundred lives. These

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* The Bhágavata has the same; Devápi, as the commentator observes, being the restorer of the Lunar, and Maru, of the Solar, race.

† So yield all my MSS.; but we should here read Kuru. Vide supra, pp. 148 and 152.
‡ See Vol. III., p. 325.
§ Yoga:
|| See Vol. III., p. 197, text and note §.
¶ There is no word, in the Sanskrit, corresponding to this.
** See Original Sanskrit Texts, Part I., p. 149 (pp. 277, 278, in the 2nd ed.).
and other kings, who, with perishable frames, have possessed this ever-during world, and who, blinded with deceptive notions of individual occupation, have indulged the feeling that suggests "This earth is mine—it is my son's—it belongs to my dynasty," have, all, passed away. So, many who reigned before them, many who succeeded them, and many who are yet to come, have ceased, or will cease, to be. Earth laughs, as if smiling with autumnal flowers, to behold her kings unable to effect the subjugation of themselves. * I will repeat to you, Maitreya, the stanzas that were chanted by Earth, and which the Muni Asita† communicated to Janaka, whose banner was virtue: "How great is the folly of princes, who are endowed with the faculty of reason, to cherish the confidence of ambition, when they themselves are but foam upon the wave! Before they have subdued themselves, they seek to reduce their ministers, their servants, their subjects, under their authority; they then endeavour to overcome their foes.: 'Thus', say they, 'will we conquer the ocean-circled earth'; and, intent upon their project, behold not death, which is not far off. But what mighty matter is the subjugation of the sea-girt earth to one who can subdue himself? Emanci-

* विश्वासान्योऽयोगचार्यान्यायाराधिपालः।
पुष्पमाहां: गरिष्ठ इस्तीव बसुंधरा॥

Read "harassed with the enterprise of self-conquest".

† It is not clear who he was. The best known Asita was son of Bharata: Rāmāyana, Bāla-kāśī, LXX., 27; Ayodhyā-kāśī, CX., 15; &c. See Vol. III., p. 297, note t.

: पूर्वामासवर्यः कला चित्तसिख्यस्त मात्रः।
ततो मुखेंश्च पौराण विशेषते तथा रिपुः॥

"They wish, after subduing themselves, to reduce," &c.
pation from existence is the fruit of self-control. It is through infatuation* that kings desire to possess me, whom their predecessors have been forced to leave, whom their fathers have not retained. Beguiled by the selfish love of sway, fathers contend with sons, and brothers with brothers, for my possession.† Foolishness has been the character of every king who has boasted ‘All this earth is mine—everything is mine—it will be in my house for ever’; for he is dead. How is it possible that such vain desires should survive in the hearts of his descendants, who have seen their progenitor, absorbed by the thirst of dominion, compelled to relinquish me, whom he called his own, and tread the path of dissolution?‡ When I hear a king sending word to another, by his ambassador, ‘This earth is mine; immediately resign (your pretensions to) it,’ I am moved to violent laughter, (at first); but it soon subsides, in pity for the infatuated fool.”

These were the verses, Maitreya, which Earth recited, and by listening to which, ambition§ fades away, like snow before the sun. I have now related to you the whole (account of the) descendants of the Manu, amongst whom have flourished kings endowed with

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* Vinnidhatwa.
† मञ् जुड़े पिठुपुष्टां भातृशां चापि विपहः।
बायंतिकेतसमोहसा मतकाब्रुत्तेतसामाः।
‡ बुधां मर्मंग्राहतितकां
चिराय न भूलुपं भवसम्।
तत्त्वान्यथाकाश गर्यं भस्मं
इवासदेन भगवनं सारौति।
§ Mamatwa.
a portion* of Vishnú, engaged in the preservation of
the earth. Whoever shall listen (reverently and) with
faith, to this narrative, proceeding from the posterity
of Manu, shall be purified entirely from all his sins,
and, with the perfect possession of his faculties, shall
live in unequalled affluence, plenty, and prosperity.
He who has heard of the races of the Sun and Moon,
of Ikshwáku, Jahnu, Mándhátrí,† Sagara, and Raghu,
who have, all, perished;‡ of Yayáti, Nahusha, and their
posterity, who are no more; of kings of great might,
resistless valour, and unbounded wealth, who have
been overcome by still more powerful time, and are,
now, only a tale; he will learn wisdom, and forbear to
call either children, or wife, or house, or lands, or
wealth, his own. The arduous penances that have been
performed by heroic men obstructing fate for count-
less years, religious rites and sacrifices of great effi-
cacy and virtue, have been made, by time, the subject
only of narration.§ The valiant Prithu traversed the
universe, everywhere triumphant over his foes; yet he
was blown away, like the light down of the Simal||

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* The original has aśhāṅkha, “a portion of a portion.”
† Corrected, here and below, from “Maṇḍhátrí”.
‡ Read “Sagara, Ávikshita, and the Raghus”. The Translator was mis-
taken in thinking that he found anything answering to “who have, all
perished”. The original runs:

रक्षाकुवाहुमंधातुवराविषिताविपूः।
Ávikshita, or the son of Ávikshit, was Marutta. See Vol. III., p. 243,
and p. 244, note §.

§ तर तर में थे: पुराणमीरि-
रहाकुवाहुमंधातुवराविषिताविपूः।
रहाकुवाहु मंधातुवराविषिताविपूः सिद्धिविज्ञा:
हन्तासुतु वास्य चतावधिनि।।

|| Śāmali, in the original. Semal is the Hindi for it.
tree, before the blast of time. He who was Kártávírya subdued innumerable enemies, and conquered the seven zones of the earth; but now he is only the topic of a theme, a subject for affirmation and contradiction.¹ Fie upon the empire of the sons of Raghu, who triumphed over Daśánana,* and extended their sway to the ends of the earth! For was it not consumed, in an instant, by the frown of the destroyer?† Mándhá-trī, the emperor of the universe, is embodied only in a legend; and what pious man who hears it will ever be so unwise as to cherish the desire of possession: in his soul? Bhagíratha, Sagara, Kakutstha, Daśánana, Ráma,§ Lakshmana, Yudhishthira, and others have been. Is it so? Have they ever really existed? Where are they now? We know not.|| The powerful kings

¹ To be the cause of Sankalpa, ‘conviction,’ ‘belief,’ and Vikalpa, ‘doubt,’ ‘disbelief.’ The Bhágavata indulges in a similar strain, and, often, in the same words. The whole recalls the words of the Roman satirist:

I, demens, et saevas curre per Alpes,
Ut pueris placeas, et declamatio fias.¶

* Here, again,—see the preceding page, note ‡,—the Translator has strangely misapprehended the original, which speaks of the empire “of Daśánana, Áviksha, and Rághava”:

**JÁMÁNÁNÁVÍŚITÍRÁDHÁVÁ SÁ**

All my MSS. have this reading, yielding Áviksha, though Áviksha would equally well suit the metre.

† The original has Antaka, who is one with Yama. See Vol. I., p. 188, note 1; and Vol. II., p. 112, note.

‡ “Desire of possession” is to render mānatiwa.

§ The Sanskrit has Rághava.

|| स्ववं इ भिष्ठा क्षण: तेन न विघ्नः ||

¶ Juvenal., X., 166, 167.

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who now are, or who will be, as I have related them to you, or any others who are unspecified,* are, all, subject to the same fate;† (and the present and the future will perish and be forgotten, like their predecessors). \(\) Aware of this truth, a wise man will never be influenced by the principle of individual appropriation; and, regarding them as only transient and temporal possessions, he will not consider children and posterity, lands and property, or whatever else is personal, to be his own.§

\(^*\) Abidheyāхи.

\(^†\) बर्वें भविष्यवति वरिष्ठ पूवें।

\(^‡\) There is nothing, in the Sanskrit, answering to the words which I have here marked off with parentheses.

\(^§\) एतद्विदित्वा न गरिष्ठ गार्थं
ममश्चाद्वितीयं परिष्ठितन।

सिद्धु ताष्ट्रवानीवावतः
वैष्णवो धे तु शरीरतोऽभिषे।
VISHŃU PURĀṆA.

BOOK V.

CHAPTER I.

The death of Kaṁsa announced. Earth, oppressed by the Daityas, applies to the gods. They accompany her to Vishńu, who promises to give her relief. Kaṁsa imprisons Vasudeva and Devaki. Vishńu’s instructions to Yoganidrā.

MAITREYA. 1—You have related to me a full account of all the different dynasties of kings, and of their

1 The whole of this Book is dedicated to the biography of Kṛishṇa. Many of the Purāṇas omit this subject altogether, or only allude to it occasionally. In others, it is equally prominent. The Brahma Purāṇa gives the story exactly in the same words as our text. Which has the best right to them may be questioned; but, as it is usually met with, the Brahma Purāṇa is a very heterogeneous compilation. The Hari Vaṁśa has a narrative more detailed than that of the text, with additions and embellishments of its own. The Brahma Vaivarta, throughout, celebrates the acts of Kṛishṇa; and one portion of it, the Kṛishṇa Janma Khaṇḍa, especially describes his boyhood and youth. The incidents are the same, in general, as those in the text; but they are lost amidst interminable descriptions of Kṛishṇa’s sports with the Gopīs, and with his mistress Rādhā,—a person not noticed elsewhere: the whole is in a style indicative of a modern origin. The Agni Purāṇa and Padma Purāṇa (Uttara Kāṇḍa) have accounts of Kṛishṇa; but they are mere summaries, compiled, evidently, from other works. The principal authority for the adventures of Kṛishṇa is the Bhāgavata, the tenth Book of which
successive transactions. I wish, now, to hear a more particular description, holy Rishi, * of the portion of Vishńu ¹ that came down upon earth, and was born in is exclusively devoted to him. It is this work which has, no doubt, mainly extended the worship of Kṛishṇa; as its popularity is evinced by its having been translated into all the spoken languages of India professing to have a literature. The Prem-
ságāra, its Hindi version, is well known; but there are, also, trans-
lations in Maráthi, Telugu, Támil, &c. It does not seem likely, however, that the Vishńu Puráṇa has copied the Bhágavata; for, although its greater conciseness may, sometimes, look like abridg-
ment, yet the descriptions are, generally, of a more simple and antiquated character. Here, as usual, the Mahábhárata is, no doubt, the earliest extant authority: but it is not the earliest; for, whilst it omits to narrate most of his personal adventures unconnected with his alliance with the Páúdavas, it often alludes to them, and names, repeatedly, his capital, his wives, and his progeny. It also devotes a section, the Mauśála Parvan, to the destruction of the Yádavas. The story of Kṛishṇa, the prince and hero, must have been complete, when the Mahábhárata was compiled. It is doubtful, however, if Kṛishṇa, the boy, and his adventures at Vindávana, were not subsequent inventions. There are no allusions to them, in the poem, of an unsuspicious nature. The only ones that I have met with are contained in a speech by Śiśúpála, †—Sabhá Parvan, Vol. I., p. 360,—in which he re-
viles Kṛishṇa; but they may easily have been interpolated. There may be others scattered through the poem; but I have not ob-
served them.

¹ The notices of Kṛishṇa's origin and character, in various passages of the Mahábhárata, are by no means consistent, and indicate different dates, at least. In an address to him by Ar-
juna,—Vána Parvan, Vol. I., p. 426,—he is said to have passed thousands of years in various holy places, engaged in arduous

† On the passage referred to, see Original Sanskrit Texts, Part IV., pp. 170, et seq., and p. 248.
the family of Yadu. Tell me, also, what actions he performed in his descent, as a part of a part of the Supreme, upon the earth.\footnote{This is a still further diminution of Krishnā's dignity: he is not even a part, but 'a part of a part,' Amśāmśāvatāra (ביםת-משתת). But this, the commentator maintains, is to be understood only of his form or condition as man, not of his power; as it suffered no diminution, either in its primary or secondary state,—as light, by suffusion, suffers no decrease; and a verse of the Veda is cited to this effect: "Though that which is full be taken from what is full, yet the remainder is undiminished:"}

\footnote{In the original, भगवानपुरुषोत्साम्, 'the divine Purushottama.'}

\footnote{See Vol. I., p. 111, note 1; and Vol. III., p. 68, note 1; also, Original Sanskrit Texts, Part IV., pp. 192—206.}

\footnote{Mahabharata, Šānti-parvan, ii. 13165.}

\footnote{See Original Sanskrit Texts, Part IV., pp. 163, et seq.}

\footnote{The first verse of the quotation, as given by the commentator, runs: पुरुषात्म: पुरुषेऽविव पुरुषवृष्टेऽविव. This passage is from the वैसपातिक-brāhmaṇa, XIV., VIII., 1.}

\footnote{Thus cited by the commentator.}
PARÁŚARA.—I will relate to you, Maitreya, the account which you have requested;—the birth of a part of a part of Vishṇu, and the benefits which his actions conferred upon the world.*

Vasudeva formerly married the daughter of Devaka, the illustrious Devakī,† a maiden of celestial beauty.‡ After their nuptials, Kaṁsa, the increaser of the race of Bhoja, drove their car, as their charioteer. As they were going along, a voice in the sky, sounding aloud, and deep as thunder, addressed Kaṁsa, and said: “Fool that you are, the eighth child of the damsel whom you are driving in the car shall take away your life.”§ On hearing this, Kaṁsa drew his sword, and was about to put Devakī to death; but Vasudeva interposed, saying: “Kill not Devakī, great warrior. Spare her life;

So the Bhāgavata,|| in one passage, predicts that the Para-purusha (Purushottama, or Vishṇu,) will be born, visibly, in the dwelling of Vasudeva:

वसुदेवनुहि बाणांशसत्वनापुरुषः परः।
भरतितैं तत्तापायं सम्बन्धु सुररिख्यः।

† The Bhāgavata tells the circumstance as in the text. The Hari Vamśa makes Nārada apprise Kaṁsa of his danger. Nārada’s interposition is not mentioned until afterwards, by our authority. Devakī is the cousin of Kaṁsa. Vide supra, p. 98.

* विष्णौरंगश्रृंगसूमृगिसिद्धिं जगतो विजयः।

For the original and an improved translation of the present Chapter, from its beginning to this point, see Original Sanskrit Texts, Part IV., p. 217. A considerable extract from the commentary, with an English version, will, also, be found in the following pages.

† Vide supra, p. 98. ‡ Devatopamā.

§ चरित्यां वहे मूढ सह भर्षो र标杆ित्रितान।
चःपन्वरप्राविधः सभे: प्राणायपहुःति।

|| X., I., 23. I have completed the stanza.
and I will deliver to you every child that she may bring forth." Appeased by which promise, and relying on the character of Vasudeva, Kāṁsa desisted from the attempt.

At that time, Earth, overburthened by her load, repaired to Mount Meru, to an assembly of the gods, and, addressing the divinities, with Brahmā at their head, related, in piteous accents, all her distress. "Agni," said Earth, "is the progenitor of gold; Sūrya, of rays of light. The parent and guide* of me, and of all spheres, is the supreme† Nārāyaṇa, who is Brahmā, the lord of the lord of patriarchs; the eldest of the eldest-born; one with minutes and hours; one with time; having form, though indiscrete. This assemblage of yourselves, O gods, is but a part of him. The Suns,§ the Winds, the Saints,|| the Rudras, the Vasus, the Āświns, Fire,¶ the patriarch-creators of the universe, of whom Atri is the first, all are but forms of the mighty and inscrutable** Vishnū. The

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* Agni, or fire, refines gold, burns away the dross, according to the commentator. The sun is the lord of the rays of light, or, as the cause of rain and vegetation, the lord of cattle. The phrase is: मन्तः सूर्यः: परो बुधः:

† Guru.

|| काः विद्वं: शाखिः; "the Ædityas, the Maruts, and the Sādhyas." See Vol. II., pp. 27, 79, 22.

§ Corrected from "sun"; the original exhibiting the plural. For a similar passage, in which the Suns are spoken of, vide infra, p. 258.

¶ Vāmṇayak; i.e., the Agnis, or 'Fires'. There are forty-nine of them. See Vol. I., p. 166, note 1. Also compare note § to p. 258, infra.

** "Mighty and inscrutable" is intended to represent aprameya.
Yakshas, Rákshasas, Daityas, spirits of evil,* serpents, and children of Danu, the singers and nymphs of heaven, are forms of the great spirit, Vishńu. The heavens, painted with planets, constellations,† and stars; fire, water, wind, and myself, and every perceivable thing; the whole universe itself, consists of Vishńu. The multifarious forms of that manifold being encounter and succeed one another, night and day, like the waves of the sea.‡ At this present season, many demons, of whom Kálanemi is the chief, have overrun, and continually harass, the region of mortals. The great Asura Kálanemi,¹ that was killed by the powerful Vishńu, has revived in Kaṁsa, the son of Ugrasena; and many other mighty demons, more than I can enumerate,—as Arishta,§ Dhenuka, Keśin, Pralamba, Naraka, || Sunda,¶ and the fierce Báña,** the son of Bali,—are born in the palaces of kings. Countless hosts †† of proud and powerful spirits, chiefs

¹ According to the Váyu, Kálanemi, or Káyavadha, was a son of Virochana, the grandson of Hirañyakaśipu.‡‡ His death is described in the Hari Vaṁśa. §§

‡ These appear subsequently in the narration, and are destroyed by Krishńa. ||||

* Phágcha. See Vol. II., p. 74, notes 2 and 3. † Kálanemi.

‡ Tápasánekeṣaṇa tákṣa āpáṣaṁheṣaṁ.

†† Abhâkhaṇháti.

§ See Vol. II., p. 70, note §. ¶ See Vol. II., p. 69, note 1.

§§ Chapter XLIX.

||| As we shall see, two of them, Dhenuka and Pralamba, were slain by Balaráma.
of the demon-race, assuming celestial forms, now walk the earth; and, unable to support myself beneath the incumbent load, I come to you for succour. Illustrious deities, do you so act, that I may be relieved from my burthen; lest, helpless, I sink into the nethermost abyss.*

When the gods had heard these complaints of Earth, Brahmá, at their request, explained to them how her burthen might be lightened. "Celestials," said Brahmá, "all that Earth has said is, undoubtedly, true. I, Mahádeva,† and you all, are but Náráyána: but the impersonations of his power are for ever mutually fluctuating; and excess or diminution is indicated by the predominance of the strong and the depression of the weak.‡ Come, therefore; let us repair to the northern coast of the milky sea, and, having glorified Hari, report to him what we have heard. He, who is the spirit of all, and of whom the universe consists, constantly, for the sake of Earth, descends, in a small portion of his essence, to establish righteousness below." Accordingly, Brahmá,§ attended by the gods, went to the milky sea, and there, with minds intent upon him, praised him whose emblem is Garúḍa.

"O thou," said Brahmá, "who art distinct from holy writ;¹ whose double nature is twofold wis-

¹ Anámnáya (नन्मय); not the immediate object of the

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† Called, in the original, Bhava. See Vol. I., p. 116.
‡ निमित्तयथा जातिसं तस्मातिः परस्यर्थमः।
चारिक्षण सूक्ष्मवात्स्वाधुवतन्ती।
§ Substituted, by the Translator, for Pitámaha.
dom,\(^1\) superior and inferior, and who art the essential end of both; who, alike devoid and possessed of form, art the twofold Brahma;\(^2\) smallest of the least, and largest of the large; all, and knowing all things; that spirit which is language; that spirit which is supreme; that which is Brahma, and of which Brahma is composed! Thou art the Rig-, the Yajur-, the Sáma-, and the Atharva-Vedas.* Thou art accentuation,\(^\dagger\) ritual, signification,: metre, and astronomy; history, tradition,§ grammar, theology,¶ logic,\(§\) and law:** thou who art inscrutable. Thou art the doctrine that investigates the distinctions between soul,

Vedas,\(††\) which is devotion, not abstraction; ritual or worship, not knowledge.

\(^1\) The two kinds of knowledge (इ विवि:) are termed Pará (परा), ‘supreme,’ and Apará (चपरा), ‘other’ or ‘subordinate’. The first is knowledge of Parañ Brahma, of spirit abstractedly considered, perfect knowledge derived from abstraction; the second is knowledge of Śabda-Brahma, of spirit as described and taught in the Vedas or their supplementary branches. The identity of the Supreme with both descriptions of holy knowledge pervades the whole of the address.

\(^2\) Parañ Brahma and Śabda-Brahma. See the preceding note.

\(†\) Śiksha.

\(§\) Puráña.

\(¶\) Mimáśádá.

\(§\) Nyáyika or nyáyaka.

** Here the original addresses Adhokshaja. See Vol. I., p. 28, note \(†\).

\(††\) This is the commentator's definition.
and life,* and body,† and matter endowed with qualities: ¹ and that doctrine is nothing else but thy nature inherent in and presiding over it. ²: Thou art imperceptible, indescribable, inconceivable: without name, or colour, or hands, or feet; pure, eternal, and infinite. § Thou hearest without ears, and seest without eyes. Thou art one and multiform. Thou movest without feet; thou seizest without hands. Thou knowest all, but art not by all to be known. ³]| He who beholds

¹ The doctrine alluded to may be either intended generally; or, in the several instances,—the discussion of the spiritual soul and living soul, of body subtile and sensible, and of matter endowed with qualities,—reference may be purported to the Vedânta, Yoga, and Sâńkhya systems.

² That is, as the Šâbda-Brahma, the Supreme is identical with philosophical doctrines, being the object, the instigator, and the result.

³ This is taken from the Vedas, the original of which is

* The jīvâtman and the paramâtman, or individuated spirit and the supreme spirit, according to the commentator. The former, as contrasted with the latter,—pure spirit, Brahma,—is a synthesis of spirit and cognitive internal organ, which organ Brahma does not possess. See my translation of A Rational Refutation of the Hindu Philosophical Systems, Preface, p. ix., note †, et âille.

† Body, says the commentator, in its gross aspect and in its tenuous.

¶ Paramâtman

µ∂εψηρο: παραπλασίας τω

ευπορίας εν μετανοία

χαρακτικά γενόσα γραφή

λέοις υπέρ της σερβιτ

‡ The passage is from the Śvetâvatara-upanishad,—III., XIX.
thee as the most subtile of atoms, not substantially existent, puts an end to ignorance; and final emancipation is the reward of that wise man whose understanding cherishes nothing other than thee in the form of supreme delight.¹ Thou art the common centre of all,² the protector of the world; and all beings exist in thee. All that has been, or will be, thou art. Thou art the atom of atoms; thou art spirit; thou only art distinct from primeval nature.³† Thou, as the lord of fire: in

quoted and translated by Sir William Jones: see his Works, Vol. XIII., p. 368. The passage is thus cited by the commentator on our text:

चापाबिपाठो बचनो मुरीता
पश्चालयुः स गुर्जोत्पथोः।
स वेष्टित वेदं न च तथा वेदा
तमाक्षरमेष पुष्चं महानाम॥

"Without hand, or foot, he runs, he grasps; without eyes, he sees; and, without ears, he hears. He knoweth all that may be known; and no one knoweth him. Him they call the first great spirit."

¹ Vareṇya rūpa: explained by Paramánanda múrti, "he whose form (or impersonation) is supreme felicity."

² Literally, 'navel of all', स विषुवामि:। The passage is also read स विषुवामि:। "Thou art all and the first;" the cause or creator.

³ Or the passage is understood, "Thou art one subsequently to Prakṛiti:" लमेकः प्रकृति: परसात्।§ That is, thou art Brahmā,

† The ordinary reading is लमेकः प्रकृति: परसात्।

‡ Literally, 'the divine Fire', महावान्युताशः। Hütaka is fire, especially in its divine aspect, as Agni.

§ This is the reading of some MSS.
four manifestations,¹ givest light and fertility to Earth. Thou art the eye of all,* and wearer of many shapes, and unobstructedly traversest the three regions of the universe.† As fire, though one, is variously kindled, and, though unchangeable in its essence, is modified in many ways, so thou, lord, who art one omnipresent form, takest upon thee all modifications that exist.‡ Thou art one supreme; thou art that supreme and eternal state which the wise behold with the eye of knowledge. There is nothing else but thou, O lord; nothing else has been, or will be. Thou art both discrete and indiscrete, universal and individual,§ omniscient, all-the active will of the Supreme, creating forms from rudimental matter.

¹ As the three fires || enjoined by the Vedas, and the fire (metaphorically) of devotion; or, lightning, fire generated artificially, solar heat, and the fire of digestion (or animal fire): or, Vishńu, in that character, bestows vigour,⁷ beauty, power, and wealth.

* To the letter, ‘the eye everywhere’ or ‘in all respects’, विश्वत् चु:। The Translator renders the explanation of the commentator.

† चेष्ट यदि सं विद्धें: विषाढः। It is said, thus, that he planted his step in three places. The reference, the scholiast says, is to the three steps of Vishńu. See Vol. III., p. 18, text and note ‡.

‡ चाणादिरिको नग्ना चलिष्ठी। विकारितेविकारिकरः। तत्स भवास्यवेत्तेनकपणो। विकारितशुचिप्रशास्ति। I find no variant of the first line that regularizes the prosody.

§ सुमदिदिक्षप्वाः, “collective and distributive.”

|| The three principal fires, out of an aggregate of five, are here intended. See Vol. III., p. 175, note §; and p. 11, note 1, supra.

⁷ Varchas.
seeing, omnipotent, possessed of (all) wisdom, and strength, and power. Thou art liable neither to diminution nor increase; thou art independent, and without beginning; thou art the subjugator (of all). Thou art unaffected by weariness, sloth, fear, anger, or desire. Thou art free from soil,* supreme, merciful,† undecaying,‡ lord over all, the stay of all, the fountain of light, imperishable. To thee, uninvested by material envelopes,§ unexposed to sensible imaginings,$ aggregate of elemental substance,|| spirit supreme, be adoration! Thou assumest a shape, O pervader of the universe, not as the consequence of virtue or vice, nor from any mixture of the two, but for the sole object of maintaining piety (in the world)."  

1 Pritā. One copy has Śánta, ‘calm,’ ‘undisturbed.’¶
2 Beyond the separate layers or envelopes of elementary substances (see Vol. I., p. 40); or, according to the Vedánta notions, uninvested by those grosser sheaths or coverings, derived from food and the like, by which subtle body is enclosed.
3 Mahávibhúti samsthána (महाविभूतिसंस्थान). Vibhúti is explained by Prapancha,—sensible, material, or elemental substance, constituting body.
4 The passage is somewhat obscurely expressed, and is differently interpreted. It is:

नाभार्याकार्याद्वा कार्याकार्याम् ।

"Not from no cause, nor from cause, nor from cause and no

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* Niravadya.
† Niranishtha. And several MSS. have niradhísha.
‡ Akshara-krama, ‘of unfailing might.’
§ निरामयमयम्।
|| Purushottama.
¶ I find the variant prápta.
The unborn, universal* Hari, having heard, with his mental ear,† these eulogiums, was pleased, and thus spake to Brahmá: "Tell me, Brahmá, what you and the gods desire. Speak boldly, certain of success."; Brahmá, beholding the divine, universal§ form of Hari, quickly prostrated himself, and again renewed his praises: || "Glory to thee, the thousand-formed, the thousand-armed, the many-visaged, many-footed; to thee, the illimitable author of creation, preservation, and destruction; most subtile of the subtile, most vast of the great; ¶ to thee, who art nature, intellect, and consciousness; and who art other spirit even than the spir-

cause." The term 'no cause' may, the commentator says, designate fixed prescribed duties, the Nitya-karman; 'cause' may signify occasional sacrifices, the Kámya-karman: neither of these can form any necessity for Vishńu's descent, as they might of a mere mortal's being born on the earth. Or, Káraṇa is explained to mean 'obtaining pleasure', from Ka (क) and Araṇa (अरण), 'obtaining'; obtaining happiness, or the cause of it, piety, virtue (धर्म); and, with the negative, Akáraṇa (अकारण), the reverse, pain, the consequence of wickedness (अधर्म). The purport is clear enough: it is merely meant to state, that Vishńu is not subject to the necessity which is the cause of human birth.

* विश्राभधरः
† Literally, 'with his mind,' manasā.
‡ तदुच्छतामिः व: सिद्धिमिधावधार्यताम्
§ Vihvaripā.
¶ तुदाव भूतो देविभु साधवसदानतागसुः

This means, that Brahmá resumed his panegyric, "the gods being prostrated in awe." There are no variants in my MSS.

1 वृक्षातिन्यासा वृक्षातिन्यासा<br>वरीचरशामयाशीर्षाश्च

IV.
itual root of those principles! Do thou show favour upon us. Behold, lord, this earth—oppressed by mighty Asuras, and shaken to her mountain-basements,* comes to thee, who art her invincible defender, to be relieved from her burthen. Behold me, Indra,† the Aświns,‡ Varuṇa, and Yama, the Rudras, the Vasus, the Suns, the Winds, Fire, § and all other celestials, prepared to execute whatever thou shalt will that we shall do. Do thou, in whom there is no imperfection, O sovereign of the deities, give thy orders to thy servants. Lo! we are ready."

When Brahmā had ended, the supreme lord plucked off two hairs, one white and one black, and said to the gods: "These my hairs shall descend upon earth, and shall relieve her of the burthen of her distress." Let all

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1 The term Pradhāna, which is repeated in this passage, is explained, in the second place, to mean Puṇīś, 'soul' or 'spirit':

2 The same account of the origin of Kṛishṇa is given in the Mahābhārata, Ádi Parvan, || Vol. I., p. 266. The white hair is impersonated as Balarāma; the black, as Kṛishṇa. The commentator on our text maintains that this is not to be literally understood: "Vishṇu did not intend that the two hairs should become incarnate; but he meant to signify, that, should he send them, they would be more than sufficient to destroy Kāmaśa and

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† Designated, in the original, by his epithet Vṛitra-ripu, 'the foe of Vṛitra.' See Vol. II., p. 79, note †.
‡ The Sanskrit names Nāsatya and Dasra. The two are often called Nāsatyas, as well as Aświns. Vide supra, p. 103.
§ Agni. Read 'the Fire'. Vide supra, p. 249, note §.
|| Śū. 7306—7308. The passage is extracted, translated, and commented on, in Original Sanskrit Texts, Part IV., pp. 220—222.
the gods, also, in their own portions, go down to earth, and wage war with the haughty Asuras, who are there incorporate, * and who shall, every one of them, be destroyed. Doubt not of this. They shall perish before the (withering) glance of mine eyes. This my (black) hair shall be impersonated in the eighth conception of the wife of Vasudeva, Devaki,—who is like a goddess,—and shall slay Kaṁsa, who is the demon Kālanemi.” Thus having spoken, Hari disappeared; and the gods, bowing to him, though invisible, returned to the summit of Mount Meru, from whence they descended upon earth.†

The Muni Nárada informed Kaṁsa that the supporter of the earth, Vishńu, ‡ would be the eighth child of Devaki; and, his wrath being excited by this report, he placed both Vasudeva and Devaki in confinement. Agreeably to his promise, the former delivered to Kaṁsa each infant, as soon as it was born. It is said that these, to the number of six, were the children of the demon Hirańyakaśipu, § who were introduced into the womb (of Devaki), at the command of Vishńu, his demons. Or, the birth of Ráma and Kríshńa was a double illusion, typified by the two hairs.” This seems to be a refinement upon an older and somewhat undignified account of the origin of Kríshńa and his brother. The commentator on the Mahábhárata argues that they are to be understood merely as the media by which Devaki and Rohińi conceived.

* Parvotpanna, “who were produced aforetime,” is what I find.
† For the original of this paragraph, the native comment on it, and a translation of both, see Original Sanskrit Texts, Part IV., pp. 218 and 220.
‡ The Translator often, as here, puts “Vishńu”, where the original has Bhagavat.
§ See Vol. II., p. 30.
(during the hours of Devakí's repose), by (the goddess) Yoganidrá,¹ the great illusory energy * of Vishńu, by whom, as utter ignorance,† the whole world is beguiled. To her Vishńu said: "Go, Nidrá, to the nether regions, and, by my command, conduct, successively, six (of their princes), to be conceived of Devakí. When these shall have been put to death by Kaúsa, the seventh conception shall be formed of a portion of Śesha, who is a part of me; and this you shall transfer, before the time of birth,‡ to Rohiní, another wife of Vasudeva, who resides at Gokula.§ The report shall run, that Devakí miscarries, through the anxiety of imprisonment,‖ and dread of the Raja of the Bhojas.¶ From being extracted from his mother's womb, the child shall be known by the name of Sankarshaña; and he shall be (valiant and strong, and) like the peak of the white mountain** (in bulk and complexion). I will, myself,

¹ Yoganidrá †† (योगनिद्रा) is the sleep of devotion or abstraction, the active principle of illusion, personified, and also termed Máyá and Mahámáyá, also Avidyá (or ignorance). In the Durgá Máhátmya of the Márkañḍeya Puráña, she appears as Devi or Durgá, the Śakti or bride of Śiva, but, in our text, as Vaśishṭva, or the Śakti of Vishńu.

* Mahámáyá, "the great Illusion."
† Avidyá.
‡ समुदितिसम्, which, the commentator alleges, means "at the time of birth".
§ Compare p. 111, supra.
‖ रोधोपरोधतः, "from confinement in prison," according to the commentator.
¶ The original, Bhojarāja, intends Kaúsa. Vide infra, p. 271, note †.
** For the mountain-range here mentioned, called Śvetádri, see Vol. II., p. 102; also, ibid., pp. 114, 115, and 266.
become incarnate in the (eighth) conception of Devākī; and you shall immediately take a similar character, as the embryo-offspring of Yaśodā. In the night of the eighth lunation of the dark half of the month Nabhas,* in the season of the rains, I shall be born. You shall receive birth on the ninth. Impelled and aided by my power, Vasudeva shall bear me to the bed of Yaśodā, and you, to that of Devākī. Kauśa shall take you, and hold you up, to dash you against a stone; but you shall escape (from his grasp,) into the sky, where the hundred-eyed† Indra shall meet and do homage to you, through reverence for me, and shall bow before you, and acknowledge you as his sister. Having slain Śumbha, Niśumbha,§ and numerous other demons,¹ you shall sanctify the earth in many places.² Thou art

¹ Allusion is here made to the exploits of Durgā, as celebrated especially in the Durgā Māhātmya; and it must be posterior to the date of that or some similar composition. The passage may be an interpolation; as the Mārkaṇḍeya Purāṇa, in general, has the appearance of being a more recent compilation than the Vishnū.||

² This refers to the Pīthasthānas,¶ fifty-one places, where, according to the Tantras, the limbs of Sati** fell, when scattered

* The Sanskrit has नमस्क त्रिधात्मक, "Krishna’s eighth of Nabhas," which denotes the eighth day of the light fortnight of Nabhas, sacred to Krishnā. Nabhas is the same month as Śrāvaṇa,—July and August.† Ordinarily, Indra is said to have a thousand eyes, as is indicated by his epithet sahaśrākha.‡ Śakra, in the Sanskrit.
§ Corrected from “Śumbha” and “Niśumbha”. The two Dānavas referred to were brothers.
¶ See Vol. I., Preface, pp. LXXXIX. and XC.
** Corrected, here and below, from “Śati”.
wealth, progeny, * fame, patience, heaven and earth, fortitude, † modesty, nutrition, † dawn, and every other female (form or property). § They who address thee, morning and afternoon, with reverence and praise, and call thee Áryá, Durgá, Vedagarbhá, Ambiká, † Bhadrá, Bhadrakálí, † Kshemyá, ** or Kshemankari, †† shall receive, from my bounty, ·· whatever they desire. Propitiated with offerings of wine, and flesh, and various

by her husband, Śiva, as he bore her dead body about, and tore it to pieces, after she had put an end to her existence, at Daksha’s sacrifice. This part of the legend seems to be an addition to the original fable made by the Tantras; as it is not in the Puráṇas (see the story of Daksha’s sacrifice). §§ It bears some analogy to the Egyptian fable of Isis and Osiris. At the Píthasthánas, however, of Jwálámukhi, Vindhyavásini, || Káligháti, ¶¶ and others, temples are erected to the different forms of Deví or Sáti, not to the phallic emblem of Mahádeva, which, if present, is, there, as an accessory and embellishment, not as a principal; and the chief object of worship is a figure of the goddess,—a circumstance in which there is an essential difference between the temples of Durgá and shrines of Osiris.

* I do not find संतति, but संज्ञति, ‘humility;’ and so reads the commentator, who explains the word by विज्ञच.
† Dhríti. Two pages on, it is rendered by “patience”; “fortitude” being there employed to translate dhaírya.
‡ Pushí.
¶ See Vol. I., Preface, p. LXXXIX.
** Corrected from “Kshemi”.
†† I find the variant Kshemakari.
·· Prasada.
§§ Vol. I., pp. 120—134.
|||| Near Mirzapore.
¶¶ A few miles south of Calcutta.
viands, thou shalt bestow upon mankind all their prayers. Through my favour, all men shall ever have faith in thee. Assured of this, go, goddess, and execute my commands.”

* ते सर्वेष सर्वदा मद्वे समसाह्रादसंग्रहयम् ।
वर्षदिग्धा भविष्यति गण्डे देवि यथोभितम् ॥
CHAPTER II.

The conception of Devakî: her appearance: she is praised by the gods.

THE nurse of the universe, (Jagaddhâtri,) thus enjoined by the god of gods, conveyed the six several embryos (into the womb of Devakî¹), and transferred the seventh, (after a season,) to that of Rohiñi; after which, Hari, for the benefit of the three regions, became incarnate, as the conception of the former princess, and Yoganidrá, as that of Yaśodâ, exactly as the supreme Vishńu* had commanded. When the portion of Vishńu had become incorporate upon earth, the planetary bodies moved in brilliant order in the heavens, and the seasons were regular and genial.† "No person could bear to gaze upon Devakî, from the light (that invested her); and those who contemplated her radiance felt their minds disturbed. The gods, invisible to mortals, celebrated her praises continually, from the time that Vishńu was contained in her person. "Thou", said the divinities, "are that Prakṛiti, infinite and subtile, which

¹ It is mentioned, in the preceding Chapter, that they were, all, put to death, in which the Hari Vaṁśa concurs. The Bhāgavata makes Kaṁsa spare them, and restore them to their parents; as he had nothing to apprehend from their existence.

* Paramesĕhin is the term here rendered "supreme Vishńu." The commentator explains it by paramēhevara. Paramesĕhin is the same as Brahmá, in Vol. II., p. 19, note.

† ततो महेष्वरः सम्यक्प्रचार दिवि दिवि।
विश्वोरं नै चाँति चतुर्वीश्वरवर्णम्:॥

formerly bore Brahmá in its womb. Then wast thou the goddess of speech, the energy of the creator of the universe, and the parent of the Vedas.* Thou, eternal being, comprising, in thy substance, the essence of all created things, wast identical with creation; thou wast the parent of the triform sacrifice, becoming the germ of all things.† Thou art sacrifice, whence all fruit proceeds; thou art the wood;‡ whose attrition engenders fire. As Aditi,§ thou art the parent of the gods; as Diti,|| thou art the mother of the Daityas, (their foes). Thou art light,¶ whence day is begotten; thou art humility,** the mother of (true) wisdom; thou art kingly policy,†† the parent of order;‡‡ thou art modesty, the progenitrix of affection;§§ thou art desire, of whom love is born;¶¶ thou art contentment, whence resignation is derived;¶¶ thou art intelligence, the mother of knowledge;*** thou art patience,††† the parent of fortitude;†††

* There is neither this nor so much in the original:

† ततो वाष्पी वाक्षायुवेदनरात्रेभावितशोभैः

For Vedagarbhá, vide supra, p. 262.

†† ज्योतस्मि 'the morning twilight.' See Vol. I., p. 81.

‡‡ Niti is the term rendered "kingly policy".


§ See Vol. II., pp. 26, 27.

|| See Vol. II., pp. 26 and 30.

¶ Jyotsmá, 'the morning twilight.' See Vol. I., p. 81.


thou art the heavens, and thy children are the stars;* and from thee does all (that exists) proceed. Such, goddess, and thousands more, are thy mighty faculties; and now innumerable are the contents of thy womb, O mother of the universe.† The whole earth, decorated with oceans, mountains,‡ rivers, continents, forests,§ cities, villages, towns,∥ and hamlets;¶ all the fires, waters, and winds; the stars, asterisms, and planets; the sky, crowded with the variegated chariots of the gods; and ether, that provides space for all substance,** the several spheres of earth, sky, and heaven, of saints, sages, ascetics, and of Brahmā;†† the whole egg of Brahmā, with all its population of gods, demons,‡‡ spirits,§§ snake-gods, fiends,∥∥ demons,¶¶ ghosts, and imps,*** men and animals, and whatever creatures have life, comprised in him who is their eternal lord, and the object of all apprehension; whose real form, nature, name, and dimensions are not within human ap-

* The original has graha, śikha, and tāraka. Compare the Sanskrit extract of note **, below.
† Jagaddhātrī.
‡ I have inserted this word, for adri.
§ This, too, I have intercalated, for vana.
∥ Khārata.
¶ Khēla.

** सहर्षतार्क्कविचर्य विमानस्वतःगुज्जन ।
संवाघ्रन्यथःवश्चहृद्दाति नभूष यतः ॥

†† Maharloka, janoloka, tapoloka, and Brahmaloka. They are named in the original. See Vol. I., p. 98, note 1; and Vol. II., pp. 326, et seq.
‡‡ Daitya, in the original.
§§ To represent both gandharva and chāraṇa.
∥∥ Yaksha.
¶¶ Rakshasa.
*** Guhyaka. See Vol. III., p. 116, note †.
prehension;—are, now, with that Vishńu, in thee.*
Thou art Swáhá; thou art Swadhá;† thou art wisdom, ambrosia;‡ light, and heaven. Thou hast descended upon earth, for the preservation of the world. Have compassion upon us, O goddess; and do good unto the world. Be proud to bear that deity by whom the universe is upheld.”§

Some MSS., as is observed by the commentator, have नाम- instead of रूप-. The Translator has taken both, and has omitted to render कर्म-, which is defined by लिला, while रूपa is defined by तत्त्वa.
Some remarks on the expression लिला will be found in one of my annotations on Chapter XIII. of this Book.
† For Swáhá and Swadhá, see Vol. I., pp. 109, and 156, 157.
‡ Swadhá. See Vol. II., p. 300, note *. § प्रीत्या लं धर्मवेशां मृगं जेनाभिसं वान.Ísána, ordinarily denoting Śiva, here appears as a name of Vishńu. It is similarly applied in the Mahábhárata, Adi-parvan, sl. 22.
CHAPTER III.

Birth of Kṛishṇa; conveyed, by Vasudeva, to Mathurā, and exchanged with the new-born daughter of Yaśodā. Kaṁsa attempts to destroy the latter, who becomes Yoganidrā.

THUS eulogized by the gods, Devakī bore, in her womb, the lotos-eyed (deity), the protector of the world. The sun of Achyuta rose in the dawn of Devaki, to cause the lotos-petal of the universe to expand. On the day of his birth, the quarters of the horizon were irradiate with joy, as if moonlight was diffused over the whole earth.* The virtuous experienced new delight, the strong winds were hushed, and the rivers glided tranquilly, when Janārđana was about to be born. The seas,† with their own melodious murmurings, made the music, whilst the spirits and the nymphs of heaven danced and sang; the gods, walking the sky, showered down flowers upon the earth; and the (holy) fires glowed with a mild and gentle flame. At midnight, when the supporter of all was about to be born, the clouds emitted low pleasing sounds, and poured down rain of flowers.

As soon as Ānakadundubhi: beheld the child, of the complexion of the lotos-leaves, having four arms, and the (mystic mark) Śrīvatsa on his breast, he ad-

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* तत्तत्त्वदिगमनस्मयमहाब्याहतमप्राणम
ब्रह्मवधिवर्ज्जयोजदोषाणीश्वराचारम्

Kaumudi, in this passage, means, according to the commentator, the full-moon of Kaumuda, a name of the month of Kārttika.

† Sindhu.

‡ Vide supra, p. 101, note 1.
dressed him in terms of love and reverence, and represented the fears he entertained of Kaúsa. “Thou art born,” said Vasudeva, “O sovereign god of gods, bearer of the shell, the mace, and the discus; but, now, in mercy, withhold this thy celestial form; for Kaúsa will, assuredly, put me to death, when he knows that thou hast descended in my dwelling.” Devaki, also, exclaimed: “God of gods, who art all things, who comprisest all the regions of the world in thy person,* and who, by thine illusion, hast assumed the condition of an infant, have compassion upon us, and forego this thy four-armed shape; nor let Kaúsa, the impious son of Diti, know of thy descent.”

To these applications Bhagavat answered, and said: “Princess, in former times, I was prayed to by thee, and adored, in the hope of progeny. Thy prayers have been granted; for I am born thy son.”† So saying, he was silent. And Vasudeva, taking the babe, went out, that same night: for the guards were, all, charmed by Yoganidrá, as were the warders at the gates of Māthurá; and they obstructed not the passage of Ánaka- Dundubhi. To protect the infant from the heavy rain that fell from the clouds of night, Śesha, (the many-headed serpent), followed Vasudeva, and spread his hoods (above their heads); and, when the prince, with the child in his arms, crossed the Yamuná river, deep as it was, and dangerous with numerous whirlpools,
the waters were stilled, and rose not above his knee.*
On the bank he saw Nanda and the rest, who had come
thither to bring tribute due to Kāṁsa; but they beheld
him not.† At the same time, Yaśodā was, also, under
the influence of Yoganidrā, whom she had brought
forth, as her daughter, and whom (the prudent) Vasu-
deva took up, placing his son in her place, by the side
of the mother. He then quickly returned home. When
Yaśodā awoke, she found that she had been delivered
of a boy, as black as the dark leaves of the lotos; and
she was greatly rejoiced.

Vasudeva, bearing off the female infant (of Yaśodā),
reached his mansion, (unobserved, and entered), and
placed the child in the bed of Devaki. He then re-
mained as usual. The guards were awakened by the
cry of the new-born babe; and, starting up, they sent
word to Kāṁsa, that Devaki had borne a child. Kāṁsa
immediately repaired to the residence of Vasudeva,
where he seized upon the infant. In vain Devaki con-
vulsively entreated him to relinquish the child.? He

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* The Bhāgavata, more consistently, makes Vasudeva find
Nanda and the rest fast asleep, in their houses, and subsequently
describes their bringing tribute or tax (kara) to Kāṁsa.

† This last clause is supplied by the Translator. The commentator
adds, that Nanda and his companions came, because beguiled by Yoga-
idrā; and this remark seems to have been misunderstood. The ori-
ginal is:

नब्यादिडियोपवुषा चमुनानं दर्धं स: ।
: मुच मुखिति देवक्ष्णा समुचित्त: निवारित: ।
threw it (ruthlessly,) against a stone; but it rose into the sky, and expanded into a gigantic figure, having eight arms, each wielding some formidable weapon.* This (terrific being) laughed aloud, and said to Kaṁsa: "What avails it thee, Kaṁsa, to have hurled me (to the ground)? He is born who shall kill thee,—the mighty one amongst the gods, who was, formerly, thy destroyer. Now quickly secure him, and provide for thine own welfare." Thus having spoken, the goddess, decorated with heavenly garlands and perfumes, and hymned by the spirits of the air, † vanished from before the eyes of Bhojarāja.↑

↑ Chief of the tribe of Bhoja, a branch of the Yādavas. Vide supra, p. 73.

↑ Siddha.

↑ Corrected from "Bhoja rájá". In another place, Bhojarāja is rendered, and rightly, "the Raja of the Bhojas", i. e., Kaṁsa. Vide supra, p. 260, text and note ❄.
CHAPTER IV.

Kamsa addresses his friends, announces their danger, and orders male children to be put to death.

KAMSA, much troubled in mind, summoned all his principal Asuras,—Pralamba, Kesin, and the rest,—and said to them: “O valiant chiefs, Pralamba, Mahabahu,* Kesin, Dhenuka, Putaná, Arishta, and all the rest of you, hear my words. The vile and contemptible denizens of heaven are assiduously plotting against my life;† for they dread my prowess. But, heroes, I hold them of no account. What can the impotent Indra or the ascetic† Hara perform? Or what can Hari accomplish, except the murder of his foes by fraud?§ What have we to fear from the Adityas, the Vasus, the Agnis, or any others of the immortals, who have, all, been vanquished by my resistless arms? Have I not seen the king of the gods, when he had ventured into the conflict, quickly retreat from the field, receiving my shafts upon his back,—not, bravely, upon his breast? When, in resentment, he withheld the fertilizing showers from my kingdom, did not my arrows compel the clouds to part with their waters, as much as were required? Are not all the monarchs of the earth in terror

* I have inserted this name. The Translator seems to have taken the word for an epithet, and as not worth rendering. See an annotation near the end of Chapter XII. of this Book. Mahabahu, a Dānava, is spoken of in the Harivamsa, sl. 200.
† मां हस्तमर्गिसिद्ध: हर: विष दुरादामि:।
‡ Ekachdrin; ‘solitary’, according to the commentator.
§ हरि वापि वि साध्य चिन्त्रियुज्ज्वलतान।
of my prowess, and subject to my orders, save, only, Jaráśandha, my sire? ¹ Now, chiefs of the Daitya race, it is my determination to inflict still deeper degradation upon these evil-minded and unprincipled gods. † Let, therefore, every man who is notorious for liberality: (in gifts to gods and Brahmans), every man who is remarkable for his celebration of sacrifices, be put to death; that, thus, the gods shall be deprived of the means by which they subsist. § The goddess who has been born as the infant child of Devaki has announced to me that he is again alive who, in a former being, was my death. Let, therefore, active search be made for whatever young children there may be upon earth; and let every boy in whom there are signs of unusual vigour be slain (without remorse).

Having issued these commands, Kaúśa retired into his palace, and liberated Vasudeva and Devaki from their captivity. “It is in vain,” said he to them, “that

¹ Jaráśandha, prince of Magadha, was the father-in-law of Kaúśa. ||

* Guru, in the original. The commentator says that Jaráśandha was his ‘superior’, because his father-in-law.

† चमरिषु च मेघण्या जायते देवपुक्ता: ||
हास्यं म जायते वीराकृष्णु चत्वरप्रीच्छि ||
तथापि ख्यातु सुधानां तीपामपंजिकं मया ||
चप्पाकारात देवीख्या चत्वारीचु दुराःशानाम ||

‡ Yaksawin is so defined by the commentator. Tapawin, ‘ascetic’, is a variant.

§ I find no reading but

काशिन देवपुकाराय तेषां सर्वाय्या वधः: ||

|| Kaúśa married Rájivalochaná, daughter of Jaráśandha, king of Magadha. See the Mahábhárata, Sabha-parvan, 8i. 610.

IV. 18
I have slain (all) your children; since, after all, he who is destined to kill me has escaped. It is of no use to regret the past.* The children you may hereafter have may enjoy life unto its natural close: no one shall cut it short.” Having thus conciliated them, Kansa, alarmed for himself, withdrew into the interior apartments of his palace.
CHAPTER V.

Nanda returns, with the infants, Kṛishṇa and Balarāma, to Gokula. Pūtanā killed by the former. Prayers of Nanda and Yaśodā.

WHEN Vasudeva was set at liberty, he went to the waggon of Nanda, and found Nanda there, rejoicing that a son was born to him. 1 Vasudeva spake to him kindly, and congratulated him on having a son in his old age. "The yearly tribute," he added, "has been paid to the king; and men of property should not tarry (near the court), when the business that brought them there has been transacted.* Why do you delay, now that your affairs are settled? Up, Nanda, quickly, and set off to your own pastures; † and let this boy, the son whom Rohiṇī has borne me, accompany you, and be brought up, by you, as this your own son." Accordingly, Nanda and the other cowherds, their goods being placed in their waggons, and their taxes having been paid to the king, returned (to their village).

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1 It is, literally, 'went to the cart' or 'waggon,' गंधर्व घर्ज मत:; as if Nanda and his family dwelt in such a vehicle, as the Scythians are said to have done. The commentator explains Sa-kaṭa (घर्ज) "the place of loosing or unharnessing the waggon," घर्जटाच्याचिव्यांनांसं जस्ते. In the Bhāgavata, Vasudeva does not quit Mathurā, but goes to the halting-ground of Nanda, who has come to that city, to pay his taxes: यदि तद्योग्यतयः; explained by the comment तथा वसातिस्वरुपः घर्जटोत्सार्यूर्मिस।

* The commentator gives the reason: महाधनानां बुष्टवन्धनिधार्य ्मयूरः।

† Literally, 'herd',—gokula.

‡ X., Prior Section, V., 20.
Some time after they were settled at Gokula, (the female fiend) Pútaná, the child-killer, came thither, by night, and, finding (the little) Kṛishṇa asleep, took him up, and gave him her breast to suck. Now, whatever child is suckled, in the night, by Pútaná instantly dies; but Kṛishṇa, laying hold of the breast with both hands, sucked it with such violence, that he drained it of the life; and the hideous Pútaná, roaring aloud, and giving way in every joint, fell on the ground, expiring. The inhabitants of Vraja awoke, in alarm, at the cries of the fiend, (ran to the spot, and) beheld Pútaná lying on the earth, and Kṛishṇa in her arms. Yaśodā, snatching up Kṛishṇa, waved over him a cow-tail brush, to guard him from harm, whilst Nanda placed (dried) cow-dung (powdered,) upon his head. He gave him, also, an amulet; saying, at the same time: “May Hari,

1 In the Hari Vaṁśa,§ this female fiend is described as coming in the shape of a bird.

2 The Rakshā—the preserver, or preservative against charms,—is a piece of thread or silk, or some more costly material, bound round the wrist or arm, with an appropriate prayer, such as that in the text. Besides its application to children, to avert the effects of evil-eyes, or to protect them against Dārens or witches, there is one day in the year, the Rákhī Pùrṇimá, or full moon in the month of Śrāvaṇa (July—August), when it is bound upon the wrists of adults by friendly or kindred Brahmans, with a short prayer or benediction. The Rákhī is, also, sent, sometimes, by

* क्षणसु तन्त्रमें गाई कराञ्च्यमण्यवीर्विधिः ||
गृहीता प्रायससहितं गणिकोपसम्मितः ||
† Because, says the commentator, she resumed, at the time of death, her proper form.
‡ विश्वसनायाशन। § Śī. 3423.
the lord of all beings (without reserve), protect you; he from the lotos of whose navel the world was developed, and on the tip of whose tusks the globe was upraised from the waters!* May that Keśava, who assumed the form of a boar, protect thee!† May that Keśava, who, as the man-lion, rent, with his sharp nails, the bosom of his foe, ever protect thee! May that Keśava, who, appearing, first, as the dwarf,§ suddenly traversed, in all his might, with three paces, the three regions of the universe,‖ constantly defend thee!¶ May Govinda guard thy head; Keśava, thy neck; Vishṇu, thy belly;** Janárdana, thy legs and feet; the eternal and irresistible Nárāyaṇa, thy face, thine arms, †† thy mind, and faculties of sense!‡‡: May all ghosts, goblins, §§ and spirits || malignant and unfriendly, ever fly thee, ¶¶ appalled by the bow, the discus, mace, and persons of distinction, and, especially, by females, to members of a different family, or even race and nation, to intimate a sort of brotherly or sisterly adoption. Tod’s Rajasthan, Vol. I., pp. 312, 313.

* See Vol. I., p. 61, note 2.
† चेष छिन्द्राप्रविश्विता धारयालवं जगत्।
‡ Niśiṁha. See Vol. II., p. 34, note 1; also, p. 106, supra.
§ See Vol. I., Preface, p. LXXV.
‖ See Vol. III., p. 18, text and note †.
¶ चामली रश्तु सदा भवन्ति च: चषाधमृत।
चिवित्क्रमकमात्रकाचित्तोक्कषुरदपवः॥

** गुढ़म समरस।
†† बाह्र प्रवाह च; the two divisions of the arms.

‡‡ रक्षलाह्तेन्तय्यत्व गरायण्योऽवध्य।

|| Rākṣhasa.
¶¶ चचं गक्ष्य।
sword of Vishńu, and the echo of his shell! May Vai-
kuńśha* guard thee in the cardinal points; and, in the
intermediate ones, Madhusúdana!† May Hrishíkeśa:
defend thee in the sky; and Mahídhará,§ upon earth!”
Having pronounced this prayer to avert all evil, Nanda put
the child to sleep, in his bed underneath the waggon. Beholding
the vast carcass of Pútaná, the cowherds were filled with astonishment and terror.

* A metronym of Vishńu; one of the names of his mother being Vi-
kuńśhá. See Vol. III., text and note ††.
† "The destroyer of Madhu", a demon. See Vol. II., p. 52.
‡ Corrected from "Rishikeśa". For Hrishíkeśa, see Vol. I., p. 2, note 1.
§ Being interpreted, "the upholder of the earth."
¶ Svastígyana.
¶ Paryankíká, 'cot', according to the commentator.
CHAPTER VI.

Krishna overturns a waggon: casts down two trees. The Gopas depart to Vrindavana. Sports of the boys. Description of the season of the rains.

ON one occasion, whilst Madhusudana was asleep underneath the waggon, he cried for the breast; and, kicking up his feet, he overturned the vehicle; and all the pots and pans* were upset and broken. The cowherds and their wives (hearing the noise,) came, exclaiming: "Ah! ah!" And there they found the child sleeping on his back. "Who could have upset the waggon?" said the cowherds. "This child," replied some boys, (who witnessed the circumstance). "We saw him," said they, "crying, and kicking the waggon with his feet; and so it was overturned. No one else had anything to do with it." The cowherds were exceedingly astonished at this account; and Nanda, not knowing what to think, took up the boy; whilst Yasoda offered worship to the broken pieces of pots and to the waggon, with curds, flowers, fruit, and unbruised grain.†

The initiatory rites requisite for the two boys were performed by Garga,‡ who was sent to Gokula, by Vasudeva, for that purpose. He celebrated them without

* Some MSS. have, instead of बुधभाषि, बुधभाषि। The commentator takes notice of this variant.
† यसोदा गुकास्यभभमभाष्यक्षकालिसिद्।
मूकं पवित्रामास द्विपुष्पकालातः॥
‡ See Vol. II., p. 213.
the knowledge of the cowherds;¹ and the wise sage, eminent amongst the wise, named the elder of them Ráma, and the other, Kríshña. In a short time, they began to crawl about the ground, supporting themselves on their hands and knees, and creeping everywhere, often amidst ashes and filth. Neither Rohini nor Yaśodá was able to prevent them from getting into the cow-pens, or amongst the calves, where they amused themselves by pulling their tails. As they disregarded the prohibitions of Yaśodá, and rambled about together constantly, she became angry, and, taking up a stick, followed them, and threatened the dark-complexioned Kríshña with a whipping.* Fastening a cord round his waist, she tied him to the wooden mortar;² and, being in a great passion, she said to him: “Now, you naughty boy, get away from hence, if you can.” She then went about her domestic affairs. As soon as she

¹ The Bhágavata † describes Garga’s interview with Nanda, and the inducements of the latter to keep the former’s celebration of the Saḿskáras (or initiatory rites) of the two boys secret from the Gopas. Garga there describes himself as the Purohita;³ (or family priest) of the Yádavas.

² The Ulákhalá (or mortar) is a large wooden bowl, on a solid stand of timber; both cut out of one piece. The pestle is, also, of wood; and they are used chiefly for bruising or threshing unwinnowed corn, and separating the chaff from the grain. As important agents in household economy, they are regarded as sacred, and even hymned in the Vedas.§

* यशोदा यत्तिमाद्यि वोपेनापुरमा स तम ।
   छायं कसोद्यांक सर्वस्वग्नो बघा तदा ॥

The MSS. containing the commentary omit this stanza.
† X., Prior Section, Chapter VIII.
‡ Rather, as áchárya. § As in the Rígveda, I., XXVIII., 5 and 6.
had departed, the lotos-eyed Kṛiṣhṇa, endeavouring to extricate himself, pulled the mortar after him, to the space between two Arjuna-trees that grew near together. Having dragged the mortar between these trees, it became wedged awry there; and, as Kṛiṣhṇa pulled it through, it pulled down the trunks of the trees.* Hearing the crackling noise, the people of Vraja came to see what was the matter; and there they beheld the two large trees, with shattered stems and broken branches, prostrate on the ground, with the child fixed between them, with a rope round his belly, laughing, and showing his white little teeth, just budded. It is hence that Kṛiṣhṇa is called Dāmodara,—from the binding of the rope (dāmaṇ) round his belly (udara).† The elders of the cowherds, with Nanda at their head, looked upon these circumstances with alarm, considering them as of evil omen: “We cannot remain in this place,” said they. “Let us go to some other (part of the) forest; for here many evil signs threaten us with destruction:—the death of Pūtana, the upsetting of the

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¹ Our text and that of the Hari Varṇa take no notice of the legend§ of Nalakūbara|| and Maṅigriva, sons of Kubera, who, according to the Bhāgavata,¶ had been metamorphosed, through a curse of Nārada, into these two trees, and for whose liberation this feat of Kṛiṣhṇa was intended.

§ This legend is referred to by the commentator.
|| Corrected from “Nalakuvera”.
¶ X., Prior Section, IX., 22, 23. Nalakūbara and Maṅigriva are there called guhyakas.
waggon, and the fall of the trees without their being blown down by the wind. Let us depart hence, without delay, and go to Vṛindāvana, where terrestrial prodigies may no more disturb us.”

Having thus resolved, the inhabitants of Vraja communicated their intention to their families, and desired them to move without delay. Accordingly, they set off, with their waggons and their cattle, driving before them their bulls, and cows, and calves. The fragments of their household stores they threw away; and, in an instant, Vraja was overspread with flights of crows. Vṛindāvana was chosen by Krṣṇa,—whom acts do not affect,—for the sake of providing for the nourishment of the kine; for there, in the hottest season, the new grass springs up as verdantly as in the rains. Having repaired, then, from Vraja to Vṛindāvana, the inhabitants of the former drew up their waggons in the form of a crescent.

1 The Hari Vaṁśa,§ not satisfied with the prodigies which had alarmed the cowherds, adds another, not found, it is believed, anywhere else. The emigration, according to that work, originates, not with the Gopas, but the two boys, who wish to go to Vṛindāvana; and, in order to compel the removal, Krṣṇa converts the hairs of his body into hundreds of wolves, who so harass and alarm the inhabitants of Vraja, that they determine to abandon their homes.

† Akliśṭa-karman, “resolute in achievement,” or “indefatigable.”

§ Chapter LXV.
As the two boys, Rāma and Dāmodara, grew up, they were ever together in the same place, and engaged in the same boyish sports.* They made themselves crests of the peacocks’ plumes, and garlands‡ of forest-flowers, and musical instruments of leaves and reeds, or played upon the pipes used by the cowherds.; Their hair was trimmed like the wings of the crow;¹ and they resembled two young princes, portions of the deity of war.§ They were robust; and they roamed about, (always) laughing and playing, sometimes with each other, sometimes with other boys; driving, along with the young cowherds, the calves to pasture. Thus, the two guardians of the world were keepers of cattle, until they had attained seven years of age, in the cowpens of Vṛindāvana.||

Then came on the season of the rains, when the atmosphere laboured with accumulated clouds, and the quarters of the horizon were blended into one by

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¹ The Kāka-paksha, or crow’s wing, implies the hair left on each side of the head; the top being shaved.

* वस्त्रपानी संतुष्टी रामदासोदरी ततः।
   एक्षान्नशीती गोहि चैरुसालकौषम।

‡ Avatārasaka, a word of various meanings. According to the scholiast, it here signifies ‘ear-rings’.

; गोपवियुक्तातीं भविष्यबाह्यतमः।

§ भाकारसखरी वाली कुमाराविष याबकी।

Kumāra, Skanda, or Kārttikeya is called Pāvaka, because a son of Pāvakā. The commentator says that the two parts—avāka—or forms of Kārttikeya, Śākha and Viśākha, are meant by “the two Pāvakas”.

|| महात्माः।
the driving showers.* The waters of the rivers rose, and overflowed their banks, and spread beyond all bounds, like the minds of the weak and wicked, transported beyond restraint by sudden prosperity.† The pure radiance of the moon was obscured by heavy vapours; as the lessons of holy writ are darkened by the arrogant scoffs of fools (and unbelievers).‡ The bow of Indra§ held its place in the heavens, all unstrung, like a worthless man elevated, by an injudicious prince, to honour.|| The white line of storks appeared upon the back of the cloud, in such contrast as the bright conduct of a man of respectability¶ opposes to the behaviour of a scoundrel.** The ever-fitful lightning, in its new alliance with the sky, was like the friendship of a profligate†† for a man of worth.‡‡ Overgrown by the spreading grain, §§ the paths were indistinctly traced, like the speech of the ignorant, that conveys no positive meaning.|||

* There is here a stanza,—and one recognized by the commentator,—which the Translator has passed by:

प्रकृति दृष्टिगोचर श्रीत्वोपासुता महिः।
तरा राम्भकतिवसत्यज्ञरागविभूषिता॥

"The earth, luxuriant with new-grown grass, and bestrown with sa-
kragopas, then became emerald and, as it were, adorned with rubies."

The sakragopa or indragopa is a beautiful insect which no one that has seen it in India can ever forget.

† मन्दिरसह�, dubhigatane prāpy sakhiṁ nāvānī।
‡: sahaśabdhaṁ sukaś bhāmaśāṁ pravṛṣṭāhānteśvarbihin:।
§ Śakra, in the original.

||: chāyatvātavātibhav mūryakvaṁ pariṣṭhaḥ।
¶ Kulina. ** Durvētita. †† Durjana. §§ Pravara.
§§ My MSS. have kāshpa, 'young grass,'—not sanya.

|||: cakṣumārasaṣṭāsya: prabhavānibōṣṭhab।
At this time, Kṛishṇa and Rāma, accompanied by the cow-boys, traversed the forests, that echoed with the hum of bees and the peacock’s cry.* Sometimes they sang in chorus, or danced together; sometimes they sought shelter from the cold, beneath the trees; sometimes they decorated themselves with flowery garlands,†—sometimes, with peacocks’ feathers; sometimes they stained themselves of various hues, with the minerals of the mountain; sometimes, weary, they reposed on beds of leaves, and, sometimes, imitated, in mirth, the muttering of the thunder-cloud; sometimes they excited their juvenile associates to sing;‡ and, sometimes, they mimicked the cry of the peacock, with their pipes. In this manner, participating in various feelings and emotions, and affectionately attached to each other, they wandered, sporting and happy, through the wood. At evening-tide came Kṛishṇa and Balarāma,§ like two cow-boys,‖ along with the cows and the cowherds. At evening-tide, the two immortals, having come to the cow-pens, joined, heartily, in whatever sports amused the sons of the herdsman.¶

* उपात्मकशुभिसारं तत्कथापाचे महायते।
† The Sanskrit has garlands of kadamba-blossoms.
‡ माधवमवभोपास्य मुख्यापरमी ज्ञाते।
§ Here called, in the original, Bala.
‖ गोपवथारी, “clad like cowherds,” is one reading; गोपवथारी, “carrying cowherds’ pipes,” is another.
¶ विवास्त्र्य च सियास्य तवभी महायते।
 मोरी: समाने: स्मृतः विश्रीश्वितुः स्मारिष।
CHAPTER VII.

Krishna combats the serpent Kaliya: alarm of his parents and companions: he overcomes the serpent, and is propitiated by him: commands him to depart from the Yamuna river to the ocean.

ONE day, Krishna, unaccompanied by Rama, went to Vrindavana, He was attended by (a troop of) cow-herds, and gaily decorated with wild flowers. On his way, he came to the Yamuna,* which was flowing in sportive undulations, and sparkling with foam, as if with smiles, as the waves dashed against the borders. Within its bed, however, was the fearful pool of the serpent Kaliya,†—boiling with the fires of poison,—1: from the fumes of which, large trees upon the bank were blighted, and by whose waters, when raised, by a gale, into the air, birds were scorched. Beholding this dreadful (lake), which was like another mouth of death, Madhusudana reflected, that the wicked and poisonous Kaliya, who had been vanquished by him-

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1 The commentator says, this means nothing more than that the waters of the pool were hot: विषाधिस्ना गृह्त तत्वारि श्वित।§ I do not know if hot springs have been found in the bed, or on the borders, of the Jumna. The hot well of Sita-kunda, near Mongir, is not far from the Ganges.

* Kaliindi, one of its synonyms, in the original. The Yamuna is so called from Mount Kalinda, whence it rises.
† In some MSS., he is here called Kaliya; and so his name is ordinarily written in the sequel. For his origin and abode, see Vol. II., p. 74, note 1, and p. 210, note 1.
‡ विषाधिस्नात्वारिखम्।
§ I do not find these words, but something like them, in the commentary.
self (in the person of Garuḍa), and had been obliged to fly from the ocean (where he had inhabited the island Ramaṇa), must be lurking at its bottom, and defiling the Yamunā, the consort of the sea, so that neither men nor cattle could slake their thirst by her waters. Such being the case, he determined to dislodge the Nāga, and enable the dwellers of Vraja to frequent the vicinage without fear:* for it was the especial purpose, he considered, of his descent upon earth, to reduce to subjection all such violators of law. “Here,” thought he, “is a Kadamba-tree, which is sufficiently near. I can climb up it, and thence leap into the serpent’s pool.” Having thus resolved, he bound his clothes† tightly about him, and jumped, boldly,‡ into the lake of the serpent-king. The waters, agitated by his plunge amidst them, were scattered to a considerable distance from the bank; and, the spray falling upon the trees, they were immediately set on fire by the heat of the poisonous vapour combined with the water; and the whole horizon was in a blaze.§ Krishṇa, having dived into the pool, struck his arms in defiance;¹ and the snake-

¹ Slapping the upper part of one arm with the hand of the other is a common act of defiance amongst Indian athletæ.

* तद्भ गावरावक्ष वर्त्स्तो लियहो मया।
शिक्षासुषु सर्जन चर्विबववशिष्ट।॥
† Parikara, ‘a girdle.’
‡ Vegita, ‘expeditiously.’
§ तेषाभिषवतसः तत्पयचितः य महानः।
जर् दूर्वितांशु तांविषवबहिस्ह्रवान्॥
सै व्वै ब्रविविविष्वायायातस्मातप्पविवोविता।
जव्वशः पाद्यः सयो ज्ञायायास्वविशिवः॥
king, hearing the sound, quickly came forth. His eyes were coppery red; and his hoods were flaming with deadly venom. He was attended by many other (powerful and) poisonous snakes,—feeders upon air,—and by hundreds of serpent-nymphs, decorated with rich jewels, whose ear-rings glittered with trembling radiance, as the wearers moved along.* Coiling themselves around Kṛishṇa, they, all, bit him with teeth from which fiery poison was emitted. Kṛishṇa's companions, beholding him in the lake, encompassed by the snakes twining around him, ran off to Vraja, lamenting and bewailing aloud his fate.† "Kṛishṇa," they called out, "has foolishly plunged into the serpent's pool, and is there bitten to death by the snake-king. Come and see." The cowherds, and their wives, and Yaśodā, hearing this news, which was like a thunderbolt, ran, immediately, to the pool, frightened out of their senses, and crying: “Alas! alas! where is he?” The Gopis were retarded by Yaśodā, who, in her agitation, stumbled and slipped at every step;‡ but Nanda, and the cowherds, and the invincible§ Rāma hastened to (the banks of) the Ya- munā, eager to assist Kṛishṇa. There they beheld him (apparently) in the power of the serpent-king, encompassed by twining snakes, and making no effort (to escape). Nanda, as soon as he set his eyes upon his

* Prakṣamitātmaneṣeṣeṣeṣeṣeṣaṃ | ।
† Tante patantam hṛdaḥ sarīṣhānaṇipīdāyitam | ।
Gopā prabha ṣucuṣucuḥ prabhāsāyaḥ | ।
‡ Īha āhā kṣāyaścitārjna gopīṇaṣṭānāṁ jivaṁ | ।
Vṛṣabhaś ca manāt bhūtānu prasthānītān prabhī | ।
§ Adbhuta-vikrama.
son, became senseless; and Yaśodā, also, (when she beheld him, lost all consciousness). The Gopīs, overcome with sorrow, wept, and called affectionately, and with convulsive sobs,* upon Keśava. “Let us all,” said they, “plunge, with Yaśodā, into the fearful pool of the serpent-king. We cannot return to Vraja. For what is day, without the sun? What, night, without the moon? What is a herd of heifers, without its lord? What is Vraja, without Kṛishṇa? Deprived of him, we will go no more to Gokula. The forest will lose its delights; it will be like a lake without water.† When this dark-lotus-leaf-complexioned Hari is not present, there is no joy in the maternal dwelling. How strange is this! And, as for you, ye cowherds, how, poor beings, will you live amidst the pastures, when you no longer behold the brilliant lotos-eyes of Hari?‡ Our hearts have been wiled away by the music of his voice.§ We will not go, without Puńḍarīkākṣa, to the folds|| of Nanda. Even now, though held in the coils of the serpent-king, see, friends, how his face brightens with smiles, as we gaze upon him!”

When the mighty son of Rohiṇī,† (Balarāma,) heard these exclamations of the Gopīs, and, with disdainful glance, beheld the cowherds overcome with terror,
Nanda gazing fixedly upon the countenance of his son, and Yaśodā unconscious, he spake to Krishṇa in his own character: “What is this, O god of gods? The quality of mortal is sufficiently assumed. Dost thou not know thyself eternal? Thou art the centre of creation; as the nave is of the spokes of a wheel.* A portion of thee have I, also, been born, as thy senior.† The gods, to partake of thy pastimes as man, have, all, descended under a like disguise; and the goddesses have come down to Gokula, to join in thy sports. Thou, eternal, hast, last of all, appeared below.: Wherefore, Krishṇa, dost thou disregard these divinities, who, as cowherds, are thy friends and kin? these sorrowing females, who, also, are thy relations?§ Thou hast put on the character of man; thou hast exhibited the tricks of childhood.|| Now let this fierce snake, though armed with venomed fangs, be subdued (by thy celestial vigour).”¶

* समझ अजनी नाभिराशिः संधिँ
† Only thus much is translated of the following:
बतीपहरे पाता च चैत्यको लं चयोमय।
वेददात्स्विषहिचरासिनिभंद्रपिंि।
चिक्षे सङ्कितव्यासंस्मिश्रित िहिमिः।
ि जागरं जन्माव भारतवतरणे।
ब्रजविधिः च मलेपु त्वांभवासाहिमवः।

The scholiast tacitly recognizes these lines as part of the text, and comments on them.
‡ The original is, here, not very closely adhered to:
सनवंसिः संघवब्रवते महत् दुरा।।
चवमयंनस्वसविः सर्वं एव समासते।।
भवतां मङ्कायथं शोकुं सुरकः।।
श्रीदार्शनाद्या: पञ्चद्वरवंशीर्षिंसि शायतः।।
§ Here, again, the rendering is very free.
|| Bāla-chāpāla.

¶ तद्वरं दस्यतं डशा बुद्धाबा दश्माचुद्धः।
Thus reminded (of his real character, by Rāma), Kṛishṇa smiled gently, and (speedily) extricated himself from the coils of the snakes. Laying hold of the middle hood of their chief with both his hands, he bent it down, and set his foot upon the hitherto unbended head, and danced upon it in triumph. Wherever the snake attempted to raise his head, it was again trodden down; and many bruises were inflicted on the hood, by the pressure of the toes of Kṛishṇa.* Trampled upon by the feet of Kṛishṇa, as they changed position in the dance, the snake fainted, and vomited forth much blood.¹ Beholding the head and neck of their lord thus injured, and the blood flowing (from his mouth), the females † of the snake-king implored the clemency of Madhusūdana. “Thou art recognized, O god of gods!” they exclaimed. “Thou art the sovereign of all; thou art light supreme, inscrutable; thou art the mighty lord; the portion of that (supreme light). The

¹ The expressions are कषास्स रेची: एवं कृष्णपातनिपतितम।
And Rechaka and Daṇḍapāta are said to be different dispositions of the feet in dancing; variations of the bhrama, or pirouette: the latter is the a-plomb, or descent. It is also read Daṇḍapāda-
nipatena, § “the falling of the feet, like that of a club.” ||

† Patni, ‘wives.’
‡ Paramaḥvara.
§ Also, कृष्णपातनिपतितम।
|| The commentary quotes a considerable extract, from some unnamed metrical authority, on the steps in dancing.
gods themselves are unable worthily to praise thee, the lord self-existent. How, then, shall females proclaim thy nature? How shall we (fully) declare him, of whom the egg of Brahmā, made up of earth, sky, water, fire, and air, is but a small portion of a part? Holy sages have in vain sought to know thy eternal essence.† We bow to that form: which is the most subtle of atoms, the largest of the large; to him whose birth is without a creator, whose end knows no destroyer, and who, alone, is the cause of duration. There is no wrath in thee; for thine is the protection of the world; and, hence, this chastisement of Kāliya. Yet, hear us.§ Women are to be regarded with pity by the virtuous: animals are humanely treated, even by fools. ¶ Let, therefore, the author of wisdom have compassion upon this poor creature. Thyself, as an oviparous, hooded snake, art the upholder of the world. Oppressed by thee, he will speedily perish. ** What is this feeble serpent, compared to thee, in whom the universe re-

† Paramārtha.

§ Bōpi: sahaśōpya tē maśa ikṣāntāpaśāte tē.

baraśā vāśiśvāśa dūnāre sūkṣmaṇaṁ.

|| The only readings that I find yield a very different sense. The ordinary original is:

śrīśo: gūnānā: sābhoga mūḍa śīrṣaājñataḥ. 

Instead of śīrṣāḥ, one MS. has śīroṭaḥ ca.

¶ Chataṁ vara,—the vocative.

** saṁśāvagadāharo bhavābhāvāḥ: pṛthivi.

śaṇa ca pībirdho vadhāyānātāpīṣeṇa śīvāntam.

Kṛśna is not here called a snake. Some copies have, instead of 

śaṇaḥ, śaṇyaḥ.
poses? Friendship and enmity are felt towards equals and superiors, (not for those infinitely beneath us*). Then, sovereign of the world, have mercy upon us. This (unfortunate) snake is about to expire. Give us, as a gift of charity, our husband."

When they had thus spoken, the Nāga himself, almost exanimate, repeated, feebly, their solicitations for mercy. "Forgive me," he murmured, "O god of gods! How shall I address thee, who art possessed, through thine own strength and essence, of the eight great faculties,—in energy unequalled? † Thou art the Supreme, the progenitor of the supreme (Brahmā). Thou art the Supreme Spirit; and from thee the Supreme proceeds. Thou art beyond all finite objects. How can I speak thy praise?: How can I declare his greatness from whom come Brahmā, Rudra, Chandra, Indra, the Maruts, the Aświns, the Vasus, and Ādityas; of whom the whole world is an infinitely small portion,§ a portion destined to represent his essence; and whose nature, primitive or derived,|| Brahmā and the immortals do not comprehend? How can I approach him, to whom the gods offer incense and flowers¶ culled from the groves of Nandana; whose incarnate forms the king of

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* I have parenthesized these words; there being nothing, in the original, answering to them. Even a Paurāśik writer would not use in such a lax way a word corresponding to "infinitely".

† तवायद्वयायेकः गाय खामाविनय यस्म।
निरानासिनय यस्म तस्म कौशालम् वचे लहस्।

‡ सं परस्तः परक्षाः परं लक्ष: पराभरः।
परानाचारिभी चत्स्तं तस्म कौशालम् वचे लहस्।

§ एकावथस्याभां।

|| Sat and asat.

¶ Pushpānulepana, "unguents made from flowers."
the deities ever adores, unconscious of his real person; whom the sages that have withdrawn their senses from all external objects worship in thought, and, enshrining his image in the purposes of their hearts, present to it the flowers of sanctity?¹ I am quite unable, O god of gods, to worship or to hymn thee. Thy own clemency must, alone, influence thy mind to show me compassion. It is the nature of snakes to be savage; and I am born of their kind. Hence, this is my nature, not mine offence. The world is created, as it is destroyed, by thee; and the species, form, and nature of all things in the world are thy work. Even such as thou hast created me, in kind, in form, and in nature, such I am; and such are my actions.† Should I act differently, then, indeed, should I deserve thy punishment; for so thou hast declared.² Yet, that I have been

¹ Bháva-pushpas. There are said to be eight such flowers: clemency, self-restraint, tenderness, patience, resignation, devotion, meditation, and truth.

² Both in the Vedas and in the institutes of law; where it is enjoined, that every one shall discharge the duties of his caste and condition; and any deviation from them merits punishment; as by the texts विविधासर्वपि हस्यः, “In following prohibited observances, a person is punishable;” and स्माचरविवेकत् वर्जे

† The commentator has: ahimsá, indriya-nigraha, sarva-bhúsya-dayá, kshama, śama, tapas, dhyána, satya.
punished by thee is, indeed, a blessing; for punishment from thee alone is a favour.* Behold, I am now without strength, without poison,—deprived of both by thee! Spare me my life. I ask no more. Command me what I shall do.”†

Being thus addressed by Káliya, Kríshña repliedː “You must not tarry here, (nor anywhere) in the stream of the Yamuná. Depart, (immediately), with your family and followers, to the sea, where Garúda, the foe of the serpent-race, will not harm you, when he sees the impression of my feet upon your brow.”§ So saying, Hari set the snake-king at liberty, who, bowing, reverentially, to his victor, departed to the ocean; abandoning, in the sight of all, the lake he had haunted, accompanied by all his females, children, and dependants. When the snake was gone, the Gopas hailed Govinda as one risen from the dead, and embraced him, and bathed his forehead with tears of joy.¶ Others, contemplating the water of the river, now freed from

कुर्बनामोति विलिष्यन्, ** “Who does acts unsuited to his natural disposition incurs guilt.”**
peril, \* were filled with wonder, and sang the praise of Kṛishṇa, who is unaffected by works. † Thus, eminent by his glorious exploits, and eulogized by the Gopas and Gopīs, Kṛishṇa returned to Vraja. : 

\* दृष्टा शिष्यवर्जा गद्दीत।

† Akṣiṣṭa-karman. Vide supra, p. 282, note †.

‡ Instead of the reading of two verses, here rendered, the MSS. containing the commentary have three verses, naming Baladeva, Nanda, and Yaśodā, as accompanying Kṛishṇa on his way back to Vraja.
CHAPTER VIII.

The demon Dhenuka destroyed by Rāma.

AGAIN, tending upon the herds, Rāma and Keśava* wandered through the woods, and (on one occasion), came to a pleasing grove of palms, where dwelt the fierce demon† Dhenuka;‡ feeding upon the flesh of deer.§ Beholding the trees covered with fruit, and desirous of gathering it, the cowherds called out (to the brothers), and said: “See, Rāma; see, Krīshṇa! In this grove, belonging to the great Dhenuka, the trees are loaded with ripe fruit, the smell of which perfumes the air. We should like to eat some. Will you throw some down?”|| As soon as the boys had spoken, Sankarshaṇa and Krīshṇa (shook the trees, and) brought down the fruit on the ground. Hearing the noise of the falling fruit, the fierce ¶ and malignant demon** (Dhenuka), in the form of an ass, hastened to the spot, in a (great) passion, and began to kick Rāma†† on the

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* The original has Bala.
† Dānava.
‡ According to the Harivāraṇa, st. 3114, Dhenuka was the same as Khara, for whom see Vol. III., p. 316, note ||.
§ The reading accepted by the commentator yields “flesh of men and kine.”

|| है राम है बल्ल बल्ल भेगुवविच रखते।
भुमदेशों पता कालात्मकाणीमारणि सवित्र तिष्ठ ||
पचाणि पक्ष तासां गंधारोदितारिणि प्र ||
वयमण्यसभीयासः पाखासा चढ़ि रौँचते ||

¶ Durśada.
** Daśaya.
†† Substituted, by the Translator, for Bala.
breast with his hinder heels. Ráma, however, seized him by both hind legs, and, whirling him round, until he expired, tossed his carcass to the top of a palm-tree, from the branches of which it struck down abundance of fruit, like rain-drops poured upon earth by the wind.† The animals that were of kin to Dhenuka came running to his aid; but Krishña and Ráma‡ treated them in the same manner,§ until the trees were laden with dead asses,‖ and the ground was strewed with ripe fruit. Henceforward, the cattle grazed, unobstructed, in the palm-grove, and cropped the new pasturage, where they had never before ventured.†

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† This exploit is related in the Bhágavata, Hari Vámá, and other Vaishnava Puráñas, much in the same strain, but not always in the same place. It more commonly precedes the legend of the discomfiture of Káliya.

‡ Elsewhere it is said that Krishña slew Dhenuka. See, for instance, the Mahábhárata, Udyoga-parvan, sl. 4410.

† ततः पृथिव्या पातचामास महामातोगुरुभारिन।

‡ Balabhadra, in the original. See the next note.

§ चन्द्राण्यक्ष च ज्योतिधाति देवनासेवनः।

‖ Dáitya-gardabha. This term is applied, throughout the chapter, to Dhenuka and his kindred. Their proper form, then, was the asinine, though they were of demonic extraction.
CHAPTER IX.

Sports of the boys in the forest. Pralamba, the Asura, comes amongst them: is destroyed by Rāma, at the command of Kṛishṇa.

WHEN the demon in the form of an ass, and all his tribe, * had been destroyed, the grove of palms became the favourite resort of the Gopas and their wives; † and the sons of Vasudeva, greatly pleased, repaired to the Bhāṇḍīra fig-tree. ‡ They continued to wander about, shouting, and singing, and gathering fruits and flowers from the trees; now driving the cows afar to pasture; now calling them by their names; now carrying the foot-ropes of the kine upon their shoulders; now ornamenting themselves with garlands of forest-flowers. They looked like two young bulls, when the horns first appear. § Attired, the one in yellow, and the other, in sable garments, they looked like two clouds, one white, and one black, surmounted by the bow of Indra. || Sporting, mutually, with frolics beneficial to the world, they roamed about, like two monarchs over all the collected

* Anuga.
† “Of the kine”, likewise, and first of all: गोपमोहनीयान्यः।
‡ भाख्यर्वर्तं is the reading here followed; but that accepted by the commentator is भाख्यर्वर्त्यः, his explanation of which is: महाकारको व्रतालंकार पूजन्। The tree referred to is, therefore, called Bhāṇḍīra. In other works, however, it is called Bhāṇḍīra, also.
§ The allusion here, the commentator says, is to their hair, as being tonsured in a peculiar fashion. Vide supra, p. 238, note 1.
|| सुधर्षामपूर्वोहाम्यं तत्र भवितात्मरी।
महेन्द्रायुधविद्वतो चतुर्भावाचित्वदृढः॥
sovereigns of the earth. Assuming human duties, and maintaining the human character, they strayed through the thickets, amusing themselves with sports suited to their mortal species and condition, in swinging on the boughs of trees, or in boxing, and wrestling, and hurling stones.

Having observed the two lads thus playing about, the Asura Pralamba, seeking (to devour) them, came amongst the cowherd boys, in the shape of one of themselves, and mixed, without being suspected, in their pastimes; for he thought, that, thus disguised, it would not be difficult to find an opportunity to kill, first, Kṛishṇa, and, afterwards, the son of Rohini. The boys commenced playing at the game of leaping like deer, two and two together. Govinda was matched with Śrīdāman, and Balarama, with Pralamba:

1 Jumping with both feet at once,—as deer bound,—two boys together. The one that holds out longest, or comes to a given point first, is the victor; and the vanquished is then bound to carry him to the goal, if not already attained, and back again to the starting-post, on his shoulders. The Bhāgavata does not specify the game, but mentions that the vanquished carry the victors on their backs.

\* Comment: ननुष्क्रत्वकालानोपाधिपीतोऽहि:।
\+ Vyūdāsā.।
\: चो वयाहत नि:ग्रन्थुक्षेषां मधममानुष:।
\: मागः वपुराक्षाय प्रजाम्बो द्वाबोधमः॥
\§ Rauniyey, in the original.

\|| इतिरौद्रेष्व नाम वासुक्रीर्जन्यं तत:।
\|| प्रकृतित्त रि ते हरे हो दो हुगुपहु-छलन।॥

\† A friend of Kṛishṇa.
\** Bals, in the Sanskrit.
the other boys were coupled with one another, and went leaping away. Govinda* beat his companion, and Balaráma,† his; and the boys who were on Kṛishṇa’s side were, also, victorious. Carrying one another, they reached the Bháñdāra-fig; and from thence those who were victors were conveyed back to the starting-ground by those who were vanquished.\ chasing Pralamba’s duty to carry Sankarashána, the latter mounted upon his shoulders, like the moon riding above a dark cloud; and the demon ran off with him, but did not stop.§ Finding himself, however, unable to bear the weight of Balaráma,|| he enlarged his bulk, (and looked) like a black cloud in the rainy season. Balaráma,\ beholding him like a scorched mountain,—his head crowned with a diadem, and his neck hung round with garlands, having eyes as large as cart-wheels, a fearful form, and shaking the earth with his tread,—called out, as he was carried away, to his brother: “Kṛishṇa, Kṛishṇa, I am carried off by some demon, disguised as a cowherd, and huge as a mountain.** What shall I do? Tell me, Madhusúdana.†† The villain runs away with speed.” Kṛishṇa:: opened his mouth, smiling,—for he well knew

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* Substituted, by the Translator, for Kṛishṇa.
† “The son of Rohíńi, in the original.”
|| युक्तं ते तप पराजितम्।
§ रक्तमण्डल हृदगुणसतिवं ज्वालच। न ततो प्रजाजीविन समुद्र नव चारिदः॥
|| Bauhíńeya, in the Sanskrit.
¶ In the Sanskrit, Sankarasaña.
** This sentence is rendered very freely.
†† The original has Madhunishúdana.
:: The Sanskrit has Govinda.
the might of the son of Rohiini,—and replied: "Why this subtle pretext of merely mortal nature,† thou who art the soul of all the most subtle of subtile things? Remember yourself, the radical cause of the whole world,—born before all cause, and all that is alone, when the world is destroyed. : Dost thou not know that you and I are, alike, the origin of the world, who have come down to lighten its load? The heavens are thy head; the waters are thy body; § earth is thy feet; thy mouth || is eternal fire; the moon is thy mind; ¶ the wind, thy breath; thy arms and hands are the four regions of space.** Thou hast, O mighty lord, a thousand heads, †† a thousand hands, and feet, and bodies. A thousand Brahmás spring from thee, who art before all, and whom the sages praise in myriads of forms. :: No one (but I) knoweth thy divine person. Thy incarnate person is glorified by all the gods. Knowest thou not, that, at the end of all, the universe disappears in thee; that, upheld by thee, this earth sustains living and inanimate things; §§ and that, in the character of uncreated time, with its divisions of ages, developed

* Rauhiñëya, in the original.
† बिन्दुं मातृयो भाषो बलमेधाशब्द्यते।
‡ Here, again, the translation is far from literal.
§ Mûrti.
|| Vaktra.
¶ Manas.
** दिश्यकत्लोऽच्छ बाह्वचे।
†† Vaktra.
:: सहस्रपञ्चशयोनिराशः
:: सहस्रस्त्रां मुनिः मुखिः।
§§ Characha.一部
from an instant, thou devourest the world?* As the waters of the sea, when swallowed up by submarine flame, are recovered by the winds, and thrown, in the form of snow, upon the Himáchala, where, coming into contact with the rays of the sun, they reassume their watery nature;¹ so, the world, being devoured by thee,

¹ This passage is read and explained differently in different copies. † In some it is:

चरं बधा वाङ्कवविनायकः
हिमस्वर्गं परिभुज लखन ।
हिमाचलो भाङुमतात् गुरुभनः
अबलसुपरस्ति पुनःकाशिप ॥

And this is explained: सामुहुतमु बाङ्कववास्तै सम्रश्नाय चर्म भांति
चनोमूहु विमलक्षं कवार्कस्ते वाङ्कु दारावापथितेन सुधरतिद्विज
मारीमितेज परिभुज गुडीता लखनायवायवं चर्म वाघिमाचचे महती
ति व्रेष ॥ "The water of the ocean, devoured by the fire called Vádava, becoming condensed, or in the form of dew or snow, is seized by the wind called Kastaka,§ from which the Vádava fire has departed, consisting of a pipe of the solar rays, and, being placed in the air, lies or is on the Himáchala," &c. This is rather an awkward and confused representation of the notion; and the other reading is somewhat preferable. It consists simply in sub-

...कठाकिन्द्रेष्टपाताज्ञिपो
विमेयमुखौ सबितद्विल ।

The "instant", or 'twinkling', is here intended as the smallest division of time, extending to yugas or ages.

† The various readings of the passage are, according to my copies of the text, few and unimportant; and my several MSS. of the commentary all agree together. The Translator transcribes but a small portion of the scholiast's remarks.

‡ I have displaced the immetrical reading वाङ्कवविनायकः, in favour of the only one that I find in MSS., including those accompanied by the commentary.

§ According to some copies of the commentary, the wind here spoken of is called Karshaka. This name, at all events, is intelligible, which the other is not.
at the period of dissolution, becomes, of necessity, at
the end of every Kalpa, the world again, through thy
creative efforts.* Thou and I, soul of the universe, are
but one and the same cause of the creation of the earth,
although, for its protection, we exist in distinct individ-
uals. Calling to memory who thou art, 0 being of illimit-
able might, † destroy, of thyself, the demon. Suspend-
ing awhile your mortal character, do what is right.”

Thus reminded by the magnanimous Kríshña, the
powerful Baladeva: laughed, and squeezed Pralamba

* See note to p. 303.
† See note to p. 303.
‡ See note to p. 303.
§ See note to p. 303.
|| See note to p. 303.
with his knees,* striking him, at the same time, on the
head (and face), with his fists, so as to beat out both
his eyes. The demon, vomiting blood from his mouth,
and having his brain forced through the skull,† fell
upon the ground, and expired. The Gopas, beholding
Pralamba slain, were astonished, and rejoiced, and cried
out "Well done", and praised Balaráma.‡ And, thus
commended by his play-fellows, and accompanied by
Kríshña, Bala,§ after the death of the Daitya Pralamba,
returned to Gokula.¹

ranges, where they are arrested by a diminished temperature,
descend in the form of snow, and again supply the streams that
perpetually restore to the sea the treasures of which it is as per-
petually plundered.

¹ According to the Hari Vaḿśa|| the gods, themselves, praised
this proof of Ráma’s strength (bala), and hence he derived the
name of Balaráma.

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* The Sanskrit has nothing corresponding to the words “with his
knees”.
† निकाश्यतामक्षिण: ¹
‡ Substituted, by the Translator, for Bala.
§ The original has Ráma.
|| Śt. 3785.
CHAPTER X.

Description of autumn. Kṛishṇa dissuades Nanda from worshipping Indra: recommends him and the Gopas to worship cattle and the mountains.

WHILST Ráma and Keśava were sporting, thus, in Vraja, the rainy season ended, and was succeeded by the season of autumn, when the lotus is full-blown. The (small) Śapharí fish, in their watery burrows,* were oppressed by the heat, like a man by selfish desires, who is devoted to his family.† The peacocks, no longer animated by passion, were silent amidst the woods, like holy saints‡ who have come to know the unreality of the world. The clouds, of shining whiteness, exhausted of their watery wealth, deserted the atmosphere, like those who have acquired wisdom, and depart from their homes.§ Evaporated by the rays of the autumnal sun, the lakes were dried up, like the hearts of men, when withered by the contact of selfishness.|| The (pellucid) waters of the season were suitably embellished by white water-lilies; as are the minds of the pure, by the apprehension of truth. Brightly, in the starry sky, shone the moon, with undiminished orb, like the saintly being who has reached the last stage of

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* पश्चादेऽि
† गुष्टप्रेमाधिशस्त्रं समलेन बहा गुष्ठीः
‡ Yogin.
§ चतुधि जलसर्वसं निर्मणः सितमूर्त्यः
    तांत्रिकां नेंद्रा गृहं विधायनं यथा
|| वाक्षादिनमस्मि युद्धानीय देविणाः
bodily existence, in the company of the pious.* The rivers and lakes† slowly retired from their banks; as the wise, by degrees, shrink from the selfish attachment that connects them with wife and child.: First abandoned by the waters of the lake, the swans§ again began to congregate, like false ascetics whose devotions are interrupted, and they are again assailed by innumerable affictions.|| The ocean was still and calm, and exhibited no undulations, like the perfect sage who has completed his course of restraint, and has acquired undisturbed tranquillity of spirit.¶ Everywhere the waters were as clear and pure** as the minds of the wise who behold Vishnú in all things. The autumnal sky was wholly free from clouds, like the heart of the ascetic†† whose cares have been consumed by the fire of devotion. The moon allayed the fervours of the sun; as discrimination alleviates the pain to which egotism gives birth. The clouds of the atmosphere, the muddiness of the earth, the discoloration:: of the waters, were, all, removed by autumn; as abstraction§§ detaches the senses from the objects of perception. The exercise of inspiring, suppressing, and expiring the vital

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* सहादेशाः चोरी साधुकृषि यथा।
† “Rivers and lakes” is for jalaśaya.
‡ समर्थ चेषुचारिराश्च यथा यथा।
§ Hanuma.
|| कोऽऽि: कुशोगिनोऽविष्कराराष्ट्रयत्वा दृष्ट:।
¶ कमावासमहायोगिनी निबसायस्य यथा यति:।
** “Clear and pure” is to render ati-prasanna.
†† Yogin.
‡‡ Kāhushya, ‘foulness.’
§§ Pratyāhāra, ‘restraint of the senses.’
air was as if performed, daily, by the waters of the lakes, (as they were full, and stationary, and, then, again declined). \(^1\)

At this season, when the skies were bright with stars, \(\dagger\) Krishña, repairing to Vraja, found all the cow-herds busily engaged in preparing for a sacrifice: to be offered to Indra; \(^2\) and, going to the elders, he asked

\(^1\) A set of very poor quibbles upon the terms \(\S\) of the Práánahám: or, Púraka, \(\|\) drawing in the breath through one nostril; literally, ‘filling;’ Kumbhaka, closing the nostrils, and suppressing the breath,—keeping it stationary or confined, as it were in a Kumbha or water-pot; and Rechaka, opening the other nostril, and emitting the breath,—literally, ‘purging’ or ‘depletion.’ The waters of the reservoirs, replenished, in the beginning of the autumnal season, by the previous rains, remain, for a while, full, until they are drawn off for irrigation, or reduced by evaporation; thus representing the three operations of Púraka, Kumbhaka, and Rechaka.

\(^2\) No public worship is offered to Indra, at present; and the only festival in the Hindu kalendar, the Šakradhwajotthána, \(\|\)—the erection of a flag in honour of Šakra or Indra,—should be held on the twelfth or thirteenth of Bhádra, \(\&\&\) (which is in the

\(\dagger\) Nakshatra.
\(\dagger\) Maha.
\(\S\) The commentator gives a quotation, apparently from some Yoga treatise, elucidating them.
\(\|\) The Translator had, here, and near the end of the note, “Praábha”, which occurs in the commentator’s explanation of the technicality púraka:

पूरकः। पूरवं वाचो।

\(\|\) The names of the festival which I find are Šakrotthána, Šakrotthánadhwajotávama, Indradhwajasamutávama, &c.

\(\&\&\) Light fortnight. The month of Bhádra includes part of August and part of September.
them, as if out of curiosity, what festival* of Indra it was in which they took so much pleasure.† Nanda replied to his question, and said: "Satarakatu: (or Indra) is the sovereign of the clouds and of the waters. Sent by him, the former bestow moisture upon the earth, whence springs the grain by which we all embodied beings subsist; with which, also, and with water, we please the gods.‡ Hence, too, these cows bear calves and yield milk, and are happy, and well-nourished.¶ So, when the clouds are seen distended with rain, the earth is neither barren of corn, nor bare of verdure; nor is man distressed by hunger. Indra, the giver of water, having drunk the milk of earth by the solar rays, sheds it, again, upon the earth, for the sustenance of all the world. On this account, all sovereign princes offer, with pleasure, sacrifices to Indra, at the end of the rainy season), according to the Tithi Tattwa, following the authority of the Kālikā and Bhavishyottara Pūrāṇas. The Śakradhwajottāna is, also, a rite to be performed by kings and princes. It may be doubted, therefore, if the text intends any particular or appointed celebration.

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* Maha.
† This sentence is much more compressed than the original.
‡ See Vol. I., p. 150.
§ दप्त्रुष्णार्कृष्णमभ खुष्ठतः।
|| चैव रचया द्रम नामो वत्सवल्न निष्पुष्टः।
|| नेन संवीती। ग्रहे: युष्टहृद भवसि वे! ||

† Parjanya, in the original.
‡ The original has Śakra.
†† See Raghunandanap's *Institutes of the Hindoo Religion*, Vol. I., pp. 73—75. Also see the Šabdakalpadruma, sub voce श्रुतिधर्मः।
of the rains;* and so, also, do we, and so do other people.

When Kríshña† heard this speech from Nanda, in regard to the worship of Indrá,‡ he determined to put the king of the celestials into a passion, and replied: We, father, are neither cultivators of the soil, nor dealers in merchandise: cows are our divinities;§ and we are sojourners in forests. There are four branches of knowledge,—logical, scriptural, practical, and political.1 Hear me describe what practical science is. Agriculture, commerce, and tending of cattle,—the knowledge of these three professions constitutes practical science.|| Agriculture is the subsistence of farmers; buying and selling, of traders. Kine are our support. Thus, the knowledge of means of support‡‡ is threefold. The object that is cultivated by any one should be, to him,

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1 Or, Ánvikshiki (आन्विक्षिकी), the science of inquiring by reasoning, Tarka (तर्क), or logic; Trayí (त्रयी), the three Vedas collectively, or the doctrines they teach: Várta (वर्ता), rendered ‘practical,’ is the knowledge of the means of acquiring subsistence (पूर्ति): the fourth is Dañdaniti (दश्यनिः), the science of government, both domestic and foreign.**

* प्रापृशि, “during the rainy season,” literally. But the Translator has the authority of the comment: प्रापृशि। गतापृशिति ब्रेष: श्रव्या

† In the original, Dámodara.
‡ Śakra, in the Sanskrit.
§ The original has the singular.

|| विषय श्रव्या महाभाग चार्य गृहितं व्यवहारम्भा।

‡‡ “The knowledge of means of support” is to render várta.

** This note is taken, as to its substance, from the commentary. Compare Vol. I., p. 85, note 1; and p. 86, note 7.
as his chief divinity:* that should be venerated and worshipped, as it is his benefactor. He who worships the deity of another, and diverts from him the reward that is his due,† obtains not a prosperous station;‡ either in this world or in the next. Where the land ceases to be cultivated, there are bounds assigned, beyond which commences the forest: the forests are bounded by the hills; and so far do our limits extend. We are not shut in with doors, nor confined within walls; we have neither fields nor houses; we wander about, happily, wherever we list, travelling in our wagons.¹ The spirits of these mountains,§ it is said, walk the woods in whatever forms they will, or, in their proper persons, sport upon their own precipices.|| If they should be displeased with those who inhabit the forests, then, transformed to lions and beasts of prey, they will kill the offenders. We, then, are bound to worship the mountains, to offer sacrifices to cattle.¶ What have we to do with Indra?** Cattle and moun-

¹ These nomadic habits are entirely lost sight of in the parallel passages of those Purāṇas in which the juvenile life of Kṛishṇa is narrated. The text of the Hari Vaṁśa is, in most of the other verses, precisely the same as that of the Vishnū Purāṇa; putting, however, into the mouth of Kṛishṇa a long additional eulogium on the season of autumn.

* विष्णु यो च चाचा छुङाचार्य का देवता महत्।
† चोक्षात् बसति भवत्रिषि सूचव्यापरं गरः।
‡ "A prosperous station" is for lobhana.
§ Literally, "these mountains."
|| Sainu.

¶ गिरिक्षत्स्वचं नक्षत्रारोप्यत्र नवर्त्ताम।
** Mahendra, in the original.
tains are (our) gods. Brahmans offer worship with prayer; cultivators of the earth adore their landmarks;* but we, who tend our herds in the forests and mountains,† should worship them and our kine. Let prayer and offerings, then, be addressed to the mountain Govardhana; and kill a victim in due form.‡ Let the whole station collect their milk,§ without delay, and feed, with it, the Brahmans, and all who may desire to partake of it. When the oblations|| have been presented, and the Brahmans have been fed, let the Gopas circumambulate the cows, decorated with garlands¶ of autumnal flowers. If the cowherds will attend to these suggestions, they will secure the favour of the mountain, of the cattle, and, also, mine.”

When Nanda and the other Gopas heard these words of Kríshńa, their faces expanded with delight, and they said that he had spoken well. “You have judged rightly, child,” exclaimed they. “We will do exactly as you have proposed, and offer adoration to the mountain.” Accordingly, the inhabitants of Vraja worshipped the mountain, presenting to it curds, and milk, and flesh; and they fed hundreds and thousands of Brahmans, and many other guests who came (to the ceremony),

* Siúá. But there is a variant,—the reading of the commentator,—
síra, ‘the plough.’

† Chantiśivanásya. Some MSS. have Chantiśivaniksa.

‡ Támb砝voṣhaka. Śálo bhavafáśaśvádhā. Chvyāváma puṣyataṁ náśyaṁ patúh puṣyaṁ vishávat: ||

§ The Translator has taken this meaning of sandoña from the comment:

† Apida, ‘chaplet.’
even as Kṛishṇa had enjoined: and, when they had made their offerings, they circumambulated the cows and the bulls, that bellowed as loud as roaring clouds.*

Upon the summit of Govardhana, Kṛishṇa presented himself, saying “I am the mountain,” and partook of much food presented by the Gopas; whilst, in his own form as Kṛishṇa, he ascended the hill, along with the cowherds, and worshipped his other self.† Having promised them many blessings, the mountain-person of Kṛishṇa vanished; and, the ceremony being completed, the cowherds returned to their station.

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1 The Hari Vamśa says:† “An illusory Kṛishṇa, having become the mountain, ate the flesh that was offered:”

2 The Hari Vamśa affords, here, as in so many other places, proofs of its Dakhini origin. It is very copious upon the homage paid to the cattle, and their decoration with garlands and plumes of peacocks’ feathers, of which our text takes no notice. But, in the south of India, there is a very popular festival, that of the Punjal, scarcely known in the north, when cattle are decorated and worshipped; a celebration which has, no doubt, suggested to the compiler of the Hari Vamśa the details which he describes.

† Hari: 3874.
‡ Śr. 3876.
CHAPTER XI.

Indra, offended by the loss of his offerings, causes heavy rain to deluge Gokula. Kṛiṣhṇa holds up the mountain Govardhana, to shelter the cowherds and their cattle.

INDRA,* being thus disappointed of his offerings, was exceedingly angry, and thus addressed a cohort of his attendant clouds, called Sāṁvartaka. “Ho! clouds,” he said, “hear my words, and, without delay, execute what I command. The insensate cowherd Nanda, assisted by his fellows, has withheld the usual offerings to us, relying upon† the protection of Kṛiṣhṇa. Now, therefore, afflict the cattle, that are their sustenance, and whence their occupation‡ is derived, with rain and wind. Mounted upon my elephant, as vast as a mountain-peak, I will give you aid, in strengthening the tempest.” When Indra§ ceased, the clouds, obedient to his commands, came down, in a fearful storm of rain and wind, to destroy the cattle. In an instant, the earth, the points of the horizon, and the sky were, all, blended into one by the heavy and incessant shower. The clouds roared aloud, as if in terror of the lightning’s scourge, and poured down uninterrupted torrents.|| The whole earth was enveloped in (impenetrable) darkness by the thick and volumed clouds;

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* Śakra, in the Sanskrit.
† Ādhmāta, ‘inflated by.’
‡ Gopatya.
§ The original has Surendra.
|| ॥ विशुद्धतामाणाभासत्सद्यसीरिव चवर्षेषस् ।
   गादापूरितादिकिथेमेहरासायामपाबन ॥
and above, below, and on every side, the world was water. The cattle, pelted by the storm, shrunk, cowering, into the smallest size, or gave up their breath:* some covered their calves with their flanks; and some beheld their young ones carried away by the flood. The calves, trembling in the wind, looked piteously at their mothers, or implored, in low moans, as it were, the succour of Kṛishṇa.† Hari, beholding all Gokula agitated with alarm,—cowherds, cowherdesses, and cattle: all in a state of consternation,—thus reflected: “This is the work of Mahendra, in resentment of the prevention of his sacrifice; and it is incumbent on me to defend this station of herdsmen. I will lift up this spacious mountain from its stony base, and hold it up, as a large umbrella, over the cow-pens.”§ Having thus determined, Kṛishṇa immediately plucked up the mountain Govardhana, and held it (aloft), with one hand, in sport, saying∥ to the herdsmen: “Lo! the mountain is on high. Enter beneath it, quickly; and it will shelter you from the storm. Here you will be secure, and at your ease, in places defended from the wind. Enter, (without delay); and fear not that the mountain will

† The Sanskrit says nothing of the calves looking piteously at their mothers:

‡ In the original, the cows are named before their keepers.

∥ Here the Sanskrit gives Kṛishṇa the title of Jagannātha.
fall.” Upon this, all the people, with their herds, and their waggons and goods, and the Gopás, distressed by the rain, repaired to the shelter of the mountain, which Kríshña held, steadily, (over their heads). And Kríshña, as he supported the mountain, was contemplated, by the dwellers of Vraja, with joy and wonder; and, as their eyes opened wide with astonishment and pleasure, the Gopas and Gopís sang his praise.* For seven days and nights did the vast clouds, sent by Indra, rain upon the Gokula of Nanda, to destroy its inhabitants; but they were protected by the elevation of the mountain: and the slayer of Bala, Indra, being foiled in his purpose, commanded the clouds to cease.† The threats of Indra: having been fruitless, and the heavens clear, all Gokula came forth (from its shelter), and returned to its own abode. Then, Kríshña, in the sight of the surprised inhabitants of the forests, restored the great mountain Govardhana to its original site.  

1 It seems not unlikely that this legend has some reference to the caves or cavern-temples in various parts of India. A remarkable representation of it occurs upon the sculptured rocks of Mahabulipoor. It is related, much to the same purport, in the Bhágavata, &c. Śiśupála, ridiculing the exploit, asserts that Govardhana was nothing more than an ant-hill.

* This sentence is rendered very freely.
† This sense is not conveyed by the original:

मिथाप्रतिप्रेरे बलभिदर्वायासास तन्त्रवाह।

Indra, not named, is here referred to as Balabhid. For Bala, an enemy of the celestials, see the Rígveda, passim.
‡ Devendra, in the Sanskrit.
CHAPTER XII.

Indra comes to Gokula; praises Kṛishṇa, and makes him prince over the cattle. Kṛishṇa promises to befriend Arjuna.

AFTER Gokula had been saved by the elevation of the mountain, Indra* became desirous of beholding Kṛishṇa. The conqueror of his foes, accordingly, mounted his vast elephant, Airāvata,† and came to Govardhana, where the king of the gods beheld the mighty Dāmodara‡ tending cattle, and assuming the person of a cow-boy, and, although the preserver of the whole world, surrounded by the sons of the herdsmen.§ Above his head he saw Garuḍa, the king of birds,|| invisible to mortals,¶ spreading out his wings, to shade the head of Hari. Alighting from his elephant, and addressing him apart, Śakra, his eyes expanding with pleasure, thus spake to Madhusūdana: “Hear, Kṛishṇa, the reason why I have come hither,—why I have approached thee; for thou couldest not, otherwise, conceive it. Thou, who art the supporter of all,** hast descended upon earth, to relieve her of her burden. In resentment of my obstructed rites, I sent the clouds, to deluge Gokula; and they have done this evil deed.††

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* Designated, in the original, by his epithet Pākaśāsana, ‘the chastiser of Pāka’; a Dāitya slain by Indra.
† See Vol. I., p. 146, note 1.
‡ The Sanskrit has Kṛishṇa.
§ The translation is, here, compressed.
|| पविपुष्क ।
¶ अनार्धासनत । There is a variant, अन्तर्फ्यूरत ।
** The original adds Parameśvara.
†† Kadana. The commentator explains it by vimārda.
Thou, by raising up the mountain, hast preserved the cattle; and, of a verity, I am much pleased, O hero, with thy wondrous deed. The object of the gods is, now, methinks, accomplished; since, with thy single hand, thou hast raised aloft this chief of mountains. I have now come, by desire of the cattle,\(^1\) grateful for their preservation, in order to install you as Upendra; and, as the Indra of the cows, thou shalt be called Govinda.\(^2\) Having thus said, Mahendra took a ewer\(^3\)

\(^1\) Gobhiś cha choditaḥ (गोभीश चोदितः); that is, 'delegated,' says the commentator, 'by the cow of plenty, Kāmadhenu, and other celestial kine, inhabitants of Goloka, the heaven of cows.' But this is, evidently, unauthorized by the text; as celestial cattle could not be grateful for preservation upon earth: and the notion of Goloka, a heaven of cows and Krīshṇa, is a modern piece of mysticism, drawn from such sectarian works as the Brahma Vaivarta Purāṇa and Hari Vāmaśa.

\(^2\) The purport of Indra’s speech is to explain the meaning of two of Krīshṇa’s names, Upendra and Govinda. The commentators on the Amara Kośa agree in explaining the first, the younger brother of Indra, रक्षापुरुशातुरुपिन्द्र:, conformably to the synonym that immediately follows, in the text of Amara;\(^4\) Indrāvāraja (रक्षावराज), a name that occurs also in the Mahābhārata; Krīshṇa, as the son of Devaki, who is an incarnation of Aditi, being born of the latter, subsequently, to Indra. Govinda is he who knows, finds, or tends, cattle; Gām vindati (गम विन्दति). The Paurāṇik etymology makes the latter the Indra (रक्षा, quasi रक्षय) of cows; and, in this capacity, he may well be considered as a minor or

\(^3\) Gobhiśa.

\(^4\) I., I., I., 15.
from his elephant,* Airávata, and, with the holy water

inferior Indra; such being the proper sense of the term Upendra (Upa in composition); as, Upa-puráña, ‘a minor Puráña,’ &c. The proper import of the word Upendra has, however, been anxiously distorted by the sectarian followers of Kṛishna. Thus, the commentator on our text asserts that Upa is, here, synonymous with Upari (उपरि), and that Upendratwa, ‘the station of Upendra,’ means ‘rule in the heaven of heavens, Goloka;’ a new creation of this sect, above Satya-loka, which, in the uncorrupt Pauránik system, is the highest of the seven Lokas: see Vol. II., p. 227. So the Hari Vamśa† makes Indra say:

मनोपारिष्ठेषु सूपण्यो गोमिरोकः।
उपर्व दत्त क्षण: लां मातृमिति दिवम् देवता॥

“As thou, Kṛishna, art appointed, by the cows, Indra superior to me, therefore the deities in heaven shall call thee Upendra.” The Bhágavata does not introduce the name, though it, no doubt, alludes to it, in making the divine cow Surabhi, who is said to have come from Goloka with Indra, address Kṛishna, and say:

रेष्यं नस्त्वामिश्रितं श्रीणयं नास्तितवथम।

“We, instructed by Brahmá, will crown you as our Indra.” Accordingly, Kṛishna has the water of the Ganges thrown over him by the elephant of Indra; and Indra, the gods, and sages praise him, and salute him by the appellation of Govinda. The Hari Vamśa§ assigns this to Indra alone, who says: “I am only the Indra of the gods: thou hast attained the rank of Indra of the kine; and they shall, for ever, celebrate thee, on earth, as Govinda:”

श्रीविशेषे देवानां लं गायाधिक्रृतं गतं।
नोमिर्द्रतं हर्ति योकास्थां योगवर्ति भृति ग्रामतम॥

All this is very different from the sober account of our text, and is, undoubtedly, of comparatively recent origin.

* Upaváhya.
† See 4005, 4006.
‡ कोणे is the reading in the passage as cited by the commentator.
§ See 4004, 4005.
it contained, performed (the regal ceremony of) aspersio. The cattle, as the rite was celebrating, deluged the earth with their milk.

When Indra* had, by direction of the kine, inaugurated Kṛishṇa,† the husband of Śachī: said to him, affectionately: "I have, thus, performed what the cows enjoined me. Now, illustrious being, hear what further I propose, with a view to facilitate your task. § A portion of me has been born as Arjuna,|| the son of Pṛithā.¶ Let him ever be defended by thee, and he will assist thee in bearing thy burthen.** He is to be cherished by thee, Madhusudana, like another self." To this, Kṛishṇa†† replied: "I know thy son,‡‡ who has been born in the race of Bharata; and I will befriend him as long as I continue upon earth. As long as I am present, invincible §§ Śakra, no one shall be able to subdue Arjuna in fight. When the great demon || Kamsa has been slain, and Arishṭa, Keśin, Kuvalayápīḍa, Naraka,¶¶ and other fierce Daityas shall have been put to death,

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* Devendra, in the original.
† The Sanskrit has Janárdana.
‡ Śachipati, a title of Indra. See Vol. II., p. 72, note 2.
§ भारावतरंबधिषय।
|| Vide supra, pp. 101, 102, and pp. 158, 159
¶ In the original, Kṛishṇa is here addressed as purusha-vyāghra, "tiger of a man." See Vol. III., p. 118, note §; also, supra, p. 1, note *.
** भारावतरे भगवं ते वीरे: करिष्टिः
†† Bhagavat, in the Sanskrit.
‡‡ The original has Pārtha, a metronym of Arjuna. Vide supra, pp. 101, 102.
§§ Arindama.
||| One of the Daityas, Mahábáhu, is intended by the term translated "the great demon". Vide supra, p. 272, note *.
¶¶ These Daityas, Kuvalayápīḍa excepted, are named in p. 250, supra.
there will take place a great war, in which the burden of the earth will be removed.† Now, therefore, depart; and be not anxious on account of thy son: for no foe shall triumph over Arjuna, whilst I am present. For his sake, I will restore to Kunti: all her sons, with Yudhishthira at their head, unharmed, when the Bhārata war is at an end.”

Upon Krīshṇa's § ceasing to speak, he and Indra|| mutually embraced; and the latter, mounting his elephant, Airāvata, returned to heaven. Krīshṇa, with the cattle and the herdsmen, went his way to Vraja, where the wives of the Gopas watched for his approach.†

* Mahādhaiva.
† In the original, Indra is here addressed as Sahasraksha, 'thousand-eyed.' Vide supra, p. 261, text and note †.
‡ Kunti, so called from her father, Kunti or Kuntibhoja, is the same person as Pāthā. Vide supra, pp. 101, 102, and 158, 159.
§ Janārdana's, according to the Sanskrit.
|| Substituted, by the Translator, for Devarāja.

† चक्रश्रेष्ठिणिः सहितो गोपिनांपूजयते युधिष्ठिरसः ||
चावगामाय गोपीनां श्रृद्धियुर्ये वद्येन ||

There is a variant, ending the second verse with the words श्रृद्धियुर्ये वद्येन.
CHAPTER XIII.

Kṛishṇa praised by the cowherds: his sports with the Gopīs: their imitation and love of him. The Rāsa-dance.

AFTER Śakra had departed, the cowherds said to Kṛishṇa,* whom they had seen holding up Govardhana: "We have been preserved, together with our cattle, from a great peril, by your supporting the mountain (above us). But this is very astonishing child’s play, unsuitable to the condition of a herdsman; and all thy actions are those of a god. Tell us what is the meaning of all this.† Kāliya has been conquered in the lake;‡ Pralamba has been killed; Govardhana has been lifted up: our minds are filled with amazement. Assuredly, we repose at the feet of Hari, O thou of unbounded might.§ For, having witnessed thy power, we cannot believe thee to be a man. Thy affection, Keśava, for our women and children, and for Vraja; the deeds that thou hast wrought, which all the gods would have attempted in vain; thy boyhood, and thy

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* The original gives him the epithet aklistha-kārīν, the same as aklistha-karman, for which vide supra, p. 282, note †.
† बालक्रीड़ासमुखा शोपावलं चुपुम्पितम्।
द्विच च वर्म भवत: किमित्सात वधताम्॥
‡ Toya. The scene of Kāliya’s defeat was the Yamunā. Vide supra, p. 286.
§ सबं सबं हरे: पादं शरावां शपालं समतिचिह्नम्।

The cowherds adjure Kṛishṇa by the feet of Hari. And the commentators repeat the leading words of the text, of which I find no variants: पादं पादाम्बं शपाल:। The original has nothing about sleeping.
prowess; thy humiliating* birth amongst us,—are contradictions that fill us with doubt, whenever we think of them. Yet, reverence be to thee, whether thou be a god, or a demon,† or a Yaksha, or a Gandharva, or whatever we may deem thee; for thou art our friend.” When they had ended, Kṛishṇa remained silent, for some time,‡ as if hurt and offended,§ and then replied to them: “Herdsmen, if you are not ashamed of my relationship; if I have merited your praise; what occasion is there for you to engage in any discussion (concerning me)? If you have (any) regard for me; if I have deserved your praise; then be satisfied to know that I am your kinsman.|| I am neither god nor Yaksha, nor Gandharva, nor Dānava. I have been born your relative; and you must not think differently of me.” Upon receiving this answer, the Gopas held their peace, and went into the woods,¶ leaving Kṛishṇa apparently displeased.**

But Kṛishṇa, observing the clear sky bright with the autumnal moon, and the air perfumed with the fragrance of the wild water-lily,†† in whose buds the clustering bees were murmuring their songs,‡‡ felt inclined to join with the Gopīs in sport. Accordingly, he§§ and Rāma commenced singing sweet low strains,

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* Asabhana.
† Dānava.
‡ “For a moment,” according to the original, kshaṇam.
§ Praṇaya-kopavat, “affectionately vexed.”
|| तद्राजन्यक्षुद्रवी सुखिके: क्षमतां मनि ।
¶ Variant: Vraja, instead of vana.
** Praṇaya-kopā; the same as praṇaya-kopavat. See note §, above.
†† तथा कुमुदिनीं पुखानायकोदितिदितिगजरारस ।
‡‡ वनराचिः तथा फुकुदुकुमाकामनोरमास ।
§§ Called, in the original, Śauri.
in various measures,* such as the women loved; and they, as soon as they heard the melody, quitted their homes, and hastened to meet the foe of Madhu.† One damsels gently sang an accompaniment to his song; another attentively listened to his melody. One, calling out upon his name, then shrunk abashed; whilst another, more bold, and instigated by affection, pressed close to his side.‡ One, as she sallied forth, beheld some of the seniors (of the family), and dared not venture, contenting herself with meditating on Kríshna,§ with closed eyes, and entire devotion, by which, immediately, all acts of merit were effaced by rapture, and all sin was expiated by regret at not beholding him;|| and others, again, reflecting upon the cause of the world, in the form of the supreme Brahma, obtained, by their sighing, final emancipation. Thus surrounded by the Gopís, Kríshna,† thought the lovely moonlight night of autumn propitious to the Rása-dance.†† Many

†† The Rása-dance is danced by men and women, holding each others' hands, and going round in a circle, singing the airs to which they dance. According to Bharata, the airs are various, both in melody and time; and the number of persons should not exceed sixty-four:

चन्द्रनंतर्भोज्यों चिण्टासंक्षिप्तास्वत्म ||
चापूः:विषयुग्मलाभास्वं नन्यायोऽवतम ||**

* There are four readings here, all containing unintelligible technicalities. The commentators dwell on this passage at length.
† Madhusúdana.
‡ चयो य कानिष्टमाथा तत्परायमविशिष्टा ||
§ Govinda, in the original.
|| This is a very free rendering.
‡‡ For Govinda, again.
** Quoted by the commentators.
of the Gopís imitated the different actions of Kríshña, and, in his absence, wandered through Vrindávana, (representing his person). "I am Kríshña," cries one. "Behold the elegance of my movements." "I am Kríshña," exclaims another. "Listen to my song."* "Vile Káliya, stay! For I am Kríshña," is repeated by a third, slapping her arms in defiance. A fourth calls out: "Herdsmen, fear nothing; be steady: the danger of the storm is over. For, lo! I lift up Govardhana, for your shelter."† And a fifth proclaims: "Now let the herds graze where they will: for I have destroyed Dhenuka." Thus, in various actions of Kríshña, the Gopís imitated him, whilst away, and beguiled their sorrow by mimicking his sports.: Looking down upon the ground, one damsel calls to her friend, as the light down upon her body stands erect (with joy), and the lotoses of her eyes expand: "See, here are the marks of Kríshña’s feet, as he has gone along sportively, and left the impressions of the banner, the thunderbolt, and the goad.‖§ What lovely maiden has been his compan-

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1 The soles of the feet of a deity are, usually, marked by a variety of emblematical figures. This is carried to the greatest extravagance by the Buddhists; the marks on the feet of Gautama

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* कऱ्योः हस्तं श्रवणवाचार्य नवति: ।
  क्रिष्णं प्रवृत्ति क्रिष्णं मन्न नीतिर्निधिनवदातः ॥
† वसं गुरोविशेषनाज धृतो नीश्वर्यमो मया: ।
  एवं गानामवारासु क्रिष्णेहासु ताक्षरः ।
  मोचो बयः समं चेतु रम्यं युञ्जावर्ण ववम् ॥
§ अववाचाकु यायं नास्वर्याकाराववाचाय भवति ।
  पद्मनाभी दक्म नीषाभावं श्रवान्यमाविनः ॥

According to the Pauráśik writers, “the acts of the divinity are his, īkā, or sport”; and even “his appearances are regarded as his īkā, or
ion, inebriate with passion, as her irregular footmarks testify?* Here Dámodara has gathered flowers from on high; for we see alone the impressions of the tips of his feet. Here a nymph has sat down with him, ornamented with flowers, fortunate in having propitiated Vishńu in a prior existence.† Having left her in an arrogant mood, because he had offered her flowers, the son of Nanda has gone by this road; for, see, unable to follow him with equal steps, his associate has here tripped along upon her toes, and, holding his hand, the damsel has passed, as is evident from the uneven and intermingled footsteps.‡ But the rogue has merely

being 130. See Transactions of the Royal Asiatic Society, Vol. III., p. 70. It is a decoration very moderately employed by the Hindus.


A similar phraseology, as if with design to convey an impressive idea of the divine nature,—absolute inertness and ataraxy being the sublimest attributes of the Supreme,—has been employed elsewhere than in India. “Every providential energy of deity, about a sensible nature, was said, by ancient theologists and philosophers, to be the sport of divinity.” Thomas Taylor, Metamorphosis, &c. of Apuleius, p. 43, note l.

For the scholastic Supreme of the Hindus,—which, only that it has neither mate nor emanations, may be compared with the Buñāç of Gnosticism,—see note * to p. 253, supra. Brahma, the sole existence,—all else being sheer phantasm,—is pure spirit, and, therefore, incognizable. In short, it is not to be construed to the imagination, and is indistinguishable, save to the eye of faith, from a nonentity.

The Puráñas generally modify this view, which is that of the Vedánta philosophy. See Vol. I., p. 41, note 2; and p. 172, notes 1 and *.

For extracts from Dr. South and Eriqena, see the supplement to this note, at the end of the volume.

* कापि तेन समं बाता क्षतपुष्का महृत्ससा ।
वद्याणि तथाशैवतानि घनावत्स्यतृकिणी च ||

† जन्मविन्यं सर्वायमा विष्णुव्रभवितो यथा ।

‡ This sentence, in its latter portion, is freely translated.
taken her hand, and left her neglected; for here the paces indicate the path of a person in despair. Undoubtedly, he promised that he would quickly come again; for here are his own footsteps returning with speed. Here he has entered the thick forest, impervious to the rays of the moon; and his steps can be traced no further.”* Hopeless, then, of beholding Kṛishṇa, the Gopīs returned, and repaired to the banks of the Yamunā, where they sang his songs;† and presently they beheld the preserver of the three worlds,‡ with a smiling aspect, hastening towards them. On which, one exclaimed “Kṛishṇa! Kṛishṇa!” unable to articulate anything else; another affected to contract her forehead with frowns, as drinking, with the bees of her eyes, the lotus of the face of Hari; another, closing her eyelids, contemplated, internally, his form, as if engaged in an act of devotion. Then Mādhava, coming amongst them, conciliated some with soft speeches, some, with gentle looks;§ and some he took by the hand: and the illustrious deity sported with them in the stations of the dance.‖ As each of the Gopīs, however, attempted to keep in one place, close to the side of Kṛishṇa, the circle of the dance could not be constructed; and he, therefore, took each by the hand, and,
when their eyelids were shut by the effects of such touch, the circle was formed.¹ Then proceeded the

¹ This is a rather inexplicit statement;* but the comment makes it clear. Kríshña, it is said, in order to form the circle, takes each damsel by the hand, and leads her to her place. There he quite her; but the effect of the contact is such, that it deprives her of the power of perception; and she contentedly takes the hand of her female neighbour, thinking it to be Kríshña’s. The Bhágavata† is bolder, and asserts that Kríshña multiplied himself, and actually stood between each two damsels:

रासोदन: सङ्गुष्ठो गोपीमयः बन्धुवेद्वितिषतः।
योगीवरेश श्रीलेन तालां मध्ये द्वौर्खे।।
प्रविष्टेन गृहीतानां बले सन्निवर्त रिसेन।।
यं मनःयेन। * * * * * * * * * * * * * *

The Rása-dance, formed of a circle graced by the Gopis, was, then, led off by the lord of magic, Kríshña having placed himself in the midst of every two of the nymphs.”|| The Hari Vanśā† intimates the same, though not very fully:

तालू पद्मीक्रता यवन रमयतु नवोरमस।
ग्रावक्ष: श्रीचारित द्राकृष्ठो गोपवनः।।

“Then all the nymphs of the cowherds, placing themselves in couples in a row, engaged in pleasant diversion, singing the deeds of Krishña.” The Pankti, or row, is said, by the commentator,**

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* And the rendering is very far from being literal.
† X., Prior Section, XXIII.; 3.
‡ The commentator Ratnagarbha, who quotes the first two verses of this stanza, gives the second thus:

योजातास तत्तथे प्रविष्टेन द्वौर्खे।।

§ I have completed Professor Wilson’s partial citation of this passage.
|| M. Hauvette-Besnault’s translation of the entire passage quoted above is as follows: “La fête du rása, emballée par le cercle des Gopis, était menée par Cúichna, qui, usant de sa puissance magique et se plaçant entre elles, deux à deux, les tenait embrassées par le cou; et chaque femme croyait qu’il était auprès d’elle.”

Vide infra, p. 331, note **.

ष शि. 4088.

** Nilakaññha.
dance, to the music of their clashing bracelets, and songs that celebrated, in suitable strain, the charms of
to mean, here, the Maṇḍala, or ring; and the 'couples', to imply that Krīshṇa was between every two. He quotes a verse* to this
effect, from some other Vaishnava work: चक्रानासक्रानामकर्मा माधवो
माधवं चालियी चाल:। ॥ सेवनी वेषुणा देवीनमहन्।
"Between each two damsels was Mādhava; and between each two Mādhavas was a nymph; and the son of Devakī played on the
flute". For, in fact, Krīshṇa is not only dancing with each, but
also, by himself, in the centre. For this the commentator on the
Hari Vaṇśa cites a passage from the Vedas:

वच्चे पृथकों प्रृथ्वि चधीं तदान्म चच्यि रेतिहाव।

Literally, "The many-formed (being) assumes (various) bodies. One form stood apart, occupying triple observance."‡ Now, if
the verse be genuine, it probably refers to something that has
little to do with Krīshṇa; but it is explained to apply to the Rāsa;
the form of Krīshṇa being supposed to be meant, as wholly
distinct from the Gopīs, and yet being beheld, by every one of
them, on each side and in front of her. In the meditation upon
Krīshṇa which is enjoined in the Brahma Vaivarta, he is to be
contemplated in the centre of the Rāsa Maṇḍala, in association
with his favourite Rādhā. But the Maṇḍala described in that work
is not a ring of dancers, but a circle of definite space at Vṛndā-
vana, within which Krīshṇa, Rādhā, and the Gopīs divert them-

* The quotation seems to be prose.
‡ Rightly, and as quoted by the commentator:

वच्चे पृथकों प्रृथ्वि चधीं तदान्म चच्यि रेतिहाव।

This is the first verse of Rīgveda, III., LV., 14. Professor Wilson,
in his translation of the Rīgveda, Vol. III., p. 98, renders it thus: "The
earth wears bodies of many forms: she abides on high, cherishing her
year and a half old (calf)."

‡ This interpretation does not represent accurately the meaning of
the verse as explained by the commentator on the Harivamśa. But the
commentator's explanation is not worth stopping to set forth.
the autumnal season.* Krīṣṇa sang the moon of autumn,—a mine of gentle radiance; but the nymphs repeated the praises of Krīṣṇa alone.† At times, one of them, wearied by the revolving dance, threw her arms, ornamented with tinkling bracelets, round the neck of the destroyer of Madhu;§ another, skilled in the

**selves, not very decorously. This work has, probably, given the tone to the style in which the annual festival, the Rāsa Yātrā, is celebrated, in various parts of India, in the month of Kārttika, upon the sun’s entrance into Libra, by nocturnal dances, and representations of the sports of Krīṣṇa. A circular dance of men and women, however, does not form any prominent feature at these entertainments; and it may be doubted if it is ever performed. Some of the earliest labourers in the field of Hindu mythology have thought this circular dance to typify the dance of the planets round the sun (Maurice, Ancient History of Hindus, Vol. I., p. 108; Vol. II., p. 356); but there is no particular number assigned to the performers, by any of the Hindu authorities, beyond its limitation to sixty-four. At the Rāsa Maṇḍala of the Brahma Vaivarta, Rādā is accompanied by thirty-six of her most particular friends amongst the Gopīs; but they are, each, attended by thousands of inferior personages; and none of the crowd are left without male multiples of Krīṣṇa. The only mysticism hinted at, in that Purāṇa, is, that these are, all, one with Krīṣṇa; the varied vital conditions of one spirit being represented by the Gopīs and the illusory manifestations of Krīṣṇa; he himself being supreme, unmodified soul.

* तत: मन्वमुर्ति रास्यस्ममल्लोग्यति स्वन: ।
बुधांतत्वद्वाविकवीर्यवितिदुर्मिवातः ॥

† द्वारा: श्रीविन्ध्यस्मम कौसुमड़ कृष्णादारम् ।
वर्षी नौपीनवश्लेषं क्रष्णानां पुनः पुनः ॥

§ दृष्टिः खल्ले, “placed on the shoulder.”

§ Madhu-nighātin.
The art of singing his praises, embraced him.* The drops of perspiration from the arms of Hari were like fertilizing rain, which produced a crop of down upon the temples † of the Gopis. Krishña sang the strain that was appropriate to the dance. The Gopis repeatedly exclaimed “Bravo, Krishña!” to his song. When leading, they followed him; when returning,‡ they encountered him; and, whether he went forwards or backwards, they ever attended on his steps. Whilst frolicking thus with the Gopis, they considered every instant, without him, a myriad § of years; and, prohibited (in vain) by husbands, fathers, brothers, they went forth, at night, to sport with Krishña, the object of their affection.|| Thus, the illimitable being, the benevolent remover of all imperfections, assumed the character of a youth amongst the females of the herdsmen of Vraja;¶ pervading their natures, and that of their lords, by his own essence, all-diffusive like the wind. For, even as, in all creatures, the elements of ether, fire, earth, water, and air are comprehended, so, also, is he everywhere present, and in all.**

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* अभिभविज्ञव्रुद्धः परिरथ चुनुमः तस् ।
भोजी भीतातिसिवाचसिपुषा मधुसूदनसे॥

The damsel not only embraced but kissed him.

† The original, kapola, yields ‘cheeks.’
‡ Vatane, “in turning.”
§ Koti, ‘ten millions.’

|| क्षण गोपालकः राष्टिक रमयंति रतिप्रिेः।
¶ गोपी ब्रह्मरक्षयो मागवधुशुद्धः।
रंभे ताभिलेष्याम्बा चपाय चयिता हि:॥

** In the Journal Asiatique for 1865, pp. 373—445 (Series VI., Vol. V.), M. Hauvette-Besnault has published the text, accompanied by an exact
and elegant translation, of the \textit{Panchadhyāyi}, i.e., Chapters XXIX.—XXXIII. of the \textit{Bhāgavata-purāṇa}, Book X., Prior Section, on the frolics of Kṛṣhṇa with the \textit{gopīs}. In his introductory remarks, M. Hauvette-Besnault has pertinently quoted, in the original, nearly the whole of the present Chapter of the \textit{Vishū-purāṇa}.

This careful scholar would render a real service to literature by completing the edition of the \textit{Bhāgavata-purāṇa} which was left unfinished by the lamented Burnouf. The concluding Books of the \textit{Bhāgavata}, as may be inferred even from the notes of the present volume, are well worthy of translation in detail.
CHAPTER XIV.

Krishna kills the demon Arishtha, in the form of a bull.

ONE evening, whilst Krishna* and the Gopis were amusing themselves in the dance, the demon Arishtha, disguised as a savage bull,† came to the spot, after having spread alarm through the station. His colour was that of a cloud charged with rain; he had vast horns; and his eyes were like two (fiery) suns. As he moved, he ploughed up the ground with his hoofs; his tongue was repeatedly licking his lips; his tail was erect; the sinews of his shoulders were firm, and, between them, rose a hump of enormous dimensions; his haunches were soiled with ordure, and he was a terror to the herds; his dewlap hung low; and his face was marked with scars, from butting against the trees.§ Terrifying all the kine, the demon who perpetually haunts the forests in the shape of a bull, destroying hermits and ascetics, advanced.|| Beholding an animal of such a formidable aspect, the herdsman and their women were exceedingly frightened, and called aloud on Krishna, who came to their succour, shouting, and slapping his arms in defiance.¶ When the Daitya heard the noise, he turned upon his challenger; and, fixing

* Janardana, in the original.  
† The Sanskrit simply calls Arishta samada, 'furious.'  
‡ Tikshna, 'sharp.'  
§ The description of Arishtha is not rendered to the letter.  
|| पात्रवस्त नवां गर्भायसैवो युष्मषपर्राशुः ।  
बुद्धवंशायस्तवायो तवायस्तो च दस्यं ॥  
¶ चिन्तनांति सत्ववेषे सर्वश्रवं च विद्यवं ।  

his eyes and pointing his horns at the belly of Keśava, he ran furiously upon the youth. Kṛishṇa stirred not from his post, but, smiling in sport and derision, awaited the near approach of the bull, when he seized him, as an alligator* would have done, and held him, firmly, by the horns, whilst he pressed his sides with his knees. Having thus humbled his pride, and held him captive by his horns,† he wrung his throat, as if it had been a piece of wet cloth, and, then, tearing off one of the horns, he beat the fierce demon with it, until he died, vomiting blood from his mouth. Seeing him slain, the herdsmen glorified Kṛishṇa,‡ as the companies of the celestials of old praised Indra,§ when he triumphed over (the Asura) Jambha. ¹||

¹ This exploit is related a little more in detail in the Bhāgavata and Hari Vaṁśa.

* Grāha.
† तस्म द्यपेषसं भक्तु गृहित्तक विषयायो: ।
‡ The original has Janárdana.
§ Substituted, by the Translator, for Sahassáksha. Vide supra, p. 321, note †.
|| There is mention of Jambha and Kujambha in p. 3, supra. In the Mahābhārata, Śānti-parvan, 61. 3660, Jambha, Bala, and Páka are named together.
CHAPTER XV.

Kaúsa informed, by Náráda, of the existence of Kṛishñá and Balaráma: he sends Keśin to destroy them, and Akrúra, to bring them to Mathurá.

AFTER (these things had come to pass,) Arishťa the bull-demon,* and Dhenuka, and Pralamba had been slain, Govardhana had been lifted up, the serpent Káliya had been subdued, the two trees had been broken, the female fiend Pútaná had been killed, and the waggon had been overturned, Náráda went to Kaúsa, and related to him the whole, beginning with the transference of the child from Devakí to Yaśodá. Hearing this from Náráda, Kaúsa was highly incensed with Vasudeva, and bitterly reproached him, and all the Yádavas, in an assembly of the tribe. Then, reflecting what was to be done, he determined to destroy both Ráma and Kṛishñá, whilst they were yet young, and before they had attained to manly vigour; for which purpose he resolved to invite them from Vraja, under pretext of the solemn rite of the lustration of arms,† when he would engage them in a trial of strength with his chief boxers, Cháňúra and Mushtiqa, by whom they would, assuredly, be killed.‡ “I will send,” he said, “the noble Yadu,§ Akrúra, the son of Swaphalka,|| to Gokula, to bring them hither. I will order the fierce Keśin, who haunts the woods of Vrindávana, to attack

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* Kakudmin.  † Dhanur-maha.
‡ There is much freedom in the rendering of this sentence.
§ Yadu-pungava.
|| Vide supra, p. 94.
them; and he is of unequalled might, and will surely kill them.* Or, if they arrive here, my elephant, Kuvalayápíذا, shall trample to death these two cow-boy sons of Vasudeva.” Having thus laid his plans to destroy Ráma and Janárdana, the impious Kaúśa sent for the heroic Akrúra, and said to him: “Lord of liberal gifts,¹ attend to my words, and, out of friendship for me, perform my orders. Ascend your chariot, and go hence to the station of the herdsman Nanda.† Two vile boys,‡ portions of Vishúu, have been born there, for the express object of effecting my destruction. On the fourteenth lunation I have to celebrate the festival of arms;² and I wish them to be brought here, by you,

¹ Dána-pati. The epithet refers to Akrúra’s possession of the Syamantaka gem (vide supra, p. 91), although, as here used by Kaúśa, it is an anachronism; the gem not becoming his until after Kríshna’s maturity.

² Dhanur-maha (धनुमहा). The same phrase occurs in the different authorities. In its ordinary acceptation, it would imply any military festival. There is one of great celebrity, which, in the south of India, closes the Daśahará, or festival of Durgá, when military exercises are performed, and a field is ravaged, as typical of the opening of a campaign. Worship is paid to military implements. The proper day for this is the Vijaya daśámi, or tenth of the light half of Áświna, falling about the end of September or beginning of October. Transactions of the Bombay Society, Vol. III., p. 73; also, Amara Kośa,§ under the word लोहाभिषार|| (Lohábhíṣára). Both our text and that of the Bhá-

† Nanda-gokula.
‡ The original has “sons of Vasudeva”, वसुदेवस्वती।
§ II., VIII., II., 62. || More usually read लोहाभिषार.
to take part in the games, and that the people may see them engage in a boxing-match with my two dexterous athletæ, * Chánúra and Mushiṣka; or, haply, my elephant, Kuvalayápíḍa, driven against them by his rider, † shall kill these two iniquitous youngsters, sons of Vasudeva. When they are out of the way, I will put to death Vasudeva himself, the cowherd Nanda, and my foolish father, Ugrasena; and I will seize upon the herds and flocks, ‡ and all the possessions, of the rebellious Gopas, who have ever been my foes. Except thou, lord of liberality, § all the Yádavas are hostile to me: but I will devise schemes for their extirpation; and I shall, then, reign over my kingdom, || in concert with thee, without any annoyance. Through regard for me, therefore, do thou go, as I direct thee; and thou shalt command the cowherds to bring in, with speed, their supplies of milk, and butter, and curds.” ¶

gavata, however, intimate the celebration of the feast in question on the fourteenth day of the fortnight (in what month, is not specified); and an occasional ‘passage of arms,’ therefore, is all that is intended. The fourteenth day of the light lunation of any month is, commonly, held appropriate for a holyday or religious rite. It will be seen, in the sequel, ** that the leading feature of

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* ‘Pancratiasa,' more nearly; malla, in the Sanskrit. For the import of this term, see an annotation near the end of Chapter XX. of the present Book.
† Mahá-mátra.
‡ Go-dhánmi.
§ Dána-pati.
|| चषाख्यं, says the original,—“freed from Yádavas.”
¶ युधा च मा हिंयं सर्पद्रश्यं वायुष्कायं च।
    भौपा! समान्यक्षायू लया वायुष्काया तथा। ||

** See Chapter XX. of this Book.
Being thus instructed, the illustrious Akrūra readily undertook to visit Krīṣṇa;* and, ascending his stately chariot, he† went forth from the city of Mathurā.

the ceremonial was intended to have been a trial of archery,—spoiled by Krīṣṇa’s breaking the bow that was to have been used on the occasion.

† Madhu-priya is the epithet which the original here gives him. It means, literally, “dear to the Madhus;” i. e., the commentators say, “to the family of Madhu.”
CHAPTER XVI.

Keśin, in the form of a horse, slain by Kṛishṇa: he is praised by Nārada.

KEŚIN, confiding in his prowess, having received the commands of Kaṁsa, set off to (the woods of) Vṛindāvana, with the intention of destroying Kṛishṇa. He came (in the shape of a steed), spurning the earth with his hoofs, scattering the clouds with his mane, and springing, in his paces, beyond the orbits of the sun and moon. The cowherds and their females, hearing his neighings, were struck with terror, and fled to Govinda for protection, calling upon him to save them. In a voice deep as the roaring of the thunder-cloud, Kṛishṇa replied to them: “Away with these fears of Keśin! Is the valour of a hero annihilated by your alarms? What is there to apprehend from one of such little might, whose neighings are his only terrors; a galloping and vicious steed, who is ridden by the strength of the Daityas?”* Come on, wretch! I am Kṛishṇa; and I will knock all thy teeth down thy throat, as the wielder of the trident† did to Pūshan. 1:

* As Vīrabhadra did to Pūshā§ or Pūshan,—a form of Sūrya,—at the sacrifice of Daksha. See Vol. I., p. 181, note ||.

† Pindākadhṛik. The pindāka is, here, a club.

§ Nominative case of, not an optional substitute for, Pūshan.

|| Also see Original Sanskrit Texts, Vol. IV., pp. 168 and 322.

23°
Thus defying him to combat, Govinda went to encounter Keśin. The demon ran upon him, with his mouth opened wide; but Kríshña,* enlarging the bulk of his arm, thrust it into his mouth, and wrenched out the teeth, which fell from his jaws like fragments of white clouds.† Still, the arm of Kríshña, in the throat of the demon, continued to enlarge, like a malady increasing, from its commencement, till it ends in dissolution.‡ From his torn lips the demon vomited foam and blood; his eyes rolled in agony; his joints gave way; he beat the earth with his feet;§ his body was covered with perspiration; he became incapable of any effort. The formidable demon,|| having his mouth rent open by the arm of Kríshña, fell down, torn asunder, like a tree struck by lightning. He lay separated into two portions, each having two legs, half a back, half a tail, one ear, one eye, and one nostril. Kríshña stood,¶ unharmed and smiling, after the destruction of the demon, surrounded by the cowherds, who, together with their women, were filled with astonishment at the death of Keśin, and glorified the amiable god with the lotos-eyes.** Nárada, the Brahman,†† invisible, seated

* Janárdana, in the original.
† वेिनी चबर केन विनारता िवषाकुमा।
शािति दश्या: वेबुः विताध्ावतया तव ||
‡ The only reading that I find is युधि वाधिराजवृत्ठिमिशिति।
Ratnagarbha’s interpretation is: “like a disease neglected from its beginning”: अवास्तमार्थ विविषित: चविभितित:। Śridhara’s comment is briefer.
§ Here follow the untranslated words गदापूर्व गदादुष्ण।
|| Asura.
¶ Insert ‘unwearied’, नायगतित।** Pundarikākṣha.
†† Vipra. Nárada is commonly considered to be a Devarshi. See Vol. III., p. 68, l. 1; but also see Vol. I., p. 100, note 2.
in a cloud, beheld the fall of Keśin, and delightedly exclaimed: "Well done! lord of the universe,* who, in thy sports,† hast destroyed Keśin, the oppressor of the denizens of heaven! Curious to behold this great combat between a man and a horse,—such a one as was never before heard of,—I have come from heaven. Wonderful are the works that thou hast done, in thy descent (upon the earth). They have excited my astonishment; but this, (above all), has given me pleasure. Indra§ and the gods lived in dread of this horse, who tossed his mane, and neighed, and looked down upon the clouds. For this, that thou hast slain the impious Keśin, thou shalt be known, in the world, by the name of Keśava.‖ Farewell!¶ I will now depart. I shall meet thee again, conqueror of Keśin, in two days more, in conflict with Kaṁsa.** When the son of Ugra-

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1 Or Keśī and va ‘who kills,’—from vadh or badh, ‘to kill.’ But this is a Paurāṇik etymology, and less satisfactory than the usual grammatical one of Keśa, ‘hair,’ and ‘va’ possessive affix; Kṛishṇa corresponding, in this respect, to the Apollo Crinitus. It is, also, derived from the legend of his origin from ‘a hair’ (vide supra, p. 358, note 2). And, again, Keśa is said to purport ‘radiance’ or ‘rays’, whether of the sun, or moon, or fire,—all which are the light of Kṛishṇa,—whence he is called Keśava, ‘the rayed’ or ‘radiant’. Mahābhārata, Moksha Dharma.

* Jagannātha.
† Vide supra, p. 325, note §.
‡ Trīdīvaukas.
§ Substituted, by the Translator, for Śakra.
‖ Compare the Hari-vaiśeṣa, śl. 4337:

यथाक्षेत्र इति: केशो तप्क्ष्याहस्यासम् मुखः
ब्रह्मो गन्स गांग्हा लं खातो बोधे मितथिः

¶ खस्त्यो ते।

** See Chapter XX. of this Book.
sena, with his followers, shall have been slain, then, upholster of the earth, will earth's burthens have been lightened by thee.* Many are the battles of the kings that I have to see, in which thou shalt be renowned. I will now depart, Govinda. A great deed, and acceptable to the gods, has been done by thee. I have been much delighted with thee, and now take my leave.”† When Nārada had gone, Kṛishṇa, not in any way surprised, returned, with the Gopas, to Gokula,—the sole object of the eyes of the women of Vraja.¹

¹ The legend is told by all the other narrators of Kṛishṇa's juvenile exploits.

* भारावसारकार लं पुष्पिका।
† सोइं चालायिः गोविन्दोऽदः कहकरम।
लचा समारितबाई सकि तेः सु व्रजायेम।
CORRIGENDA, &c.

P. 2, note ||. Also see Vol. I., p. 200, supplement to p. 152.

P. 11, note .-. Purúravas and Urvasí are, both, named in the Rigveda, X., XCV. For other references touching them, see Original Sanskrit Texts, Part I., p. 226, et aliter (2nd ed.).

P. 14, note **. In Śr. 1761 of the Harivamsha, we find its second mention of Jahnū and his wife Káveri. Probably it was in note 2 to p. 138 that Professor Wilson entertained the intention, which he pretermitted to fulfil, of recurring to Káveri.

P. 15, l. 1. Read Kuśa.


P. 17, l. 3 ab infra. For the original, from this point of Chapter VII. to its end, and an improved translation, see Original Sanskrit Texts, Part I., pp. 349—351 (2nd ed.).

P. 20, notes, l. 4 ab infra. Read दितर.

P. 25, notes, ll. 9 and 12. For चक्षुस्तवमण्डल्, here rendered "remorseless," see p. 282, note †.

P. 26, notes, l. 2. Read Devaráta.

P. 26, notes, l. 5. Read चक्षुस्तवमण्डलो.

P. 30, note *-. I am indebted to Dr. Muir for calling my attention to the Asura Swarbhanú of the Rigveda, V., XL. See Original Sanskrit Texts, Part I., pp. 469, 470 (2nd ed.).

P. 31, notes, last line. That is to say, the Bhágavata-puráña has Kuśa, where the Vishnu-puráña has Léśa.

P. 32, l. 2. For Káśirája, read king of the Kásis. Compare supplementary note, a little below, on p. 57, notes 4 and §§. Also see my Benares, Ancient and Medieval, p. 7, notes 2 and 7.

P. 32, note 2. Read Kásiya.

P. 32, note ||. My MSS. of the Váyu-puráña are rather doubtful as to the reading Báshtra.

P. 33, l. 5. For another Divódása, see p. 146, l. 1. Regarding the Kási and the two Pauránik Divódásas, I have elsewhere written as follows: "The Rigveda affords no warrant for connecting with the Kási any person whom it mentions. It speaks of Divódása, and it speaks of Pratardana; but only in later literature are they called father and son, and rulers of the Kási; and, where Kátyáyasana, in his Rigvedánumkramavákí, characterizes the latter as Káśirája, he may have expressed himself metachronically, under the influence of a modern tradition which he and his contemporaries accepted. As to the former, we find, indeed, in post-vaidik books, two Divódásas; into whom a single personage seems to have been parted. One of them is son of Bhadryáswa, as in the Rigveda; but it is the other, the son of Bhimaratha, and father of Pratardana, that is called king of the Kási. It may be added, that there is no ground for considering Bhadryáswa and Bhimaratha to be two names of one and the same person." Benares, &c., p. 9, note 1.

P. 36, l. 1. Read Bítadvája.
P. 39, notes, l. 9 *ab infra*. See, for Kadiraja, supplementary note, a little above, on p. 32, l. 2.

P. 40, notes, l. 2. *Read Santi Parvan.*

P. 40, note *.* Kashi, too, is a patronym of Kaśa.

P. 43, notes, l. 3 *ab infra*. Read Srinjaya.

P. 44, note *‡*. *For Kathattraviddha, read Leṣa.* See p. 31, note ‡.

P. 47, note l. 7 *ab infra*. Read चुष्ण जापुर च पूरे.

P. 47, note || Substitute, for the whole: Adi-parvan, sl. 3762.

P. 55, notes, l. 3 *ab infra*. Instead of तङ्क, some copies of the commentary read तङ्क.

P. 57, notes 4 and 5§. We should translate: “king of the Ávantyas”, to render Ávantya. In many such cases, the subjects of a ruler, not his territory, must be understood. Compare Kadiraja, &c. &c.

P. 59, notes, l. 21. The “Gehlots” or Gaṇlots are referred to Guhila or Gobiha, as their eponymist. See the Journal of the American Oriental Society, Vol. VI., pp. 506, 510, and p. 518, note n.

P. 73, notes, l. 12. *Read धृतुः.*

P. 73, note ‡. In one copy of the commentary, I find, as the reading, Mritikavati,—the true name, in all probability. As to Mritikavati,—by which appellation the same place seems to be designated,—it is represented as having been on the Narmada. See the Hariwaiṣa, sl. 1985.

P. 74, notes, l. 13. *Read चन्‌चिंच.*

P. 84, notes † and §. It should have been added, that the capital of Videha is Mithilā. This is not the name of a country, as Professor Wilson—in Vol. III., p. 330, note 1, and elsewhere,—supposes it to be.

P. 87, ll. 12, 14, and 18. The term “Kaśiraja”, it is most likely, is no proper name here, but simply descriptive,—“king of the Kaśis.” See supplementary note on p. 32, l. 2, of this volume.

P. 103, note **. *For of Avanti, the country, read Ávantyas.*

P. 108, note †. The reading should be, undoubtedly: गूप्तविनाशिति.

P. 109, note |||. Pūru must be right. See the preceding note.

P. 110, l. 4. *Read Kāma.*

P. 111, notes, l. 3 *ab infra*. Read Suvamśa,

P. 126, note †. Also vide supra, p. 101, note ***.

P. 146, note ‡‡. See supplementary note on p. 33, l. 5.

P. 148, notes, l. 7 *Read Hari Vamśa.*

P. 150, ll. 6 and 7. *For an account, from the Mahābhārata, of the birth of Jarasandsa, see Original Sanskrit Texts, Part IV., pp. 247, 248. It is, in substance, as follows. Jarasanda's father, King Bhīradratha, had two wives. After having long been barren, each of them bore him half of a son. These moieties, contemplated with horror, were cast away. Jara, a female ghoul, that she may carry off the pieces the more readily, lays them together. The halves coalesce, and become endowed with life. The boy thus patched up wails out; whereupon the servants sally forth from Bhīradratha’s palace, and the king and queen with them. The ghouless assumes a human form, and makes over the infant to its father. She discloses that she has been worshipped, in ignorance of her real character, as the king's house-goddess, and adds, that, in gratitude for the homage done her, she has restored
the monarch his son, the halves of whom, she alleges, were united into an animated whole quite independently of her will or power.

Brihadratha subsequently directs his subjects, the inhabitants of Magadha, to celebrate a great festival in Jarā's honour. Herein, as Dr. Muir repeats after Professor Lassen, we are furnished with "an instance of the local adoration of particular deities in ancient India."

P. 151, notes, l. 2 ab infra. For seventh, read ninth.


P. 158, note 2. For the probably correct interpretation of the original, Kāhiraśa, see supplementary note on p. 32, l. 2.

P. 159, notes, l. 4. For by, read by.

P. 159, note 4. In the *Mahābhārata, Ādi-parvan*, 3839, we read, that Bhumasena married *bākṣaṇa vṛṣamchārī, "Balandharā, daughter of the king of the Kāśis."* M. Fauche, mistaking an accusative for a locative, has translated: "Bhumasena épousa dans Kāchi Balandharā." I doubt whether Kāshi or Kāśī, as the name of a city or kingdom, is anywhere to be met with in ancient Sanskrit literature.

P. 164, note 4. For Hāṭhinapura, compare p. 139, note 3.

P. 166, notes, l. 3. Read verse 3.

P. 170, notes, l. 10. Read Mahāvaṁso.

P. 171, notes, l. 18. Read Bājagīthā.

P. 173, notes, last line. Read वेदीर्मात्रनाय.

P. 180, note 1; and p. 181, note 9. We here have traces of a second dynasty of Kāśi kings. For the first, see pp. 30—40.

P. 186, note 8. The king named between Nanda and Chandragupta I have conjectured, very hesitatingly, may have borne the appellation of Bāhanmanas. See my *Benares*, &c., p. 12, note 2.

P. 189, notes, l. 8. Read Priyadarśin.

P. 198, note 6. For further mention of Śrīsātakarāni, see General Cunningham's *Bhīṣa Topes*, pp. 264 and 272.

P. 200, notes, l. 19. Read while differing.

P. 203, notes, last line. Read is it.

P. 212, l. 1. Here and elsewhere, the most carefully written MSS. yield Bāhlikas, Vāhikas, Vāhika, &c., I am, therefore, disposed to account erroneous.

P. 231, l. 1; p. 232, l. 2; and p. 234, l. 8. Read Kīśhis.

P. 235, notes, l. 1. Read *pradīptināśiṇa*.

P. 237, l. 3. Regarding Devāpi, see p. 153, note 4.

P. 240, notes, l. 4. A comma has disappeared from the end of the line.

P. 247, note 4. The passage here referred to occurs, likewise, in the *Bṛhad-darśanāya Upanishad*, ad V., 1: see Messrs. Boehltingk and Roth's *Sanskrit-Wörterbuch*, Vol. I., under *कृत्यः*. In Vol. V., again under *कृत्यः*, the same learned and most meritorious lexicographers indicate the following similar stanza from the *Atharva-veda*—X., VIII., 29:

> दृष्टान्ताद्वृत्तिः पृथ्वी पृथ्वी विच्छेदः।
> उत्स तद्भव विधाय चतुर्विद्यार्थिः॥

The commentator whom I intend, in my note under remark, is Ratnagarha. See, a little below, supplementary annotation on p. 303, note 1, &c.
P. 250, note ††. For an explanation of the term akṣauhini, see a note on Book V., Chapter XXII.

P. 252, note †. Read Śūkṣa.

P. 259, note †. For the native, read Śrīdhara’s.

P. 261, notes, l. 7. Read places where.

P. 261, note *. The mistake of the Translator is borrowed from his Bengal version.

P. 262, notes, l. 4. Read table, made.

P. 262, note †. Read Three pages.


P. 280, note *. The stanza occurs in the MSS. accompanied by Śrīdhara’s commentary.

P. 284, note *. Read commentators.

P. 286, note §. The words quoted by the Translator are Śrīdhara’s.

P. 290, note †. Both the scholiasts expound the stanzas here transcribed.

P. 291, note ||. Śrīdhara, who, equally with Ratnagarbha, cites the verses on dancing, attributes them to Bharata.

P. 293, l. 12. Inadvertently, I have not corrected the Translator’s “Brahmā” into Brahma. But see the next note.

P. 293, note ‡. As Dr. Muir suggests to me, I should have added, that पर्वर्ताव: means ‘preceding the Supreme,’ not “the progenitor of the supreme (Brahma),” and पर्वर्तात्मक: means ‘superior beyond the Supreme,’ not “beyond all finite objects”. These hyperboles, it scarcely need be observed, are designed to express incomprehensibilities.

P. 295, notes, l. 1. I have to thank Dr. Muir for calling my attention to the fact, that the adage adduced should be rendered: “He who does an act suited to his natural disposition incurs no guilt.”

P. 296, note ‡. The Translator has followed the text as accepted by Śrīdhara.

P. 297, note §. The reading which Professor Wilson prefers is Śrīdhara’s.

P. 297, notes, l. 8. Read सुप्रदेशी यतः.

P. 299, note ‡. आयातवर्तं is the lection of Śrīdhara.

P. 303, note ‡; and p. 304, notes § and ||. Of the two commentaries on Book V., Ratnagarbha’s and Śrīdhara’s, the Translator has relied on the former, most generally, and, in speaking of “the commentator”, refers thereto, except in those scattered cases where I have noted to the contrary. These two commentaries—the latter of which was inaccessible to me, when preparing my annotations on the first twelve Chapters of Book V,—coincide, in a noticeable degree, not only in the authorities which they adduce, but in their eluciations,—as to their general drift, and, sometimes, as to the very words in which they are delivered. Ratnagarbha’s, it seems from internal evidence, is the more recent composition.

In the Translator’s note to which this annotation is appended, two explanations are cited, as if occurring “in different copies”. They are, in fact, from different commentators,—Ratnagarbha’s and Śrīdhara’s,
respectively. The words of Śrīdhara, as professedly copied by Professor Wilson, deviate somewhat, as usual, from a punctual representation.

बांखः is the lection which Śrīdhara prefers to the more ordinary बखः.

P. 304, notes, l. 2. Read -विनायकः.

P. 304, note *. In commenting on this stanza, Śrīdhara quotes from Dāṇḍin, to whom, therefore, he must have been posterior.

P. 308, note §. The quotation is given by Śrīdhara, also, who claims to take it from the Yoga-sāstra.

P. 308, note ||. For commentator's, &c., read commentator's' quotation explanatory of the technicalities pāraka, &c.

P. 312, note *. It is Śrīdhara's reading to which the Translator here accords the preference.

P. 316, note †. See, further, for Bala, p. 334, note ||.


P. 318, note †. Read Ghaṅtā.

P. 326, notes, l. 6 ab infra. In a sermon by Dr. South, preached at Westminster Abbey, Feb. 22, 1684—5, is the following passage: "'T is, as it were, the sport of the Almighty, thus to baffle and confound the sons of men by such events as both cross the methods of their actions and surpass the measure of their expectations."

With the Bisëncs of the Gnostics compare "the superessential one of Plotinus, to whom neither Intelligence, nor Self-consciousness, nor Life, nor even Being can be attributed." Coleridge's Aids to Reflection, p. 158, (ed. of 1836).

Erigena sublimates deity into something well-nigh as shadowy: "Deus itaque nescit se quid est, quia non est quid; incomprehensibilis quippe in aliquo, et sibi ipsi et omni intellectui." De Divisione Naturae, II., 28 (ed. Migne, col. 589).

It seems, that, in the sphere of the profundities, the election lies, to most minds, between something like this and the popular theologies which offer, as their first principle, a Supreme constituted in the image of man.

P. 329, note *. The quotation referred to, when read unmangled, turns out to be half of a Jānaka stanza:

चक्षुषामिषयिते माधवं माधवं चाकरि माधवा

रुपमिषयिते सखे सखे संबन्धे चेत्तमा देव्रीवीमन्दः

P. 331, notes, l. 3 ab infra. Read भापितापितः.
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This work is intended to supply a great want, now that the study of Ethnology has proved that exotic languages are not mere curiosities, but essential and interesting parts of the natural history of man, forming one of the most curious links in the great chain of national affinities, defining as they do the reciprocity existing between man and the soil he lives upon. No one can venture to write the history of America without a knowledge of her aboriginal languages; and unimportant as such researches may seem to men engaged in the mere bustling occupations of life, they will at least acknowledge that these records of the past, like the stern lights of a departing ship, are the last glimmers of savage life, as it becomes absorbed or receded before the tide of civilization. Dr. Ludwig and Prof. Taylor have made most diligent use of the public and private collections in America, access to all of which was most liberally granted to them. This has placed at their disposal the labours of the American Missionaries, so little known on this side of the Atlantic that they may be looked upon almost in the light of untrodden ground. But English and Continental libraries have also been ransacked; and Dr. Ludwig kept up a constant and active correspondence with scholars of "the Fatherland," as well as with men of similar tastes and pursuits in France, Spain, and Holland, determined to leave no stone unturned to render his labours as complete as possible. The volume, perfect in itself, is the first of an enlarged edition of Yater's "Linguarum totius orbis index." The work has been noticed by the press of both Continents, and we may be permitted to refer particularly to the following.

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Publications of Trübner & Co.

mind—as it has been called—likewise; not only among the privileged classes, and those connected with the Government interests, but among those who live in the sphere of literature and art, and look down with contempt upon a society in which utilitarian motives are believed to be paramount. And I have asserted that, these differences in the opinions of certain classes left aside, the Germans, as a whole, take a more lively and a deeper interest in American affairs than in any other nation. Now, I am going to speak of a book just ready to leave the press of a London publisher, which, while it is a remarkable instance of the truth of my assertion in reference to the Germans, must be considered as serving the interests of the United States, by promoting the good reputation of American life in an uncommon degree.

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"This last remark has but too much truth in it. The United States, in the opinion of the great mass of even the well-educated people of Europe, is a country inhabited by a nation lost in the pursuit of material interest, a country in which the technically applicable branch of some sciences may be cultivated to a certain degree, but a country essentially without literature and art, a country not without newspapers—so much the worse for it—but almost without books. Now, here, Mr. Trübner, a German, comes out with a list of American books, filling a thick volume, though containing American publications only, upward from the year 1817, from which time he dates the period of a more decided literary independence of the United States.

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tion to the several branches of the house, the recent published *Bibliographical Guide to American Literature*, by Nicholas Trübner, of London, may be conscientiously commended. A careful perusal of this truly remarkable work cannot fail to give any intelligent person a clear and complete idea of the whole state of American book-making, not only in its literary aspect, but in its historical, and added to this, in its most mechanical details."—*Philadelphia Evening Bulletin*, March 5th, 1859.

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"Nor is the book a dry catalogue only of the names and contents of the publications of America. Prefixed to it are valuable bibliographical preludes, instructive to the antiquary, as well as useful to the philologist. In this portion of the work, Mr. Trübner had the assis-
tance of the late Dr. Ludewig, whose early death was a great loss to philological science. Mr. Moran, the assistant-secretary to the American Legation, has added to the volume a historical summary of the literature of America; and Mr. Edward Edwards is responsible for an interesting account of the public libraries of the United States. To Mr. Trübner's own careful superintendence and hard work, however, the student must ever remain indebted. One of the most useful and well-arranged books on bibliographical lore ever published. In addition to this, it is right to congratulate Mr. Trübner on the fact, that his present work confirms the opinion passed on his 'Bibliotheca Glottina,' that among the booksellers themselves honourable literary eminence may exist, without clashing with business arrangements. The booksellers of old were authors, and Mr. Trübner emulates their example."—*Morning Chronicle*, March 22nd, 1859.
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