WORKS

BY

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THE

VISHÑU PURÁÑA:

A SYSTEM

OF

HINDU MYTHOLOGY AND TRADITION.

TRANSLATED

FROM THE ORIGINAL SANSKRIT,

AND

ILLUSTRATED BY NOTES

DERIVED CHIEFLY FROM OTHER PURÁNAS,

BY THE LATE

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1868.
Kings of the lunar dynasty. Origin of Soma or the Moon: he carries off Tārā, the wife of Bṛhaspati: war between the gods and Asuras, in consequence: appeased by Brahmā. Birth of Budha: married to Ilā, daughter of Vaivaswata. Legend of his son Purūravas and the nymph Urvasī: 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.

P ARĀŚARA.—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, Yayāti,

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

Atri was the son of Brahmá, the creator of the universe, who sprang from the lotus that grew from the navel of Náráyána. The son of Atri was Soma† (the moon), whom Brahmá‡ installed as the sovereign of plants, of Brahmans, and of the stars.‡‡ Soma celebrated the Rájasuya (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 Tára, the wife of Břihaspati, the preceptor of the gods. In vain Břihaspati sought to recover his bride; in vain Brahmá commanded, and the holy sages remonstrated: Soma refused to relinquish her. § Usánas,|| out of enmity to Břihaspati, took part with Soma.¶ Rudra, who had studied under Angíras, the son of Atri was Soma the son of Brahmá who sprang from the lotus that grew from the navel of Náráyána. The son of Atri was Soma (the moon), whom Brahmá installed as the sovereign of plants, of Brahmans, and of the stars. Soma celebrated the Rájasuya (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 Tára, the wife of Břihaspati, the preceptor of the gods. In vain Břihaspati sought to recover his bride; in vain Brahmá commanded, and the holy sages remonstrated: Soma refused to relinquish her. § Usánas,|| out of enmity to Břihaspati, took part with Soma. ¶ Rudra, who had studied under Angíras,

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 Vanáša give a grosser name to the effusion.

† Called, in the original, by his epithet abhayóni.
‡ Compare Vol. II., p. 85.
§ In the corresponding passage of the Bhágavata-puráña.—IX., XIV., 6,—the name is Sukra. For the discordant accounts of the parentage of Usánas, see Vol. II., p. 155, note 1; for Sukra, ibid., pp. 117, 155.
¶ Finding that she was pregnant, Břihaspati desired her no longer to retain her burthen; §§ and, in obedience to his orders, she was delivered of a son,

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 Bṛhiṣṇa 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 Bṛhiṣṇa? 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.†

* The Sanskrit has *تسکیک* which the scholiast explains to mean *munja*.
† Exchanged for Indu.
‡ boon abhāyanam tārā nagaḥsīraḥ. भ्रेंग ते प्राचीनवाचस्यास्वरूपम् वरोभिस्येन विनाधमयातितिमयनाजन्य हम्निति
§ Pitāmaha, in the original.
|| साहित्यद्रय, ‘checking.’
¶ चंद्राविरङ्गाः सोमक्षेति।
** Udāpati.

It has already been related how Budha begot Pururavas by Ilā.* Pururavas was (a prince) renowned for liberality, devotion, magnificence, and love of truth, and for personal beauty. Urvāṣī, having incurred the imprecation of Mitra and Varuṇa, determined to take up her abode in the world of mortals, and (descending, accordingly,) beheld Pururavas. 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 Budha, any deified mortal, or ‘he by whom truth is known’; or, as individually applicable,† Gautama or Śākya, 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.

* The story of Pururavas is told much in the same strain as follows, though with some variations, and in greater or less detail, in the Vāyu, Matsya, Vāmana, Padma, and Bhāgavata Purāṇas. It is, also, referred to in the Mahābhārata, Vol. I., p. 113. It is, likewise, the subject of the Vikrama and Urvāṣī of Kalidāsa, in which drama the incidents offensive to good taste are not noticed. See Hindu Theatre, Vol. I., p. 187. The Matsya Purāṇa, besides this story, which is translated in the introduction to the drama, has, in another part,—c. 94,—an account of a Pururavas who, in the Chākshushta Manvantara,§ was king of Madra, and who, by the worship of Vishṇu, obtained a residence with the Gandharvas.

† 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, Pururavas was equally fascinated by Urvasi. 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, Pururavas addressed the nymph, and said: “Fair creature, I love you. Have compassion on me, and return my affection.” Urvasi, 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, Pururavas and Urvasi dwelt together in Alaka, sporting amidst the groves and lotos-crowned lakes of Chaitraratha and the other forests there situated, for sixty-one thousand years. The love of Pururavas for his bride increased every day of its duration; and, the affection of Urvasi 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 Urvasi was away. Knowing the agreement that Urvasi had made with the king, Viswavasu 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. Urvasi 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 Urvasi might see him in that state, did not move from the couch. Then the Gandharvas came and stole the other ram; and Urvasi, 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 Pururavas.

Hari Vaśa have fifty-nine. One period is as likely as the other.
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." Pururavas, 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 first-born, Ayus; and these annual interviews were repeated, until she had borne to him five sons. She then said to Pururavas: "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 Urvasī. My only desire, therefore, is, to pass my life with her." When he had thus spoken, the Gandharvas brought to Pururavas 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 Urvasī, 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 Urvasī, 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

* See Vol. II., p. 133, note 1.
† Antarvatnī.
‡ This specification of place is supplied by the Translator.

* All my MSS. agree in reading भक्तस्मातितिर्यक्ताविशिष्टानि; I
† Amrīya; and so below.
saw a young Aśvattha 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 Aśvattha 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 Prāsvi. In this way, celebrating many sacrifices, agreeably to the form in which offerings are presented with fire, Pururavas obtained a seat in the sphere of the Gandharvas, and 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 Ilā.1

1. The division of one fire into three is ascribed to Pururavas by the Mahābhārata and the rest. The commentator on the former specifies them as the Gārhapatya, Dakshiṇā, and Ahavanīya,§ 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 Tretāgni, or triad of sacred fires, in opposition to the Laukika, or merely temporal ones. To Pururavas, 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 Bhāgavata|| says, that, before his time, there was but one Veda, one caste, one fire, and one god, Nārāyaṇa; and that, in the beginning of the Tretā age, Pururavas made them, all, ‘three’.

| Footnotes |

* Angula, ‘finger-breadths.’
† Tretā.
‡ Aila.
§ See Vol. III., p. 175, note §.
|| IX., XIV., 49.
¶ Adi-parvan, śāl. 3145–3147.
engaged in hostilities with the Brahmans, in the pride of his strength, and seized their jewels, as they exclaimed against his oppression. Sanatkumāra came from the sphere of Brahmā, to teach him the rules of duty; but Pururavas 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.

CHAPTER VII.

Sons of Pururavas. Descendants of Amavasu. Indra born as Gādhi. Legend of Richika and Satyavati. Birth of Jamadagni and Viśvāmitra. Paraśurāma, the son of the former. (Legend of Paraśurāma.) Śunahśepha and others, the sons of Viśvāmitra, forming the Kauśika race.

PURURAVAS had six sons,—Āyus, Dhimat, Amavasu, Viśvāvasu, Šatāyus, and Šrutāyus. 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 Mahābhārata, with the addition of Šatāyus and Viśvāyus; and the Padma agrees with the Matsya.

* The Harivāna, ll. 1372, 1373, and again in ll. 1413, 1414, gives seven, namely, Viśvāyus and Śrutāyus, besides the names of the Mahābhārata, Dhimat excepted; for the word dhrīmat, as is shown by the context, must be taken to qualify Amavasu.
† Aḍi-parvan, ll. 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-purāṇa.
Amávasu was Bhéma;¹ his son was Káñchana;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 Jánnavi).⁴

The son of Jahnu was Sumantu;⁵ § his son was Ajaka;²

¹ Son of Vijaya: Bhágavata. This line of princes is followed only in our text, the Váyu, Brahma, and Hari Vamsa, and the Bhágavata.
² Káñchana-prabha: Brahma.]
³ Hotra: Bhágavata.
４ The Brahma Puráña and Hari Vamsa add, of this prince, that he was the husband of Káveri, the daughter of Yuvanéswa, who, by the imprecation of her husband, became the Káveri river;—another indication of the Dakshiná origin of these works.†
§ The Hari Vamsa has another Jahnu, to whom it gives the same spouse, as we shall hereafter see.
⁵ Sunuta: †† Brahma. Púru: Bhágavata.

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

- Váyu, Brahma and Hari Vamsa. Bhágavata.
- Kuśáswa or Kúśáswa; Kuśambu ††
- Kuśáswa
- Kuśanábha Kuśanábha Kuśanábha
- Amúrtarayaša; Amúrtimat Múrtaya §§
- Vasu Kuśika Vasu.

The Ráma-yána|| has Kuśámba, Kuśanábba, Amúrtarajas, †† and Vasu; and makes them, severally, the founders of Kuśámbi, of Mahodaya (which afterwards appears the same as Kanoj), Dhar­márahya, and Girıvraja; the latter being in the mountainous part of Magadha.

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* 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 Amúrtaraya. See the Mahábhárata, Śánti-parvan, 6194. I have displaced the Translator’s “Amúrttaya”. His Hindu-made English version has Amúrta.
§ This seems very doubtful. Probably the reading is Baláka.
|| See note †, above.
¶ My MSS. give Kuśambha or Kuśamtabha. In both the Brahma-puráña and the Hariváhaka I find Kuśambha. Indeed, I have nowhere met with “Kuśáswa”, as son of Kuśa.
†† Corrected from “Kuśambha”. Kuśambha 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 “Amúrttaya”.
|| Bala-kñdáka, XXXII., 9-10. ¶¶ Corrected from “Amúrttaraýasa.”
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 Kuśāmba's son. He was, accordingly, born as Gādhi,* of the race of Kuşa (Kauśika). Gādhi had a daughter named Satyavatī. Ṛichīka, of the descendants of Bhrigū, 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. Ṛichīka, having propitiated Varūṇa, the god of ocean, obtained from him, at (the holy place called) Aśvatīrtha, a thousand such steeds, and, giving them to the king, espoused his daughter.

1 The Brahma and Hari Vaṃśa make Gādhi the son of Kuśika; the Vāyu; and Bhāgavata, of Kuśāmba; § the Rāmāyaṇa, || of Kuśanābhā.

2 The Rāmāyaṇa notices the marriage, but has no legend. The Mahābhārata, Vana Parvan, has a rather more detailed narration, but much the same as in the text. According to the commentator, Aśvatīrtha is in the district of Kanoj; perhaps, at the confluence of the Kālanadi with the Ganges. The agency of the god of Ocean, in procuring horses, is a rather curious additional coincidence between Varūṇa and Neptune.

† Induvarchas.
§ But the Translator, according to note 3 in the preceding page, did not find Kuśāmba in the Vāyu-purāṇa. It appears there, however, and as convertible with Kuśika. See Vol. III., p. 16, notes, l. 1.
§§ Correct by note ‡ in the last page. || Bāla-kānda, XXXIV., 5.

In order to effect the birth of a son, Ṛichīka 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 Ṛichīka 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-

1 In the Mahābhārata, Bhāgū, the father of Ṛichīka, prepares the Charu.

* The sequel of the story is considerably expanded in the English.
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.” Satyavati, 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 Viswamitra.*

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1 See Original Sanskrit Texts, Part I., p. 85.
† Bala-kidā, XXXIV., 8.
‡ See Vol. II., p. 146, note §.

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LEGEND OF PARAŚURĀMA.
(From the Mahābhārata.*

"Jamadagni (the son of Richika,†) 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 Reñukā; and the king gave her unto him. The descendant of Bhṛigu 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, Reñukā, 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 Mṛtikavati, with a garland of lotoses on his neck, sporting with his queen, in the water; and

inserted it from the Mahābhārata, where it is twice related; once, in the Vana Parvan, and once, in the Rājadharma section of the Śánti Parvan.† It is told, also, at length, in the Ninth Book of the Bhāgavata,§ in the Padma and Agni Purāṇas, &c.

† The circumstances of Richika's marriage, and the birth of Jamadagni and Viswamitra, are told much in the same manner as in our text, both in the Mahābhārata and Bhāgavata.

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See Original Sanskrit Texts, Part I., p. 85.
† Rāma, in the original; i.e., Paraśurāma. 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, Rumanwat, then Susheña, then Vasu, and then Viśwávasu; 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, Ráma 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.' Ráma, 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 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 Kárta-vírya, (the sovereign of the Haihaya tribe, endowed, by the favour of Dattátreya, 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,2 and cast down the tall trees sur-

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* वभिषारार्द तखासा कझामाशि विचितना।

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

| सुवर्णे पृथ्वी दृश्या घरतर विलारे सुतस। |
| चोलिन्द्रक्षि नारीकिम सबं तन्मारिन। |

See the Hitopadæta (ed. Lassen), Book I, sl. 110; and compare the ninth stanza of the extract given in the note to p. 141 of Vol. III.

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

2 In the Rajadharmå, 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 Kárta-vírya are transferred hither, by the Translator, from sl. 11035, 11036. Hence I have enclosed them in parentheses.

† Called, elsewhere, Surabhi.

† IX., XV., 26. The king's men, on the king's order, seize and carry off the cow.
rounding the hermitage. When Rāma 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, Bhārgava, the slayer of hostile heroes, assailed Kārtavīrya, who had, now, become subject to the power of death, and overthrew him in battle. With sharp arrows Rāma cut off his thousand arms; and the king perished. The sons of Kārtavīrya, to revenge his death, attacked the hermitage of Jamadagni, when Rāma was away, and slew the pious and unresisting sage, who called, repeatedly, but fruitlessly, upon his valiant son. They then departed; and, when Rāma 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 Kārtavīrya 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 Vasishtha and Viśvāmitra, related in the Rāmahāyana.

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

22 EXTRACT FROM THE MAHĀBHĀRATA.

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 lamenting, 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 Kshattriya race. In fulfilment of this purpose, he took up his arms, and, with remorseless and fatal rage, singly destroyed, in fight, the sons of Kārtavīrya; and, after them, whatever Kshattriyas he encountered, Rāma, the first of warriors, likewise slew. Thrice seven times did he clear the earth of the Kshattriya caste; and he filled, with their blood, the five large lakes of Samantapanchaka, from which he offered libations to the race of Bhrigu. There did he behold his sire again; and the son of Richika 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. With the permission of Kaśyapa, the Brahmins divided it in pieces amongst them; and they were, thence, called Kaṇḍavāyana Brahmins. Having given the earth to Kaśyapa, the hero of immeasurable

1 This more than 'thrice slaying of the slain' is explained, in the Rājadharma, to mean, that he killed the men of so many generations, 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.”

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 Śārpāraka. The traditions of the Peninsula ascribe the formation of the coast of Malabar to this origin, and relate that Parāsūrāma compelled the ocean to retire, and introduced Brahmans 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 Parāsūrāma, given by the gods, and, thence, named Devarāta.

The son of Viśvāmitra was Śunaśēpha,* the descendant of Bhṛigu,—given by the gods, and, thence, named Devarāta.† 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 XLI., no doubt intimates a violent and protracted struggle, between the Brahmans and Kshattriyas, 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 Kshattriyas have been killed by the remorseless Rāma, in warfare on my account.”

* Here, and everywhere below, corrected from “Śunaśēphas”.
† Śānti-parvan, 43, 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 Śunālīṣeṣṭha 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: भुजुऽनाय: कविण्डः कालक्रूर्यः। The Rāmāyaṇa also observes, that Śunālīṣeṣṭha, when bound, praised Indra with Richas, 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.‡

* 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 Śunālīṣeṣṭha, or, as usually written, Śunālīṣeṣṭha, 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 Rishi Rākha, 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 Jake 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 Gāthás,—according to Gorresio's, a Mantra: but the latter also states, that he propitiated Indra by Richas,—Mantras of the Rig-veda (Rigbhīṣa tushāva devandram). Volf. L, p 249. Manu also alludes to the story (X, 106), where it is said that Ajīgarta incurred no guilt by giving up his son to be sacrificed; as it was to preserve himself and family from perishing with hunger. Kūlūka Bhaṭṭa names the son, Śunālīṣeṣṭha, and refers, for his authority, to the Bāhūviṣaṇa Brahmaṇa. The story is told, in full detail, in the Aitareya Brāhmaṇa; but the Raja is named Harīchandra. He has no sons, and worships Varuṇa, in order to obtain a son, promising to sacrifice to him his first-born. He has a son, in consequence, named Rohita; but, when Varuṇa 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 Ajīgarta, a Rishi, in great distress, and persuades him to part with his second son, Śunālīṣeṣṭha, to be substituted for Rohita, as an offering to Varuṇa. The bargain is concluded; and Śunālīṣeṣṭha is about to be sacrificed, when, by the advice of Viśvāmitra, 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 Śunālīṣeṣṭha: but the language of the Brāhmaṇa is not to be mistaken; as Ajīgarta not only ties his son to the stake, but go to provide himself with a knife with which to slay him. At the same time, it must be admitted, that the language of the Śuktas is somewhat equivocal, and leaves the intention of an actual sacrifice open to question. The Bhāgavata follows the Aitareya and Manu, in terming Śunālīṣeṣṭha the son of Ajīgarta, and names the Raja, also, Harīchandra. In the Viṣṇu Purāṇa, he is called the son of Viśvāmitra, and is termed, also, Devarata, 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 Viśvāmitra, 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. Viśvāmitra'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.

‡ Two MSS. have Deva. See note † in the next page. The Hari-vastū has Deva.

† In several copies, Ashā.
These founded many families, (all of whom were known by the name of) Kauśikas, and intermarried with the families of various Rishis.† The Bhāgavata says one hundred sons, besides Devarāta and others, as Ashīaka, Hārita,§ &c. Much longer lists of names are given in the Vāyu,† Bhāgavata,† Brahma, and Hari Vaṁsa. The two latter specify the mothers. Thus: Devaśravas, Kati (the founder of the Kātyāyanas), and Hiraṇyāksha were sons of Śālavatī;** Reṅka, Gālava, Sāṅkṛiti, Mudgala, Madhucchhandas, and Devala were sons of Reṅa; and Ashīaka, Kachchhapa, and Hārita were the sons of Dīnasadwatī. The same works enumerate the Gotras, the families or tribes of the Kauśika Brahmans. These are: Pārthivas, Devarātas, Yājnavaṁkya, Sāmarshaṇa, Udumbaras, Dumiḷana, Tārakāyana, Munchātas, Loñitas, Reṅa, Kārīshus, Bābhraus, Pāṇins,†† Dhyānaṭiyas,‡‡ Śyālantus, Hiraṇyāksha, Śankus, Gālava, Yamadūtas, Devala, Śālkāyana, Bāśkhalas, Dādavādas, Sāuṛatas, Saindhavaṇyas, Nishāṇatas.

† Corrected from “Kachchhapa”.
† So reads one of my MSS.; the rest having Hārītaka.

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 notified in note + in the preceding page. Devadeva, it may be suggested, originated, possibly, from a careless duplication of Deva, or from “Deva, Dhrvus,” by corruption.

‡ Gotra.
§ The Bhāgavata specifies only Jaya and Kratuma, also.
|| Eight are there named: Madhucchhandas, Jaya, Kṛita, Deva, Dhrvus, Ashīaka, Kachchhapa, Purāṇa. It will be satisfactory to the Sanskrit scholar to see the original:

मद्युक्तचन्द्र जयध्रवु सत्यात्मण्यायाः 
कच्छ्प: पृतिशेष विपधानिभुततः सः ||

★ This name should be omitted. See note §, above.

** Corrected from “Śīravatī”.
†† Corrected from “Pāṇinhas”.
‡‡ Corrected from “Dhyānaṭiyas”.

Chunchulas, Śālankṛityas, Sāṅkṛityas, Bādaraṇiyas,* and an infinity of others, multiplied by intermarriages with other tribes, and who, according to the Vāyu, were, originally, of the regal caste, like Viśwāmitra, but, like him, obtained Brahmahood, 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 Brahmical monopoly of religious instruction and composition.

* The lists of the Vāyu-purāṇa, Brahma-purāṇa and Harivamśa 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 Purúrvas, married the daughter of Ráhu (or Árāhu*), by whom he had five sons,—Nahusha, Kshattravriddha,1 Rambha,2 Raji, and Anenas.3

The son of Kshattravriddha was Suhotra,4† who had three sons,—Kása,5: Lesa,6§ and Gítsama-

3 Vipáman: Agni and Matsya. Vidáman: Padma. The two last authorities proceed no further with this line.
4 Sunahotra: Váyu, Brahma.
5 Káśa: Bhágavata.
6 Sála: Váyu, Brahma, Hari Vainśa: whose son was Árshī-

* In the copies of the text accompanied by the commentary, the collocation of words, being चायुपातःत्वाः, yields Árāhu or Árāhu. Two MSS., however, of the pure text have स राहुः, i.e., Ráhu.

The Váyu-puráṇa, in the corresponding passage, gives, as wife of Pu­rúrvas, Prabhá, daughter of Swarbhánu. Swarbhánu, according to our Puránas,—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 Ránu, ibid., p. 304.

† Four MSS. have Sunahotra. This being corrected to Sunahotra, we have the genuine ancient reading. See note * in the next page.

‡ Kása, in two MSS.
§ Two copies have Láśa.
|| I find Sála in the Váyu-puráṇa.

* Corrected, throughout this chapter, from "Gítsamsa".

"It is to be observed, that this Gítsamsa, who is here described as belonging to the regal lineage of Purúrvas, is the reputed Rishi of many hymns in the second Manḍala of the Rígveda. Regarding him the Commentator Sáyana has the following remarks, in his introduction to that Manḍala:

"The seer (i.e., be who received the revelation) of this Manḍala was the Rishi Gítsamsa. He, being formerly the son of Sunahotra in the family of the Ángirásas, was seized by the Ásuras, at the time of sacri­fice, and rescued by Indra. Afterwards, by the command of that god, he became the person named Gítsamsa, son of Sunaka, in the family of Bhrúgu. Thus, the Anukramaniká (Index to the Rígveda) says of him: 'That Gítsamsa, who, having been an Ángirasa, and son of Sunaka, became a Bhrágava and son of Sunaka, saw the second Manḍala.' So, too, the same Sunaka says, in his Ríshi-anukramaniká, re­garding the Manḍala beginning with 'Thou, O Agni:'—Gítsamsa, son of Sunaka, who is declared to have been, naturally, an Ángirasa, and the son of Sunahotra, became a Bhrúgu.' Hence, the seer of the Manḍala is the Rishi Gítsamsa, son of Sunaka.'

"It will be noticed, that, (unless we are to suppose a different Gítsa­msa to be intended in each case,) there is a discrepancy between the Puránas on the one hand, and Sáyana and the Anukramaniká on the other; as the Puránas make Gítsamsa the son of Sunahotra or Su­naka, and the father of Sunaka; whilst the Anukramaniká, followed by Sáyana, represents the same personage as having been, indeed, originally, the son of Sunahotra, of the race of Ángiras, but as having afterwards become, by what process does not appear, the son of Sunaka, of the race of Bhrúgu." Original Sanskrit Texts, Part I., p. 228 (2nd ed.).

† Corrected from "Árshíśeṇa". My MSS. of the Váyu-puráṇa give Árshíśeṇa; and Árshíśeṇa as son of Sunaka.

‡ Kaśa: Bhágavata-puráṇa, IX., XVII., 3.
lished the distinctions of the four castes. 1 The son of 
Kāśa was Kāśirāja; 2 his son was Dirghatamas; 3 his 
son was Dhanwantari, whose nature was exempt from hu-
mankind's 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†), Nārāyana had conferred upon him the boon, 
that he should subsequently be born in the family of 

**Kāśirāja, 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 Ketumat; his son was Bhimaratha; 
his son was Divodāsa; 2* his son was Pratardana,†—

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1 The expression is चातुर्वेदश्चत्तिरतिता, '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: 
पञ्चो पुस्मदिः व शुनको वन्ध शैलकः.

† Kāśīya: Brahma.

1 Dirghatapas: Vāyu. Gṛitsambhas:§ Agni. The Bhāgavata || 
inserts a Rākhira before this prince; and the Vāyu, a Dharma, 
after him.

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32 VISHNU PURĀNA.

Kāśirāja, 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 Ketumat; his son was Bhimaratha; 
his son was Divodāsa; 2* his son was Pratardana,†—

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1 The eight branches of medical science: are: 1. Śalya, ex-
traction of extraneous bodies; 2. Śālākya, treatment of external 
organic affections: these two constitute surgery; 3. Chikitsa, ad-
ministration of medicines, or medical treatment in general; 4. Bhū-
tavidiyā, treatment of maladies referred to demoniac possession; 
5. Kaumārabrāhiya, midwifery and management of children; 
6. Agada, alexipharmacy; 7. Rasāyana, alchemical therapeutics; 
8. Vājikarana, use of aphrodisiacs. Dhanwantari, according to 
the Bhrama Vaivarta Purāṇa, was preceded, in medical science, 
by Ātreyā, Bharadvāja, and Charaka: his pupil Suśruta is the 
reputed author of a celebrated work still extant. It seems 
probable that Kāśī or Benares was, at an early period, a cele-
brated school of medicine.§

2 Some rather curious legends are connected with this prince, 
in the Vāyu and Brahma Purāṇas, and Hari Vaniśa, and, especially, 
in the Kāśī Khaṣā of the Skanda Purāṇa. According to these 
authorities, Śiva and Pārvatī, desirous of occupying Kāśī, which
so named from destroying the race of Bhadraśreṇya. He had various other apppellations, as: Śatrujit, 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:

“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 Vaiṣṇava* 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:**

* In Chapters XXIX. and XXXII.
† My MSS., and the printed and lithographed editions, of the Hari-vaiṣṇava do not bear out these unimportant statements.
‡ Śr. 1744, 1745.

victor over his foes,’ from having vanquished all his enemies; Vatsa, or ‘child’, from his father’s frequently

* Professor Wilson’s authority seems to be peculiar here. See M. Langlois’s Translation of the Hari-vaiṣṇava, Vol. I., p. 146, note 16.
calling him by that name; Ritadhwaja, 'he whose emblem was truth,' being a great observer of veracity; and Kuvalayáswa, because he had a horse (aśwa) called Kuvalaya.  

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."  

The king called Ashfaratha 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 Ashfaratha 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 Bhadrasreya; 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 Mahishmati and of Kasi 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 Vánsa interpose two sons of Pratardana,—Garga† (or Barga) and Vatsa; and they make Vatsa the father of Alarka; except the Brahma, which has Śatrujit and Ritadhwaja as two princes following Vatsa.  

2 The Váyu, Brahma, and Hari Vánsa repeat this stanza,‡ and add, that Alarka enjoyed such protracted existence, through the favour of Lopámunr, and that, having lived till the period at which the curse upon Kási terminated, he killed the Rákhasa Khamaka,—by whom it had been occupied, after it was abandoned by Divodása,—and caused the city to be reinhabited:  

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<td>Vatsabhúmi</td>
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* I find only this reading. Professor Wilson's "Santati" I take to be a misscript of a very few MSS.  
† Harivamsa, sl. 1591; and again, sl. 1748, 1749, with trifling deviations. The Váyu-puráña has very nearly as above; the Brahma-puráña, the very words there given.  
‡ IX., XVII., 8, 9.  
§ My MSS. of the Váyu-puráña insert, between Suketu and Dhřiňhaketu, Dharmaketu, Satyaketu, Vibhu, Suríbhuh, and Sukumára.  
|| On the name here, in the Váyu-puráña, see the Translator's next note.  
¶ I find Veňuhotra both in the Brahma-puráña and in the Harivamsa. See, too, note 1, in the next page.
ketu; his son was Satyaketu; his son was Vibhu; his son was Subbivhu; his son was Sukumara; his son was Dhristhaketu; his son was Vainahotra;* his son was Bharga;† his son was Bhargabhumi; from whom (also,) rules for the four castes were promulgated.1

The Hari Vanis§ 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 Kási princethesedesendants of Vitatha, the successor of Bharata. The Brahma Puráña and Hari Vanis, determined, apparently, to be right, give the list twice over; deriving it, in one place, from KshattravHddha, as in our text, the Váyu, and the Bhágavata; 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 Vanis has superfluously inserted.

Our text is clear enough; and so is the Bhágavata: but the Váyu, Brahma, and Hari Vanis contain additions of rather doubtful import. The former|| has:

Veswáarñsuti Prápti gaññi dhi van vijnánat.

Veswáarñsuti pramáśináh tadyat purușas: Prabhámi.

“The son of Veññhotra was the celebrated Gágrya; Gargabhúmi was the son of Gágrya; and Vatsa, of the wise Vatsa: virtuous Brahmans and Kshattryias were the sons of these two.” By the second Vatsa is, perhaps, meant Vatsabhúmi; and the purport

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

Veswáarñsuti Prápti gaññi dhi van vijnánat.

Veswáarñsuti pramáśináh tadyat purușas: Prabhámi.

“Another son of Vatsa, the father of Alarka, is described: Vatsabhúmi, &c. From Bhágava, the brother of Vatsa. (They were) Angirasas, from Gáála, belonging to that family, (and were born) in the family of Bhágava, from the descent of Viśwámitra.” 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 Kshattryia-Brahmans.

* Altered, here and elsewhere, from “Káîya”; the original being Káîṣyayó mūrtat}; or Káîṣyayó mūrtat: ‘the Káîya kings’, or, as we should say, ‘the Káîya’. These rulers take their name from Káî, or Káîrāja; vide supra, p. 32, note †. Śridhara, commenting on the Bhágavata-puráña, IX., XVII., 10, says: Káîṣyayó: Káîṣyayó: Compare Vol. II., p. 157, note †.

† This Puráña contains, almost literally, the stanzas cited just below, Vide Harivíshtha, ṛdd. 1686—1698; with which compare ṛdd. 1672—1674. See, on both passages, Original Sanskrit Texts, Part I, pp. 55, 53 (pp. 231, 232, 2nd ed.).

|| The Váyu-puráña is intended.
Kāśa*). We will now enumerate the descendants of Raji.

1 On the subject of note 2, in p. 33, supra, some further illustration is derivable from the Mahābhārata, Śānti Parvan, Dānadharma.† Haryaśwa the king of the Kāśis, reigning between the Ganges and the Yamunā, or in the Doab, was invaded and slain by the Haihayas;‡ a race descended, according to this authority, from Śaryāśi, the son of Manu (see Vol. III., p. 255, note 1). Sudeva, the son of Haryaśwa, was, also, attacked and defeated by the same enemies. Divodāsa, his son, built and fortified Benāres, as a defence against the Haihayas; but in vain; for they took it, and compelled him to fly. He sought refuge with Bharadwāja, by whose favour he had a son born to him, Pratardana, who destroyed the Haihayas, under their king Vitahavya,§ and reestablished the kingdom of Kāśi. Vitahavya, through the protection of Bhīṣma, became a Brahman.|| The Mahābhārata gives a list of his descendants, which contains several of the names of the Kāśi dynasty of the text. Thus, Gītāsamada is said to be his son; and the two last of the line are Śunaka and Śannaka. 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 Kāśa is Kāseya. Vide supra, p. 33, note †. |
| † The passage referred to is found in the Amulāśana-parvan, Chap. XXX. |
| ‡ The original so calls the hundred sons of Haihaya. He and Tālajangha were sons of Vatsa. |
| § Corrected, here and below, from “Vitahavya”. |
| || 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 Kshattravidha.

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 Brahmā 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

* Áusra. |
† For the history of Prahláda, see Vol. II., pp. 30–69. |
‡ Hereupon the scholiast quotes the ensuing stanza:
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 Nàrada, 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 Bìhaṇḍapati, 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 Bìhaṇḍapati, “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 the might of Indra, and of leading the sons of Raji into error, (and so effecting their downfall).† Misled by their mental fascination, the princes became enemies of the Brahmans, regardless of their duties, and contempters 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 Kshattravrìddha had a son named Pratikshattra;3 his

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* The Matsya says, he taught the sons of Raji the Jina-dharma, or Jaina religion:

† The Bhagavata enumerates, however, as his descendants, Rabhasa, Gabhira, and Akriya, whose posterity became Brahmans. The same authority gives, as the descendants of Anenas, the fifth* son of Ayus, Śuddha, Śuchi, Trikakud,† and Śántaraya:**

‡ The Váyu agrees with our text, in making Pratipaksha (Pratikshattra) the son of Kshattravrìddha;§ but the Brahma Puràña and Hari Vainsà consider Anenas || to be the head of this branch of the posterity of Ayus. The Bhagavata substitutes Kuśa (the Leśa of our text, the grandson of Kshattravrìddha), for

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1 Corrected from “fourth”.
† Here insert Dharmaśārthi.
‡ Corrected from “Śántākhyā”.
§ I find Kshattradharmà in the Váyu-purāña. A little below, the same Purāña calls him Kshattradharmā. See note ††† in the following page.
|| The descendants of Anenas are specified, in the Brahma-purāña, as follows: Pratikshattra, Śīnjava, Jaya, Vijaya, Kītī, Haryasvāta, Sahadeva, Nādiṇa, Jayatśena, Sankṛīti, Kshattradharmā. And herewith tallies, punctually, the Harivāsaka, sl. 1513–1617.
son was Sanjaya;* his son was † Vijaya;1 his son was Yajnakriti;* his son was Harshavardhana;§ his son was Sahadeva; his son was Adina;¶ his son was Jayasena;¶ his son was Sanketi;** his son was Kshattrardharmam.†† These were the descendants of Kshattravridha. I will now mention those of Nahusha.

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

YATI, Yayati,* Saunyati, Ayati,† Viyati, and Kriti: were the six valiant sons of Nahusha.1 Yati§ declined

* See note || in the preceding page.
† Sanjaya's son was Jaya, and Jaya's was Vijaya, according to all my MSS. Also see note ††, below.
‡ So read all my MSS, but one, which exhibits Krita. Professor Wilson had "Yajnakriti".
§ A single copy has Haryaswa. || In two MSS, Ahina.
¶ Only one of my MSS, gives this name; all the rest showing Jayasena.
** Here the Bhagavata-purana interposes another Jaya.
†† In one MS. I find Kshattrardharm; in another, Kshetradharm.
*** I. e., for Kshattravridha.
 §§ IX., XVII., 16. |||| Shortened to Prati. ¶¶ See note ††, below.
**** In the Mahabharata, Adi-parvan, s.l. 3155, they appear as Yati, Yayati, Saunyati, Ayati, Viyati, and Kriti.
††† Here, again, Professor Wilson's MSS. of the Vayu-purana seem to be imperfect. Mine give the following series, to begin a little back: Kshattradarman, Pratipaksha, Sanjaya, Jaya, Vijaya, Jaya, Haryadwana, Sahadeva, Adina, Jayasena, Sanketi, Kritadharm. At the end of the genealogy is this line:

||| See note || in the preceding page.

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1 The Bhagavata refers, briefly, to the story of Nahusha, which is told in the Mahabharata more than once,—in the Vana Parvan, Udyoga Parvan, Danadharma Parvan, and others; also, in the Padma and other Puranas. He had obtained the rank of Indra; but, in his pride, or at the suggestion of Sachi, 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. Authority 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 Viraja for mother, according to the Vayu-purana and Harivansha. See Vol. III., p. 164, notes § and ¶.
† This name, I find, is ordinarily corrupted into Ayati or Ayati.
‡ In the Mahabharata, Adi-parvan, st. 3155, they appear as Yati, Yayati, Saunyati, Ayati, and Dhruva.
§ Yati married Go, daughter of Kukutastha, agreeably to the Vayu-purana, and the Harivansha, st. 1601.
|| See the Asiatic Researches, Vol. VI., p. 500; Vol. XIV., p. 376.
the sovereignty; and Yayati, therefore, succeeded to the throne. He had two wives, Devayáni, the daughter of Usanas, and Sarmishthá, the daughter of Vrisha-parvan; of whom this genealogical verse is recited: “Devayáni bore two sons, Yadu and Turvasu.* Sarmishthá, the daughter of Vrishaparvan,† had three sons, Druhyu, Anu,§ and Puru.”† Through the curse of Usanas,* Yayati 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 satiate with worldly enjoyments, and wish to partake of them through the

Mahábhárata; also, in the Bhágavata, with some additions, evidently of a recent taste. Sarmishthá, the daughter of Vrishaparvan, king of the Daityas;§ having quarrelled with Devayáni, the daughter of Súkra (the religious preceptor of the same race§), had her thrown into a well. Yayati, hunting in the forest, found her, and, taking her to her father, with his consent, espoused her. Devayáni, in resentment of Sarmishthá’s treatment, demanded that she should become her handmaid; and Vrishaparvan, afraid of Súkra’s displeasure, was compelled to comply. In the service of his queen, however, Yayati beheld Sarmishthá, and secretly wedded her. Devayáni complaining to her father of Yayati’s infidelity, Súkra 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 Yayati is precisely the same in the Mahábhárata\| as in our text, and is introduced in the same way: 

\[ \text{विनि तिथि का हिंदी से सिचू अस्पताली जनता} \]

\[ \text{ढंगे धुरि पूर्ण ने काशिका वार्तावर्णी} \]

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

For apparent mention of the families sprung from the five sons of Yayati, see the Rigveda, I., CVIII., 8, and Sáyana’s comment thereon.

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

** Prior Section, LXVI., 61, 62. I there find Yáti, Yátyá, Saňyáti, Ayáti, Andhaka, and Viljáti. Sh. 61 ends with the words पांचीमे श्च, which Professor Wilson must have found corrupted into पांचीमे श्च; for the next stanza begins: विनि तिथि का हिंदी से सिचू अस्पताली जनता.

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

** I find Panchi.

§§ See note **, above.

|| Is this, in part, a printer’s blunder, for Sáryáti, the name I find?
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 de-
nounced an imprecation upon him, and said: “Your
posterity shall not possess dominion.” He then ap-
plied, successively, to Druhyu, Turvasu, and Anu, and
demanded of them their juvenile vigour. They all re-
fused, and were, in consequence, cursed by the king.*
Lastly, he made the same request of Sarmishtha’s
youngest son, Pura, who bowed to his father, and
readily consented to give him his youth, and receive,
in exchange, Yayati’s infirmities, saying that his father
had conferred upon him a great favour.

The king Yayati being, thus, endowed with reno-
vated 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 cele-
tial nymph Viswachandi; 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 enjoy-
ment: fire fed with sacrificial oil becomes but the more
intense.∥

|| A quotation of the Laws of the Manvas, II, 94.

* For an ancient allusion to the exclusion from sovereignty of Yadu
and Turvasa, see Professor Wilson’s Translation of the Rigveda, Vol. III.,
p. 173, text and note 3.
† See Vol. II., p. 76, note 3; p. 80, note; pp. 284, et seq.
§ The remainder of this chapter is metrical.
∥ A quotation of the Laws of the Manvas, II, 94.
the north, to Anu; to govern, as viceroy,* under their younger brother Púru, whom he appointed supreme monarch of the earth.†

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

| Váyu and Padma | Brahma and Hari Vasána | 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 Yayásti, 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 Yayásti’s giving a daughter to the saint Gálava, who, through her means, obtains, from different princes, eight hundred horses, white with

* क्ला मध्यभिन्न पृष्ठान् ! Comment: खेमदेशाधिकान् !

† And see the preceding note.

‡ Neither in the Bhágavata-purāña nor even in the commentary on it do I find the term ‘mandala-níripa. Iscara is the designation which that Purāña gives to Turvasu and the rest.

§ So I find in the Bráhma-purāña, with which the Liśya-purāña, Prior Section, LXVII., 11—12, agrees. But the Harivásha, ñ. 1617—1619, has:

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

|| IX., XIX., 22.
CHAPTER XI.

The Yádava race, or descendants of Yadu. Kártavírya obtains a boon from Dattátreya: takes Rávaṇa 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, Vishnu descended upon earth, in a portion of his essence; which of 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 men, saints, heavenly quiristers, spirits of evil, nymphs, centaurs, serpents, birds, demons, gods, sages, Brahman, § 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, in which Krišňa 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 specifications coincide, yet, as we shall have occasion to notice, great and irreconcileable variations occur.

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

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<td>Ajita</td>
<td>Anjika.</td>
<td>Ripu.**</td>
<td>Jina.</td>
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<td>Raghu††</td>
<td>Payoda.</td>
<td>Raghu.</td>
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The Brahma and Hari Vanišá; read Sahasrará for the first name; and the Linga has Balasani, in place of Nala. The Agni makes Śatájit, also, a son of Yadu.

Ve śuha: Bhágavata, &c.|| Uttánahaya: Padma. Veśa-

* Rákeha: which word, in the original, is preceded by yaka, and followed by guhyaka, terms left untranslated.
† Kámpuruśa.
‡ To render daitya and ánavá conjointly.
§ Devarši and dwijarši, in the original. For these two kinds of Rishis,—the second of which has the name of Brahmarši, more usually,—see Vol. III., p. 68, note 1.
|| Nirakriti. There is a variant, narakriti, 'in the form of a man.' It is noticed by the scholiast.

* This sentence renders a stanza.
† So read all my MSS.; and such is the lection of the Váyu-púrdña. The Translator's "Kroshi" I take to have been a typographical error for Kroshi; see notes || and , below. Also vidi infra, p. 61, note *.
‡ One MS. has Veśuha.
§ Maháha is the lection of one copy; and so reads the Bhágavata-púrdña. In the Linga-púrdña, Śatájit's sons are called Haihaya, Haya, and Veśuha; and so in the Hari-vánsa and the Mátaya-púrdña.
|| I find Sahasrajit, Payoda, Kroshi, Nala, and Anjika.
¶ IX., XXIII., 20. For Kroshi I there find Kroshi.
** Corrected from "Aripu".
†† My MSS. have Laghu. And see note §§, below.
‡‡ In my MSS., Sahasrát, Payoda, Kroshi, Nila, and Anjika.
§§ Yadu's five sons I find called, in the Linga-púrdña, Sahasrát, Kroshi, Nila, Ajaka, and Laghu. Only that it reads Ajita and Raghu, the Mátaya-púrdña has the same names; and so has the Kármá-púrdña, except that it gives Anjita and Raghu (or Laghu, in some MSS.).
||| As the Váyu-púrdña, the Kármá-púrdña, and the Hari-vánsa.
son of Haihaya was Dharmanetra; his son was Kunti; his son was Sahanji; his son was Mahishmat; his son was Durdama; his son was Dhanaka, who had four sons,—Kritavirya,

haya: Matsya. They were the sons of Sahasrada: Brahma and Hari Vamiha.

1 Dharmatantra: Vayu. Dharma: Kurma.  
2 Kirtti: Vayu.  
4 By whom the city of Mahishmati (on the Nurbudda) was founded: Brahma Purana, Hari Vamaha.

5 So the Bhagavata; but the Vayu, more correctly, has Bhadrasena. Vide supra, p. 33, note 2.


Kritagni, Kritavarman, and Kritaujas. Kritavirya’s son was Arjuna, the sovereign of the seven Dwipas, the lord of a thousand arms. This prince propitiated the sage Dattatreya, 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
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, Rávana came, on his tour of triumph, to (the city) Mákishmati; 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 Parasúráma, who was an embodied portion of the mighty Narayana. 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 Rávana prisoner. The circumstances are, more usually, narrated as in our text.

2 Vide supra, p. 29. Kártavírya's fate was the consequence of an imprecation denounced by Apavá (or Vasishtha), 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.

कार्तिकेयोऽनामो नाम मारणा भक्ताप्रवास
तत्त्व सरसमस्थित गत नस्त च लिखिते॥

"Arjuna, son of Kártavírya, was a king with a thousand arms. By simply calling him to mind, a thing lost or ruined is restored." See, further, the Harivásha, 4, 1864.

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

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1 Urjita: Bhágavata.
3 Káshita, in all except the Bhágavata.
4 King of Avanti: Brahma and Hari Vástu. Ananta: Váyu and Agni; elsewhere omitted.
5 Durjaya only: Váyu, Matsya.
6 This Madhu, according to the Bhágavata. The Brahmana and Hari Vásishtá make him the son of Viśhósha, but do not say whose son Viśhósha was. The commentator on the latter asserts, that the name is a synonym of Payoda, the son of Yádu, according to his authority, and to that alone.

* One MS. has Dhriśita.
† In three copies the reading is Madhudwaja.
‡ In one MS. Vitahotra. In the Váyu-pùrāṇa, Virahotra.
§ Professor Wilson had "Sujáti", by typographical error, for Sujáti. But the original, in all my MSS., yields only Sujáta.

1 I find Viśhá and Dhrísha.
2 The Harivásha has Dhríshokta or Dhriśhtokta.
3 I find Dhrísha.
4 The Bhágavata-púrāṇa has Madhupadwaja.
5§ And so the Linga-púrāṇa. I have corrected Professor Wilson's "Avanti", a country, not a city, is intended.

5 The Linga-púrāṇa has Anarta.
6§ He was son of Káshita(?), according to the Linga-púrāṇa.
7 Víshá and others, unnamed, were sons of Viśhósha, according to the Kárma-púrāṇa and Linga-púrāṇa.
8 By probable inference, but not explicitly: IX., XXIII., 28.
9 But vide supra, p. 53, notes 1, 11, and 11.
of whom was Vīrāhi; and from him the family obtained the name of Vīrāhi. 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.

The Bhāgavata agrees with our text; but the Brahma, Hari Vaṁśa, Linga, and Kūrma make Vīrāhiṇī|| the son of Madhu, and derive the family-name of Vīrāhi, or Vārāhiṇyas, from him.

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, the five great divisions of the Haihayas tribe. These, according to the Vāyu, were the Tālajanghas, Vīthotras, Avantis,**

1 The Bhāgavata agrees with our text; but the Brahma, Hari Vaṁśa, Linga, and Kūrma make Vīrāhiṇī|| the son of Madhu, and derive the family-name of Vīrāhi, or Vārāhiṇyas, 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 Haihayas tribe. These, according to the Vāyu, were the Tālajanghas, Vīthotras, Avantis,**

§ In Professor Johnson's Selections from the Mahābhārata, p. 46, note 7, Professor Wilson seems to consider, but with little probability of correctness, as one race "the Yādavas, Jados, or Jats."

It has been speculated that "the Jatis of the Mahābhārata and the Purāṇas represent the Jats," and that the Jata "were • • transformed into the Jatão, or Gtano, the Gypies of modern Europe." Sir H. M. Elliot's Appendix to the Arabs in Sind, pp. 146, 67. The same author remarks, as to writing Jat or Jāt, 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 Jāt.

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

1 In the best MSS. I find Vīrāhiṇī.

2 My MSS. give: Virahotras, Bhojas, Ávartis (or Avantis), Tānādjkeras, and Tālajanghas. The Linga-purāṇa has: Vīthotras, Haryātis, Bhojas, Avantis, and Śārasenas.

3 Corrected, here and below, from "Ávantyas"; the original, in some MSS.,—see the last note,—being अजपाय.
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. 38. The scope of the traditions regarding them—especially, of their overrunning the country, along with Sakas 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, Haya, which, properly, means 'a horse.' it is not impossible, however, 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 appearance, that these tribes, in the reign preceding that of Kusanku as his son. The Haihayas, as Colonel Tod supposed; although we have a confirmatory evidence of the traditions regarding our text; the other makes short work of a long story, as we shall again notice.

1 See Vol. II., p. 134, note t.
2 It is not at all clear that Colonel Tod proposes such a derivation.

CHAPTER XII.

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

KROSHTU, the son of Yadu, had a son named Vṛjīnīvata; his son was Śvāhi; his son was Rusadhgu; his son was Chitraraṭhah; his son was Śaśābindu, who was lord of the fourteen great gems; he had a hundred thousand wives and a

1 In the Brahma Purāṇa and Hari Vaśiṇa, we have two families from Kroshtu; 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.
million of sons. The most renowned of them were Pṛithuyāsas, Pṛithukarman,* Pṛithujaya,† Pṛithu-

seven inanimate: a wife, a priest,‡ a general, a charioteer,§ a body of foot-soldiers,|| 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,¶ 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:

from the Dharmasanskītī, a metrical work; and Śrīdhara, in his scholia on the Bhāgavata-purāṇa, IX., XXIII., 31, gives another set, from the Mārkaṇḍeya-purāṇa. The first-named set is that represented by Professor Wilson; but his parenthetical substitutes are derived from some source unknown to me.

The extract from the Dharmasanskītī is as follows:

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

The extract from the Dharmasanskītī is as follows:

vathudharma, Pṛithukirtti, and Pṛithunmat. The Kārma has, also, six names, † but makes as many successions.

§ Satayus: Brahmanara, Ruchaka.§§: Bhágavatana.

$ Considever variety prevails here. The Brahma and Hari Varṇa have Marutta,|| the Rājārahi (a gross blunder: see Vol. III., p. 242), Kambalabarhis, Sataprastūri, Rukmavacava; the Agni, Marutta, Kambalabarhis, Rukmesṣṭu; whilst the Bhágavata makes Rukaka son of Uṣanas, and father to the five princes who, in

* Pṛthudātī: Vāyu-purāṇa.
† He alone is named in the Brahma-purāṇa and Harivāsa.|| In the Vāyu-purāṇa I find Pṛithunjaya.
‡ Purohita.
§ Rathakīrti; 'a car-maker'?.
|| Patti.
¶ I find no reading but chakra, a word of various meanings, 'army' being one of them.

†† The Vāyu-purāṇa has something different; but I am unable to decipher what it is.
|| Also read Maruta, in several MSS. See, further, note † in the following page.

† The Matsya has the first, third, and fifth of our text, and Prithudātī, Pṛithukirtti, and Pṛithunmat. The Kārma has, also, six names, † but makes as many successions.


§ Sītikshu: Agni. Śineyus: Brahma.†; Ruchaka§§: Bhágavata.

|| In the Kārma-purāṇa, he has only one son, Jyāmanna.

¶ Pṛithuyāsas, Pṛithukarman, Pṛithujaya, Pṛithuṣravas, and Pṛithusattama. Uṣanas is son of the last.

** And the Harivāsa.
†† The Vāyu-purāṇa has something different; but I am unable to decipher what it is.
§§ Corrected from "Purujit": See note 5 in this page, and note 1 in the next.

1 The Matsya has the first, third, and fifth of our text, and Prithudātī, Pṛithukirtti, and Pṛithunmat. The Kārma has, also, six names, † but makes as many successions.

2 Uṣanas, who celebrated a hundred sacrifices of the horse; his son was Śiteyus;§ his son was Rukmavacava;§ his son was Paravīt,|| who had five sons,
Rukmeshu, Prithurukma, * Jyámagha, Páliita, and Harita.† To this day the following verse relating to Jyámagha is repeated: “Of all the husbands submissive to their wives, who have been, or who will be, the most eminent is the king Jyámagha,” who was the husband of Saibya.” Saibya was barren; but Jyámagha* 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, Jyámagha 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 of the Brahma-purána.*

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

* “Though desirous of progeny”: चपकायामोरङ्गि।
† That the ancient Chedi is not represented by Baghelkhand and Chandail, and Dasára (more correctly, perhaps, Dasária, Cnhtadigarah††); so that this story of Jyámagha’s adventures appears to allude to the first settlement of the Yádava tribes along the Narmadá, more to the south and west than before.

Aṣṭavarn मिरिर गला श्रुतकृत्यांस्यांचिन्यं।

The Pandis of Central India, beguiled by distant verbal similarity, maintain that Chedi is one with the modern District of Chandeyree (Chanderi); and this groundless identification has even found its way into popular literature. See the Hindi Premadigara, Chapter LIII.

† I have questioned this position. See Vol. II., p. 160, note †. IV.

* Corrected, here and below, from “Prithurukma.” The word occurs in the midst of a compound. For its form as given above, see the Hariválasa, ill. 1889, with which the Váyu-purána, &c. agree.
† One of my MSS. gives Parávrit 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-purána has Síteshu, Maruta, Kambalabarhis, Rukmakavacha.
§ Corrected from “Rukman”.
|| And so reads the Linga-purána.
¶ Instead of Právrit.
** Only they have Hétt, not Harita; and, in some MSS., Palita, for Páliita.
†† Prior Section, LXVIII., 33.
††† It does not appear, from my MSS. of the Váyu-purána, that mention is made of Madhyadésa. The names occur of Narmadá, Mekalá, Mitúkavati, Ruktimati, and the Rikshavat mountains:

The Bhagavata has Prapujit, Rukma,§ Rukmeshu, Prithu, and Jyámagha. The Váyu reads the two last names Parigha and Hari.¶ The Brahma and Hari Váná insert Prapujit † as the father of the five named as in the text.**

‡ 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. Páliita and Haritha were set over Videha (विदेर्द्व विन्ता पवित्र) or Thirhootj and Jyámagha. The Brahma and Hari Váná insert Parávrit †† as the father of the five named as in the text.**

The text, are the grandsons of Rukmakavacha.:*

The names of the five are the grandsons of Rukmeshu, and are: Rukmeshu, Rukmeshu, Prithu, and Jyámagha. The Váyu reads the two last names Parigha and Hari.¶ The Brahma and Hari Váná insert Parávrit † as the father of the five named as in the text.**

It is not represented by Baghelkhand and Chandail,† and Dasára (more correctly, perhaps, Dasária, Chnhtadigarah††); so that this story of Jyámagha’s adventures appears to allude to the first settlement of the Yádava tribes along the Narmadá, more to the south and west than before.

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† One of my MSS. gives Parávrit but one son, Rukmeshu, and makes him father of Prithurukma and the rest.
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§ Corrected from “Rukman”.
|| And so reads the Linga-purána.
¶ Instead of Právrit.
** Only they have Hétt, not Harita; and, in some MSS., Palita, for Páliita.
†† Prior Section, LXVIII., 33.
††† It does not appear, from my MSS. of the Váyu-purána, that mention is made of Madhyadésa. The names occur of Narmadá, Mekalá, Mitúkavati, Ruktimati, and the Rikshavat mountains:
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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, Saíbyá 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 Saíbyá; “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 Saíbyá 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, Saíbyá 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 past the time of women, became, shortly afterward, pregnant, and bore a son. His father named him Vi-darbha, and married him to the damsel he had brought home.* They had three sons,—Kratha, Kaiśika, and Romapáda.† The son of Romapáda was Babhrú; and his son was Dhriti.‡ The son of Kaiśika was Chedi; whose descendants were called the Chaidya kings. The son of Kratha was Kunti;§ his son was

* The original runs: तथा च तव विद्धव रति रतिता नाम चक्षे। स च तव नां मुष्कुयुज्ञषे। The scholiast says, in explanation: स च तव विद्धवः। कान्ति ने अवलोकायं वाणिज्यस्य। 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.
‡ Chiditi: Váyu-puráṇa.
§ कक्षिका सुपुरुषुकृतिकृतिक्षिकिमयुः। “Kunti was offspring of Kratha, son of the so-called daughter-in-law.” Comment: सुपुरुषः। धृष्टिकर्मण बुद्धिका। And so the Váyu-puráṇa, the Kúrma-puráṇa, the Linga-puráṇa, &c. Add the Váyu-puráṇa, the Harivámana, &c. The Linga-puráṇa reads Romapáda.
** I find Dhriti. The Linga-puráṇa has Sudhriti.
†† There seem to be names of only seven descendants of Dhriti. Some of Kaiśika’s descendants, also, are particularised. But the state of my MSS. does not warrant further detail with certainty. The scholiast says, in explanation: सुपुरुषः। कृति हो द्वारा स्त्रीलीलोऽर्जुनः। Some of Kaiśika’s descendants, also, are particularised. But the state of my MSS. does not warrant further detail with certainty.
§§ Kriti is the ordinary reading.

66
VIṣṇu; his son was Nirvṛtí;** his son was Daśārha; his son was Vyomā;† his son was Jīmūṭa; his son was Vikrīṭi;§ his son was Bhīmaratha;§ his son was Navaratha; his son was Daśaratha;† his son was Śakuni; his son was Kārambhi;|| his son was Devarāta;¶ his son was Devakshatra;§ his son was Ma-

* One MS. has Nirdhṛiti; another, Nivṛtí. The Linga-purāṇa has Nidhṛiti, preceded by Raśadhṛśī. The Kūrma-purāṇa gives Nivṛtí.
† Two MSS. give, like the Bhāgavata-purāṇa, Vyomā. The Vāyu-purāṇa has Vyomā; the Linga-purāṇa, Vyāpta. One of my best MSS. of the Vākṣu-purāṇa inserts Abhijit after Vyomā.
‡ In three copies, Vakṣi. ¶§ The Vāyu-purāṇa interposes Rathavara between Bhīmaratha and Navaratha.
|| Kārambha: Vāyu-purāṇa. Kārambha, in the Linga-purāṇa; also, in the Kūrma-purāṇa, which has, heretofore, numerous names, &c. which I am unable to make out in my MSS.
¶ And so the Linga-purāṇa, &c. Devarāj: Kūrma-purāṇa.
** Vīta: Linga-purāṇa.
†† My MSS. have Nivṛtí, also.
§§ In my MSS. there is a very different reading:

I: This work—and so the Brahma-purāṇa—has, in the present chapter, many other peculiarities, here unnoticed, as to proper names.
||| Drīḍharatha, in my MSS.
¶¶ I find Devakshatra there.

1 There is great variety in the succeeding appellations:

| Bhāgavata | Vāyu | Brahma; ||
| Madhu | Madhu ¶ | Madhu |
| Kuruṭa | Manu ** | Manuvāsas |
| Anu | Puruvatsa †† | Purudvat |
| Puruvat | Purudvat | (Madhu and Satwa |
| Āyu | Satwa | Satwa |
| Sātwa | Sātwa | Sātwa |
| Matsya | Padma | Kūrma |
| Madhu | Madhu | Madhu |
| Uruvas | Puru | Kuru ‡ |
| Purudvat | Puruvatsa | Anu §§ |
| Jantu | Jantu | Anuša ||
| Satwata | Satwata | Andhaka ¶¶ |

1 Two of my best MSS. omit this name.
† One MS. has Anurata; another, Anu, with a son Anuta, father of Puruvatra.
‡ All my MSS. but two give Anuša.
§ Some MSS. have Sātwa.
|| Perhaps my MS. is defective; but it names only Madhu, Puruvata, Sātwa, and Sātwa.
¶ The Vāyu-purāṇa seems to place Devana between Devakshatra and Madhu.
** I think the Vāyu-purāṇa has Mahātejas, Manu, and Manuvāsas, and as brothers.
†† Puruvatsa, in my MSS.—and as son of Mahātejas, perhaps.
§§ After Anu I find Puruvatsa. ||| Anuša, 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, Sátwata; 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, Kurvaaniśa or Kurvaanéaka, Anu, Ašśu and Purudwat, Satwa (son of Ašśu), Sátwata.

THE sons of Satwata* were Bhajin,† Bhajamana, Divya, Andhaka,‡ Devavridha,§ Mahabhoja, and Vrishni.¶ Bhajamana had three sons, Nimi,² Kri-

1 The Agni acknowledges but four sons; but all the rest

* Variant: Sátwata; and so throughout this chapter. Satwata’s wife was Kauśalyā, according to the Vāyu-purāṇa, Brahma-purāṇa, and Harivānsha.
† Corrected from “Bhajina”.
‡ Corrected from “Bhajina”.
§ Corrected from “Devavridha”.
¶ Satwata’s sons, according to the Bhāgavata-purāṇa, IX., XXIV., 6, 7, were Bhajamana, Bhaji, Divya, Vīshāli, Devavīdha, Andhaka, and Mahāboja.
² He was skilled in the Dhanurveda, the Kārma-purāṇa alleges.
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kaṇa,1* and Vṛishiṇi,2 by one wife, and as many† by another;—Satājit, Sahasrājīt, and Ayutājīt.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 Mahābhāga.¶

† Kṛiṣṇa: Brahma,** Agni, Kūrma. ††

§ Dhīrṣṭhā: Bhāgavata, |||| Brahma. ¶¶
§ The Brahma and Hari Vamsa add, to the first three, Śūra and Puranajaya,*** and, to the second, Dāsaka. †††

* Corrupted, in some of my MSS., into Kīktamaṇa and Kītawamaṇa.
† This second family is unrecognized by the Kūrma-purāṇa.
‡ Both wives bore the name of Śīnavyā, agreeably to the Vāyu-purāṇa and Harivāsāṇa.
§ Professor Wilson had "Satājit, Sahasrājīt, and Ayutājīt"; 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 Ayutāyu, Satāyus, and Harshakījīt, with Śīnavyā as their mother, and does not name the first of sons at all.
|| Not so. See the end of the next note.
¶ As in the Linga-purāṇa; Mahābhūtu, in the Brahma-purāṇa and Harivāsāṇa. Add: for Bhajin, Bhajana, Linga-purāṇa; Bhogin, Brahmapurāṇa and Harivāsana. Also see note || in the preceding page.

The Linga-purāṇa reads, instead of Bhajamana, brhajamana, and makes it an epithet of Bhajana.
** And Harivāsāṇa.
†† I find Nisī(?) there. Nimlochi: Bhāgavata-purāṇa.
‡‡ And so reads the Harivāsāṇa.
§§ Kīktaka: Kūrma-purāṇa. |||| Vṛishiṇi is the accepted lection.

¶¶ Vīsha, in my MSS. The Harivāsāṇa has Dhiṣṭha. 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.

BOOK IV., CHAP. XIII.

nigh, that Babhru is the first of men, and Devavrīdha 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." † Mahābhōja was a pious prince: his descendants were the Bhojas, the princes of Mṛttikāvatas,1: thence called Mārttikāvatas.2° Vṛishiṇi had two sons, Sumitra and Yudhājit:3 from the former, Anumitra∥ and Śini were

1 By the Parmāśā river: ¶ Brahma Purāṇa: a river in Malwa.
2 These are made, incorrectly, the descendants of Babhru, in the Hari Vamśa.**
3 The Bhāgavata, Matsya, and Vāyu agree, in the main, as to the genealogy that follows, with our text. The Vāyu states that Vṛishiṇi had two wives, Mādri and Gāndhārī: by the former he had Yudhājit and Anumitra, and, by the latter, Sumitra and Devamidūshūna. †† The Matsya also names the ladies, but gives Su-

* So the scholiast explains the word puruṣa here.
† चचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचचच�

†† The commentator alleges that the city was called Mṛttikāvana: मृत्तिकावनम् नाम प्रमस्। तत्र खिता नुपा मार्थिकावाना:। In the text, no city at all is named, as appears from the next note.
§ The original has only तत्त्वाः भोजा मार्थिकावाना वपुषः। || 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 Vāyu-purāṇa agree in reading:
The son of Anamitra was Nighna,† who had two sons, Prasena and Sattrajita.† The divine Aditya (the Sun) was the friend of the latter.

On one occasion, Sattrajita, whilst walking along the 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, Sattrajita 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 Sattrajita 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, Sattrajita wore it on his neck; and, becoming as brilliant, thereby, as the Sun himself, irradiating all the regions with his splendour, he returned to Dwārakā. The inhabitants of that city, beholding him approach, repaired to the eternal male, Purushottama,—who, to sustain the burden of the earth, had assumed a mortal form (as Kṛishṇa),—and said to him: “Lord, assuredly the (divine) Sun is coming to visit you.” But Kṛishṇa smiled, and said: “It is not the divine Sun, but Sattrajita, to whom Aditya has presented the Syamantaka gem; and he now wears it. Go and behold him without apprehension.” Accordingly, they departed. Sattrajita, having

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*
† Nimna: Bhāgavata-purāṇa.

Corrected, everywhere, from “Satrājit.” The Bhāgavata-purāṇa has both Sattrajita and Sattrajit; the Linga-purāṇa, the latter. In the Vṛgu-purāṇa, the reading seems to be Śṛakṛṣṭi.

§ This Purāṇa, in my MSS., has Viśhū, not Kṛishṇa. It states, too, that he had Sumitra by Gāndhāri, and, by Mādri, Devamidhusha, Anamitra, and Śini.

|| According to my best MSS., Gāndhāri is mother of Sumitra, and of him only; Mādri, of Yudhājīt, Devamidhusha, and Anamitra.

* IX., XXIV., 12.
When some time had elapsed, and Prasena did not appear, the Yādavas* began to whisper, one to another, and to say:† “This is Kṛṣṇa’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 Kṛṣṇa;‡ 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 Sukumāraka saying to him: “The lion killed Prasena; the lion has been killed by Jambavat. Weep not, Sukumāraka. The Syamantaka is your own.” Thus assured of his object,|| Kṛṣṇa advanced into the cavern, and saw the brilliant jewel in the hands of the nurse, who

* 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 Śrīdhara, commenting on the Bṛāgavata-purāṇa, X., LVI., 11.
† तम्मलायकः भवति राज्यविश्वासिनामं विश्वासिका-धिमच्छ न भवति।
‡ Read ‘wished’, विषेष चै।
§ 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.
was giving it, as a plaything, to Sukumáraka. The nurse soon descried his approach, and, marking his eyes fixed upon the gem with eager desire, called loudly for help. Hearing her cries, Jambavat, 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 Dwáraká, and announced that Kríshná 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 Kríshná, in the celebration of his Sráddha, 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, Jambavat 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, thou art a portion of my sovereign lord, Náráyaña, the defender of the universe." Thus addressed by Jambavat, Kríshná explained to him, fully, that he had descended to take upon himself the burden of the earth, and kindly alleviated the bodily pain which the bear suffered from the fight, by touching him with his hand. Jambavat again prostrated himself before Kríshná, and presented to him his daughter, Jambavati, as an offering suitable to a guest. He also delivered to his visitor the Syamantaka jewel. Although a gift from such an individual was not fit for his acceptance, yet Kríshná† took the gem, for the purpose of clearing his reputation. He then returned, along with (his bride) Jambavat, to Dwáraká.

When the people of Dwáraká beheld Kríshná 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 Ánaka-dúndubhi, (the father of the hero), and congratulated him. Kríshná: related to the whole assembly of the Yádavas all that had happened, exactly as it had befallen, and, restoring the Syamantaka jewel to Sattrajita, was exonerated from the crime of which he had been falsely accused. He then led Jambavati into the inner apartments.

When Sattrajita reflected that he had been the cause
of the aspersions upon Krışhṇa’s character, he felt alarmed; and, to conciliate the prince, he gave him to wife his daughter, Satyabhāma. The maiden had been, previously, sought in marriage by several of the most distinguished Yādavas, as Akrūra, Kṛitavarman, 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 Kṛitavarman, 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 Krīṣhṇa. Let him not live. Why do you not kill him, and take the jewel? Should Ačyuta therefore enter into feud with you, we will take your part.” Upon this promise, Śatadhanwan undertook to slay Sattrajīta.

When news arrived that the sons of Pāṇḍu had been burned in the house of wax, who knew the real truth, set off for Varanavata, to allay the animosity of Duryodhana, and to perform the duties his relationship required. Śatadhanwan, taking advantage of his absence, killed Sattrajīta in his sleep, and took possession of the gem. Upon this coming to the knowledge of Satyabhāma, she immediately mounted her chariot, and, filled with fury at her father’s murder, repaired to Vāraṇavata, and told her husband how Sattrajīta 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. Krīṣhṇa, who is ever internally placid, being informed of these transactions, said to Satyabhāma, 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, Krīṣhṇa took Baladeva apart, and said to him: “A lion slew Prasena, hunting in the forests; and now Sattrajīta 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 Kṛita-
varam, and required his assistance. Kṛitavarm, however, declined to assist him; pleading his inability to engage in a conflict with both Baladeva and Kṛiṣ-
ṇa.* 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 plough-
share manifests his might, by seizing and exterminat-
ing 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. Kṛiṣṇa 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 Kṛiṣṇa heard of Šatadhanwan's flight, he harnessed his four horses,—Śaibya, Sugrīva, Meghāpusha, and Balāhaka,—to his car, and, accompanied by Balarāma,* set off in pursuit. The mare (held her speed, and) accomplished her hundred leagues; but, when she reached the country of Mithilā, (her strength was exhausted, and) she (dropped down and) died. Šatadhanwan,† dismounting, continued his flight on foot, (When his pursuers came to the place where the mare had perished,) Kṛiṣṇa said to Balarāma:† "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." Balarāma, accordingly, stayed with the car; and Kṛiṣṇa followed Šatadhanwan on foot. When he had chased him for two kos, he discharged his discus; and, although Šatadhanwan was at a considerable dis-
tance, the weapon struck off his head. Kṛiṣṇa, then coming up, searched his body and his dress for the Syamantaka jewel, but found it not. He then returned to Balabhadrā, 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 Balabhadrā heard this, he flew into a violent rage, and said to Vāsudeva: "Shame light upon you, to be thus greedy of wealth! I acknowledge no

* Substituted, by the Translator, for Baladeva.
† The Sanskrit has Balabhadrā, here and just below.
brotherhood with you. Here lies my path. Go whither you please. I have done with Dwārapāla, 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 Vīdeha,† where Janaka received him hospitably; and there he remained. Vāsudeva returned to Dwārapāla. It was during his stay in the dwelling of Janaka, that Duryodhana, the son of Dhritarāṣṭra, learned from Balabhadra the art of fighting with the mace. At the expiration of three years, Ugrasena and other chiefs of the Yādavas,† being satisfied that Kṛiṣṇa bad not the jewel, went to Vīdeha,§ and removed Balabhadra's suspicions, and brought him home.

Akrūra, carefully considering the treasures which the precious jewel secured to him, constantly celebrated 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, Śa-

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

2 Some of the circumstances of this marvellous gem¶ 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 Hajar-ul matar of the

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

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* Yajna, 'sacrifices.'

† Sarvaṁtī विषयवृत्ति निग्राण्या भवरीतो दीनायकवरप्रकीटते तख्ये द्रियंदिवेशयाः। “For he that kills a Kshattriya or a Vaiśya engaged in sacrifice is on a par, for sinfulness, with the slayer of a Brāhmaṇa: therefore he kept himself invested with the mail of religious observances for sixty-two years.”

‡ Read "portent, famine, epidemic, or the like," सचीपरमुत्तिवासंरक्षादिवंणामुमुकृत्।

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

Deechāī।

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

|| My MSS. yield 'Baladeva's'.

¶ The original has 'gold', suvarṇa.

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Videha is a country. The name of its capital, here intended, is not mentioned. See Vol. II., p. 166.

† I find बभ्रु, Ugrasena, and other Yādavas.” Who is the Babhru here mentioned? There would be an anachronism in identifying him with the Babhru, son of Devāvidha, named in p. 72, supra.

§ Videhapuri, “the capital of Videha.” See note †, above.

|| My MSS. yield 'Baladeva's'.
trughna, the great-grandson of Satwata, was killed by the Bhojas; and, as they were in bonds of alliance with Akrūra, he accompanied them in their flight from Arabs, Sang yeddah of the Persians, and Jeddah taush 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 Satrughna given in the next chapter, if the same person is intended in both places. Moreover, the Satrughna of the next chapter is brother of Akrūra. 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 Jud, 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 imbifer, or rain-stone; by the Persians, Sang-yeddah, aid-stone, or stone of power; and, by the Turks, Jeddah-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.

Dwārakā. From the moment of his departure, various calamities, portents, snakes, dearth, plague, and the like began to prevail; so that he whose emblem is Gaurdā; called together the Yādavas, with Balabhadra and Ugrasena, 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 Akrūra, dwelt, there famine, plague, dearth, and other visitations were unknown. Once, when there was want of rain in the kingdom of Kāśirāja, Śwaphalka was brought there, and immediately there fell rain from the heavens. It happened, also, that the queen of Kāśirāja 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 Kāśirāja 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 Brahmins, I shall, at the end of three years more, be born.' The king, accordingly, presented, daily, a cow to the Brahmins; and, at the end of three years, the damsel came into

* Andwāshīti. † Maraka.
‡ Uragāri, in the original; significatively, 'the enemy of snakes.' § For his origin, vide infra, p. 94.
|| Corrected, throughout, from "Kāśirāja".
¶ "God rained", देवो वर्ष.
** Ascertained, says the scholiast, for such, by means of astrology, &c.
the world. Her father called her Gandini;* and he subsequently gave her to Swaphalka, when he came to his palace for his benefit. Gandini, as long as she lived, gave a cow to the Brahmans every day. Akrūra was her son by Swaphalka; 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 Yadavas sent a mission, headed by Kesava, Ugrasena, and Balabhadrā, to assure Akrūra* 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 Dwārakā. Immediately on his arrival, in consequence of the properties of the jewel, the plague, dearth, famine, and every other calamity and portent ceased. Krīṣhṇa, observing this, reflected,¹ that the descent of Akrūra from Gandini

¹ Krīṣhṇa'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,

‡ सरकदुभीमायुपदि:।
§ ऋजमतिशीशवव्यपराधानिविषेण।
|| The original calls him “elder of the Yadus”, यदुपुर्वदसत्यक्ष तत्ततःजाकियेन।
¶ Called, in the Sanskrit, Śvaphalki, from the father, Śvaphalka.

* So called because of the ‘cow’ given away ‘daily’ by her father.
† Janardana, in the Sanskrit.
§ दानपत्राणीष एव तर्य चाल शतप्रभवा नदिदिशिक्षवल्ला—
and Śvaphalka 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 Yadavas 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, Krīṣhṇa† 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. Krīṣhṇa, 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.
We all derive advantage from its virtues. But Balabhadra suspects that I have it; and, therefore, out of kindness to me, show it (to the assembly).” When Akrúra, 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, Akrúra said to Náráyaña, the cause of the whole world: “It is true that the Syamantaka jewel was entrusted to me by Śatadhanwan.* 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 forbore 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, Akrúra drew forth, from his garments, a small gold box; and took from it the jewel. On displaying it to the assembly of the Yádavas, the whole chamber where they sat was illuminated by its radiance. “This”, said Akrúra, “is the (Syamantaka) gem, which was consigned to me by Śatadhanwan. 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 Satyabháma demanded it, as her right, as it had, originally, belonged to her father. Between these two, Kríshña 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 Satyabháma. 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 Satyabháma 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-

† varakhyakshana: bhava slokakshataram yatra: chakranarayana: varakhyakshataram yatra: Bala and Satya are the proper names that here occur.
‡ samudgaka. The original has nothing more.
vas, Balabhadra, 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) Kṛṣṇa: 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 The story of the Syamantaka gem occurs in the Bhāgavata,§ Vāyu, Matsya, Brahma, and Hari Vamsa,|| 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 Kṛṣṇa, 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.

* Here again called Satyā, in the original.
† Kshīland, 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 Śiṇi, of Anamitra, of Śwaphalka and Chitraka, of Andhaka. The children of Devaka and Ugrasena. The descendants of Bhajamāna. Children of Śūra: his son Vaudeva: his daughter Pīthā married to Pāṇḍu: her children, Yudhishthira and his brothers; also Karna, by Ādiya. The sons of Pāṇḍu by Mādri. Husbands and children of Śūra’s other daughters. Previous births of Śiśupāla.

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

‡ This Śiṇi, according to the Bhāgavata-purāṇa, IX., XXIV., 13, was son of Anamitra. The same work, in the stanza immediately preceding that just referred to, recognizes the Śiṇi of our text,—a brother of Anamitra. The Kārma-p., also,—vide supra, p. 74, note *,—speaks of two Śiṇis:

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

* ‘Son’, according to two MSS. † Vide supra, p. 73.
‡ This Śiṇi, according to the Bhāgavata-purāṇa, IX., XXIV., 13, was son of Anamitra. The same work, in the stanza immediately preceding that just referred to, recognizes the Śiṇi of our text,—a brother of Anamitra. The Kārma-p., also,—vide supra, p. 74, note *,—speaks of two Śiṇis:

¶ Here, Śiṇi is youngest son of Anamitra, son of Vīṣṇu. From this the Vēyu-purāṇa differs slightly:

According to this, Śiṇi was son of Anamitra, youngest son of Vīṣṇu. The Linga-purāṇa, Prior Section, LXIX., 15, knows only one Śiṇi, the youngest son of Vīṣṇu. (?)

|| Kuṇi, in one MS.; Śiṇi, in another.
¶ The Vēyu-purāṇa calls them Bhaityas, as being descendants of Bhūti.
** And so in the Linga-purāṇa.
†† Bhūmi, in the Harivāḥṣa, which here wants a stanza, in the Calcutta edition.
In the family of Anamitra, Priśni* was born; his son was Śvaphalka,† the sanctity of whose character is has been described: the younger brother of Śvaphalka was named Chitraka. Śvaphalka had, by Gándinī, besides Ākūra, Upamadgu,§ Mṛidura,|| Arime-†

† The authorities are not agreed here. Śvaphalka,¶ according to the Agni, as just remarked, comes from Śi, the son of Anamitra. The Bhāgavata, instead of Priśni, has Viśhū, son of Anamitra;** the Brahma†† and Hari Vaṁsa;‡ have Viśhū; and the Agni, Priśni, son of Yudhajīt.¶¶ The Matsya also makes Yudhajīt the ancestor of Ākūra, through Viśhū and Jayanta. Yudhajīt, in the Brahma, &c., is the son of Kṛishī.|||  

* Viśhū, in four MSS. † "Sanctity of character" is for prabhāva. ‡ Chitrarantha: Bhāgavata-purāna. According to the Līnga-purāṇa, Chitraka was son of Sumitra. § Two MSS. give Upamangu, as in, for instance, the Vaiṣṇava-purāṇa; which then has Mangu, as has the Brahma-purāṇa. Several of the notes that should be compared together, and with note ¶ in p. 96, infra.  

|| Also read Mṛidara and Mṛidur. The Brahma-purāṇa has Madura. ¶ According to the Līnga-purāṇa, Śvaphalka was son of Yudhajīt, son of a son of Mādri. This unnamed son, the commentator says, was Devamīdhusha; and he explains the term Vārshū, applied to Śvaphalka, as signifying "founder of the Viśhū family". The text is as follows:  

रूपं फलं तिरिक विश्वकर्मनो भविष्यत्कारः।
बफलं फलं विधितविश्वकर्मनो भविष्यति।

Comment: मात्रा: सूताः संज्ञे युपी वार्षिकोभविष्यति।
वफलं फलं विधितविश्वकर्मनो भविष्यति।

** Viśhū was Anamitra's third son, according to the Purāṇa referred to: IX., XXIV., 14.  
†† My MS. gives Viśhū, son of Yudhajīta. §§ Śt. 1908.  

† The Vaiṣṇava-purāṇa has:  

मात्रा: सूताः संज्ञे युपी पृष्ठपुद्धिभविष्यति।

Compare the first verse of the stanza quoted in note ¶, above; and see the Harivivādas, Śt. 2009. |||| Vide supra, p. 78, note 3, ad anum-

* Professor Wilson had "Śarimejaya"; his Hindū-made English version, "Ravi, Śarimejaya," preceded by "Mṛidur." The original, -मृदुरविष्णु-परिमेजय, might be resolved into "Mṛidur, Raviśa, Arimejaya": but that this is corrupt appears from the high authority of the Vaiṣṇava-purāṇa, which reads:  

उपमुलः सूताः मृदुरः वार्षिक:।

†† These names are written, in the original, as one long compound; and it is more likely than not that we should read "Kshattradharmadhyavaha," as Professor Wilson's Bengali translation has. One MS. has Kshattradharmadhyavaha. The Vaiṣṇava-purāṇa gives, plainly, Kshattradharmadhyavaha, which reads:  

हरिविभवा विभवा द्विविभवा।

|| Dharmadhyavaha: Vaiṣṇava-purāṇa and Brahma-purāṇa.  
¶ Corrected from "Dhrishtadharma." One MS. has Dhrishtadhrama. ** Professor Wilson had, instead of two names, "Gandhamahovaha"; and all my MSS. but one—which has Gandhamahovaha,—might be read to yield Gandhamahovaha. There is little risk in the alteration which I have ventured; as the Vaiṣṇava-purāṇa has  

* * * * * सम्बोधकाश्चापर:।

वाक्यांग्रामिताय च वनुस्त्रिवा चरितरः।

†† In the Brahma-purāṇa there are, hereabouts, in my single MS., many partly undecipherable, and yet indubitable, variations from the Viśnus-purāṇa. The Harivivādas 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 Vaiṣṇava-purāṇa calls her Vasudēva. See the Sanskrit quotation in note **, above. In the Līnga-purāṇa, her name is Sudhāra, according to my MSS.; in the Harivivādas, Sundāri.
Devat and Upadeva* were the sons of Akrúra.† The sons of Chitraka: were Prithu and Viprithu,§ and many others. Andhaka|| had four sons, Ku-

though they generally concur in the number. ¶

† The Mataya and Padma call them sons of Akrúra, but, no doubt, incorrectly.**

* 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 Harivānsha, Prasena and Upadeva.
† His wife, according to the Linga-purāṇa, Brahmapurāṇa, and Harivānsha, is Ugrasena.
‡ Corrected from “Chitrika”.
§ Corrected from “Vipritha”. Viduratha: Bhāgavata-purāṇa.
|| The Vāyu-purāṇa has Satyaka.
¶ The Linga-purāṇa has, in my MSS.: Akrūra, Upamangu, Mangu, Vṛta, Janamejaya, Giriraksas, Upaksha, Śatrughna, Arimardana, Dharma-bhūṭi, Vīṣṇudharma, Godhana, Vara, Ávaha, and Pratīvāha. The Harivānsha, sl. 1916—1918, has, in my best MSS.: Akrūra, Upamangu, Mangau, Mīdikā, Arimejaya, Arishiṣṭa, Upeka, Śatrughna, Arimardana, Dharmadhik, Yatidharman, Gṛhīdramojāndhaka, Ávaha, Pratīvāha. In sl. 2083—2085, we find Madura for Mīdikā, Giriraksas for Arishiṣṭa, Ákṣhepa for Upeka, Śatrughna for Śatrughna, Dharma-bhūṭi for Dharma-bhūṭi, and Dharmin for Yatidharman. The Bhāgavata-purāṇa has: Akrūra, Ásanga, Sārameya, Mīdikā, Mīdīvud (or Mīdīdu), Giri, Dharmavīḍhā, Sukarman, Kābēropaka, Arimardana, Śatrughna, Gandhamāda, Pratīvāha. The Brahmapurāṇa has, with other names, Arimejaya, Ávaha, and Pratīvāha. The readings of the Vāyu-purāṇa, scattered through the preceding notes, are especially deserving of attention.

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

** In the Vāyu-purāṇa they are called Prithu, Viprithu, Áśvagrīva, Áśwabhū, Supārśwaka, Gaveśa, Arishāmuni, Áśva, Suvarman, Dharmabhūti, Abhūmi, and Bahubhūmi. In the Linga-purāṇa we read: Viprithu, Prithu, Áśvagrīva, Subhū, Sudhāsūka, Gaveśa, Arishāmuni, Áśva, Dharm, Dharmabhūti, Subhūmi, and Bahubhūmi. Much the same persons are named in the Brahmapurāṇa, where they are called sons of Śumitra. The list slightly differs, again, in the Harivānsha, sl. 1920, 1921; 2087—2089.

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1 Śāma: Vāyu. Sāsi: Mataya. Śīna: Agni.** This last makes them the sons of Bābhru, and calls the first Sundara.
3 The Bhāgavata puts Vilomana first. The Linga makes it an epithet of Kapotaroman; saying he was Vilomana, 'irregularly begotten.' In place of Vilomana, we have Nāvita, Vāyu;||
5 The Mataya, Vāyu, and Agni agree with our text. The

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* Corrected, here and below, from “Kukkura”, which I find nowhere.
† Corrected from “Kambalabarhisha”.
‡ In one MS. is Dhīrṣṭā; in another, Vīṣṇu.
§ One MS. here inserts Taittiri; another, Taittiri.
|| The ordinary reading, that followed by the Translator, is: Tāmasya bhavantāḥ gāṇapakasvaḥ purāṇikāḥ; and the scholiast has: abhavante gāṇapakasvāḥ. But I find, in one MS., tāmasya abhavante gāṇapakasvāḥ; and another MS. has, by corruption, chāṇḍi gāṇapakasvāḥ. The Vāyu-purāṇa exhibits Chandanakadundubhi, making him son of Revata; and the Linga-purāṇa gives Chandanakadandubhi.
¶ Corrected from “Śāma”.
** Śāma, in my MS. of the Brahmapurāṇa. The Harivānsha has, in different MSS., Śāma and Sami.
†† Vānī is the name I there find.
*** As the Linga-purāṇa.
 §§ I find Vīṣṇu.
|||| Revata, in my MSS. Vilomakā: Linga-purāṇa.
¶¶ Also the Brahmapurāṇa.
*** 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 Āhuka;§ and he had also, a daughter, named Āhukī. The sons of Āhuka were Devaka and Ugrasena. The former had four sons, Devavat, Upadeva,*§ Suddeva, and Devarkshita;** and seven daughters, Vīkadevā, †† Upadevā, ‡ Devarkshitā, Śridevī, Śāntidevī, Sahadevā, §§ and Devakī;∥∥ all the daughters were married to Vasudeva.∥∥∥ The sons of Ugrasena were Kāṁsa, Nyagrodha, Sunāman, ††† Kanka, Śānu, †††

Linga, Padma, and Kūrma are Ānakanādubhī as a synonym of Bala. The Brahma and Hari Vāraṇa have no such name, but here insert Punarvasu, son of Taittirī. The Bhāgavata has a

* Variant: Tumburu. See Vol. II., pp. 284—293.
† The Vāyu-purāṇa has Abhijit.
‡ One of my MSS. inverts the order of Abhijit and Punarvasu; and so do the Brahma-purāṇa and the Harivyākha.
§ The Vāyu-purāṇa gives him two brothers, Bāhuvat and Ajita.
∥ In the Vāyu-purāṇa, Āhuka has a third son, Dhriti.
¶ One MS. has Deva and Anupadeva.
** Devavardhana: Bhāgavata-purāṇa.
†† Vishadevā: Linga-purāṇa.
‡‡ One of my MSS. has Upadevā; also, for some of the names that follow, Śridevī, Śāntidevī, and Sahadevī.
§§ Mahādevā, in one copy.
∥∥ In the Bhāgavata-purāṇa they are Dhīritadevā, Śāntidevā, Upadevā, Śridevā, Devarkshitā, Sahadevā, Devakī. See, further, the Harivyākha, sl. 1926, 1927.
¶¶ Here ends the genealogical portion of the Linga-purāṇa.—Prior Section, LXIX., 42.—with these words:

ततो ऋषिनन्दन सुतानिष्ठां केमसु पुर्वम्।
तिष्व पुनाधिपीतेऽप्रतिमोऽसुहस्तम्॥

*** Variant: Sunāma.
††† Four MSS. have Śānu; one, Sanka. The Brahma-purāṇa has Subhhishada.

* Swabhūmi, the reading of Professor Wilson's Bengal translation, occurs in three MSS.; Kusumā, in one. Subhi: Bhāgavata-purāṇa.
† Here the Vāyu-purāṇa inserts Sunāma.
‡ Corrected from "Yuddhamushfī". One MS. has Yuddhaśishfī, Śānkhī: Bhāgavata-purāṇa.
§ Instead of these last two names, the Vāyu-purāṇa has Yuddha, Tusha, and Pushūmat.
∥ They are called, in the Vāyu-purāṇa, Karmavatā, Dharmavatā, Śa­tānkī (?), Rāshtrapalā, and Kahlā (?).
¶ Śūrabhū: Bhāgavata-purāṇa.
** Kanka, in two MSS., as in the Bhāgavata-purāṇa.
For these sons and daughters, see the Harivyākha, sl. 2028, 2029.
†† See Vol. III., p. 268, note *; also, infra, Chapter XX., near the beginning.
∥∥ The Vāyu-purāṇa gives him a brother, Rāshtrapādeva or Rājyā­dhīveda.
‡‡ Bhajamāna: Bhāgavata-purāṇa.

** I find Aridyota.
††† I there find six other brothers: Śoú, Śvetavāhana, Gadavaran, Nī­tāna, Śakru, and Śakrājīt.
mihusha,* and others.† Šūra, the son of Devamīdhusha,‡ was married to Mārishā,† and had, by her,

† In one MS., Devārha, and with Devamihā just below: the latter is the name in the Bhāgavata-purāṇa. Another MS. has Devamihā, and then Devamihāka.

‡ As the Vāyu-purāṇa, my MSS. of which are, here, so incorrect, that I scruple to conjecture their readings. Ten sons are named in the Harivaṇaka, 1l. 2036, 2037.

§§ Corrected from “Kambalavarhish”.

** Corrected from “Sudanstra”.

†† I find Anumitra.

†§ In the Vāyu-purāṇa, at least according to my MSS., there are undeniable traces, through a haze of miscription, of several names quite different from those here given. Also see the Harivaṇaka, 1l. 2038, et seq.

For the name Satrājīt, vide supra, p. 74, note †.

§§ Corrected from “Devamihush”. In the Harivaṇaka, il. 1922, 1923, Šūra is son of Devamihusha and Āmaki, and Vasudeva is son of Šūra and Bhojya.

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 Anakadundubhi.‡ His brothers were Devalbhaga, Devaśravas,§ Anādhriṣṭi,∥ Karundhaka, Vatsabālaka,‡ Vṛśiṇaya,** Śyāma,†† Śa­mika,‡ and Gaṇidūsha; §§ and his sisters were Prīthā, Śrutadevā, Śrutakīrtti, Śrutasravas, and Rājādidevī.

Šūra had a friend named Kuntibhoja, ‡‡ to whom, as he had no children, he presented, in due form, his daughter Prīthā.*** She was married to Pāṇḍu, and

† Anaka, a larger, and Dundubhi, a smaller, drum.
bore him Yudhishtihira, 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 Karina, begotten by the divine Áditya.§ (the Sun). Pádu had another wife, named

Mádri, who had, by the twin sons of Áditya, Násatya and Dasra, two sons, Nakula and Sahadeva.†

Śrutadevá was married to the Kárusha (prince) Vriddháśarman, and bore him the fierce Asura† Dantavakra.† Dhriishóketu.; Raja of Kákeya,§ married Śrutákírtti, and had, by her, Santádana and four other sons,|| known as the five Kákeyas. Jayasena,§ king of Avanti,** married Rájaúhidewi, and had Vinda and Anuvinda.†† Śrutasrávas was wedded to

1 The Mahábhárata; is the best authority for these circumstances.

2 The Padma calls him king of Kashmir.

* Mahásura.
† The Váyu-púrāná does not call him an Asura, but king of the Kárushas.

†† Corrected from "Anavinda".

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Damaghosha,* Raja of Chedi, and bore him Śiśupāla.† This prince was, in a former existence, the unrighteous but valiant monarch† of the Daityas, Hiranyakāśipu; who was killed by the divine guardian of creation, (in the man-lion Avatāra). He was, next, the ten-headed§ (sovereign, Rāvana), 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 Damaghosha, king of Chedi.¶ In this character,** he renewed, with greater inveteracy than ever, his hostile hatred towards the god surnamed Puṇḍarīkākṣa,†† a portion of the

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.

* The Brahma Purāṇa and Hari Varāṇa;†† make Śrutadevā mother of Śiśupāla; and Pṛithukirtti, of Dantavaktra.

* Called, in the Vēyu-purāṇa, a rājarṣī.
† Purusha.
‡ See Vol. II., pp. 34, et seq.
§ Daśāmana, in the Sanskrit: see the next chapter. I have supplied the parentheses that follow.
Daśagriya is, in a corresponding passage, the epithetical name of Rāvana, in the Vēyu-purāṇa.
∥ Akṣata.
¶ चक्रधारिणीप्रभविकल्पोत्पतिः पवनचन्द्रामायण्येऽपीपास्वरूपाणि।
वन्यांतिर्मवर्जितविश्रृङ्ख्यं यवन्यांतिर्मवर्जितविश्रृङ्ख्यं।
॥ यवन्यांतिर्मवर्जितविश्रृङ्ख्यं यवन्यांतिर्मवर्जितविश्रृङ्ख्यं।
** श्रण्यापालिः।
†† The original has Puṇḍarikanayana, a synonym of Puṇḍarīkākṣa; on the signification of which, see Vol. I., p. 2, note 1.
§§ Śt. 1930—1932.
CHAPTER XV.

Explanation of the reason why Śisūpāla, in his previous births as Ḫiraṅyakaśipu and Rāvana, was not identified with Vishṇu, on being slain by him, and was so identified, when killed as Śisūpāla. The wives of Vasudeva: his children: Balarāma and Kṛishṇa his sons by Devaki: born, apparently, of Robini and Yasoda. 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 Vishṇu, as Ḫiraṅyakaśipu 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 Śisūpāla. *

PARASARA.—When the divine author of the creation, preservation, and destruction of the universe accomplished the death of Ḫiraṅyakaśipu, he assumed a body composed of the figures of a lion and a man;† so that Ḫiraṅyakaśipu was not aware that his destroyer was Vishṇu. 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 Vishṇu, only unlimited power and enjoyment upon earth, as Daśānana, * 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, Daśānana, being entirely subject to the passion of love,‡ and engrossed completely by the thoughts of Jānaki, 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 Vishṇu 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 Vishṇu 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 Kṛishna was ever present to his thoughts, in his ordinary semblance.

* This chapter opens with three stanzas:

† Pāra-brāhmaṇ.

‡ Ananga, in the original.

§ Daśaratha.

Note: Rāvana is meant. For Daśānana, vide supra, p. 104, text and note §.
having eyes as beautiful as the leaf of the lotos, 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 lotos. Thus uttering his names, even though in malediction, and dwelling upon his image, though in enmity, he beheld Kṛishṇa, when inflicting his death, radiant with resplendent 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 Vishnū, at the instant he thus meditated, all his sins were consumed by his divine adversary, and he was blended with him by whose might he had been slain. I have, also said, by the passion and hatred ceased, and he was purified from every defect. Being killed by the discus of Vishnū, at the instant he thus meditated, all his sins were consumed 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 Vishnū is named, or called to recollection, even in enmity, obtains a reward that is difficult of attainment on his head; having four robust arms, bearing the conch, the discus, the mace, and the lotos. Thus Krishna, to the demons and the gods. How much greater shall his recompense, who glorifies the deity in fervour and in faith?

Vasudeva, also called Anakadundubhi, had Pauravī,¹

¹ Pauravī is, rather, a title attached to a second Rohiṇī, to distinguish her from the first, the mother of Bāhlika. She is also said, by the Vāyu,† to be the daughter of Bāhlika.  

According to this, Pauravī was daughter of Vālmika. In my copies of the Lagna-purāṇa, however, Pauravī is called daughter of Bāhlika. Some MSS. of the Harivācahā here have Bāhlika; others, Bāhlika.  

† The commentator says: पीरवी पुराणोऽभिषितो रोहिणी विषय-वार । जत एव पीरवी न वृद्धस्वरूपीन्यन्तम ।  

‡ The MSS. at present accessible to me state: पीरवी पीरवी वाजिक्षलावामानवत।

Rohiṇī, Madirā, Bhadrā, Devakī, and several other wives. His sons, by Rohiṇī, were Balabhadra, Sāraṇa,* Śāfha,† Durmada, and others.: Balabhadra‡ espoused Revati, and had, by her, Niśātha|| and Ulmu-ka. The sons of Sāraṇa were Mārshi, Mārshimata,* Śīsu, Satyadhriśtī, ‡ and others. Bhadrāśwa, Bhadrā-bāhu, Durgama, Bhūta, † and others: were born in the family of Rohiṇī, §§ (of the race of Pūrull]]. The sons (of Vasudeva), by Madirā, were Nanda, Upa-nanda, Kṛitaka, †† and others. Bhadrā*** bore him

According to this, Pauravī was daughter of Vālmika. In my copies of the Lagna-purāṇa, however, Pauravī is called daughter of Bāhlika. Some MSS. of the Harivācahā here have Bāhlika; others, Bāhlika.  

† So read, like Professor Wilson's Bengal translation, all my MSS, but one, which gives Śāla. In the MS. which the Professor followed all but exclusively, I find the द of this name so written as to look exceedingly like ध. Hence his "Śara," now corrected.  

‡ The Bhāgavata-purāṇa names Bala, Gada, Sāraṇa, Durmada, Vipula, Dhrūva, and Kṛitā.  

§ In two copies, Baladeva.  || One MS. gives Nīdhāṇa.  

‡ Altered from "Mārshi, Mārshimata," 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 Dhriti.  

†† Instead of these two names, one of my MS. has Damabhūtā; another, Madabhūtā.  

The commentator says that the others are Piśārakas and Uśīnara.  

** My best and oldest MSS. unaccompanied by the commentary yield Pauravī, on which reading the scholiast remarks: पीरवी राति पाठ:स्य स्म रोहिणी माया इत्यष्ट:। एविषयव रोरिकाकलय इत्यस्य हिर्मयेण रोहिणी मायाम मोक्षस्मिन त:।  

||| According to all my MSS., Pura. See note † in the preceding page.  

‡‡ In addition to these, the Bhāgavata-purāṇa mentions Śura, and speaks of others unnamed.  

*** According to the Bhāgavata-purāṇa, Kaushalyā—whom the commentator identifies with Bhadrā,—had but one son, Keśīn.
When Devaki was pregnant the seventh time, Yogānīdrā (the sleep of devotion), * sent by Vishnu, extricated the embryo from its maternal womb, at midnight, and transferred it to that of Rohini; and, from having been thus taken away, the child (who was Ba-larama,) received the name of Sankarshana. Next, (the divine Vishnu 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 Brahmr,† and all the deities;† who is without beginning, middle, (or end), being moved to relieve the earth of her load, descended into the womb of Devaki, and was born as her son Vāsudeva. Yogānīdrā, proud to execute his orders, removed the embryo to Yaśodā, 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 splendour, all fear of calamitous portents was dispelled; and universal splendour was again revealed. In commenting on the same Purāṇa, Sridhara, according to my best MSS., substitutes Mādhu and Santardana for Riju and Sahadatta. * This work says, that Anakadundubhi had, in all, thirteen wives.

Śrīdeva, Devarakshita, and Sahadeva.§ The last seven, in this and the preceding list, are the daughters of Devaka. ||

Śrīdeva, Devarakshita, and Sahadeva.§ 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 ajabkava.
‡ The original adds "also Anala and others".
§ IX., XXIV., 49—51.
%% So says the commentator on the Bhāgavata-purāṇa, not the text itself.

The children of these daughters are named as follows, in the Bhāgavata-purāṇa: of Dhritadeva, Viśrāma; of Śrīdeva, Prāśama, Prāśita, and others; of Upadeva, Kalpavarsha and others, all kings; of Śrīdeva, Vasu, Hānūda, Suvāsana, and three others; of Devarakshita, Gada and eight others; of Sahadeva, Puru 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 Rukminī,† Satyabhāma,‡ Jāmbavatī,§ Chāruḥasini,|| 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,¶ Chāruḥasih, Śamba, and others.** Pradyumna married Kakudmati,†† the daughter of Rukmin, and had, by her, Aniruddha.‡‡ Aniruddha married Subhadra,§§ the granddaughter of the same Rukmin; and she bore him a son named Vajra. The son of Vajra was Pratibhāhu;* and his son was Suchāru.†

* The wives and children of Kṛishṇa are more particularly described in the next book. The Brahma Purāṇa and Hari Vana† add some details of the descendants of Vasudeva's brothers. Thus, Devabhāga is said to be the father of Uddhava; Anādhrishā,§ of Devaśrava, a great scholar or Pandit. Devaśrava, another brother of Vasudeva, had Śatrughna and another son, called Ekañavya, who, for some cause being exposed when an infant, was found and brought up by the Nishādas, and was, thence, termed Nishādin. Vatsavat (Vatsabālaka§) and Gauḍa­sha being childless, Vasudeva gave his son Kaśika,|| to be adopted by the former; and Kṛishṇa gave Chāruḥasih and three others to the latter. Kanavaka¶ (Karundhaka) had two sons,—Tantrija** and Tantripāla.†† Avākṣrinjina,§§ (Śrinjaya) had, also, two,—Vira and Aswahanu. The gracious Śamika became as the son (although the brother) of Śyāma,§§ and, disdaining the joint rule which the prince of the house of Bhoja exercised, made himself paramount. Yudhishṭhira was his friend. The extravagant numbers of the Yādavas merely indicate that they were (as they undoubtedly were) a powerful and numerous tribe, of whom many traces exist in various parts of India.||

†† 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 gatha on Paúini, VIII, II, 9.

§ Compare Vol. II, p. 194, text and note ††.

‡‡ See Book V, Chapter XXVIII.

§§ One MS. has Suchāndra.

* Professor Wilson had "Bāhū"; but his Bengal translation and all my MSS. give as above.

†† Vide supra, p. 101.

|| Vide supra, p. 79.

¶ Corrected from "Kāsika", also.

|| Corrected from "Kanaka".

** See Book V, Chapter XXI.

†† In my MSS., &c., Tantripāla and Tantipāla. Professor Wilson reads the two brothers' names like M. Langlois.

‡‡ See the Harivānṣa, sl. 1938. The MSS. here differ.

†† Vide supra, p. 55, note §.
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 Yadava race, who were tens of ten thousands and hundreds 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.¶

Vishnu was, to them, a teacher and a ruler; and all the Yadavas were obedient to his commands.

Whoever listens frequently to this account of the origin of the heroes of the race of Vishnu shall be purified from all sin, and obtain the sphere of Vishnu.
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;† his son was Gobhánu;‡ his son was Traśāmba;§ 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 merged into that of Púru.†† This took place in consequence of the malediction denounced (on his son) by Yayáti.‡‡

* Besides Bharata,—who, as will be hereafter seen, was the son of Dushyanta,—the Váyu, Matsya, Agni, and Brahma Puráñas 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 Varutthá,* (Kurútháma,† Brahma), Ándira; (Ákriya, Brahma); whose sons are Páidya, Káriáña, Chhola, Keralá.|| The Hari Vaśisya|| adds Kola; and the Agni, very incorrectly, Gándhára.

† The curse alluded to is the failure of his line (Prajá-samuchchheda), 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 Yavanas 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 Dravidas (or Tnula) amongst Mlechchhas;** and these and similar passages indicate a period prior to the introduction of Hinduism into the south of India.

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

* I find a variant, Turvášu,—a temper between the Vaidik Turváśa and the ordinary Pauráśik form. For the personage in question, see p. 46 of this volume. Three of my MSS. yield Yadu, instead of Turvasu.
† My Arrab MS. gives Turvasu, Vahni, Bhárava, Bhánu, Trisánu, Karandhama; my Ajmere MS., Turvasu, Vahni, Bharga, Bhánu, Chitrabhánu, Karandhama.
§ These two copies, preserved in remotely separate districts of India, contain only the text of the Víshá-puráña; 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.
¶ Faurava, for “of the family of Púru”, here and just after.
|| I find there,—IX., XXIII., 16,—Vahni, Bharga, Bhánumat.
‡§ I find Trisánu. The Bhágavata-puráña, however, has Tribhánú.
** And the Harivánsha. From this point I am unable to verify the Translator's references to the Brahma-puráña.

†† In the Váyu-puráña I find Sarasátha(?).
‡‡ The Harivánsha, in my best MSS., agrees with the Brahma-puráña.
† The Harivánsha has Ándira; the Váyu-puráña, Ádira (or Añjira)?.
§ The Váyu-puráña has Páidysa, Keralá, Chhola, and Kulpa (?).|| Śi. 1836. Káriáña is omitted there.
¶ Video supra, p. 49, and p. 50, notes 1 and §.
CHAPTER XVII.

Descendants of Druhyu.

THE son of Druhyu was Babhrull; his son was Setu; his son was Aradwat; his son was Gandhara; 1

1 Also Araddha, in MSS.; and Aràla, Matsya, which last seems to be the preferable reading. The Vâyu has Aràdha; the Brahma, Angarásetu. But Aràla is a northern country, contiguous to, or synonymous with, Gandhara.

Of Gandhara it is said, in the Vâyu, that it is a large country, named after him, and is famous for its breed of horses: गान्धारेण उपास्यांति तु गान्धारविचारणस्मान।

The Matsya reads the beginning of the second line, आरद्धां सोऽ गान्धारणां महान: showing that Aràla and Gandhara are much the same. See Vol. II., p. 174, note 2.

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

2 Ghrita: Agni.

2 Durdama: Vâyu and Bhágavata.** The Matsya, Brahma, and Agni insert a Vidupa (Dudula, or Vidula) before Prachetas. The Bhágavata and Matsya. The Mahâbhârata says, the descendants of Druhyu are the Vaibhojas, a people unacquainted with the use of cars or beasts of burden, and who travel on rafts: they have no kings.

* All my MSS. but two have Gharma; but the Vâyu-purâna reads Dharma.

† In one MS., Vîta.

‡ Most of my MSS. give Durgama; two, Durdama. I nowhere find "Duryâman".

§ He had a son Suchetas, according to the Harîvañsha, 1841.

|| Good MSS. of the Harîvañsha have Gharma.

¶ Some MSS. of the Vâyu-purâna give this; others, Dhrita. The same variety of reading is found in MSS. of the Harîvañsha.

** I find, in it, Durdama.

†† This is the name in the Harîvañsha.

his son was Dharma;* his son was Dhrita;† his son was Duryâman;‡ his son was Prachetas,§ who had a hundred sons; and they were the princes of the lawless Mlechchhas (or barbarians) of the north.‡

1

...“Duryâman”.

2 Some MSS. of the Vâyu-purâna give this; others, Dhrita. The same variety of reading is found in MSS. of the Harîvañsha.

2 See the Asiatic Researches, Vol. XV., pp. 106, 107; also, Professor Lassen’s De Pentapotamia Indiae, pp. 23, 24, and his Indische Alterthumeskunde, Vol. I., pp. 821, 822.
CHAPTER XVIII.

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

Anu, the fourth son of Yayati, had three sons, Sabhánara, Chákshusha, and Parameksha. The son of the first was Kálánara; his son was Śrínjaya; his son was Puranjaya; his son was Janamejaya; his son was Mahámani; his son was Mahámanas, who had two sons, Uśinara and Títikshu. Uśinara had five

1 By some unaccountable caprice, the Brahma Puráṇa and Hari Vaniśa, unsupported by any 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 Kálánara: Váyu. Koláhala: Matsya. ††

4 Maháśála: Agni. ‡ Maháśála: Bhágavata.

* Two MSS. have Chákshu, the reading of the Bhágavata-puráṇa.
† One MS. has Kálánara; another, Kálána.
‡ Corrected, here and elsewhere, from “Śrínjaya.”
§ Omitted in the Bhágavata-puráṇa.
¶ In three copies I find Maháśála.
• For a people bearing this name, see the Kausitaki-bráhmana Upáníshad, IV., 1.
** And so in the Harivána. Kálánara’s son, according to my MSS. of the Váyu-puráṇa, was Mahámanas; in other words, the Śrínjaya, &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 Harivána.

According to the Brahma Puráṇa and Hari Vaniśa, †† the five sons of Uśinara were the ancestors of different tribes. Anu, the progenitor of the Śaivas; Nriga, of the Yaudheyas; Nava, of the Navarāshtras; Vrata, of the Ambashthas; and Krimi founded the city Krimilā. ||

* Their mothers, according to the Váyu-puráṇa, were, severally, Drikshadwati, Nriga, Nava, Krimi, and Darva. Compare the Harivána, śś 1675, 1676, 1677, 1678, 1679.
† Nriga and Nara are in all my MSS. but one. This, Professor Wilson’s all but exclusive favourite, has - नृगस् — which, in that place, it very much resembles, — and suppose an error in न, and we get Professor Wilson’s “Tifía, Gara,” now discarded. Transpose, in - नृगपरुषलि, the न and ज, and the true lection is restored.
† One MS. has Mśibhi.
§ Corrected from “Dárva,” for which I find no warrant, and which is scarcely possible. A very much commoner reading than Darva is Darvi; and one MS gives Darbh.
|| According to the Váyu-puráṇa, they originated the Viśhadarbhas, Suvirās, Kakayas, and Madrakas.
¶ In one MS. I find Pṛishadabh. The Váyu-puráṇa has Viśhadabh; and so have the Bhágavata-puráṇa and the Harivána.
** Kakaya, in the Váyu-puráṇa; Kaikays, in the Harivána.
†† See notes * and †, above, and ‡, below.
‡‡ And in the Harivána.
§§ Add the Váyu-puráṇa and the Harivána.
¶¶ See note * *, below.
¶¶ Add the Váyu-puráṇa and the Harivána.
*** The Bhágavata-puráṇa gives Uśinara four sons: Śibi, Vana, Śami, and Daksha.
††† śś 1678, 1679.
**** The Harivána speaks of Navarāshtra as the kingdom of Nava.
†††† This reading is very questionable. See note ¶ ¶, above.
|| The Váyu-puráṇa alleges that Śibi and the rest possessed Śibapura,
and Madraka.¹ Titikshu² had one son, Ushadratha;³ his son was Hema;⁴ his son was Sutapas; his son was Bali, on whose wife five sons§ were begotten by Dirghatamas, or Anga,‖ Banga,‖ Kalinga,‖ Suhma,‖ and Puṇḍra;‖ and their descendants, and

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.
² Rashadratha: Agni.§§ Tushadratha: Matsya.
⁴ Odra, §§ or, in some copies, Andhra: *** Bhāgavata.

† He was a renowned king in the east, the
†† His son was Divi-

the five countries they inhabited, were known by the same names.¹

The son of Anga was Pāra;† his son was Divi-

¹ Of Suhma; it may be remarked, that it is specified, in the Siddhānta Kaumudi,§ as an example of Pāṇini’s rule प्राचीन मन्त्रालय (VII., III., 24), by which Nagarā, compounded with names of countries in the east, becomes Nāgara, as Sauhmansāgara (सौहमनसागर); ‘produced, &c. in a city of Suhma.’ The descendants of Anu, according to the Mahābhārata, were, all, Mlechchhas. The last-named work,|| as well as the Vāyu and Matsya Purāṇas, have an absurd story of the circumstances of the birth of Dirghatamas, who was the son of Ujāśī Ṛ or Utathya, the elder brother of Bṛihaspati by Mamanā, and of his begetting Anga and the rest. They agree in assigning descendants of all four castes to them; the Vāyu stating that Bali had युधभूतवध्वजकरणः;”² and the Matsya ascribing it to a boon given by Brahmā to Bali: चतुर्यो मिट्टानान्तक खापयति. ‘Do thou establish the four perpetual castes.’ Of these, the Brahmans are known as Bāleyas; वालया: वालयाः नानाधे. The Matsya calls Bali the son of Virochana, and छायपकालाभासकारक:, ‘existing for a whole Kalpa;’ identifying him, therefore,—only in a different period and form,—with the Bali of the Vāmana Avatāra.††

² Anāpāna; §§ Vāyu. Khanāpāna: §§ Bhāgavata. Adhvī-

* The original of this clause runs: तनामन्तरसतिषय्य नविषय

† One MS. has Anāpāna; another, Anāpāga.
⁷ See Vol. II., p. 155, note 11; and p. 177, note §.
⁹ Adhīva-

the five countries they inhabited, were known by the same names.¹

The son of Anga was Pāra;† his son was Divi-

¹ Of Suhma; it may be remarked, that it is specified, in the Siddhānta Kaumudi,§ as an example of Pāṇini’s rule प्राचीन मन्त्रालय (VII., III., 24), by which Nagarā, compounded with names of countries in the east, becomes Nāgara, as Sauhmansāgara (सौहमनसागर); ‘produced, &c. in a city of Suhma.’ The descendants of Anu, according to the Mahābhārata, were, all, Mlechchhas. The last-named work,|| as well as the Vāyu and Matsya Purāṇas, have an absurd story of the circumstances of the birth of Dirghatamas, who was the son of Ujāśī Ṛ or Utathya, the elder brother of Bṛihaspati by Mamanā, and of his begetting Anga and the rest. They agree in assigning descendants of all four castes to them; the Vāyu stating that Bali had युधभूतवध्वजकरणः;”² and the Matsya ascribing it to a boon given by Brahmā to Bali: चतुर्यो मिट्टानान्तक खापयति. ‘Do thou establish the four perpetual castes.’ Of these, the Brahmans are known as Bāleyas; वालया: वालयाः नानाधे. The Matsya calls Bali the son of Virochana, and छायपकालाभासकारक:, ‘existing for a whole Kalpa;’ identifying him, therefore,—only in a different period and form,—with the Bali of the Vāmana Avatāra.††

² Anāpāna; §§ Vāyu. Khanāpāna: §§ Bhāgavata. Adhvī-

* The original of this clause runs: तनामन्तरसतिषय्य नविषय

† One MS. has Anāpāna; another, Anāpāga.
⁷ See Vol. II., p. 155, note 11; and p. 177, note §.
⁹ Adhīva-

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² Anāpāna; §§ Vāyu. Khanāpāna: §§ Bhāgavata. Adhvī-

* The original of this clause runs: तनामन्तरसतिषय्य नविषय

† One MS. has Anāpāna; another, Anāpāga.
⁷ See Vol. II., p. 155, note 11; and p. 177, note §.
⁹ Adhīva-
ratha;\(^1\) his son was Dharmaratha;\(^2\) his son was Chitraratha; his son was Romapada,\(^3\) also called Daśaratha,\(^4\) to whom, being childless, Daśaratha, the son of Aja,\(^5\) gave his daughter Sánta, to be adopted.\(^6\) After

hāna: Agni. Dadhivāhāna: \(^7\) Matsya.**

\(^1\) This prince is said, in the Vāyu, to have drunk the Soma juice, along with Indra:

\(^2\) The Matsya and Agni insert a Satyaratha.

\(^3\) This is noticed in the Viṣṇu Purāṇa.

\(^4\) J This prince is said, in the Bhāgavata Purāṇa, to have drunk the Somajīva.

\(^5\) According to the Harivalīsa, Bhāhratha, father of Bhadraratha, father of Brāhmraka, another has, instead of Harsha, Harshaṇa, father of Brāhmraka, father of Brāhmraka.

\(^6\) The Vāyu, Matsya, and Hari Vaiṣṇava make Vijaya the brother \(\dagger\) of Jayadratha. The Bhāgavata agrees with our text.\(^7\)

\(^1\) The Bhāgavata differs, here, from all the other authorities, in omitting Champa, the founder of Champa-pūri,\(^8\) a city of which traces still remain in the vicinity of Bhagulpur;—having inserted him, previously, amongst the descendants of Ikshvāku (see Vol. III., p. 289, note 1). Champa is everywhere recognized as the capital of Anga; and the translators** of the Viṣṇu Purāṇa were very wise of the truth, when they conjectured that it might be Anga, or Ava.

\(^2\) Bhāhrdardarba: Brahma. The Bhāgavata omits the two successors of Champa, and makes Bhadrartha, Brāhmraka, and Brāhmraka sons of Pīthulakṣaṇa.

\(^3\) \(\dagger\) Pīthula is the reading of one MS.

\(^4\) Two of my best MSS.—those from Arrah and Ajmer—have Bhadrartha, father of Bhadrartha, father of Brāhmraka; another has, instead of Harṣa, Harṣaṇa, father of Brāhmraka, father of Brāhmraka.

\(^5\) See Vol. III., p. 313.

\(^6\) In Lakhvimallabha’s Kalpadrumakalidā, mention is made of Dadhi-vāhana, Raja of Champa, who fought with Satānaka, Raja of Kuśāmbi.

\(^7\) Add the Harivalīsa.\(^8\) \(\dagger\) The true Rāmāyaṇa has Romapada.

\(^1\) Add Bāla-kāśiḍā, L., X. and XI., in the genuine Rāmāyaṇa.
son was Dhritavrata; his son was Satyakarman; his son was Adhiratha, who found Karśa in a basket, on the banks of the Ganges, where he had been exposed by his mother, Prithā. The son of Karśa was Vṛishešana. 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 Sūta 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 Sūtas. And this explains the contemptuous application of the term Sūta to Karśa, the half-brother of the Pāṇđus; for he, as will presently be mentioned, was adopted into the Anga family, and succeeded to the crown.

1 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 Vāyu and Matsya give the latter as in our text; but they agree, also, with the Agni and Brahma, in the successors of Jayadratha, as Dṛđharaṇa, or Bṛihadṛatha, and Janamejaya, or Viśvajit. **

2 Śurasena: Vāyu. Viśkarṇa: Brahma.††

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CHAPTER XIX.


THE son of Pūru was Janamejaya; his son was Prachinwata; his son was Pravrīva; his son was Manasyu; his son was Abhayada; § his son was Su-

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1 Abhayada: Vāyu. Viśamaya: Agni. Vātāyudha: Matsya. Chārupada: Bhāgavata. The Mahābhārata, Adi Parvan, pp. 136, 138, has two accounts of the descendants of Pūru, differing, materially, in the beginning, from each other, and from the lists of the Purāṇas. In the first, Pravrīva is made the son of Pūru; his son is Manasyu, who has three sons, Śākta, Sanīhanana, and Vāggaṇī; and there the line stops. Another son of Pūru is Raudrāśva, whose sons are Rīcheuy and the rest, as in our text;†† making them the second in descent, instead of the eleventh.

† Corrected from "Prachinwata", for which I find no warrant in MSS. One MS. has Suvira.
†† The reading of the Bhāgavata-purāṇa is Namasyu.
§ 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 "Chārupāda".
§ ŚL. 3695—3701.
** With Śrava and Raudrāśva for brothers.
†† I find their names to be: Rīcheuy, Kāscheuy, Kṛiṣṇeyu, Sthanīleyu, Vaneyu, Jalēyu, Tejoyu, Satyeuy, Dharmeyu, Sanateuy.
Anwagbhānu is named first of all, where it is said that Raudrāśva's sons were tēn. With which of them is he to be identified?
In the second list, the son of Puru is Janamejaya, whose successors are Prāchīnwaṭ, Sanāyāṭi, Abhaṇyāṭi, Śārvabhauma, Jayatena, Avāchīna, Aribha, Mahābhāuma, Ayutanaṇīya, Akrodhaṇa, Devalaṭhi, Aribha, Ṛikeśa, Maṭināra,—who is, therefore, the fifteenth from Puru, instead of the fourth, as in the first account, or the twelfth, as in the text.

2. Bāhurudāla: Agni and Matsya.††
5. Brahmāṭi: Matsya.
6. Rājeyu: Vāyu. Rūcheyu: Agni. They were the sons of

*In one MS., Sudyu.
† Four MSS. have Sanāyāṭi.
‡ One of my MSS. gives, instead of Ghitayu, &c., Kīteyu, Oṣṣeyu, Dharmeyeu, Santateyu, Vārpeyu, Prasanna Rousseu; another gives, after Šhaṇeleyu, only Dharmeyeu, Satyeu, Dhaneyeu; another,—the sole one that names ten,—Riteyu, Kāsheyu, Šhaṇaṭeyu, Ghitayu, Kīteyu, Kūteyu, Šhaṇeleyu, Jaleyu, Dharmeyeu, Dhanayeu, Prasannaṭeyu. 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 Kīteyu stands in place of Vārteyu. Vārteyu is the ninth son, in the Bhāgavata-purāṇa, IX., XX., 4: he and Vānayeu being transposed.

The Harivaṇaśa, sl. 1659, 1660, has, according to my best MSS.: Rūcheyu, Kītkeyu, Kāsheyu, Šhaṇaṭeyu, Santateyu, Kīteyu, Jaleyu, Šhaṇeleyu, Dhaneyeu, Vānayeu. The variants of different copies are numerous. The mother of these ten sons, according to some MSS., was Ghitāṭi. The Apsaras Ghitāṭi:††† or of Miarakaśī: Mahābhārata.‡‡‡ The Brahma Purāṇa and Hari Vaṁśa 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, Kāsheyu (p. 120, supra).

1. The Vāyu names, also, ten daughters,§§ Rudrā, Śūdrā, Madrā, Subhāgā, Amalajī, Tālā, Khalā, Gopaṭājā, Tamraraśa, and Ratnakūṭī; and adds, that they were married to Prabhākara, a Rāsi, of the race of Atri. The Brahma Purāṇa and Hari Vaṁśa 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 Swastikāṭevas.

3. Aṭīnara or Aṭīhārā:*** Bhāgavata. Aṇināra: Matsya. Ma-

* One copy has Vīteyu. The Bhāgavata-purāṇa reads Kīteyu.
† Dharmeyeu: Bhāgavata-purāṇa. ‡ Satyeu: Bhāgavata-purāṇa.
§ This name is in no MS. accessible to me. See note; in the foregoing page.

|| My Ajmere and Arrah MSS. have Aτinara; another MS., Aṭītara; another, Aṭīhārā; another, Maṭināra.
† Two MSS. have Sūnata; another, Trasnu. One of the two copies that read Sūnata adds Astuṇata; the Ajmere MS., Pramati: and they, thus, recognize four sons.

** My Ajmere MS. has Atūrāṭha.
†† So says the Bhāgavata-purāṇa. Also see the end of note; in the page preceding.

‡‡ Aṭi-parvan, sl. 3698.
§§ In the Harivaṇaśa, sl. 1661, they are called, in my MSS., of best note: Bhadrā, Śūdrā, Madrā, Śalāḍā, Malāḍā, Khalā, Balā, Balāḍā, Suraṇa, Gocchapatā. 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 Harivaṇaśa, the epithet is applied to all the ten sisters.

¶ ¶ Sl. 1663—1668. *** I find Rantibāra.

IV.
and Dhruva.† The son of the second‡ of these was Kaúśa; and his son was Medhátithi, from whom the Kaúśayana Brahmans§ descended. Anîla‖ was

...tinára: Mahábhárata, ¶ Agni, and Brahma.** According to the Matsya and Hari Varûša (not in the Brahma Purâna), Gauri, the daughter of this prince, was the mother of Mándhátri, of the family of Ikawáiku.‡‡

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

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

3 Malina: Váyu. Raibhya;|| Bhágavata. Dharmântara: Brahma

* According to the Mahábhárata, Adi-parvan, sl 3702 — 3704, Matsya, likewise called Anúdhíshá, had four sons: Taúśu, Mahat, Atiratha, and Dhruyu.

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

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

§ According to the Bhágavata-purána, Prákáśvá and others, all Brahmans.

|| This reading is in only one of my MSS., most of which read Ailina. Two have Eliina, son of Medháthithi. The Ajmere MS., too, has Eliina; but it calls him son of Purú. In the Ararab MS., the reading is Alína, son of Trusu.

Vide supra, p. 127, note 1, ad fnem.

** Add the Harivánša.

†† Compare Vol. III., p. 220, note 1, near the end.

‡‡ The Harivánša has, in different MSS., Taúsurodha, Taúsurodya, Tánsurogha, &c.

§§ Also in the Harivánša, which has APratíratha, likewise,—the preferable reading.

||| Son of Sumati, and father of Dushyanta.
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 Tánsu; even the Brahma Puráña concurs: but the Hari Vaúša§ makes them his sons; having, apparently, transformed Tánsu sutáb (तंसु सूतः), "the son of Tánsu," into a synonym of Tánsu, or Tánsurodha; as in these parallel passages:

तंसु सुतस्वरूपं रजस्वर्ध्मनि: प्रतापयान् ।

उत्तमनी ततो पुरवंशुरूपं जस्यभुवान् ॥

"The son of Tánsu was the illustrious sage Dharmanétra: Upádánavi had, from him, four excellent sons." Brahma Puráña.

तंसुरीधर्मेनि: प्रतापयान् ।

उत्तमनी सुतस्वरूपोऽथुरस्वरूपविनम् ॥

Tánsurodha was a royal sage, the illustrious institutor of laws. Upádánavi had four sons from Tánsurodha." Hari Vaúša. The commentator explains Dharmanétra (धर्मेनि:), to be 'institutor of laws' (धर्मसम्राक्). We have Upádánavi before,**—as the daughter of Viśishpávaran, the Daitya,—married to Hiraúyáskha. Hamilton (Buchanan)§ calls her the wife of Sughorá. The four sons are named, in other authorities, with some variations: Dushyanta, Sushyanta (or Ráshyanta, or Sumanta), Právira, and Anágha (or Náya). The Mahábhárata †† enumerates five,—Dushyanta, Súra, Bhima, Právira, and Vasu,—but makes them the sons of Illina, and grandsons of Tánsu.

• Variant: Dushmanta.
† The original has दुष्यन्त च रजस्वरूपस्वरूपस्वरूप: प्रतापयान् ।
• four sons, namely, Dushyanta and others.
†† So says the original, though, as is seen, two stanzas are quoted.
§ MSS. are, evidently, very corrupt just here.
§ Genealogies of the Hindus, p. 122.
** Vol. II., p. 70, text and note 5.
†† Ádi-parvan, il. 3708.

his name is chanted by the gods: "The mother is only the receptacle; it is the father by whom a son is be­otten. Cherish thy son, Dushyanta; treat not Śakuntalá with disrespect. Sons, who are born from the paternal loins, rescue their progenitors from the infernal regions. Thou art the parent of this boy: Śakuntalá has spoken truth."* From the expression 'cherish' (bharaswa) the prince was called Bharata.†

1 These two slokas are taken from the Mahábhárata, 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 Púru, p. 139.§ They occur, with a slight variation of the order, in other Puráñas, as the Váyu &c.,|| and show the greater antiquity of the story of Śakuntalá, although they do not narrate it. The meaning of the name Bharata is differently explained in the Śakuntalá.¶ He is said

* माता भस्मा पितुः युध्यो वेन जातः द एव स: ।
भरताः पुष्प उद्यति नवेवं यद्यचायतः ।
लां चाश्च धाता गमेश्च सबामाः श्रुवुन्ताः ॥

1. In the Bhágavata-púrāña, IX., XX., 21, 22, we find these identical words, with the change—mending the metre,—of पुष्प उद्यति into पिष्प नवेवं, as the Bhágavata-púrāña, IX., XX., 21, 22, 23.

† This sentence is added by the Translator.
§ Ádi-parvan, il. 3709, 3710.
|| Add the Hariváca, il. 1724—1726.
¶ The two explanations that follow occur near the end of Act VII, of the Śakuntalá.
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 Bharadwaja,—the son of Brhaspati, by Mata, the wife of Utathya,†—expelled by the kick of Drghatamas, (his half-brother, before his time). This verse explains the purport of his appellation: “Silly woman,” said Brhaspati, “cherish this child of two fathers” (bhara dwa-jam!). ‘No, Brhaspati,’ replied Mata: ‘do you take care of him.’ So saying, they both abandoned him; but, from their expressions, the boy was called Bharadwaja.” § 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 Arras MSS. read ‘three’. Herewith the Bhagavata-purâna agrees, and, further, calls them natives of Vidarbha.
† See Vol. III., p. 16, note §.
§ The rational etymology of Bharadwaja is bhara + vdja.

This stanza, which occurs in the Bhagavata-purâna, IX., XX., 38, also, is thus rendered by Burnouf:

“Femme ignorante, nourris ce fils de deux pères, (disait Brhaspati). Nourris-le toi-même, ô Brhaspati, [répondit Mata]. Et parce que le père et la mère, après avoir ainsi parlé, s’en allèrent, [laissant l’enfant,] il fut nommé Bharadwaja.”

1 The Brahma Purâna and Hari Vaṁsa (the latter, especially,) appear to have modified this legend, with the view, perhaps, of reconciling those circumstances which are related of Bharadwaja, as a sage, with his history as a king. Whilst, therefore, they state that Bharadwaja 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 Bharadwaja also inaugurated:

धर्मसंसङ्कमच चापि मरुभजनस्याय ❄
अयाजयब्रह्मराजो सहिः क्रुद्धिः नम ∥
पुष्च तु विचारव तथार्थ युयज्वपि नम नम ।
ततोदच्य वितथो वाम् मरुदाजालोकशाक्यां ॥ ∥

In the Vîyu, Matsya, and Agni, however, the story is much more consistently narrated; and Bharadwaja, 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 Vîyu, the Maruts bring to Bharata, already sacrificing for progeny, (भरद्वाजः तदा पुष्च युयज्वपि)

“Bharadwaja, the son of Brhaspati;” and Bharata, receiving him, says: “This Bharadwaja shall be Vitatha:”

तत: विन्नतिः वाम् मरुदाजालोकशाक्यां ॥

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:

जयुक्तिः भरद्वाजः महत: हयङ्गालिता: ।
• • • • • • • • • • • • •
तेन ते सचिवच चम्पीमित्र तुज्वुः ॥
उपकृतामैत्रेयां पुनार्थ भरताः वे ।
• • • • • • • • • • • • •
पुष्च तु विचारव तथार्थाः वै पुयज्वालि ।
ताभु: विलैलो मरुदाजाव नूपी ममाय ॥

And the Agni tells the whole story in one verse:

तत: संज्ञितरानन्य पुष्च: स तु युक्तेऽति ।
संज्ञातिः भरद्वाजः क्रुद्धिः युयज्वार्थाः मन: ॥

* Harivamsa, s.l. 1729, 1730.
vanmanyu: his sons were many; and, amongst them, the chief were Brihatkshattrra, Mahavirya, Nara,
dwaja was transferred with sacrifice, and was Vitatha. The account given in the Bhagavata is to the same purpose. The commentator on the text also makes the matter clear enough: "The name of Bharadwaja, 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 Mahabharata may please to assert. From Bharadwaja, a Brahman by birth, and king by adoption, descended Brahmans and Kshattriyas, the children of two fathers:

The Mahabharata, in the Adi Parvan, tells the story very simply. In one place,—p. 136, v. 370,—it says, that Bharata, on the birth of his children proving vain, obtained, from Bharadwaja, by great sacrifices, a son, Bhumanyu; and, in another passage, it makes Bhumanyu the son of Bharata by Sunandā, daughter of Sarvasena, king of Kāśi; p. 139, v. 3785. The two are not incompatible.

1 Manyu: Bhagavata. Suketu: Agni. But the Brahman and Hari Vainasa omit this and the next generation, and make Suhotra, Anuhotra, Gayā, Garga, and Kapila the sons of Vitatha. They then assign to Suhotra two sons, Kāśīka and Ghritsamati, and and Garga. The son of Nara was Sankrīti; his sons were Ruchiradhi and Rantideva. The son of Garga was Śini; and their descendants, called Gargyas and Sainyas, although Kshattriyas by birth, became Brahmans. The son of Mahāvira was Urukshaya, identify them and their descendants with the progeny of Ayus, 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: Mataya.
2 Güruvirya and Trideva: Vāyu. The first is called Gurudhi, Mataya; and Guru, Bhagavata: they agree in Rantideva. The Bhagavata describes the great liberality of this prince, and his practice of Yoga. According to a legend preserved in the Megha Dīta, his sacrifices of kine were so numerous, that their blood formed the river Charnañwati, the modern Chumbul.
3 Śibi: Mataya.
4 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: वनितक्षारिन ब्राह्मण अन्नना! §§
who had three sons, Trayyáruña,* Pushkarin, and Kapi,† the last of whom became a Brahman. The son of Bráhatkshattra was Suhotra,§ whose son was

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1 Trayyáruña, Pushkarárūṇi, Kavi;‖ all became Brahmans: उच्चाचर्तु नु रा श्रीति सन्र वावपश्च गता:। Matsya. And there were three chief branches of the Kávyas, or descendants of Kavi: बाल्यावान तु सर श्रीति इहय: प्रेक्षास महेरय:। गणेष्वं मन्त्रय: कालोऽच्योपयति हिवात्य:। Gargas, Sankrítis, 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 Puráṇa, in some degree, and the Hari Váma, 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 Víśwánitru and the Káuśikas (vide supra, p. 14); 2. Suhotra, son of Káthatravírdhá, and grandson of Áyus, and progenitor of the race of Káñki kings (vide supra, pp. 30, et seq.); and, 3. Su-

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* Two MSS. give Trayyáruña.
† Nearly all my MSS. have Kapila; but, in some of them, Kapila is written over Kapi.
‡ The original says that they all three became Bráhmans: पुष्करिको सूहोत्रनां। तथॆ निजतार्थं पश्चादिप्रभासु। Professor Wilson’s Bengal version is here correct. Compare Vol. III, p. 48, note †.
§ Omitted in the Bhágavata-púrāṇa, which makes Hastin son of Bráhatkshattra.
‖ The same names are found in the Bhágavata-púrāṇa. The Váyu-púrāṇa seems to read Trayyáruña, Pushkaráruña, and Kapi.
¶ Adu-parvan, sl. 3714.
** And of Pushkarin.
†† Adu-parvan, sl. 3720.
‡‡ Ibid., sl. 3786, 3787.
§§ See the preceding page, note **.

Hastin, who founded the city of Hastinápura.1* The

hotra, the son of Bhríhatkshattra, grandson of Vitatha, and parent of Hastin. In the two blundering consolidations mentioned, we have, first (Hari Váma, ch. 20), a Suhotra, son of Bhríhatkshattra, of the race of Púru: his descent is not given; but, from the names which follow Suhotra, the dynasty is that of our present text: secondly (Hari Váma, ch. 27), Suhotra, son of Káñchana, of the line of Amávasu, and father of Jahnu, &c.: thirdly (Hari Váma, ch. 29), Suhotra, the son of Káthatravírdhá, and progenitor of the Káñki kings: fourthly (Hari Váma, ch. 32), we have the first and third of these personages confounded; Suhotra is made the son of Vitatha, and progenitor of the Káñki kings, the dynasty of whom is repeated; thus connecting them with the line of Púru, instead of Áyus, in opposition to all authority. Again, we have a notable piece of confusion; and Suhotra, the son of Vitatha, is made the father of Bhríhat, the father of the three princes who, in our text, and in the Hari Váma, ch. 20, are the sons of Hastin; and amongst whom Ajamidha is made the father of Jahnu, and ancestor of the Káuśikas, 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 Váma 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,† although it furnishes some particular details, which it has picked up, possibly, from authentic sources not now available.

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.

* Two of my best MSS. have Hásinápura. With reference to the name of this place, see the Matsábhárata, Adu-parvan, sl. 1786, et seq.
† Nevertheless, it is but little inferior to the Váyu-púrāṇa.
sons of Hastin were Ajamidha, Dwimiśha, and Purumīśha.* One son of Ajamidha was Kaúwa, whose son was Medhātithi.† His other son was Bṛihadishu,§ whose son was Bṛihadvasu:|| his son was Bṛihatkarmāṇ; his son was Jayadratha;§§ his son was Visvajit; his son was Senajit, whose sons were Ruchirāśwa, Kāṣya, Dṛiḍhādhanus, and Vatsahānu.†† The son of Ruchirāśwa was Prithusena;‡ his son was Pāra;‡ his son was Nipa: he had a hundred sons, of whom Samara, the principal, was the ruler of Kāmpilya. Samara had three sons, Pāra, Saṁpāra,§ Sadāśva.|| The son of Pāra was Prithu; his son was Sukrīṭi; his son was Vībraja;¶ his son was Anuha,**

BOOK IV., CHAP. XIX.

Bṛihāvata,† Matsya, Hari Vaiṣṇava;++

1 Ruchirāśwa Ruchirāśwa Ruchira
Kāṣya Kāṣya Śvetaketu
Dṛiḍhāhanu Dṛiḍhāswa Malimnāra
Vatsa. Vatsa, king of Vatsa, king of
Avanti. Avanti.

† Kāmpilya appears to be the Kampil of the Mohammedans, situated in the Doab.§§ It was included in Southern Panchāla.|| The Matsya makes Samara the son of Kāṣya.

† Vībraja ¶¶ in MSS.; also in the Vāyu.

* The “Vasabālu” of the former edition was an inadvertence: it occurs in Professor Wilson’s Hindu-made English version. Two of my MSS. have Vatsa.

† Prithusena: Vāyu-purāṇa.

‡ It seems, from the Bṛihāvata-purāṇa, that Pāra and Prithusena were, both, sons of Ruchirāśwa.

§ One MS. has Saṁghāra.

|| Sadāśva is the more ordinary reading.

¶ Corrected from “Vībraja”, which, unquestionably, is no word. It is enough to remind the Sanskrit scholar, that व is often so written as to be easily mistakeable for व. “Bṛihāra” 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 Chaturbūtrā.

†† IX, XXI., 32.

‡‡ Ruchirāśwa, Kāṣya (?), Dṛiḍhādhanus, Vatsa: Vāyu-purāṇa.


||| See the Mahābhārata, Adi-parvan, II, 5612.

¶¶ See note ¶, above.

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

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

§ Bṛihaddhanus: Bṛihāvata. Also called Bṛihadkarman: Hari Vaiṣṇava.¶¶

4 Bṛihatkāya: Bṛihāvata.

5 Satyajit: Hari Vaiṣṇava.


One MS. gives Suramīśha. That Purumīśha left no offspring, we learn from the Bṛihāvata-purāṇa, IX., XXI., 30.

† The original adds, as has the Vāyu-purāṇa: या: काष्ठाबला

द्रिपत्राः; thus verbally repeating what is stated in p 130, supra. Here, as before, some MSS. yield Kaúwaṇa.

‡ I. e. Ajamidha’s, as the Sanskrit states distinctly.

§ Bṛihaddhanus: Vāyu-purāṇa.

|| Two of my best MSS. have Bṛihaddhanus.

¶ Bṛihadṛatha, in one MS. And so reads the Vāyu-purāṇa.

** Adi-parvan, II, 3720.

†† Ibid., II, 3789.

‡‡ Vide supra, pp. 129, 130.

§§ The Bṛihāvata-purāṇa does not say “elder”.

||| Corrected from “Priyamedhas”.

¶¶ Bṛihadvīśhūt(?): Vāyu-purāṇa.

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who married Kritti, the daughter of Suka (the son of Vyasa), and had, by her, Brahmadatta; his son was Viswakrsena; his son was Udaksena; and his son was Bhallaka.  

The son of Dwimbha was Yavinara; his son was Dhrimitat; his son was Dhrityatma; when, with the king, they obtained liberation. According to the Bhagavata, Brahmadatta composed a treatise on the Yoga, a Yoga-tantra.

1 The Bhagavata omits the descents subsequent to Nipa, and makes Brahmadatta the son of Nipa by Sukriti. In the Hari Vanisa 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 Bhagavata, Brahmadatta composed a treatise on the Yoga, a Yoga-tantra.

2 Daunasaena: Hari Vanisa.

3 Bhallaka: Vyau. Bhallada: Bhagavata. The Vyau makes him the last of the race. The Hari Vanisa adds, that he was killed by Karua. The Matay names his successor Janamejaya, when the race of the Nipas was exterminated by Ugrayudha; as noticed below.  

4 So the Vyau and Bhagavata. The Matya and Hari Vanisa, with less consistency, derive this family, also, from Jamidha.  

5 Kriti: Hari Vanisa.

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2 Daunasaena: Hari Vanisa.
Suvíra; his son was Nripa-nya; 1 his son was Bahu-ratha.† These were, all, called Pauravas.

Ajamídhá had a wife called Nílìni; and, by her, he had a son named Níla: his son was Sántí;§ his son was Susántí; his son was Puri-jánu; 2 his son was Chaks-hus; 3 his son was Haryaśwa, 4 who had five sons, Mudgala, Sринjaya, 5 Báhiadishu, Právíra, 6 and authorities, appears as the father of Drupada, in the family of Sринjaya. The Hari Vaisá ⁶ relates the destruction of Ugrá-yudha by Bhishma, in consequence of his demanding, in marriage, the widow of Sántanu; ³ after which, Priyāta, it is said, recovered possession of Kámpilya.

1 Purau-nya: ¹ Véugu-vártaka.

† Two MSS. give Ripunjaya; one, Puranjaya.
† Viraratha: Véugu-vártaka.
§ In one MS., Nálíni; the lection of the Bhágavata-pártaka.
§ The Véugu-pártaka omits this name.
³ A single copy exhibits Puri-jánu. And see note *** , below.
⁴ Corrected from "Chaks-hu". One copy has Arka.
⁵ There is no name here, in my copy of the Véugu-pártaka.
†† Two MSS. have Sanjaya. Referring to this place, and to Vol. II., p. 180, Professor Wilson seems to connect Sринjaya with the people of the same name, dwelling "towards the Punjab". Translation of the Rigveda, Vol. III., p. 438, note 4.
② Two MSS. have Yávinara.
② Chapter XX.
§§ Chapter XX.
†† I find Ripunjaya.
*** Purajánu, in my MS.
††† Add the Hariavántaka, 61. 1777.

Kámpilya.† Their father said: "These my five (pancha) sons are able (alam) to protect the countries;" and, hence, they were termed the Panchálas. 2 From Mudgala descended the Mudgalya Brahmans: 3 he had (also), a son named Badhrýaśwa, 4 who had (two

2 Panchála was, at first, the country north and west of Delhi, between the foot of the Himalaya and the Chumbul. It was afterwards divided into Northern and Southern Panchála, separated by the Ganges. Mákandi (on the Ganges,) and Kámpilya: were the chief cities of the latter; Abíkshatra,§ in the former. The Panchálas, according to the Mahábhárata, expelled Sanivarnána from Hastínápara; but it was recovered by Kuru. The purport of the term Panchála is similarly explained in other Puráñas. In the Mahábhárata, they are the grandsons of Ajamídhá.
3 The Mátaya says, that they, as well as the Káñwas, were, all, followers or partizans of Angíras:

The Hari Vaisá has nearly the same words.⁷

⁴ Badhrýaśwa: Váyu. Pancháśwa: Agni. Bandhyáśwa:

* The original says that they were, at first, Káthátriyas: चान्ति विषयी विजयाती बहुमुः: On this the commentator observes, as before: चान्ति विषयी विजयाती बहुमुः. See supra, p. 137, note 4.
† This name, or some corruption of it, is found in all my MSS. The Translator’s “Báhiáśwa” I have here displaced, as having, at least so far as I am aware, no authority except that of Professor Wilson’s Bengal translation.

Badhrýaśwa is the genuine name—in the oldest Hindu book,—of the father of Divódasa. See the Rigveda, VI., LXI., 1.
* See the Mahábhárata, Adi-parvan, 61. 5512.
§ See Vol. II., p. 160, note 9, and the annotations thereon.
|| 61. 1781. I And the same may be said of the Véugu-vártaka.
children,) twins, (a son and daughter), Divodásá and Ahályá. The son of Šaradwat (or Gautama*), by Ahályá,† was Šatánanda;‡ his son was Satyadhérítí,§ who was a proficient in military science. Being en-

amoured of the nymph Urváši, Satyadhérítí was the parent of two children, a boy and a girl. Šántanu,§ a Rája, whilst hunting, found these children exposed in a clump of long Šara grass, and, compassionating their

Matsya. Bhármya:|| Bhágavata. But there is some indistinct-

ness as to his descent. The Matsya and Hari Vániśa† give the

son of Mudgala only his patronymic, Maudgalyá. According
to the first, his son was Indrásena, and his son, Bandhýáśwa.
The second** makes Badhryáśwa the son of Maudgalyá, by In-
drásená. The Bhágavata†† makes Bhármya the patronymic of
Mudgala, the son of Bhármyáśwa, and who is the father of
Divodásá;‡‡ and Ahályá:

The commentator has: भार्म्य | भार्म्याव्यतः।

1 In the Rámáyána, Šatánanda appears as the family priest
of Jánaka, the father of Sítá.

* Parenthesized by me, because supplied by the Translator. Two of
my MSS. have Gautama, not Šaradwat. Compare Vol. III., p. 16, note §.
† For a story regarding Ahályá and Gautama, translated from the
Rámáyána, by Dr. Muir, see his Original Sanskrit Texts, Part I., pp. 121,
122 (2nd ed.).
‡ It was, agreeably to the Bhágavata-púrāṇa, his son Šaradwat that

was father of Ki’ípa and Ki’ípi, named just below.
§ Vide supra, p. 143, note 3, ad finem.
|| The Bhágavata-púrāṇa does not substitute Bhármya for “Bahwaśwa,”
but makes Mudgala, the Bhármya,—i.e., son of Bhármyáśwa,—father of
Divodásá and Ahályá. The Panchálasas, collectively, are called Bhármyas
in the same Púrāṇa, IX., XXII., 3.
¶ Sl. 1780. ** Hartwáhka, sl. 1782, 1783. †† IX., XXI., 34.
‡‡ For another Divodásá, presumably of later date than he of the Rágoeda,
—which work, as we have seen in note † to the preceding page, knows
the son of Badhryáśwa,—vide supra, p. 33.

1 From whom the Maitreya Brahmans were descended: Hari
Vániśa.† In the Matsya and Agni, the son of Mitráyu is called
Maitreya (see Vol. I., p. 6). The Brahma Púrāṇa and Hari
Vániśa here close the lineage of Divodásá: the Agni adds but
one name, Somápi. They then proceed with the descendants
of Śrínjaya, one of the Panchálas,—or, Panchálanus, Soma-
datta, Sahadeva,—and then, as in our text. The Váyu and
Bhágavata agree with the latter, in making the line continuous
from Divodásá. According to the Matsya and Brahma Púrāṇáas,††
the race of Ajámídha became extinct in the person of Sahadeva;
but Ajámídha himself was reborn, as Somáka, in order to con-
tinue his lineage, which was, hence, called the Somáka family.
It was in the reign of Drupáda that the possessions of the Pan-
chálas were divided; Droňa, assisted by the Pánádvás, conquer-
ing the country, and ceding the southern portion again to Drú-
páda, as related in the Mhábhárata. The two princes last named
in the list figure in the Great War.

The translation here both compresses and expands the original.
† He bears the patronym of Drušťáya. See the Mahábhárata, Adi-
puráṇa, sl. 7019, &c.
‡ I find Mitráyu everywhere but in one MS., which has Mitraghna.
For Mitráyu, see the Bhágavata-púrāṇa, IX., XXII., 1; also, Vol. III.,
p. 64, note *. Mitraghna occurs in some MSS. of the Bhágavata-púrāṇa.
The Váyu-púrāṇa has Mitráyu.
§ The original calls him a king.
|| The Váyu-púrāṇa, I think, gives him a brother, Pratírátha.
¶ Sl. 1789, 1790. The Maitreyas are there said to be Kśatrátyás.
** Also in the Váyu-púrāṇa.
†† Compare the Váyu-púrāṇa, my copy of which is, just here, such as
to forbid my entering into details with any security from error.

10
dāsa, also called Sahadeva;* his son was Somaka; he had a hundred sons, of whom Jantu was the eldest, and Prīshata the youngest. The son of Prīshata was Drupada; his son was Dhṛishtadyumna; his son was Dhṛishtaketu.†

Another son of Ajamīdha was named Rīksha;¹ his son was Saṁvaraṇa; his son was Chyavana; his son was Kṛitakā;¹ his son was Uparichara,² the Vasu,²† who had seven children, Bhīdrathra,§ Pratyagraha,|| Kuśāmba,¶ Māvella, was Chyavana; his son was Kṛitakā;¹ his son was Uparichara,² the Vasu,²† who had seven children, Bhīdrathra,§ Pratyagraha,|| Kuśāmba,¶ Māvella,

² The story of Uparichara, or a Vasu:² who, by command of Indra, became king of Chedi, is told in the Mahābhārata, Adi Parvan §§ (Vol. I., p. 85). He is there said to have, at first, five sons, Bhīdrathra (king of Magadhā), Pratyagraha,|| Kuśāmba (also called Manivāhana), Māvella, and Yādu, by his wife Girikā; afterwards he has, by Adrikā, an Apsaras (condemned to the form

* According to two MSS. and the Translator's Bengali version, Saha-deva was son of Sandasa.
† Corrected from “Drīshetakētu”.
‡ By Tapati: Bhāgavata-purāṇa.
§ The original runs: य य य य य य य य य य य य. For Kurukshetra, see Vol. II., p. 133, note 1; p. 142, note 4.
|| Sudhanwan: Vāyu-purāṇa.
" Here, and everywhere, Professor Wilson put “Parikshīt”, a late form of Parikshīt which my MSS. very rarely present.
** Śi. 1799.
†† The Vāyu-purāṇa mentions him.
‡‡ Adi-parvan, śi. 3724.
§§ Ibid., śi. 3790, et seq.
||| This has Nishadhaswa.
प प Him the Vāyu-purāṇa names.
*** Corrected from “Sudhanwat”.

We read, in the Vāyu-purāṇa, further:

The Viṣṇu-purāṇa, hereabouts, is in prose. Did the Bhāgavata-purāṇa—which is metrical,—copy therefrom, in its Pratyagra?

†† Corrected from “Kṛiti”.
‡‡ See note †, above. §§ Śi. 3334, et seq.
||| Corrected from “Pratyagra”. The original runs:

We find Kṛitaka.

The same verse occurs in the Harivānsha, śi. 1806.
Matsya, and others. The son of Brihadratha was Kuśāgra; his son was Rishabha; his son was Pushpavat; his son was Satyadhrita; his son was Sudhanwan; and his son was Jantu. Brihadratha had another son, who, being born in two parts, which were put together (sandhita) by a female fiend named Jará, he was denominated Jarásandha. His son was Saha-

of a fish), Matsya (a son), and Satyavati (or Káli, a daughter): the latter was the mother of Vyása. The same legend is referred to in the accounts of Uparichara and his family, in the Bhágasvata, Matsya, Hari Vaúṣa, &c.

1 Vīshabha: Matsya.


This story is told in the 16th section of the Sabha Parvan of the Mahábhárata, where, also, he is called the son of Brihadratha. In the Váyu, he is the son of Satyajita. The Agni has Satyajita, Úrja, Saṁbhava, Jarásandha; and the Matsya, Satyadhrita, Dhanusha, Śarva, Saṁbhava, Jarásandha.

* The Bhágavata-puráṇa names Brihadratha, Kuśámbla, Matsya, Pratyagarta, and Chedipa, and calls them kings of Chedi.

† In the Váyu-puráṇa, the name, in my copy, is Kuśágrya.

‡ In one MS., Vīshabha.

§ Pratrarat, in one copy.

|| Two MSS. exhibit Satyadhrita.

" A single copy gives Sumanas.

** Úrja, in my careless MS. of the Váyu-puráṇa; and his son was Nabhasa; and his, Jarásandha.

†† By another wife, says the Bhágavata-puráṇa.

†† So in the Váyu-puráṇa, too.

§§ IX., XXII., 7. And it places Pushpavat after, not before, Satyadhrita. It then makes Jahu 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.

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deva; his son was Somápi;* his son was Šrutaśatravas.† These were kings of Magadha:


2 Šrutakarman: Agni. Šrutaśatrman: Brahma.

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* Somádi, in one MS.

† Omitted in my copy of the Váyu-puráṇa.

‡ Corrected, throughout this work, from "Magadha".

For a continuation of the kings of Magadha, see Chapter XXIII. of this Book.

§ Regarding Somádi, it says, agreeably to the reading of my one MS.: चारण बालुमोकामिनीद्र: परिचयितः।

|| Marjari: Bhágavata-puráṇa, IX., XXII., 44; but, in the seventh stanza, Somápi.
CHAPTER XX.

Descendants of Kuru. Devápi abdicates the throne: assumed by Śántanu: he is confirmed by the Brahmans: Bhéshma his son by Gangá: his other sons. Birth of Dhñtraráshtra, Pándu, and Vidura. The hundred sons of Dhñtraráshtra. The five sons of Pándu: married to Draupadí: their posterity. Parikshit, the grandson of Arjuna, the reigning king.

PARIKSHIT (the son of Kuru,) had four sons, Janamejaya, Srutasena, Ugrasena, and Bhímasena. ¹

¹ This, although it occurs in other authorities, appears to be an error; for these are the sons of a subsequent Parikshit (see the next chapter, p. 162). The Matáya omits Parikshit here; and the Bhágavata states that he had no children. In most of the Puráñas, however, the line of Parikshit is continued; but there is very great confusion in the lineage. According to the Váyu, Janamejaya was the son of Parikshit, whose son was Srutasena, 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 Vainása also make Suratha the son both of Janamejaya and of Jahnu; and they observe, that there are two Ríkshas, two Parikshits, 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 names have been retained as appear to have furnished our text and that of other Puráñas 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 Vaiśampáyana 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.

¹ Vide supra, p. 148.

† Vide supra, p. 99, text and note ††. Bindumati, who slew a Vidurátha, was his queen, as we learn from Varáhamihíra’s Bhñhat-sahhitá, LXXVIII., 1. See Vol. III., p. 268, note *.

‡ In one MS., Jayatseña, the name I find in the Váyu-púrdna.

§ Anádhiya, in the Ajmere and Arrah MSS. In the Váyu-púrdna I find Árādhiya.

|| One MS. gives Devápi. The Bhágavata-púrdna has Jayatseña, Rádhika, Ayuta, Krodhana, Deváthi.

¶ Rishya: Bhágavata-púrdna.

** The ordinary reading, and that known to Professor Wilson, is as follows: त्वांहींअवर नील कालिदान्त: | हस्त ऋषिकोऽन्त: | ऋषिकोऽन्त: | रिक्ष: पुनः | ऋषिकोऽन्त: | ‘From him (Akrodhana), Deváthi; from him, another Riksha; from Riksha, Bhímasena; and, from him, Dillipà.’ The commentator remarks, touching Riksha: पुनः | ‘Other’, connected with Riksha, is, thus, to distinguish him from Riksha, son of Ajamidhá, mentioned in p. 148, supra.

Every one of my MSS. inserts Bhímasena; and so does Professor Wilson’s Hindu-made English version. The Bhágavata-púrdna omits him. †† Devápi was son of Rishisheén, according to the Rigveda, X., XCVIII., 5.

* Vide supra, p. 148.

† Vide supra, p. 99, text and note ††. Bindumati, who slew a Vidurátha, was his queen, as we learn from Varáhamihíra’s Bhñhat-sahhitá, LXXVIII., 1. See Vol. III., p. 268, note *.

‡ In one MS., Jayatseña, the name I find in the Váyu-púrdna.

§ Anádhiya, in the Ajmere and Arrah MSS. In the Váyu-púrdna I find Árādhiya.

|| One MS. gives Devápi. The Bhágavata-púrdna has Jayatseña, Rádhika, Ayuta, Krodhana, Deváthi.

¶ Rishya: Bhágavata-púrdna.

** The ordinary reading, and that known to Professor Wilson, is as follows: त्वांहींअवर नील कालिदान्त: | हस्त ऋषिकोऽन्त: | ऋषिकोऽन्त: | रिक्ष: पुनः | ऋषिकोऽन्त: | ‘From him (Akrodhana), Deváthi; from him, another Riksha; from Riksha, Bhímasena; and, from him, Dillipà.’ The commentator remarks, touching Riksha: पुनः | ‘Other’, connected with Riksha, is, thus, to distinguish him from Riksha, son of Ajamidhá, mentioned in p. 148, supra.

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

In the kingdom over which Śāntanu 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, Devāpi.§

“What, then, am I to do?” said the Raja. To which they replied: “Until the gods shall be displeased with Devāpi, 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, Asmasārīn,† 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 Devāpi, they perverted the understanding of the simple-minded prince, and led him to adopt heretical notions. In the meantime, Śāntanu, 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 Devāpi, 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 Śāntanu, 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-

* One MS. has, throughout this chapter, Śāntanu; the reading of the Bhāgavata-purāṇa, and that which I find in the Vṛyu-purāṇa.
† Shānti chaśottātāt vināyaṃ karmāṇām tena prānapuñcaḥ.
‡ Compare the Bhāgavata-purāṇa, IX., XXII., 13; the Mahābhārata, Adi-parvan, sl. 3799; &c.
§ We read, in the Mānavā-dharmaśāstra, III., 171, 172:

darābhībhūvaṃsaṃ kūnte ūdāsaṃ śītiṇe.
paribhūtā vā vinīṣṭā: parivṛttasu puṣṭasu:.
paripūrṇā: prabho vṛṇa vā paripūrṇā:
śmirē tā vachāṁ vāṣāṁ vāṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣāvaṣाव

"He who, while his elder brother is unwedded, marries a wife with the nuptial fires, is to be known as a pariśvētī; and his elder brother, as a pariśvētī. The pariśvētī, the pariśvētī, 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.).

† Corrected from “Asmasārīn.” Two of my MSS., those of Ajmer and Arrah, do not name the minister.
The son of Vāhlika* was Somadatta, who had three sons, Bhūri, Bhūrisravas, and Sala.†

The son of Sántanu was the illustrious and learned Bhīshma, who was born to him by the holy river-goddess, Gangā;* and he had, by his wife, Satyavatī,§ two sons, Chitrāngada and Vichitravīrya. Chitrāngada, whilst yet a youth, was killed in a conflict with a Gan-

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

"Devāpi, while yet a boy, retired to the forest; and Sántanu 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 Amrntasat. The god did not rain on the country of this king. Regarding him this verse is current in the world: 'Every decrepit man whom he touches with his hands becomes young. He is called Amrntasat."

‡ One of my MSS. has the synonymous Jāhnavī.
§ Vide supra, p. 149, note 2.
|| Adi-parvan, st. 3750 and 3798. In the Udyoga-parvan, st. 5056, it is said that he was a leper.

** The Matsya-purāṇa states that his sons were the seven Vāhlika kings. See Original Sanskrit Texts, Part I., p. 277 (2nd ed.).
dharva, also called Chitrángada. Vichitrávīrya* married Ambikā† and Ambālikā, the daughters of the king of Kāśi; and, indulging too freely in connubial rites, fell into a consumption, of which he died. By command of Satyavatī, my son Kṛiṣhṇa-dwaipayana, obedient to his mother’s wishes, begot, upon the widows of his brother, the princes Dvītarāśtra and Pāṇḍu, and, upon a female servant, Vidura. Dvītarāśtra had Duryodhana, Dhūśasana, and other sons, to the number of a hundred.** Pāṇḍu, having incurred the curse of a deer, (whose mate he had killed in the chase), was deterred from procreating children; and his wife Kuntī bare to him, in consequence, three sons,—who were begotten by the deities Dharma, Vāyu, and Indra,—namely, Yudhishthīra, Bhīmaśena,† and Arjuna; and his wife Mādri had two sons, Nakula and Sahadeva, by the celestial sons of Aświni.†† These had, each, a son, by Draupadī.§ The son of Yudhishthīra was Pratīvindhyā; of Bhīmaśena, Śrutasoma; of Arjuna, Śrutakīrtī; of Nakula, Śatānka; and, of Sahadeva, Śrutakarman. The Pāṇḍavas had, also, other sons.†† By his wife Yaudheya, Yudhishthīra had Devaka. The son of Bhīmaśena, by Hīḍimbā, was Ghaṭotkacha; and he had, also, Sarvatāraga, by his wife Kāśi.††† The son of Sahadeva, by Vijayā, was Suhotra;

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* From this point to near the end of the present Book there is, unfortunately, a break in my valuable Ajmer MS.
† Corrected from “Ambā”. This was the eldest sister of Ambikā and Ambālikā, and married a king of Śālwa. See the Mahābhārata, Udyoga-parvan, i. 5950, et seq.
‡ I have corrected the Translator’s “Kāśi”.
§ The original says, more distinctly, “of Vichitrāvīrya.” For the ground of Professor Wilson’s substitution, see note 1, above.
|| तत्त्वप्रतिलक्षणानि।
¶ By Gāndhāri, according to two MSS.; and so says the Bhāgavata-purāṇa.
** The Bhāgavata-purāṇa adds a daughter, Duḥkālikā.
†† So called “from his dark complexion (kṛiṣhṇa),” and his having been born upon an island (dwipa) in the Ganges.” Professor Wilson, in Professor Johnson’s Selections from the Mahābhārata, p. 8, note 2.
|| Adi-parvan, i. 3800, et seq.

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††† Corrected from “Ghaṭotkacha.”

1 The Mahābhārata: names some of them rather differently, and adds some particulars. Thus, Yaudheya was the son of Yudhishthīra, by his wife Devikā, daughter of Govāsana, of the Śāibya tribe. The son of Bhīmaśena was Sarvaga, by Balandhara, princess of Kāśi: he had, also, Ghaṭotkacha, by Hīḍimbā. Abhi­manu was the son of Arjuna, by Subhadra. The wives and sons of the other two are the same; but Karesumati is termed a princess of Chedi; and Vijayā, of Madra.

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and Niramitra was the son of Nakula, by Kareñumati. Arjuna had Iravat, by the serpent-nymph Ulúpī; * Babhruváhana, who was adopted as the son of his maternal grandfather, † by the daughter of the king of Mañipúra; ‡ 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 Áswattháman. 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, (Krishna). 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 Mahábhrata,—and employing, very frequently, the same words. The period at which the chapter closes is supposed 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.

Parikshit, now reigns over the whole world, with un­divided sway.

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

† The original has: महिष्यपुराणकालं च पुरवानामेः बन्धुवारनु

नाम युज्यन्तं पुरवान: | See Śridhara on the Bhágavata-púrāna, IX., XX., 31.

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

§ The commentator hereupon etymologizes the name Parikshit, परिक्षितु पुरुषस्त्र, परिक्षितानाशिष्टस्त्र च हैति: ।

|| Bhavami-brīha, “reduced to ashes.”

¶ Brahmostra. See Vol. III., p. 81, note *.
CHAPTER XXI.

Future kings. Descendants of Parikshit, ending with Kshemaka.

I WILL now enumerate the kings who will reign in future periods.1 The present monarch, Parikshit,2 will have four sons, Janamejaya, Ėrutasena, Ugrasena, and Bhūmasena.3† The son of Janamejaya: will be Śatānīka,4 who will study the Vedas under Vājnasvakya, and military science with Kṛipa; but, becoming dissatisfied with sensual enjoyments, he will acquire spiritual knowledge, from the instructions of Śaunaka, and ultimately obtain salvation.* His son will be Asvamedhadatta (a son given by the gods, in reward for the sacrifice of a horse); his son will be Adhisamakrishna;5 his son will be Nichakru;6 who son will be Śatānīka;” तथापरः वृत्तानन्दों भविष्यति।§ But the commentator refers his7 to Janamejaya: तथा अनुमन्तियोऽहोऽ। The Vāyu, Matsya, and Bhāgavata also make Śatānīka the son of Janamejaya. The Brahma Purāṇa has a totally different series, or: Parikshit, Sūryāpida, Chandrāpida, Janamejaya, Satyakarna, Śvetakarna, Sukumāra, and Ajayaśāma.

1 The Bhāgavata interposes Sahasrānīka. The Būhadhatā|| has the same descent,¶ but calls the son of Sahasrānīka, Udaya or Vatsa."** The Bhāgavata has Aṣvamedhajā.

2 Adhisamakrishna:††: Vāyu. Adhisamakrishṇa: Matsya. The

* परं निविशामाप्पति। †† Corrected from “Asimakrishṇa”.
† Corrected from “Nichakru”, which I find nowhere but in the Bengali translation. One MS. gives Vichakshā. In the Vāyu-purāṇa I find Nībandhū (or Nirvakra?), and then, Ushā(?), Chitrarath, Suchidratha, Dhiitimat, Susheia. The Brahmāṇḍa-purāṇa has Nībandhū, Chitrarath, Suchidratha, Dhiitimat, Susheia.

2 In a Sanskrit collection of Paurāṇik extracts, prepared for Colonel Willford, to which I have access, there is part of a chapter from the Vāyu-purāṇa, and a similar draft from the Brahmāṇḍa-purāṇa,—beginning with mention of Adhisamakrishṇa,—covering nearly all the rest of this Book. The present and the two ensuing Chapters of the Vaiśṇava-purāṇa 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 अपर, ‘another’, is here used with allusion to Śatānīka, son of Nakula, spoken of in p. 159, supra. Two of my MSS. have अनन्त नान्त तस्माद; and one omits अपर. The identical words अपर: शान्तानिक: are rendered, near the end of this chapter, “another Śatānīka”.

|| Read Kathāsaritāgāra. See the opening of its second Lambaka.
¶ The succession—Arjuna being called the founder of the family,—runs thus: Abhimanyu, Parikshit, Janamejaya, Śatānīka, Sahasrānīka, Udyaṇa.
** Read Vatsaraja. For its meaning, see Vol. Il., p. 158, note †.
†† I find Adhisamakrishṇa. The Bhāgavata-purāṇa has Asimakrishṇa.

11"
will remove the capital to Kauśāmbī, in consequence of Hastinápurā; being washed away by the Ganges; his son will be Uṣhā; his son will be Chitrarátha; his son will be Vṛishhįmat; his son will be Susheṇa; his son will be Sunītha; his son will be Īccha; his son will be Nṛichakshus; his son will be Sukhá-

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

§§

1 Nemichaka: Bhāgavata. Vichakshus: Mataya. They agree with the text, as to the removal of the capital, and the cause.

2 Suchidratna, Vāyu; Suchidrava, Mataya; Kaviratha, Bhāgavata; is interposed between Chitrarátha and Vṛishhįmat.**

3 Sutritha: Vāyu.††

4 Ruchi: Vāyu. Omitted: Matya and Bhāgavata.

5 Chitrākaha:§§ Bhāgavata.

§§ 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 Parīplava;† his son will be Sunaya; his son will be Medhāvin; his son will be Nṛipanjuaya; his son will be Mridu;†† his son will be Tīgma;†† his son will be Brīhadraṭha; his son will be Vasūdāna;§ and his son will be another Śatānika;|| his son will be Udayana;† his son will be Ahṅara;§§ his son will be Khaṇḍapāṇi;§§ his son will be Nirami-

§ Sukhīnalla: Bhāgavata.†

§ Sutapas: Matya.

§ Puranjabaya: Matya.


§ Tigmāmat: Matya. Timi: Bhāgavata.


§ The Matya concurs with the text (vide supra, p. 165, note 1)† the Bhāgavata has Durdamana.

§ Vahinara: Bhāgavata.††

§ Daniḍapāṇi: Bhāgavata, Vāyu, Matya.

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BOOK IV., CHAP. XXI.

My other MS. of the Vāyu-purāṇa is here very corrupt.

* Corrected from "Sukhīnalla". Professor Wilson's Bengal translation has "Sukhīnalla (in another MS., Sukhīvata)".

† Paraśraya, in the Vāyu-purāṇa; and then follow Sunaya (or Suratha?), Medhāvin, Dāḍapāṇi, Nirāmla, &c. This list is meagre as compared with that of the Viśākhā-purāṇa.

‡ Durba, in one MS. Durva: Brahmanda-purāṇa.

§ One copy has Vastunāda.

|| Besides the three persons of this name mentioned in the present chapter and the last, the Aitareya-brāhmaṇa, VIII., XXI., speaks of a Śatānika, son of Sattrandī. For still another Śatānika, vide supra, p. 124, note ५.

¶ Sukhīnalla: Vāyu-purāṇa.

** See Professor Aufrecht's Catalog. Cod. Manuscript., &c., p. 40.

†† So the Brahmanda-purāṇa, too; and the Matya-purāṇa has the same name, with the variant Mahīraṭa.

‡‡ And thus reads the Brahmanda-purāṇa.
tra;* his son will be Kshemaka.** Of him this verse is recited: “The race which gave origin to Brahmans and Kshatriyas, 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 Sata-níka, is twenty-six or twenty-seven. The passage is:

   वर्षन्ति गुप्त स्त्रिये मिति गतिर्गज:।
   वन्यवृक्षेऽपि दीनो नीति सिद्धि: पुराविश्वः॥
   ब्रजचक्ष्य यो मोनिंश्चो देवर्भिस्वकृतः।
   चैंसके प्रायं राजान् संख्या मापन्ति वै कल्लौ॥

* In three MSS., Kshema. My Arrah MS. gives Ahinara, Niramitra, Naraváhana, Brahmodháda, Kshemaka.

In MSS. of various Puráñas, Níramitra is a frequent reading, instead of Niramitra. Vide infra, p. 174, note *.
† Read ‘shall terminate’, priyayate.

: अलचक्ष्य यो मोनिंश्चो राजर्भिस्वकृतः।
   चैंसके प्रायं राजान् संख्या मापन्ति कल्लौ॥

Compare the Bhágavata-puráña, IX., XXII., 43.
§ Kshemaka, in my MS.
|| These verses are taken from the Váyu-puráña. The Matsya-puráña does not give the first, and exhibits slight differences in its readings of the rest.

Stanzas very similar occur in the Brahmádáda-puráña; only, in reading पथंगित? they make, in my MS., the kings to be thirty-five in number.

CHAPTER XXII.

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

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

The son of Bháhadralha will be Bháhatkshaya;† his son will be Urukshépa;‡ his son will be Vatsa;§ his son will be Vatsavétha; 5 his son will be Prativyoma; 6§

1 See Vol. III., p. 259.
2 Bháhadralha: Váyu.||
5 Omitted by all three.
6 Vatsavétha: Bhágavata.
7 Prativyoma: Váyu.

* Here the genealogy is continued which breaks off in Vol. III., p. 326. For the continuation, compare the Bhágavata-puráña, IX., XII., 9–15.
† Bháhatkshetra is the reading of several MSS.
‡ This reading I find nowhere except in the Translator’s Bengal transl. Most of my MSS. have Urukshépa; two, Urukshépa; one, Urukshéya.
§ Corrected from “Prativyomana”. The Matsya-puráña, too, has Prativyoma.
|| The Brahmádáda-puráña has Bháhadralha. Three of my copies of the Matsya-puráña have Bháhadralha; but the oldest and best has Bháhadralha. See, with reference to the Matsya-puráña, note q in p. 173, infra.
• This is the name in the Brahmádáda-puráña.
** I find Kshaya; and so in the Brahmádáda-puráña.
†† One of my MSS. seems to give Surakshaya; another is, here, very illegible; and the third has Urukshéya.
* So reads the Brahmádáda-puráña, also.
his son will be Divākara;¹ his son will be Sahadeva;² his son will be Brīhadrājā;³ his son will be Bhānuratha;⁴ his son will be Supratīkā;⁵ his son will be Marudeva;¹ his son will be Sunakshatra; his son will be Kṛitājaya;⁶ his son will be Antarkīsha; his son will

¹ The Bhāgavata inserts Bhānū. § The Matsya || says, that Ayodhyā was the capital of Divākara. VII The Vāyu omits the next twelve names; probably, a defect in the copies.**
² Dhruvāśāva: Matsya.
³ Bhānumat: Bhāgavata. Bhāvyaratība or Bhāvyā: Matsya.
⁴ Pratikāśara: Bhāgavata. Pratipāśara:†† Matsya.
⁵ The Bhāgavata and Matsya$: prefix a Supratīpa$ or Supratīka.$||
⁶ Pushkara: Bhāgavata.

* Hereupon the commentator remarks: यद्य यथा विवधकां वृः तत्व कालाधिनिष्ठै: ब्रह्मध्योपयोगम्।
† My Arrah MS. inserts Pratīkāśa, as son of Bhānuratha and father of Supratīka. The Vāyu-purāṇa and the Brahmādā-purāṇa insert Pratīka.
‡ Corrected from “Supratīka”, which occurs in none of my MSS., and looks very much like an inaudience.

In the Hindu-made English translation, Supratīka is so written, that, unless scrutinized a little closely, it might be mistaken for Supratīka.

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:

तर्कयते मद्दिनिन्तु च चयाज्ञ जगान्ति भुवाः।
¶ And so say the Vāyu-purāṇa and the Brahmādā-purāṇa.

चय वर्तान्तदायलोकान्तम्योऽमर्व: नु:।

But compare note 2 in p. 163, supra.

** My MSS. of the Vāyu-purāṇa have the twelve names. Eight are as in the Viṣṇu-purāṇa: for the rest, see my annotations.
†† So reads one of my copies, as against Pratīkāśa in the other two. The Brahmādā-purāṇa has Supratīka.
**: The reading in my MS. of the Brahmādā-purāṇa is Sahadeva.
§§ This is the only reading that I find. |||| See note ††, above.

¹ Suparvan or Sumantra: Matsya. § Sutapas: Bhāgavata.||
² Amanavit: Matsya. ¶
³ Brīhadbrājā: ** Bhāgavata.
⁴ Omitted: Matsya. †† Barhū: Bhāgavata.
⁵ The Bhāgavata and Vāyu have Śākya. My copy of the Matsya**: has Śādha; but the Radcliffe MS., more correctly, no doubt, Śākya (श्याक्य).
⁶ In some copies, Krıṭhdhodana; §§ but it is, also, Sudhhodana, Matsya and Vāyu; Sudhhoda, Bhāgavata.
⁷ Rāhula: Vāyu. || Siddhārtha 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 Brahmādā-purāṇa, too, have Dharman.
† The Brahmādā-purāṇa has Suvarṇā between Kṛitājaya and Ra­njanaya.
‡ Two MSS. have Bhanu; one, Bhānula.
§ Two of my MSS.—like the Brahmādā-purāṇa,—give Suparvan; the remaining one, Suvarṇa.
|| Suparvan: Vāyu-purāṇa.
¶ In my copies, Sumitra and Amitrajit. Brīhadrājā is distinctly called son of the former.
** Instead of this meaningless name, I find, as in our text, Brīhadrājā. The Vāyu-purāṇa and the Brahmādā-purāṇa have Bharadvāja.
†† A single MS. has Vīryāvat; but, probably, it is corrupt.
**: One of my MSS. has Sājya; another, Śākya; the oldest and best, both, as if the person intended had two names.
 §§ “Krodyodana” is the name in the Hindu-made English version, which swarms with blunders quite as bad.
 |||| The Vāyu-purāṇa and the Brahmādā-purāṇa here read, in my MSS: 

चुङ्कीश्च भवितो न्यायः । नमः ।

Compare the extract in the next note.
¶¶ Two of my copies are extremely incorrect just here. The third and
will be Prasenajit; his son will be Kshudraka;* his

Lángala: Bhágavata. This and the two preceding names are of considerable chronological interest; for Sákya 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 Súdhodana, and the father of Ráhula; as he is termed, in the Amara; and Haima Kosa,§ Súdhodaní|| or Súdhodanasaña, ‘the son of Súdhodana,’ and Ráhula,‘the parent of Ráhula.’ So, also, in the Mahávana, Sídåhártá or Sákya is the son of Súdhodano, ¶ and father of Ráhulu. Turnour’s translation, p. 9. Whether they are rightly included amongst the princes of the race of Ikshwáku is more questionable; for Súdhodaná is, usually, described as a petty prince, whose capital was not Ayodhyá, but Kapila or Kapilavastu.** 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 Kapila was situated. The Buddhists do, usually, consider their teacher Sákya to be descended from Ikshwáku. The chronology is less easily adjusted; but it is not altogether incompatible. According to the lists of the text, Sákya, as the twenty-second of the line of Ikshwáku, is contemporary with Ripunjaya, the

oldest reads:

* Kshudraka, 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.
‡ Il, I, 10. § Il, 151. || Corrected from “Sáudhodana.”

BOOK IV., CHAP. XXII. son will be Kuñḍaka;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 Bimbására, a king who, in the Pauráṅik list,† appears to be fifth of the Sáśiṃága dynasty, and tenth from Rí­punjaya. 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 preserved,—several descents may have been omitted, the insertion of which would reconcile the Pauráṅik lists with those of the Buddhists, and bring Sákya down to the age of Bimbására. It is evident, from what occurs in other authorities, that the Aikšwáku’s princes are regarded as contemporaries even of the Sáśiṃága dynasty: vide infra, p. 182, note 4.

¹ Kshulika:§ Váyu. Kulaka|| or Kshullaka: Matsya. Omitted: ¶ 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 Rajagírá, succeeded by Śréniká,†† and he, by Kúlika. The Baudhás have a Prasenajit contemporary with Sákya,‡‡ son of Mahápadma, king of Magadha. There is some confusion of persons, either in the Pauráṅik genealogies, or in the Buddhist and Jaina traditions; but they agree in bringing the same names together about the same period.

² Omitted: §§ Bhágavata.

* Vide infra, p. 177, notes 1, &c. † Vide infra, p. 180.
‡ Corrected, here and several times further on, from “Aikshwáku.”
§ I find Kulika. And so reads the Brahmdhá-púrāña.
|| This is the preponderant reading, in my MSS.
¶ Not so. The Bhágavata-púrāña, IX., XII., 14, has Rañaka.
** Lakshmivalabha, in his Kalpadrumakálika, speaks of him. Different is the Prasenajit mentioned infra, p. 186, note *.
‡‡ This Prasenajit was king of Kosalá; and Bimbására, king of Magadha, was contemporary with him. See Burnouf’s Introduction à l’Histoire du Bouddhisme Indien, Vol. I., p. 145.
§§ The Bhágavata-púrāña has, like our text, Suratha.
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 Jārāsandha.† His son was Sahadeva; his son is Somāpi;†† his son will be Śrutavat;‡ his son will be Ayutāyu;§ his son

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

† Besides this Sumitra and that named at p. 73, supra, the Harshacharita speaks of one,—son of Agnimitra,—who was slain by Mūladeva. See the Vīśavatādāta, Preface, p. 53.

† The Vāyu and Bhāgavata§ 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.

§ IX., X11., 16.

|| The stanza in the Vayu-purāṇa differs, in the latter line, from the stanza in the Vīshnū-purāṇa; but the sense of the two is the same.

|| The Mathya-purāṇa and the Brahmādāya-purāṇa have, essentially, the same stanzas.

§ IX., XII, 15.

The stanzas of the Mathya-purāṇa and the Brahmādāya-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.

†† My manuscripts of the Mathya-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:

\[ \text{वज्राष्टिन्त तथापि च समा राजमहारक्षका} \]

The Brahmādāya-purāṇa, too, has 58 years.

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

‡‡ Ayutāyu, and 34 years: Brahmādāya-purāṇa.

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

\[ \text{अप्रतापि च वद्रवेशस्मा राजमहारक्षका} \]
will be Niramitra;* his son will be Sukshattra;† his son will be Brähhatkarman;§ his son will be Sṛṇa;† his son will be Śṛṇa;†† his son will be Vipra;‡ his son will be Śucī;† his son will be Kshema;§ his son will be Vidyu;||

1 100 years, Vāyu; 40, Matsya.**
2 58 years, Vāyu; 56, Matsya;†† Sunakṣhata, Bhāgavata.
3 23 years, Vāyu and Matsya;‡‡ Brāhmatena, Bhāgavata.
4 23 years, Vāyu; 50, Matsya; Karmajit, Bhāgavata.||
5 40 years, Vāyu and Matsya.¶
6 Mahābala, 35 years, Vāyu; Vidyu, ††† 28, Matsya.
7 58 years, Vāyu; 64, Matsya.
8 28 years, Vāyu§§ and Matsya.|||
his son will be Sumati;¹ his son will be Subala;²* his son will be Sunita;³† his son will be Satyajit;⁴ his son will be Viśwajit;⁵ his son will be Ripunjaya.⁶ These

¹ 33 years, Vāyu;umbing ¹ Mahātsaṇa, § 48, Matsya.
² 22 years, Vāyu; Netra, 33, Matsya. ⁷
³ 40 years, Vāyu;** Abala, †† 32, Matsya.
⁴ 80 years, I Vāyu; omitted, §§ Matsya. ⁸
⁵ 50 years, Vāyu and Matsya; §§§ Puranjaya and Ripunjaya ⁹
⁶ 50 years, Vāyu;°°° and Matsya; §§§ Puranjaya and Ripunjaya are identified, Bhagavata.

* Corrected from “Suvala”.
† One copy has Sunita, the name in the Bhagavata-purāṇa.
** Herewith, both as to name and period, the Brahmadeśa-purāṇa coincides.
§ Dhāraka, in one copy of the Matsya-purāṇa; Bhāraka, in another.
|| In one copy I find Subala, and 32 years; in another, Subala, and 22 years; in another, Subāla, and 22 years; and two MSS. here omit a line.
¶ Sudhanwan, and 32 years: Brahmadeśa-purāṇa.
** But I find the name, in four MSS. out of five, to be Sunetra. The Brahmadeśa-purāṇa 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.
||| In one copy I find Subala, and 32 years; in another, Subala, and 22 years; and two MSS. here omit a line.
¶¶ My two best MSS. have 20; the third and fourth, 35; and the worst of all, 53.
*** 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 Brahmadeśa-purāṇa, Viśwajit will reign for a period of 36 years.
**** Three of my MSS. exhibit Arinjaya; the fourth, and equally the most inferior of the five, Ripunjaya.
§§§ The Brahmadeśa-purāṇa has Ripunjaya, and 50 years.
|||||| Corrected from “Viśwajit”—a mere slip of the pen, certainly. The Bhagavata-purāṇa, IX., XXII., 47, names Viśwajit and his son Ripunjaya; and, in XII., 1, it speaks of the Bāhradratha Puranjaya, slain by his minister Sunaka. See the beginning of p. 178, infra, and note 1 thereon.

are the Bāhradrathas, who will reign for a thousand years.¹

*¹ Our list and that of the Vāyu* specifies twenty-one kings† after Sahadeva: the Bhagavata 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 Bāhradratha prince;‖ and this is more worthy of credit than the details, which are, obviously, imperfect.

† It names twenty-three.
‡ It names twenty-one.
§ Not the text, but Śrīdhara, where commenting on XII., 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:

द्रविष्टयुपूर्वाय जयो तयत्वो राज्यमाणि
पूर्वेऽवयोऽयं येत्र राज्यमाणि

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

द्रविष्टयुपूर्वाय जयो तयत्वो राज्यमाणि
पूर्वेऽवयोऽयं येत्र राज्यमाणि

IV.
CHAPTER XXIV.


THE last of the Bṛhadṛatha dynasty,† Ripunjaya, will have a minister named Sunika,§ who, having killed his sovereign, will place in the extinction of the Bṛhadṛathas and Vītahotras, and do not here name the last of the Bṛhadṛathas. But his son will be on the throne: 2 his son will be Pradyotana; his son will be Pālaka; his son will be Visākhayūpa; his son will be Janaka; and his son will be Nandivardhana. These five kings of the house of Pradyota † will reign over the earth for a hundred and thirty-eight years. 4

1 Munika; Vāyu; Pulika, Matasa; Sunaka, Bhagavata.
2 For 23 years, Vāyu and Matsu. †
3 24 years, Vāyu; Tilaka or Bālaka, §§ 28, Matsya.

1 The Vṛgupārda, the Matya-purāṇa, and the Bṛhadṛatha-purāṇa premise the extinction of the Bṛhadṛathas and Vītahotras, and do not here name the last of the Bṛhadṛathas. But vide supra, p. 176, notes 6 and ††. * Vide supra, p. 176, note ||||. § A single MS. has Šunaka || Corrected from “Pradyota”, which I find in only one MS. Pradyota is the reading of the Vṛgupārda and of the Bhagavata-purāṇa. The Bṛhadṛatha-purāṇa has Šudyota, and 23 years. Mention is found of a Pradyota who had a son Jaghanjaya. See my Preface to the Vāsanavadātā, p. 53. || Gopalka, in one copy. ** Sunika is the reading in all my four copies of the Vṛgupārda, and in Colonel Wilford’s manuscript extracts. The Bṛhadṛatha-purāṇa has the same name. †† The Matya-purāṇa, in my copies, gives to Pulika’s son the name of Bālaka. Nowhere does it speak of Pradyota or of the Pradyotas. §§ Add the Bṛhadṛatha-purāṇa. §§ The only reading I find is Pālaka.

1 50 years, Vāyu;‡ 53, Matsya. ||
2 Ajaka, 21 years, Vāyu; Sūryaka, 21, Matsya; Rājaka, Bhagavata. 3 20 years, Vāyu †† and Matsya. ‡‡
4 This number is also specified by the Vāyu and Bhagavata; §§ 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 Vīśākhahūpara; and two of them have Vīśākhahūpara.
† The original is पद प्रवीणम्: “the five Pradyotāśas;” the reading recognized by the commentator. One MS. yields, however, “the five Pradyotāsana.” The Bhagavata-purāṇa has पद प्रवीणम्; the gloss on which is प्रवीणम्: | प्रवीणम्: | The Vṛgupārda has Pradyotas.
‡ “Twenty-eight”, according to four copies.
§ Three of my MSS., including the two oldest and best, have Vīśākhahūpara; another, Vīśākhahūpa; the remaining one, Vīśākhahūpa. || Two MSS. have Vīśākhahūpa; one, Vīśākhahūpa, the reading of the Bhagavata-purāṇa.

The Bṛhadṛatha-purāṇa has Vīśākhahūpa, and 100 years. ¶ One MS. of the Vṛgupārda — very inferior,—has 31 years. In the Bṛhadṛatha-purāṇa, Ajaka is assigned 21 years.

** Corrected from “Rajaka”.
†† The name that I find everywhere in the Vṛgupārda is Vartivar­

hana.
‡‡ 30 years are assigned to Nandivardhana in all my copies of the Matya-purāṇa. The Bṛhadṛatha-purāṇa gives him 20 years.

§§ XII., 1, 4. || By note ‡‡ above, we are enabled to alter this number to one nearer correctness,—namely, 166 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 162.
The next prince will be Śiṣunāga; his son will be Kākavarṇa; his son will be Kshemadharmar; his son will be Kshatrtraujas; his son will be Vidmisāra;†

† Śiṣunāga—who, according to the Vāyu; and Matsya,§ relinquished Benares to his son, and established himself at Giri­

purdna. Matsya.

§ The name here intended is very doubtful in all my three


† Two MSS. have Vidmisāra; another, Vidisāra. But all three are corruptions. See note ‡ in the next page.

‡ Hāla ṅīvān: hāla pīpūna-kāriṇa bhāvati.

वाराङ्गां सूत्रयो यायां कृत्यं गृहिणम् ||

Two copies have Girirāja; one, Girirāva. 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 preced­
ing note. The second verse runs:

वाराङ्गां सूत्रयो यायां कृत्यं गृहिणम् ||

| Śakavarṇa or Śakavarṇa 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 Kshemadharmar.

The Brahmadāda-purāṇa has Kshemadharmar, and 20 years.

There is a break in Colonel Wilford's manuscript extract from the Brahmadāda-purāṇa, where there should be mention of the two kings pre­

ceding Kshemadharmar.

** Thesewith agree the Brahmadāda-purāṇa.

†† Three of my copies have Kshemavit, 24 years; the other, Kshem­

marchis, 40 years.

** This reading says much for the comparative correctness of the Vāyu­

purāṇa.

§§ Vidmisāra(?), and 28 years: Brahmadāda-purāṇa.

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BOOK IV., CHAP. XXIV.

his son will be Ajātaśatrū;∗ his son will be Dar-

1 25 years, Vāyu; † 27, Matsya: but the latter inserts a Ka­

wijayaana,§ 9 years, and Bhūmitra (or Bhūmiputra), 14 years,

before him. In this and the preceding name we have apppellations

of considerable celebrity in the traditions of the Buddhahs.

Vidmisāra—read, also, Vindhusāra,|| Vilvisāra, &c.,—is, most

probably, their Bimbisāra,¶ who was born at the same time

with Śākya, and was reigning at Rājagṛihā, when he began his

religious career. The Mahāvaṇsā says that Siddhatto and Bimbi­
sāro were attached friends, as their fathers had been before

them. P. 10. Śākya is said to have died in the reign of Ajāta­

śatrū, the son of Bimbisāra, in the eighth year of his reign. The

Vāyu transposes these names; and the Matsya still more alters

the order of Ajātaśatrū; but the Bhāgavata concurs with our

text. The Buddhist authority differs from the Purāṇas, materially,
as to the duration of the reigns; giving to Bimbisāro, 52 years,

and to Ajātaśatrū, 28. The latter, according to the same, murdered

his father. Mahāvaṇsā, 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 Aikshvākās** (vide supra, p. 169, note 7).

∗ An Ajātaśatrū, king of the Kāśis, is commemorated in the Kausa­

bhtātī-brāhmaṇa Upanishad, IV., I, and elsewhere.

† In all my MSS. of the Vāyu-purāṇa, the order is: Ajātaśatrū,

Kshattranjas, Bimbisāra.

‡ The Brahmadāda-purāṇa, at least in my single MS, gives 35 years

to Ajātaśatrū.

§ The name here intended is very doubtful in all my three MSS. of

the Matsya-purāṇa.

|| This—and so the Bindusena mentioned in the Translator's last

note,—looks like a corruption of Bindusāra; and Bindusāra was a remote

¶ Vidmisāra, &c, are, all, misspellings of Bimbisāra. Vide infra,
p. 186, note .

On the correct form of the name of the king intended, see Burnouf's


** Vide supra, p. 171, note .
The son of Mahānandin* will be born of a woman of the Sudra (or servile) class: his name will be Nanda, nāgas, and in the aggregate years of their reigns, which the Matsya and the Bhāgavata call 360. The Vāyu has 363, with which the several periods correspond; the details of the Matsya give 363. § The Vāyu and Matsya call the Śaisunāgas Khattrakundaḥs, which may designate an inferior order of Kshattri-
(called) Mahápadma; for he will be exceedingly avaricious. Like another Paraśuráma, he will be the annihilator of the Kshattriya race; for, after him, the

yas. They also observe, that, contemporary with the dynasties already specified,—the Pauravas, the Bárhadrathas, and Mágadhánas,—there were other races of royal descent, as: Aikshwáká princes, 24:† Panchálas, 25, Váyu; 27, Matsya: Kálákas; or Kásakas, or Káseyas, § 24: Hahayás, 24, Váyu; 28, Matsya: Ka-lingas, 32, Váyu; 40, Matsya: Sákas, Váyu; Ásmakas, Matsya, 23:§ Kurus,** 26:†† Mathilas, 23: Šúrasenas, 23: and Vitrúhotras, 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-puráña.
§ Two of my MSS. of the Matsya-puráña have this reading; another, Káseyas; another, Káleyas.
|| One of my MSS. of the Matsya-puráña gives 22: the other three, 32.
¶ That is to say, where the Váyu-puráña names the Sákas, the Matsya-puráña names the Ásmakas.
** Corrected from “Kurvas”.
†† 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 Brahmdná-puráña.
||§ So considers the Bhágavata-puráña, where we read—XII., 1, 8 and 9: 

Mahápadma: वालस्य: विश्वचारणकात्

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kings of the earth will be Śúdras. He will bring the whole earth under one umbrella: he will have eight sons, Śumálya* and others, who will reign after Mahápadma; and he and his sons† will govern for a hun-

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 Śumálya and the rest of the remaining eight; these twelve years being occupied with the efforts of Kaúśalya to expel the Nandas. The Maháwaniso, evidently intending the same events, gives names and circumstances differently; it may be doubted, if with more accuracy. On the deposal of Nágadhánsako, the people raised to the throne the minister Susánágo, who reigned eighteen years. This prince is, evidently, confounded with the Śísunága of the Puráñas. He was succeeded by his son, Kálsako, 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 Brahmán Chánako put the ninth surviving brother, named Dhana-nando (Rich Nanda), to death, and installed Chánda-gouto. Maháwaniso, 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 Maháwaniso, translated by Mr. Turnour (Introduction, p. xxxvii.), calls the sons of Kálsako “the nine Nandas;” but another Buddhist authority, the Dipawánsako, omits Kálsako, and says that Susánágo had ten brothers, who, after his demise, reigned, collectively, twenty-two years. Journal of the Asiatic Society of Bengal, November, 1838 (p. 390).

* Several of my MSS. have Súmálya; and so has Professor Wilson’s Bengal translation. The Matsya-puráña, in my copies, has Sukulya, with Kusala as a variant Saháya: Brahmdná-puráña.
† Add the Brahmdná-puráña.
dread years." The Brahman Kautilya will root out the nine Nandas.¹

Upon the cessation of the race of Nanda, the Mauryas will possess the earth; for Kautilya will place Chandragupta² on the throne. His son will

¹ For the particulars of the story here alluded to, see the Mudrā Rākshasa, Hindu Theatre, Vol. II. Kautilya is also called, according to the commentator on our text, Vātasyāyana, Vishñugupta, and Chāṇakya. According to the Matsya Purāṇa, Kautilya retained the regal authority for a century; but there is some inaccuracy in the copies.†

² This is the most important name in all the lists; as it can scarcely be doubted that he is the Sandrocoptus, or,—as Athenaeus writes, more correctly,—the Sandrocoptus, of the Greeks, as I have endeavoured to prove in the Introduction to the Mudrā Rākshasa. The relative positions of Chandragupta, Vīmedisāra (or Bimbisāra), and Ajāṭhaśatru serve to confirm the identification. Śākya was contemporary with both the latter, dying in the eighth year of Ajāṭhaśatru’s reign. The Mahāvīra says he reigned twenty-four years afterwards; but the Vāyu makes his whole reign but twenty-five years, § which would place the close of it B. C. 526. The rest of the Śāsiṇāga dynasty, according to the Vāyu 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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† There is something to the same effect in the Vāyu-purāṇa and in the Brahmādhā-purāṇa.

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 Brahmādhā-purāṇa.

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¹ So the Mahāvīra, Bindusāra. Burmese Table, Bin-tu-
na;¹ his son will be Suyaśas;* his son will be Da-
\[\text{[rest of the text]}

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, 1838. The Indian king appears
always under the appellation Piyadasi (or Priyadarsin), 'the
beautiful;' and is entitled Devānam piya, 'the beloved of the
gods.' According to Buddhist authorities, the Rasawāhini and
Dipawāhino, quoted by Mr. Turnour (Journal of the Asiatic Society
of Bengal, December 1837, p. 1056, and November, 1838, p. 930),
Piyadasi or Piyadasana is identified, both by name and circum-
stances, with Aśoka; and to him, therefore, the inscriptions must
be attributed. Their purport agrees well enough with his char-
acter; and their wide diffusion, with the traditionary report of
the number of his monuments. His date is not exactly that of
Antiochos 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 Brahmānical and Buddhist chrono-
logy is preserved may well be expected to render necessary.

¹ The name of Daśaratha, in a similar ancient character as
that of Piyadasa'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 Vāyu;† or: Kuśāla, 8 years;
Bandhupālita, Indrapālita, Daśavarman, 7 years; Satadhara, 8
years; and Bhīrasa, 7 years.‖ The Bhāgavata agrees in

* For some strictures on this position, see General Cunningham's
\[\text{[rest of the text]}

¹ Supārśva, two MSS. † Nandasara, and 25 years: Brahmāda-purāṇa.
* See note * in p. 190, infra.
† The Matsya-purāṇa 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 Brahmāda-purāṇa.
†† See note ‡, above. ‡‡ I find 36.
††† The best account, in our language, of Aśoka, is by Sir Erskine
Perry, in the Journal of the Bombay Asiatic Society, Vol. III., Part II.,
pp. 149—178.
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Śāliśūka; his son will be Somaśarman; his son will be Śatadhanwan;¹ and his successor will be Bṛihadra-tha. 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 death, and ascend the throne. His son will be Agnimitra;¹ his son will be Sujyeshtha;² his son will be Vasumitra;³ his son will be Ardṛaka;⁴ his son will be son. Agnimitra is termed king of Vidiśa, not of Magadha. Pushpamitra is represented as engaged in a conflict with the Ya-vanas 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, Matsuya.
² 7 years, Vāyu and Matsuya. But the latter places him after Vasumitra;§ and, in the drama, the son of Agnimitra is called Vasumitra.
³ 8 years, Vāyu; 10 years, Matsuya.
⁴ Ardṛaka, Vāyu; Antaka, Matsuya: they agree in his reign, 2 years. Bhadraka, Bhāgavata.

In one MS., Animitri; in another, Amitra: readings of no value. General Cunningham informs me that he possesses two coins of an Agnimitra, containing characters similar to those of Aśoka's inscriptions.

† The following stanza—corrupt, probably,—occurs there, not naming Agnimitra:

प्रामिकोषुलाभाय भविषयस्थ समा नुषियः ।
भविष्य तथा सुभू मेज्ह समावयाये व तन: ॥

From this it appears that Pushpamitra had sons who ruled for eight years. And then came Sujyeshtha, 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 Brahmanda-purāṇa, which makes Agnimitra son of Pushpamitra, and assigns him a reign of 8 years:

तत्ततारो विश्वेष्य तथारो भविष्यस्थ समा नुषियः ।

The Brahmanda-purāṇa has the same. In the Matsya-purāṇa I find, after Pushpamitra, Vasiṣṭhesṭha (Vasiṣṭhesṭha, in two MSS.), and then Vasumitra. According to the Harsha-charita, Agnimitra had a son Sumitra, killed by Māladeva. See my Vāsavadatta, Preface, p. 53.

§ In the Matsya-purāṇa I find, after Pushpamitra, Vasumihā (Vasuśrefesṭha, in two MSS.), and then Vasumitra. According to the Harsha-charita, Agnimitra had a son Sumitra, killed by Māladeva. See my Vāsavadatta, Preface, p. 53.

|| And so has the Brahmanda-purāṇa.

¹° Nine Mauryas, and 137 years: Brahmanda-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 Brahmanda-purāṇa.
Pulindaka; his son will be Ghoshavasu; his son will be Vajramitra; his son will be Bhágavata; his son will be Devabhúti.† These are the ten Śungas, who will govern the kingdom for a hundred and twelve years. Devabhúti, the (last) Śunga prince, being addicted to immoral indulgences, his minister, the Kañwa:

1 years, Váyu; and Matayā.||
2 years, Váyu; Ghosha, Bhágavata.
3 years, Matayā.††
4 years, Bhágavata; 32 years, Váyu and Matayā.‡‡
5 years, Matayā; 10 years, both. §§
6 The Bhágavata says ‘more than a hundred,’ but the commentator explains it 112, Bhágavata. The specification of three years is added. The Bhágavata says ‘more than a hundred,’ but the commentator explains it 112, Bhágavata. The specification of three years is added.

The names of the four princes agree in all the authorities.† The Matsya transfers the character of Vyasan in to the minister, with the further addition of his being a Brahmā.—Dwijn. 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 Vishnū Purāṇa, from different parts of India, the number is, as given in the text, forty-five: एते काष्ठयानां बनास्कर्त्ताः पञ्चस्तत्राकारयाणि मूलतयो भविष्यति। There is, however, authority for the larger number, both in the text of the Bhágavata and the comment. The former || has:

काष्ठयानां इसे मूलि चलारिश्च पञ्च च।
प्रतापि भीषि मोऽकमि वचेनां च न कोणि युगि।||

And the latter: काष्ठयानां वर्षाणां भीषि प्रतापि पञ्चस्तत्राकारयाणि मूलतयो 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 Matayā not only confirm the lower number, by stating it as a total, but by giving it in detail; thus:

† Bhúnimitra: Bhágavata-purāṇa.
† Sudharmā: Brahmacchā-purāṇa.
‡ Corrected, here and further on, from “Kañwa”, 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-purāṇa omits, in his place, Sudharmā, whose name is supplied by the commentator Śridhara. See, farther, note †, above.

The Váyu-purāṇa has, in my MSS., Bhúnimitra, not Bhúnimitra; and its account of the Kañwáyanas, if decipherable, would, perhaps, prove different from that of our Purāṇa.

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प्रतापि भीषि मोऽकमि वचेनां च न कोणि युगि।||

And the latter: काष्ठयानां वर्षाणां भीषि प्रतापि पञ्चस्तत्राकारयाणि मूलतयो 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 Matayā not only confirm the lower number, by stating it as a total, but by giving it in detail; thus:

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The Váyu-purāṇa has, in my MSS., Bhúnimitra, not Bhúnimitra; and its account of the Kañwáyanas, if decipherable, would, perhaps, prove different from that of our Purāṇa.
Suśarman, the Kaśva, will be killed by a powerful servant, named Śipraka; of the Andhra tribe, who will become king, (and found the Andhrabhṛtya dynasty). He will be succeeded by his brother, Vasudeva, who will reign 9 years. Bhūmimitra . . . . . . 14 Nārāyaṇa . . . . . . 12 Suśarman . . . . . . 10
Total: 45 years.

And six copies of the Matsya concur in this statement.

The terms ‘an Andhra by caste’ and ‘a Bhṛtya’ or servant, with the addition, in the last passage, of Vṛshala, ‘a Śūdra’, all apply to one person and one dynasty. Wilford has made wild work with his tried. The name of the first of this race is variously read: Sindhuka, Vāyu; Śiśuka, Māstyā; Balīn, Bhāgavata; and, according to Wilford, Chhesmaka in the Brahmāṇḍa Purāṇa, and Śūdraka or Śūraka in the Kumārikā Khaṇḍa of the Skanda Purāṇa: Asiatic Researches, Vol. IX., p. 107. He reigned 23 years: Vāyu and Māstyā. If the latter form of his name be correct, he may be the king who is spoken of in the prologue to the Mārīchhakṣakāśika.

1. 10 years, Vāyu; 18 years, Māstyā.
2. 56 years, Vāyu; 18 years, Māstyā; 10 years, Brahmāṇḍa, Wilford; 3. Simālakarna, Māstyā; 4. Śāntakarna, Bhāgavata; 5. Cōmmitted, Vāyu; 18 years, Māstyā; Purāṇāmās, Bhāgavata.
6. Omitted, Vāyu and Bhāgavata; 56 years, Māstyā.

In one MS., Śrīśāntakarna. Also vide infra, p. 198, note 5.
† The correct form, Śāntakarna, is of frequent occurrence, in various MSS. of several Purāṇas accessible to me, both where this name stands by itself and where it appears as a family-designation. Also vide infra, p. 198, note 5.


§ See the stanza cited just above.
|| In the Asiatic Researches, Vol. IX., p. 116, Colonel Wilford has Chhesmaka, and rightly, if my MS. is trustworthy.

And so do the four to which I have access. The Brahmāṇḍa-purāṇa gives the same total of years for the dynasty of the Kaśvas, whom it describes as Brāhmaṇa.

** XII., 1, 20.
will be Lambodara; his son will be Ivflaka; his son will be Meghaswáti; his son will be Pafumat; his son will be Arishákaráman; his son will be Hálá; his son will be Pattalaka; his son will be Pravilasaena; his son will be Sundara (named) Sátakarén; his son will be Chakora Sátakarén; his son will be Siv-

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 Srisatkará'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-púrāṇa here, again, agrees with the Matsya-púrāṇa. But I suspect interpolation. Also see the Asiatic Researches, Vol. IX., p. 116.

§ My MSS. of the Matsya-púrāṇa 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:

Vedasatitv roundupmanü taksya

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 Pádumávi. The Colonel prints "Pafumávi".

The person here intended may be the same as Pádumávi, or whatever his name is, mentioned in the Nasik cave-inscriptions. See the Journal of the Bombay Asiatic Society, Vol. VII., p. 59.

†† Corrected from "Drirhamána", which is quite indefensible, and must have been misread for something else. The "rh" is meant for 'th'. See the verse quoted in note ||, above. Colonel Wilford has the name I have given, of which I find no variant.
swáti; his son will be Gomatíputra; 1 his son will be Pulimat; 2 his son will be Śivaśri Śátakarín; 4 his son will be Śivaskandha; 3 his son will be Yañnaśrī; 5

1 28 years, Váyu | and Matsya.
2 Gotami putra; 21 years, Váyu and Matsya.
3 Pulomat, 28 years, Matsya; Purinmat, Bhágavata.
4 Omitted, Váyu; 7 years, Matsya; Medásaras, Bhágavata.
5 Omitted, Váyu; 7 years, Matsya.
6 29 years, Váyu; 9 years, Matsya.

* A single MS. has Gomatimputra, which may be a restoration of the original reading of the Viśvápuráśa. See note §, below. The Bhágavata-puráśa has Gomatíputra.
† Colonel Wilford bisects him into Śáta karí and Śivaśri.
‡ One MS. gives Śivaskanda, the reading of Colonel Wilford, of the Translator's Bengal version, and that of the Bhágavata-puráśa.
§ Śáta karí, 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 Náśik cave-inscriptions, names are found which are supposed to correspond to Śríśáta karí, Gotami putra Śríśáta karí, and Yañnaśrī Śáta karí. Journal of the Bombay Asiatic Society, Vol. V., pp. 43, 47, 56.

We have, it is evident, excellent authority for accepting Gotaimputra, as against Gautami putra and Gomatimputra.

|| According to Colonel Wilford, the Váyu-puráśa has Śivasaśrímin. I find Śivasaśrí.

§ Colonel Wilford represents the Bhágavata-puráśa as naming Váfaka and Śivasaśrí between Chakora and Gomatimputra. The name Váfaka is in no MS. that I have examined; and there is no room for it in the line where it was supposed to occur.

** Gautami putra is in both Puráśás, in my copies; and Colonel Wilford has this name. But see note §, above, ad finem; also, note § in p. 201, infra.
†† The Váyu-puráśa has no name here.
** Corrected from "Medásaras".
§§ Píde infra, p. 201, note ||.
††† Yañnaśrī Śáta karí, and 19 years, in all my copies of the Váyu-puráśa but one, which gives, like Colonel Wilford, 29 years.

* 6 years, Váyu* and Matsya.
† Dádaśrī, 3 years, Váyu; Chandraśrī, 10 years, Matsya; Chandra varjuna, Bhágavata.
‡ Pulovápi, 7 years, Váyu; Pulomat, 7 years, Matsya; Salomadhi, Bhágavata.
* 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 Puráśa: §§

* Colonel Wilford has Sáta karí, and 60 years. I suspect an error.
† The full name, in the Váyu-puráśa, is Dádaśrī Sáta karí.
‡ 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 "Chandravarjuna", the name that Colonel Wilford, also, has. The original runs:

विष्णुपुराण

†† My MSS. of the Matsya-puráśa 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.

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<tr>
<td>1. Śisuka</td>
<td>23 years.</td>
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<td>2. Kṛishṇa</td>
<td>18</td>
<td></td>
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<tr>
<td>3. Śimalakarni*</td>
<td>18</td>
<td></td>
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<td>4. Pūrṇotsanga</td>
<td>18</td>
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<td>5. Śrīvāsawātī†</td>
<td>18</td>
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<td>6. Śātakarnī</td>
<td>56</td>
<td></td>
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<td>7. Lambodara</td>
<td>18</td>
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<td>8. Apīta    a</td>
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<td>9. Sangha§</td>
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<td>10. Śātakarnī‖</td>
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<td>11. Skandhaswātī</td>
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<td>12. Mrigendra‖</td>
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<td></td>
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<td>13. Kuntalaswātī**</td>
<td>8</td>
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<td>14. Śvātikarṇa</td>
<td>1</td>
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<tr>
<td>15. Pulomāvīti‖††</td>
<td>36</td>
<td>25</td>
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<tr>
<td>16. Gorakṣhāswāstrī‖</td>
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ceding that under annotation; else, why the numerous discrepancies that present themselves when we look into details? My four MSS. of the Matsya-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.

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

And I find 10 years assigned to him, in all my MSS.

‡ Skandhastambhi is the reading in my copies.

§ My MSS. have Meghaswātī.

‖ Swātī is the reading which I find.

¶ Mrigendraswātikarṇa, in my MSS.

** All my copies give Kuntalaswātikarṇa.

†† Pulomāvīti is the name in my MSS.; and then follows Meghaswātī, 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

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<td>17. Hāla</td>
<td>5 years.</td>
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<td>18. Mantalaka*</td>
<td>5</td>
<td></td>
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<td>19. Purindrasena††</td>
<td>5</td>
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<td>20. Rajādāswātī‡</td>
<td>0 6 months.</td>
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<td>21. Śivaswātī</td>
<td>28</td>
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<tr>
<td>22. Gautamiputra§</td>
<td>21</td>
<td></td>
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<tr>
<td>23. Pulomāt</td>
<td>28</td>
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<tr>
<td>24. Śivāsirī</td>
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<td>25. Skandhaswātī‖</td>
<td>7</td>
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<tr>
<td>26. Yajnaśrī¶</td>
<td>9</td>
<td></td>
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<tr>
<td>27. Vījaya</td>
<td>6</td>
<td></td>
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<tr>
<td>28. Vādaśrī**</td>
<td>10</td>
<td></td>
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<tr>
<td>29. Pulomāt</td>
<td>7</td>
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Total: 435 years, 6 months.

Several of the names vary, in this list, from those in my copy. The adjuncts Swātī and Śātikarṇa † † 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 Mañḍalaka.

† My copies give, after this name, Sundarasātikarṇa, and 1 year.

‡ I find Mañḍalaka, in my MSS.

§ This corrects the name in note 2 in p. 198, supra, which see, and the annotation thereon.

‖ Chakoraswātikarṇa, in my MSS.

¶ This corrects the name in note 2 in p. 198, supra, which see, and the annotation thereon.

‖ I find Śivakandaśātikarṇa, and 9 years.

¶ Yajnaśrīśātikarṇa, and 20 years, according to my MSS.

** In my copies, Chañḍaśrīśātikarṇa. See notes 2 and † in p. 199, supra.

†† I find Śvātikarṇa; also, Śātikarṇi, Śātikarṇī, and Śātikarṇika.

† † Below are the details of the Andhrabhṛtya, according to the chapter of the Brahmadātā-purāṇa copied in Colonel Wilford's volume of Paurāṇik extracts:

Chhismaka                     23 years.
Kṛishṇa                        18
Śrīśātikarṇi                 18
Yavanas, fourteen Tusháras, * thirteen Muñdas,

...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 Andrā† of this writer are, probably, the people of the upper part of the Peninsula; Andhra being the proper designation of Telingana. The Pentingerian 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 (Yajnasri), king of Kāpilī, A.D. 408 (Des Guignes, I., 45), and Ho-lo-mien (Pulomán †), king of Magadha in 621 (ibid., I., 56). The Paurāṅkī 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 Kuñväyanaas ............................. 45
27 Andhras ............................... 437 §

Deduct, for Chandragupta's date, 312 B.C.

419 A.C.,

But I suspect that Gardabhis 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 औ and इ. Compare Vol II., p. 100, note 4.


* One MS. has Tushkars. For the Tusháras or Tushkras, see Vol. II., p. 176, note **; and p. 186, note 5, with the annotations thereon.

† Pliny speaks of gens Andrae: VI., XIX.

‡ The nominative case of Puloman.

§ 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 Pauráñik 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, Kumarpura and Paialias. The equivalent of the latter name consists not only in the identity of the sounds Páli and Po-to-

li, but in the translation of ‘putra’ by ‘tse’; each word meaning, in their respective languages, ‘son.’ No doubt can be entertained, therefore, that the city intended is the metropolis of Magadha,—Páialias, or Pulomán. Wilford identifies Pulomat or Pulomán† with the Po-lo-mu-en of the Chinese; but Des Guignes interprets Po-lo-mu-en-kuśa; ‘royaume des Brahmans.’ 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-

dedan invasion (or the twelfth century), when they retired to the south, and reigned at Warankal, in Telangana. Inscriptions and coins, however, confirm the statement of the Púràñas, that a different dynasty succeeded to the Andhras some centuries before the Moham-

dedan 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 lately afforded by the discovery of an ancient inscription in Gu­

jerat, in which Rudra Dámán, the Kshatrapa (or Satrap) of Su­

ráshra, is recorded to have repeatedly overcome Sátaśkarítí,† 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 Ásoka, 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 Suráshra, amongst whom the name of Rudra Dámán occurs; and he is in­

clined, although with hesitation, to place these princes about a century after Ásoka,—or Rudra Dámán, about 153 B. C.: Journal 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.

† These parallel dynasties are thus particularized in our other authorities:

Ábhíras, 7, Matsya; 10, Váyu; kings of Avabhíti, 7, Bhágva­

vata; Gardabhíns, 10, § Matsya; || Váyu, Bhágavata.

I have parenthesized this summation, as being added from the commentary.

† Corrected from “Sátaśkarítí.” Vide supra, p. 198, note §.

‡ It calls these Ábhíras by the name of Ávabhítyas. The commen­
tator on the Bhágavata-púráña says they were so denominated, as being kings of the city of Avabhíti.

§ 7, in both the Púràñas, in all my copies of them.

|| Gardabhína is the name in all my MSs. of the Matsya-púráña, which recognizes only seven of them. But vide supra, p. 202, note *, on the probability that Gardabhína is a mere corruption.

* The full representation of the Chinese is “Kusumapura City” and “Páialias City”.

† See note § in the preceding page.

‡ Equivalent to Bráhmaka-ráśhtra.
thousand three hundred and ninety-nine* years; and,

Śākṣas, 18;† Matsya, Vāyu; Kankṣas, 16, Bhāgavata.
Yavanās, 8, Matsya, Vāyu, Bhāgavata.
Tuskhāras, 14, Matsya, Vāyu; Tuskhāras, ‡ 14, Bhāgavata.
Maruṇḍas, § 13, Vāyu; Purūṇḍas, || 13, Matsya; Surūṇḍas, † 10, Bhāgavata.
Maunas, 18, ** Vāyu; Hūnas, 19, Matsya; †† Maulas; §§ 11, Bhāgavata.

Total: || 85 kings, Vāyu; 89, Matsya; 76, and 1399 years, Bhāgavata.

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 Vāyu is: Ābhiras, 67 years; Gardabhīnas, 72; Śākṣas, 380; Yavanās, 92; Tushkāras, 500 (all the copies of the Matsya have 7000); Maruṇḍas, 500 (all the copies of the Matsya have 7000),

* Corrected, on the authority of all my MSS., from "ninety". And the commentary has एकान्तमूर्द्ध्यत्वमालभी।
† 10, in the Vāyu-parāśa, according to my MSS.
‡ I find Pushkāssas.
§ One MS. yields Muruṇḍas, the better reading, almost certainly.
|| My oldest MS. yields Purūṇḍas; two, Purūṇḍas; the remaining, Purūṇjas.
¶ Guruṇḍas, 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. 310, note ¶.
†† The Matsya-parāśa 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 न and न, vide supra, p. 202, note *.

The Bhāgavata-parāśa says that the Maunas will reign for a period of 300 years.

§§ The Brahmana-parāśa, in my one MS., agrees with the Vāyu-parāśa, as known to me, a few particulars excepted. Thus: it assigns the Śākṣas 300 years; it has Śwaruṇḍas, not Muruṇḍas; 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:

Atlantic Andhras, ten thousand years, as the following passage shows

Then, there were seven Andhras, kings of the race of their servants;

Then, the Andhras having passed away, there shall be seven contemporary races; as, ten Abhiras. 

"When the dominion of the Andhras has ceased, there shall be seven other Andhras, kings of the race of their servants; and, then, nine Abhiras." The passage of the Vāyu, although somewhat similar in terms, has a different purport:

Atlantic Andhras, ten thousand years, as the following passage shows

"When the dominion of the Andhras has ceased, there shall be seven contemporary races; as, ten Abhiras." &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:

Atlantic Andhras, ten thousand years, as the following passage shows

† This interpretation may be doubtful. The original, as alone I find it, runs:

Atlantic Andhras, ten thousand years, as the following passage shows

† 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 संस्कृत: पञ्च।
¶ So have, to be sure, all my MSS. of the Vāyu-parāśa; and the grammar and metre are correct. Still, the verse looks unnatural. I
When they are destroyed, the Kaila-

"The Andhras shall possess the earth two hundred years and one hundred." The Matsya has twice five hundred:

कक्ष्या: तीर्थवेशीच्छव ने दे पक्षात लम्हा।

"The Śrīparvatiya Andhras, twice five hundred years." One MS. has, more consistently, fifty-two years: हिद्रपारवल्य लम्हा। But there is, evidently, something faulty in all the MSS. The expression of the Matsya, 'Śrīparvatiya Andhras,' is remarkable; Śrīparvata being in Telengana. There is, probably, some confusion of the two races, the Magadha and Tailanga kings, in these passages of the Purāṇas. The Bhāgavata 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 Ābhāras 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 Ahirs, Mahārāṣṭrīs, Gardabha, and the word is, in all the MSS. of the Matsya, Hūnās; traces of whom may be still found in the west and south of India: Inscription at Merrikh, Journal of the Royal Asiatic Society, Vol. III., p. 103. The Gardabhina 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 Dhārā: (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 Gardamba, signifying 'an ass.' There is, also, evidently, some affinity between these Gardabhins and the old Gādhiyā Āḷa, or 'asses-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 Gardabha princes; Gardabha being the original of Gādhi, 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.

The copies agree in reading Paurāṇas; but the commentator

\[ \text{Vide supra, p. 206, note 1.} \]

should not be surprised if it were a corruption of the same words that we find in the Brahmaṇḍa-purāṇa:

ब्राह्मण-भोजेन्द्र सुधीरम प्रति देह चं च च।

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. Bhān Dājī announces that he has discovered an inscription of the Ābhāras near Nasik. One of their kings, he says, was Īśvarasena, 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 †.

kīla* Yavanas will be kings, the chief of whom will

were the Tochari, a Scythian race. The Mūruṇḍas, or, as he has it, Mūruṇḍasa, he considers to be a tribe of Huns,—the Mūrunds of Ptolemy. According to the Matsya, they were of Mlechchha origin (Mlechchha-saṁbhava). The Vāyu calls them Ārya-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, Hūnās; traces of whom may be still found in the west and south of India: Inscription at Merrikh, Journal of the Royal Asiatic Society, Vol. III., p. 103. The Gardabhina 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 Dhārā: (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 Gardamba, signifying 'an ass.' There is, also, evidently, some affinity between these Gardabhins and the old Gādhiyā Āḷa, or 'asses-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 Gardabha princes; Gardabha being the original of Gādhi, 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.

* Almost as common as this reading is Kailikīla; and I find Kilikīla and Kaikchikhīla, also. See, further, p. 211, infra, notes 1 and †.

† See Vol. II., p. 134, note †.

‡ This position is open to much doubt.

§ Corrected from "Gardābhhin".
be Vindhyāsakti: 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 Maunas, 300:"

No such name as Pauras occurs in the analogy of duration identifies them with the Mlechchhas of the Vayu: "Eleven turies: assigned for them. The periods of the

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: तस्राणमः; even Professor Wilson's Bengal translation has Dharma. 
‡ Three of my MSS. actually have Maunas.
§ XII., I., 29, 30.
|| I find मीमा: Vide supra, p. 206, note **.
¶ One of my MSS. reads मीमा खेकादशम || 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.

who will be Varāṅga,* Kṛṣṇanandana, Sushinandi,† Nandiyāsas, Śiśuka, and Pravira: 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.

† 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 Marāthā 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 Mārāsinīha Deva, king of the Konkan: Journal of the Royal Asiatic Society, Vol. IV., p. 292. 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: भग्नर: काम- 
लो (सहित): || The Bhāgavata† names five of their princes,—Bhūtananda, Vangiri, Śiśunandi, Yasionandi,** and Praviraka,—

* Four MSS. have Vangara; one, Vyanga.
† Substituted for the "Śubhānanda" 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, Šubhānandi; one, Šisyanandi.
‡ Four MSS. of the Vāyu-purāṇa have Kolikillas; one, Kilakillas. Two copies of the Matsya-purāṇa give Kili Kilillas; one, Kilikillas; the fourth, Kili Kalillas. The reading of the Brahmāṇḍa-purāṇa is Kallillas. The Bhāgavata-purāṇa speaks of Kili Kili, which the commentator Śridhara says is the name of a city. The commentator on the Vīshṇu-purāṇa calls the city Keli Kila.
§ 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.
¶ XII., I., 30, 31.
** Called brother of Śiśunandi.
thirteen sons; then, three Bahlilikas; 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 Vayu makes Pravira the son of Vindhyasakti;* the latter reigning 96 years, and the former, 60.† The latter is king of Kanchanapuri,‡ 'the golden city,' and is followed by four sons, whose names are not mentioned. Between Vindhyasakti and Pravira, however, a dynasty of kings is introduced, some of the names of which resemble those of the Kilaikila princes of the text.§ They are: Bhogin (the son of Seshanaga||), Sadachandra, Nakhatav, Dhanadhama,¶ Vimsaja, Bhutinanda,—at a period before the end of the Sungas? (the copies have गुङ्गा न ॥ कुल्कारि), Madhunandi, his younger brother, Nandiyasa;†† and, in his race, there will be

* Dr. Bhu Daji has published an inscription from Ajunta, in which, he says, there is mention of a king Vindhyasakti and his son Pravarasena. The same names of sire and son are found, he alleges, in the Vidyapurâda. His MSS. must differ, then, from mine. See the Journal of the Bombay Asiatic Society, Vol. VII., p. 65.
† In the Brahmdndha-purâda, it seems to be stated that Daushitra and others—see below,—will reign for sixty years; and then follows something quite unintelligible in my MS.
¶ In the Vidyapurâda, the city is called Kanchanakâ.
§ The Vidyapurâda is anything but clear, hereabouts, in my MS. It seems—see the next note,—of Paraprpanjaya (or Swarpurpanjaya, according to three copies out of five); and he is said to be son of Sesa, king of the Nâgas. Vidy supra, p. 210, note *.
|| I find, in the Vidyapurâda:

बुधक्ष नागराज युध पररुच्यः।

The Brahmdndha-purâda has the same verse.

¶ Three MSS. of the Vidyapurâda have Dhanadarman; the remaining two, Dhanadharma.

** One MSS. has नागः; and so reads the Brahmdndha-purâda. The resulting sense is "after the Sungas".
†† The Brahmdndha-purâda, at least as known to me, has, instead of these names: Râmachandra, Nakhatav(?), Varadharm, Vangava(?), Bhûminanda, Sûtanandi, Nandiyasas.

three other Rajas,—Dauhitra,∥ Śisuka, and Ripukyân.∥ These are called princes of Vidiṣa or Videsa,‡—the latter meaning, perhaps, 'foreign,'—and constitute the Nâga dynasty. Our text calls Vindhyasakti a Mûrdhâbhishiktâ,∥—a warrior of a mixed race, sprung from a Brahman father and Kshattriya mother.

The text of this passage runs thus: तपनास्य बालिका कालिकाकाल पूर्णाः। ततः पुष्पामिभक्तधिवाचालयोऽधर्मम् सितसित।

'Their sons,' the commentator explains by विनयमण्डलीयान्य व्यायाम पूर्णश्री, "thirteen sons of Vindhyasakti and the rest." The Bhâgavata has a different statement, identifying the sons of the Vindhya race with the Bahlilikas, and making them thirteen:

तथा चोहस युध पुंरस्य स्वतं भवितार्य बालिका।

"The Bahlilikas will be their thirteen sons." As the commentator: तथा मुद्यमस्तिरयान्य व्यायाम बालिका गद्यायालयोऽधर्मम् सुताभिषिक्त। "There will be, severally, thirteen sons, called Bahlilikas, of Bhutananda and the rest." The following verse is:

पुष्पामिभक्ति राजां दुमिभक्तिः चतुर्वधकः।

"Pushpamitra, a king, and, then, Durmitra." Who or what they were does not appear. The commentator says: "Pushpamitra

∥ Variants: Dauhitrya and Dauhitra.
‡ I find nothing like this name, but, in most of my MSS., Purikaya. The rest seem to speak of a city, Purikaya. The Brahmdndha-purâda gives Purikaya.
† All my MSS. have Vaidesa, with Vaidesaka 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, मूर्षिन्त्व, which he explains by वरछि-स्वस्तिकः।

∥ This is the definition of what is more ordinarily written मूर्छित्रस्तिका.
¶ Not one of my MSS. has anything but पुष्पामिभक्ति।

The Translator's reading seems to be corrupted from a fragment of the comment: पुष्पामिभक्तियोऽधर्मम्।

** See note * in p. 215, infra.
kings in the seven Kośalas; and there will be as
was another king; and Durmitra was his son.† चर युष्मिती
मायावी राजा; रचना दुर्मिति नाम गुप्त; ॥ Here is, evi-
dently, careless and inaccurate compilation. The Vāyu, though
not quite satisfactory, accords better with our text. "Praśīt",
it says, "will have four sons. When the Vindhyas race is extinct,
there will be three Bāhlika kings,—Supratika, Nabhira, who will
reign thirty years, and Śākyamānabhava* (quere this name),
king of the Mahāśuras.† The Pushpamitraś will then be, and
the Patumitraś, also, who will be seven kings of Mekalā. Such
is the generation:" ॥

शख (प्रभीरस) पुषपाल चलारो भविष्यति नराधिपतः।
भित्राधिकारां कोविदितो मुष्पा वा हर्षाधिकारः।
सुनिर्देश राजं सुभाषितं विष्णु:।
शास्त्रावलोकितो राजाः स्वाधिकारोऽसिद्धवति।
पुषपामित्र भविष्यति गुप्तविभाषैव व (पुष्पनिमित्रविहयेद्ध ॥)
मेकैलारो युप: सात भविष्यति स्वाधिकारोऽसिद्धवति। ॥**
The plural verb, with only two Bāhlika names, indicates some omission;
unless we correct it to मोक्षंते 'they two will reign:'
but the following name and title, "Śākyamānabhava, king of the
Mahāśuras," seems to have little connexion with the Bāhlikas. If,
in a subsequent part of the citation, the reading 'trayodasa' be
correct, it most, then, be thirteen Patumitraś; but it will be
difficult to know what to do with 'saptasat' 'seventy.'†† If, for 'santa-

* See note ||, below.
† The Sanskrit cited requires 'Mahisins'.
‡ One MS. has सुनिर्देशेऽऽ भार्ष, which gives Bhāra, instead of
Nabhira.
§ One of my MSS. gives विष्णुः, the reading of the Brahmādha-
purāṇa.
|| In one of my MSS., शिश्रो नामावद्वद्वार: and the Brahmādha-
purāṇa, in my one copy, has सातो नामावद्वद्वार।
¶ This is the only reading of my MSS.; and the Brahmādha-purāṇa
has the same.
** The Brahmādha-purāṇa has the same verses, but, in my single MS.,
in a very corrupt form.
†† The seven kings of Mekalā are unnamed, as in our Purāṇa. As to
the Pushpamitraś and the Paumitraś, the import is, probably, that

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: पुष्पमित्रविभाषैवगुप्तविभाषा। बिजेश्वर सस। वेदाशार्यां नविव
भुपतियो भविष्यति। वेदालोभायां तात्त्वं स भुपतियो भविष्यति।
"Then the Pushpamitraś and the Paumitraś, thirteen, will reign;
and the Mekalas will be seven; and there will be nine kings in Kośālā;
and there will be just as many Naishadha kings." The comment is as
follows: पुष्पमित्रविभाषैवगुप्तविभाषा। बिजेश्वर नविवभुपतियोऽभविष्यति।

Thus, it is not said where the Pushpamitraś and the Paumitraś—
dynasties, probably, named from their founders, Pushpamitra and Paum-
mitra,—will reign; there is no mention, as there is in the Vījū-purāṇa
of Mekalā; we are told nothing, here, of the Kośalas, but of the city of
Kośālā; and the "seven" defines the number of the Mekalā kings.

If we suppose that our text—which, here, is in prose, and, therefore,
comparatively liable to vitiation, should read पुष्मित्राष्टिः, it will harmonize
with the Vījū-purāṇa, in not defining the number of the Pushpamitraś,
and in recognizing the Paumitraś as thirteen. Vide supra, p. 214, note ††.

One of my MSS. yields Mekalas, for Mekalā.
† Such, owing to the word न, 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.

many Naishadha princes.**

thi', we might read 'saptatithi, '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 Bāhlikaś, and
them from the Pushpamitraś and Paumitraś, who governed Mekalā,
a country on the Narmadā (see Vol. II., p. 160, note 42).
What the Bāhlikaś (or princes of Balkh,) had to do in this part of
India is doubtful. The Durmitra of the Bhāgavata has been con-
j ectured, by Colonel Tod (Transactions of the Royal Asiatic Society,
Vol. I., p. 325), to be intended for the Bactrian prince Demo-
trius: but it is not clear that even the Bhāgavata considers this
prince as one of the Bāhlikaś; and the name occurs nowhere else.

For the situation of Kośālā, see Vol. II., p. 172, note 2.
The three copies of the Vāyu read Komalā, and call the kings of 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: नलवर्षपुरुष। 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 Mekala,—a city, in all likelihood, and the capital of the Mekala kings of our text.

** Corrected from "Magadhā," the Sanskrit being समघाताम्. A city seems to be intended.

† The original does not designate him as such.

§ Kaivarta. The word is, probably, here used in the sense of the offspring of Nishāda men and Āyogavi women. See the Laws of the Mānavas, 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 स and श are frequently interchanged by careless scribes, there is no doubt that कोशलाय is the right word here. The Brahmadānapurāṇa has कोशलाय, yielding Kosalā.

† The correct reading, unquestionably, is that which I find, नवेष। The kings of Kosalā are, thus, said to be nine in number.

** Its words—XII., I, 33,—are:

एकोकाला इसे भूता: समघाता: सत कोशला:।
वेदसंहिताय भाषा वेदधारकत एव हि।

Here the kings of the Kosalas are distinctly declared to be seven.

The nine Nāgas† will reign in Padmāvatī, Kantipūrī, and Brahmans, (and other castes) to power.†

1 The Vāyu has Viśvaspadhīni§ and Viśvaspahā; the Bhāga-vata, Viśvaspūrāti, or, in some MSS., Viśvaspājī. The castes he establishes, or places in authority, to the exclusion of the Kshattriyas, are called, in all the copies of our text, Kaivartas, Pulindas, and Brahmans. The Vāyu (three MSS.) has Kaivartas, Panchakas, Pulindas, and Brahmans:

| कैवार्तस महानं शिवलिङ्गान्नान्दस्य। |
| विशवसपादीनी युवे विशवसधी वर्नी। |
| विशवसपुरातिः कौशलाधिपतिः। |

He worshipped the gods and manes, and, dying on the banks of the Ganges, went to the heaven of Indra:

| देवविशिष्टो विश्वसपादीष तपस्येत् यथार्थम्। |
| जानौबहुतारमाणाणां पदरूपं वन्धनते वर्नी। |
| संवेदन खासं रूपं श्राभृतं गोमितं। |

† Nāgasena, called one of the Nāgas, is mentioned in the Harsha-charita, and is said to have been slain at Padmāvatī. See my Vāsavadatta, Preface, p. 53. A Nāgasena is named in the second inscription on the Allahabad pillar. See the Journal of the Asiatic Society of Bengal, 1837, p. 979; also, the Journal of the Bombay Asiatic Society, Vol. VIII., p. 247.

†† Variants: Kantipūrī and Kāntāpurī. 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 Vāyu-purāṇa. The Brahmadānapurāṇa has Viśvaspadhī and Viśvaspadhā.

|| This is no reading. The more ordinary that I find is Viśvaspahāri. In only one MS. have I met with this reading. See note *, above.

** XII., I, 34.

†† I find two better readings than this; namely, कौशलाधिपतिः and कौशलाधिपतिः। The latter is the lection of the Brahmadānapurāṇa, also.

| The Brahmadānapurāṇa 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 Prayágā.† A prince named Devarakshita

1 Such appears to be the purport of our text: नव नामस्य पायम् युक्तं भालिपुर्यं सहुद्धायां। चन्द्रमांग्रामायणां सागरा युक्तं भालिपुर्यं।: The nine Nágas might be thought to mean the same as the descendants of Śeṣa Nágä; 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 Prayágá, and Sákṣa, and Magadhá:”

नव नामानां भोक्षणं पुरीं चम्पावतीं गुप्तं।
सहुद्धारं पुरीं राज्यं सागरा भोक्षणं वसः से॥
चन्द्रमांग्रामायणां तथा राज्यं॥ सत्क्रियं॥
नाखण्डाष्ट्रेश्वरीश्वरीं नुक्षेपणं॥

This account is the most explicit, and, probably, most accurate, of all. The Nákas were Rajas of Bhagulpoor; 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 Magadhás, see the Journal of the Asiatic Society of Bengal, 1837, p. 10.
‡ The natural sense of these last words is: “The Mágadhás and the Guptas will rule over Prayágá on the Ganges.” Any place at the confluence of sacred rivers may be called Prayágá.
§ In Colonel Wilford’s MS. excerpts, the text yields Padmávati, with which the Brahmádá-puráña agrees.
|| Maunas, according to Colonel Wilford’s extracts. And here, again, the Brahmádá-puráña has the same reading.
¶ According to the Sanskrit, “the Magadhás”.
** Sañkṣirā, in three copies of the Váyu-puráña.
†† For the situation of the kingdom of the Nágas, see the Journal of the Asiatic Society of Bengal, 1865, Part I., pp. 116, 117.
‡‡ See note †; above.

will reign, in a city on the sea-shore, over the Kosálas,

The Bhágavata* seems to have taken great liberties with the account; as it makes Visváspáthí king over Anuganágá,—the course of the Ganges from Hurdwar† (according to the commentator,) to Prayágá,—residing at Padmávati:—

चन्द्रमांग्रामायणां सागरा भोक्षणं मैत्रीनाम॥

omitting the Nágas altogether, and converting ‘gupta’ into an epithet of ‘medini’—“the preserved (or protected) earth.” Wilford[] considers the Nágas, Nákas, and Guptas to be, all, the same. He says: “Then came a dynasty of nine kings, called the nine Nágas, or Nákas. These were an obscure tribe, called, for that reason, Guptavaúásas. There were nine families of them, who ruled, independent of each other, over various districts in Anugangá, such as Padmávati,” &c. &c. That city he calls Patna; but, in the Máláti and Mádhava, Padmávati lies amongst the Vindhya hills. Kántipuri he makes Cotwal, near Gwalior. The reading of the Váyu, Champávati, however, obviates the necessity of all vague conjecture. According to Wilford, there is a powerful tribe, still called Nákas, 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, 1854), and Kumáragupta, Chandragupta, Samudragupta, Śaśigupta, &c., on the Archer coins, found at Kanaúj and elsewhere (Asiatic Re-

* XII., I., 35.† The commentator has Gangáštwa.‡ The same as Padmávati. 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.
|| See Professor Wilson’s Select Specimens of the Theatre of the Hindus, Vol. II., p. 96, note †.
** Colonel Wilford’s words are: “on the banks of the Jumna and the Betwá-nádi.”
Odras, Puṇḍrakas,† and Tāmraliptas.¹: The Guhas§ 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 Bengal, 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 only grammatical reading that I find—and it occurs in only one MSS.—is as follows: कोशोपुरंकानांतप्रसंस्तम्भतपरिच्छ, which implies “a city on the sea-shore”, in addition to the Kośalas, &c. But some copies give, instead of -परिच्छ, “city,” -परिच्छ, which extends the dominion of Devarakshita as far as the sea-coast.

¶ The people called Kanakas,

mountains of Māhendra.¹* The race of Maṇidhāna† will occupy the countries of the Naishādás;¹ Naimishikas, and Kālatoyas.² The people called Kanakas§

¹* 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 Paṇḍrakas.

; Most of my MSS. have कोशोपुरंकानांतप्रसंस्तम्भतपरिच्छ, which implies “a city on the sea-shore”; in addition to the Kośalas, &c. But some copies give, instead of -परिच्छ, “city,” -परिच्छ, which extends the dominion of Devarakshita as far as the sea-coast.

² The only grammatical reading that I find—and it occurs in only one MSS.—is as follows: कोशोपुरंकानांतप्रसंस्तम्भतपरिच्छ, which makes the rulers Guhas of Bhuma (?). 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, 8. 7959, we read of the Guhas, a nation in the south of India, who, possibly, 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 महेंद्रिणित्यांपि; || Corrected from "Kalinga".

¹ Corrected from "Mahendra".

† Corrected from "Maṇidhāna". One MS. has Maṇidhānyaka; one, Maṇidhāva; several, Maṇidhāra, the name in Professor Wilson's Hindumade translation. The Brāhmāṇḍa-purāṇa has Maṇidhāna.

‡ Corrected from "Nishādas". § Kānas, according to one MS. || So read three of my MSS.; the rest having something very different, but illegible.

¶ Padukas or Rudukas, according to my MSS. The Brāhmāṇḍa-purāṇa, in Colonel Wilford's manuscript extract from it, has Padumas.

** Agreement to different MSS., these people are called Śāśikas, Śāśi- nas, Śaśitas, and Śaśitaś. See Vol. II., p. 177, text and note †.

³ After the passage, in the Brāhmāṇḍa-purāṇa, 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 Mūshika.† Men of the three tribes, but degraded, and Ābhiras and Śūdras, will occupy Saurāṣṭra, Avanti, Śūra, Arbuda, and Marubhūmi; and Śūdras, outcastes, and barbarians will be masters of the banks

1 The Sūrya Rājya is, usually, placed § in Bhoṭe. It may, perhaps, here designate Malabar, where polyandry equally prevails. Mūshika, or the country of thieves, was the pirate-coast of the Konkan. The Vāyu reads Bhokhyaka (or Bhokhyaka) for Mūshika:

The Bhāgavata omits all these specifications subsequent to the notice of Viśwaśphurti.

§ Strī-rājya. But one of my copies has Trairājya.
† According to one MS., the people here spoken of are the Bhūshikas; and so read some copies of the Mahābhārata, where Professor Wilson found Mūshikas. See Vol. II., p. 178.
‡ I find nothing to justify this rendering. The ordinary reading, as known to me, is as follows: sīrājānānaśāneśwārdasaṁhāraṁ pāśupātaṁ शीराजानां शान्ति साहस सुपाताः। “Outcastes, unregenerate tribes, Ābhiras, Śūdras, and such others will govern the Saurāṣṭras, the Avants, and the Śūdras, and the regions of Arbuda and Marubhūmi.”

Several of my best MSS. yield, instead of Śūdras, as the name of a nation, Śūras. Both the Śūdras and the Śūras are found mentioned in association with the Ābhiras. See Vol. II., p. 133, note *; p. 184, note 1; and p. 185, notes 2 and *; also, p. 224, infra, note §.

After the Śūdras—the nation so called,—a single copy introduces the Ābhiras; and another copy has ‘mountaineers,’ adṛṣṭa, in lieu of ‘unregenerate tribes’, adwiya.

Ābhira, equally with Śūdra, denotes a caste, as well as a people.

Saurāṣṭra—for which the Translator’s “Saurāṣṭra” must be exchanged, in order to obtain a recognized word,—cannot be substituted for Saurāṣṭra, whence Sūrat.

§ 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 Vāyu-purāṇa here concludes its specification of peoples and tribes.

* The ordinary reading is: सिराजानां शान्तिसाहस सुपाताः। “Unregenerate tribes, barbarians, and other Śūdras will rule over the banks of the Indus, and the regions of the Dārvika, of the Chandrabhāgā, and of Kāśmīra.”

† From this we might infer that the Vishnu Purāṇa 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 Indicis, 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 Ratnapāl or Ratnapālu. 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 yet occupy till a much later date; and the Rāja Tarangiñā takes no notice of any attacks upon it. But the Chinese have recorded an application from the king of Cashmere, Chih-tho-lo-pi-li,—evidently the Chandrāpīḍa 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: सिराजानां शान्तिसाहस सुपाताः। “Unregenerate tribes, barbarians, and other Śūdras will rule over the banks of the Indus, and the regions of the Dārvika, of the Chandrabhāgā, and of Kāśmīra.”

One of my MSS. has, instead of - दार्विको, -पंचको। On this reading, we must translate: “the regions of the Chandrabhāgā and of Kāśmīra.”

My best copies of the commentary have the following: दार्विको।

† 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 tem-

do not doubt, made good their footing, by the end, of the eighth, or commencement of the ninth, century. This age of the Purāṇa 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 Purāṇas, 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 Hindustān, however, been intended by the latter, the indications would have been more distinct, and the localities assigned to them more central. Even the Bhāgavata, 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 Vīṣṇu, cannot be thought to refer to the Mohammedan conquerors of Upper India. It is stated that “rulers fallen from their castes, or Sudrās, will be the princes of Saurāshṭra, Avanti, Abhira, Śūra, Arbuda, and Mālava;† and barbarians, Sudrās, and other outcastes, not enlightened by the Vedas, will possess Kāshmirā, Kauṭī, and the banks of the Chandrabhāgā and Indus:”

१०१०१०१०१०१०१०१०१

Now, it was not until the fourteenth and fifteenth centuries that the Mohammedans established themselves in Gujerat and Malwa; and the Bhāgavata was, unquestionably, well known, in various 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, Mālava, 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.

The commentator, having, no doubt, the existing state of things in view, interprets the passage somewhat differently. The original is: तैत्तिरी एन्दुर्धारचिर्चिवालोदनो राजास्मयुक्तों कृतास्मात् विषयं: विन्दस्य कर्त्तव्योऽविनिस्सिद्धां: गुप्तादिष्ठितां: च चार्यांः च चार्यां:।

The comment explains गुप्तादिष्ठितां: “strong” (शक्तिः), and adds: “the Mlechchhas will be in the centre, and the Áryas, at the end;” चेन्द्रास्ते चार्यां चार्यां: “meaning, if any thing, that...
VISHNU PURANA.

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 outcasts and heretics. All that the text intends is, to represent infidels and foreigners high in power, and the Brahmins 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 Vayu:

"Intermixed with them, the nations, adopting, everywhere, barbaric institutions, exist in a state of disorder; and the subjects shall be destroyed;" the expression Mlechchhá chará cha: being used instead of Mlechchhás cháryás cha. 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 §), and designates the condition of India in all ages. At no period has the whole of the population followed Brahmanical Hinduism.

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; the Brahmanical thread will constitute a Brahman; external types (as the staff and red garb,†) will be the only distinctions of the several orders of life; dishonesty § will be the (universal) means of subsistence; weakness will be the cause of dependence; menace and presumption will be substituted for learning; liberality will be devotion; simple ablution will be purification; 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.

† The Matsya-puráṇa has:

"Intermixed with them, the nations, adopting, everywhere, barbaric institutions, exist in a state of disorder; and the subjects shall be destroyed;" the expression Mlechchhá chará cha: being used instead of Mlechchhás cháryás cha. 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 §), and designates the condition of India in all ages. At no period has the whole of the population followed Brahmanical Hinduism.

† This explanation is supplied by the Translator.

§ Anyáya.

|| Aoríti, ‘protection,’ ‘security.’

†† खानमें प्रसारपन्नहेतुः. This seems to mean, that mere bathing will pass for a complete toilette.
will be dignity; 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 burthens 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 Vishnuyasas,—an eminent Brahman of Sañbhala 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

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* The expression Sad-veśa-dhārin (सद्वेशपारित) is explained to mean either one who wears fine clothes, or who assumes the exterior garb of sanctity. § Either interpretation is equally allowable.

† The Bhāgavata agrees § with the text, in these particulars. The chief star of Tishya is δ in the constellation Cancer.

‡ Called Sañbhala, in the Bhāgavata-purāṇa, XII., II., 18. Neither the family of Vishnuyasas nor the village of Kalki is specified in the Vāyu-purāṇa, the Matsya-purāṇa, and the Brahmāṇḍa-purāṇa.

§ More commonly denominated Pushya.

* “Holy spring” is to render tīrtha.

† Bhū-māndala, ‘the earth.’

‡ The original has kara-bhūra, ‘load of taxes.’

§ The commentator confines himself to explaining the term by dāmbhika, ‘a hypocrite.’
When the two first stars of the seven Rishis (the great Bear) rise in the heavens, and some

...and of the Matsya five copies have the same, ...1050 years, whilst one copy has 1500 years, ...The Bhagavata† has 1115 years:}

...which the commentator explains, “a thousand years and a hundred with fifteen over”; ...He notices, nevertheless,—although he does not attempt to account for the discrepancy,—that the total period from Parikshit to Nanda was, actually, according to the duration of the different intermediate dynasties, as enumerated by all the authorities, fifteen centuries; viz.:

<table>
<thead>
<tr>
<th>Kingdom</th>
<th>Years</th>
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</thead>
<tbody>
<tr>
<td>Magadha kings</td>
<td>1000 years</td>
</tr>
<tr>
<td>Pradyota, &amp;c.</td>
<td>138</td>
</tr>
<tr>
<td>Śisunāga, &amp;c.</td>
<td>362</td>
</tr>
<tr>
<td></td>
<td>1500 years</td>
</tr>
</tbody>
</table>

The shorter period is best proportioned to the number of kings; for, reckoning from Sahadeva, (who was contemporary with Parikshit), and taking the number of Bāhradrathas from the Matsya, we have thirty-two of them, five of the Pradyota race,§ and ten Śisunāgas;|| 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 386 years; a total that does not agree exactly with the items previously specified:

* In Colonel Wilford’s manuscript extract from the Brahmdīda-purāṇa, the reading is पखदीोतरम्, thus marking the period one of 1015 years.

† See note * in the preceding page.

‡ Vide supra, p. 177, note 1.

§ Vide supra, p. 179.

|| Vide supra, p. 182.

* The Matsya-purāṇa and the Brahmdīda-purāṇa seem to say so; but, in all my five copies of the Vāya-purāṇa, there is the word प्रमाशं, 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-

<table>
<thead>
<tr>
<th>9 Nandas</th>
<th>100 years.</th>
</tr>
</thead>
<tbody>
<tr>
<td>10 Mauryas</td>
<td>137</td>
</tr>
<tr>
<td>10 Śūngas</td>
<td>112</td>
</tr>
<tr>
<td>4 Kañwās</td>
<td>45</td>
</tr>
<tr>
<td>29 Andhrs</td>
<td>460</td>
</tr>
</tbody>
</table>

In either case, the average duration of reign is not improbably; 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 Paurāṇik interval, we have but sixteen centuries between Chandragupta,−or, considering him as the same with Sandrocopitos, 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 Vāyu and Matsya, B. C. 1450; and to that of the Bhāgavata, 1515. According to Colonel Wilford's computations (Asiatic Researches, Vol. IX., Chronological Table, p. 116), the conclusion of the Great War took place B. C. 1370. Buchanan conjectures it to have occurred in the thirteenth century B. C.

Vyāsa was the putative father of Pāṇḍu and Dhṛtarāṣṭra, 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 Vyāsa, took place in the fourteenth century B. C. Mr. Bentley brings the date of Yudhishthira, the chief of the Pāṇḍavas, 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 B. C., for the war of the Mahābhārata, and the reputed commencement of the Kali age.

A similar explanation is given in the Bhāgavata, Vāyu, and Matsya Purāṇas; and like accounts, from astronomical writers, are cited by Mr. Colebrooke (Asiatic Researches, Vol. IX., p. 358). The commentator on the Bhāgavata 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. 33). 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 Magha, 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 Magha, the precession would be noted by stating the degree &c. of any movable lunar mansion cut by that fixed line or circle, as an index." Historical View of the Hindu Astronomy, p. 65.

† 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. 360; 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 Vishnû had departed, the son of Dharma—Yudhishthira,—with his brethren, abdicated the sovereignty. Observing unpropitious portents, consequent upon Krišna's disappearance, he placed Parikshit upon the throne. When the seven Rishis are in Pûrvâshâhâ, then Nanda will begin to reign; and thenceforward the influence of the Kali will augment.§

1 The Bhâgavata has the same; and this agrees with the period assigned for the interval between Parikshit and Nanda, of 1050 years; as, including Mâghâ, we have ten asterisms to Pûrvâshâhâ, or 1000 years. The Vâyu 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 Andhras dynasty, the Rishis will be in Krittikâ, 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:


The day that Krišna shall have departed from the earth will be the first of the Kali age, the duration of

<table>
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<th>1</th>
<th>235</th>
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</table>

§ This line is immetrical and ungrammatical, and says nothing of "the end of the Andhras". My best MSS. have:

<table>
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<tr>
<th>1</th>
<th>235</th>
</tr>
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</table>

* Corrected, on the authority of all my MSS., from प्रदीपसिद्धार्थम्, which breaks the metre.
† Where Krittikâ has Agneya as a synonym. See Vol. II, p. 277, ad calcem.
‡ The text of the Vâyu-purâña 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:

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<th>235</th>
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</table>

All my MSS. have, to be sure, at the beginning of this stanza, महाविशेषता। But the Matsya-purâña and the Brahmâdhâ-purâña furnish the restoration of what is, without question, the true lection.

§ This line is immetrical and ungrammatical, and says nothing of "the end of the Andhras". My best MSS. have:

<table>
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<tr>
<th>1</th>
<th>235</th>
</tr>
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</table>

The corresponding verse of the Brahmâdhâ-purâña 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 बलाय: पुनः। The Brahmâdhâ-purâña gives, at its close: ते तत्त्व: 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 Śūdras, 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 Ṛishis were in Maghā, in the time of Parikśit”:

the Vāyu adds:

* * *

a passage which, though repeated in the MSS., is, obviously, most inaccurate; although it might, perhaps, be understood to intimate that the Ṛishis will be in the twenty-fourth asterism after the Andhra race: but that would give only 1400 years from Parikśit to Pulomati; whilst, if the twenty-fourth from Maghā was intended, it would give 2400 years; both periods being incompatible with previous specifications. The Matya has a different reading of the second line, but one not much more satisfactory:

* * *

“Á hundred years of Brahmā 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 परिवर्तिति, and युग युगी ends the verse, in one of them. So, perhaps, the Matya-purāṇa is intended to read; and so the Vāyu-purāṇa and the Brahmādhā-purāṇa actually do read, according to my copies.

† पुर्त्य सम्म is, probably, the correct reading of the end of this verse. My best MSS. give, at its beginning, सम्म

tribes, and families I have not enumerated to you, from their great number, and the repetition of appellations it would involve.* Two persons,—Devāpi, of the race of Pūru,† and Maru,‡ of the family of Ikshwāku,—through the force of devotion,§ continue alive throughout the whole four ages, residing at the village of Kalāpa.|| They will return hither, in the beginning* of the Kṛita 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 Kṛita, Tretā, and Dwāpara,—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 Devāpi 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

† The Bhāgavata has the same; Devāpi, as the commentator observes, being the restorer of the Lunar, and Maru, of the Solar, race.

* * *
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? Emancipation 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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* Vimudhatwa.
† Māthuḥ pītopurāṇāṁ kṣetraṁ chaṣṭhaṁ viśvāhaḥ. āmāryeḻeḻaṁmohitaṁ smalāṅहेḥvētāsam.
§ Mamatwa.

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* Vishnu Purana.
† It is not clear who he was. The best known Asita was son of Bharata: Rāmdyana, Bāla-kāṭha, LXX., 27; Ayodhyā-kāṭha, CX., 15; &c. See Vol. III., p. 297, note †.

† pūrṇamāñcarṣaḥ ca saṅgaṁ saṅgaṁ māntaḥ. "They wish, after subduing themselves, to reduce," &c.
a portion* of Vishňu, 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 Ikšhwāku, Jahnau, Māndhātri,† Sagara, and Raghu, who have, all, perished; of Yayāti, 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 countless years, religious rites and sacrifices of great efficacy 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 tree, before the blast of time. He who was Kārtavirya 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 Daśānana,* and extended their sway to the ends of the earth! For was it not consumed, in an instant, by the frown of the destroyer? † Māndhātri, 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? Bhagiratha, Sagara, Kakutsthā, Daśānana, Rāma,§ Lakṣmanā, Yudhishtīra; and others have been. Is it so? Have they ever really existed? Where are they now? We know not.|| The powerful kings

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1 To be the cause of Sankalpa, ‘conviction,’ ‘belief,’ and Vikalpa, ‘doubt,’ ‘disbelief.’ The Bhāgavata indulges in a similar strain, and, often, in the same words. The whole recalls the words of the Roman satirist:

_ I, demens, et sevus curre per Alpes, _
Ut pueros placeas, et declamatio fas._

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* The original has athādhaa, “a portion of a portion.”
† Corrected, here and below, from “Māndhātri”.
‡ Read “Sagara, Āvikshita, and the Raghus”. The Translator was mistaken in thinking that he found anything answering to “who have, all perished”. The original runs:

रक्षाकुर्जलोधानं ग्यर्व्यासवस्ताविनिलितम्।
Āvikshita, or the son of Āvikshitn, was Marutta. See Vol. III., p. 243, and p. 244, note §.

§ तत्तैः तत्तै�: पुराणप्रदी:-
बंधाकमिषतंश्यामंकानां।
राजा यवज्ञा वाणीं तिथिवेशः:
कवचाय कक्षीन कवचाहेयः ||
|| Śāmali, in the original. Semal is the Hindi for it.

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¹ Here, again,—see the preceding page, note †,—the Translator has strangely misapprehended the original, which speaks of the empire “of Daśānana, Āvikshita, and Rāghava”:

इशानानीचितरचर्याम।

All my MSS. have this reading, yielding Āvikshita, though Āvikshita 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 mamatwa.
§ The Sanskrit has Rāghava.

|| सत्तैः न वियथाः कृष्णे न न वियथः।

‡ Juvenal., X., 166, 167.
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.

* Abidheya.

† सर्वं भविष्यति चरणं पूर्वं।

‡ There is nothing, in the Sanskrit, answering to the words which I have here marked off with parentheses.

§ एतत् चिदं न नरेन्द्र कार्यं
   ममलमात्रवाभ्यं पश्चात्तेन।

   तिहस्तु तावचन्यायः
   वैषालयं च तु श्रीरतो श्री।
VISHNU PURĀṆA.

BOOK V.

CHAPTER I.

The death of Kā́nśa announced. Earth, oppressed by the Daityas, applies to the gods. They accompany her to Viṣṇu, who promises to give her relief. Kā́nśa imprisons Vasudeva and Devaki. Viṣṇu'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 Kṛiṣhṇa. 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 Vaiśṇa 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 Kṛiṣhṇa; and one portion of it, the Kṛiṣhṇa Janma Khanda, 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 Kṛiṣhṇa'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 Kā́ṇḍa) have accounts of Kṛiṣhṇa; but they are mere summaries, compiled, evidently, from other works. The principal authority for the adventures of Kṛiṣhṇa 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 Vishnu† 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 Krishna; as its popularity is evinced by its having been translated into all the spoken languages of India professing to have a literature. The Pren-
sagar, its Hindi version, is well known; but there are, also, trans-
lations in Marathi, Telugu, Tamil, &c. It does not seem likely, however, that the Vishnu Purana has copied the Bhagavata; for, although its greater conciseness may, sometimes, look like abridgment, yet the descriptions are, generally, of a more simple and antiquated character. Here, as usual, the Mahabharata 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 Pandavas, it often alludes to them, and names, repeatedly, his capital, his wives, and his progeny. It also devotes a section, the Manasa Parvan, to the destruction of the Yadavas. The story of Krishn, the prince and hero, must have been complete, when the Mahabharata was compiled. It is doubtful, however, if Krishi, the boy, and his adventures at Vrindavana, were not subsequent inventions. There are no allusions to them, in the poem, of an unsuspicuous nature. The only ones that I have met with are contained in a speech by Shiupala,†—Sabh Parvan, Vol. I., p. 360,—in which he reviles Krishn; but they may easily have been interpolated. There may be others scattered through the poem; but I have not observed them.

1 The notices of Krishn's origin and character, in various passages of the Mahabharata, are by no means consistent, and indicate different dates, at least. In an address to him by Arjuna,—Vana Parvan, Vol. I., p. 426,—he is said to have passed thousands of years in various holy places, engaged in arduous

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.†

penances. He is frequently identified with the Rishi Narayana; or he and Arjuna are said to be Narayana and Nara:†

In the Dina-dharma, he is represented as a worshipper of Siva, and propitiating him and his wife Uma, and receiving, as boons, from them, wives and children.§ As a warrior and prince, he is always on the scene; but he is, repeatedly, called Anshu (or portion) of Vishnu; whilst, in a great number of places, he is identified with Vishnu or Narayana, and is, consequently, 'all things.' This latter is his character, of course, amongst the Vaishnavas, agreeably to the text of the Bhagavata: त्रिवेद्ये भगवान्

1 This is a still further diminution of Krishn's dignity: he is not even a part, but 'a part of a part,' Anshunikavatara (चम्पू-श्रवण). 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:"

 "प्रेमक्षेत्र पृथ्वीविशेषे प्रेमिवा विशिष्टे। \|"

"Krishna is, nevertheless, the very supreme Brahma; though it be a mystery how the Supreme should assume the form of a man:"

* In the original, महानन्दोधि: 'the divine Parasottama.'
† See Vol. I., p. 111, note 1; and Vol. III., p. 68, note 1; also, Original Sanskrit Texts, Part IV., pp. 192—206.
‡ Mahabharata, Shanti-parvan, st. 13165.
§ See Original Sanskrit Texts, Part IV., pp. 163, et seq. || The first verse of the quotation, as given by the commentator, runs:

† On the passage referred to, see Original Sanskrit Texts, Part IV., pp. 170, et seq., and p. 248.

This passage is from the Satapatha-brakhmana, XIV., VIII., 1.
¶ Thus cited by the commentator.
Parāśara.—I will relate to you, Maitreya, the account which you have requested; the birth of a part of a part of Vishnu, and the benefits which his actions conferred upon the world.†

Vasudeva formerly married the daughter of Devaka, the illustrious Devaki, a maiden of celestial beauty. After their nuptials, Kanśa, 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 Kanśa, 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, Kanśa drew his sword, and was about to put Devaki to death; but Vasudeva interposed, saying: "Kill not Devaki, great warrior. Spare her life; so the Bhāgavata, in one passage, predicts that the Para-purusha (Purushottama, or Vishnu,) will be born, visibly, in the dwelling of Vasudeva:

So the Bhāgavata, in one passage, predicts that the Para-purusha (Purushottama, or Vishnu,) will be born, visibly, in the dwelling of Vasudeva:

and I will deliver to you every child that she may bring forth." Appeased by which promise, and relying on the character of Vasudeva, Kanśa 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; Śūrya, 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 indiscrète. This assemblage of yourselves, O gods, is but a part of him. The Suns, the Winds, the Saints, the Rudras, the Vasus, the Aświns, Fire, the patriarch-creators of the universe, of whom Atri is the first, all are but forms of the mighty and inscrutable Vishnu. The

† 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: गव्यं सूर्यं: पररं गुरु।

* "Parent and guide" is to render guru. Vandya is a variant.
† Guru.

|| Kishṇa-purāṇa.||

§ Corrected from "sun"; the original exhibiting the plural. For a similar passage, in which the Suns are spoken of, vide infra, p. 258.

|| Vānapya; i.e., the Agnis, or 'Fires'. There are forty-nine of them. See Vol. I., p. 156, note I. Also compare note § to p. 258, infra.

** "Mighty and inscrutable" is intended to represent aprameya.
Yakshas, Rākshasas, Daityas, spirits of evil,* serpents, and children of Danu, the singers and nymphs of heaven, are forms of the great spirit, Vīṣṇu. The heavens, painted with planets, constellations,† and stars; fire, water, wind, and myself, and every perceptible thing; the whole universe itself, consists of Vīṣṇu. 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 Kalanemi is the chief, have overrun, and continually harass, the region of mortals. The great Asura Kālanemi,† that was killed by the powerful Vīṣṇu, has revived in Kams:t, the son of Ugrasena; and many other mighty demons, more than I can enumerate,—as Arishta,§ Dhenuka, Keśin, Pralamba, Naraka,|| Sunda,§ and the fierce Bāna,** the son of Bali,—are born in the palaces of kings. Countless hosts†† of proud and powerful spirits, chiefs 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, Brahmā, at their request, explained to them how her burthen might be lightened. “Celestials,” said Brahmā, “all that Earth has said is, undoubtedly, true. I, Mahādeva,† and you all, are but Nārāyana: 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, Brahmā,§ attended by the gods, went to the milky sea, and there, with minds intent upon him, praised him whose emblem is Garuḍa.

“O thou,” said Brahmā, “who art distinct from holy writ;† whose double nature is twofold wis-

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* Flāśaka. See Vol. II., p. 74, notes 2 and 3. † Rāksha.

† According to the Vāyu, Kālanemi, or Kāyavadha, was a son of Virochana, the grandson of Hiraṇyakaśipu:** His death is described in the Hari Vamsa. §§

† These appear subsequently in the narration, and are destroyed by Krishnā.|||


¶ See Vol. II., p. 69, note 1. ** See Vol. II., p. 69.

†† Akshathūkti.

‡‡ See Vol. II., pp 30 and 69.

§§ Chapter XIX.

||| As we shall see, two of them, Dhenuka and Pralamba, were slain by Balarāma.

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† Called, in the original, Bhava. See Vol. I., p. 116.

†† Akshathūkti.

‡‡ See Vol. II., pp 30 and 69.

§§ Chapter XIX.

||| As we shall see, two of them, Dhenuka and Pralamba, were slain by Balarāma.

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§ Substituted, by the Translator, for Pitāmaha.
dom, superior and inferior, and who art the essential end of both; who, alike devoid and possessed of form, art the twofold Brahma; 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,† 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 (देव विष्णु) are termed Pára (परा), 'supreme,' and Apará (अपरा), 'other' or 'subordinate'. The first is knowledge of Parama 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 Parama Brahma and Śabda-Brahma. See the preceding note.

* Śaiksa.
† Puráña. See Vol. III., p. 67.
‖ Mimámsá.
¶ Nyáyiká or nyáyáka.
** 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;‡ and that doctrine is nothing else but thy nature inherent in and presiding over it.‡‡ Thou art imperceptible, indescribable, inconceivable: without name, or colour, or hands, or feet; pure, eternal, and infinite.§ Thou hearst 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.††† 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 subtle and sensible, and of matter endowed with qualities,—reference may be purposed to the Vedánta, Yoga, and Sánkhya systems.
2 That is, as the Śabda-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 jivatman and the paramatman, 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 aliter.
† Body, says the commentator, in its gross aspect and in its tenous.
§ The passage is from the Śvetáśvātara-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. Thou art the common centre of all, 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. Thou art the common centre of all, 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.

Thou art all and the first; the cause or creator.

Or the passage is understood, "Thou art one subsequently to Prakriti:" लमेभ्य प्रकृति परवात। That is, thou art Brahma, 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, Vishnu, in that character, bestows vigour, beauty, power, and wealth.

The Translator renders the explanation of the commentator.

It is said, thus, that he planted his step in three places. The reference, the scholiast says, is to the three steps of Vishnu. See Vol. III., p. 18, text and note 1.

I find no variant of the first line that regularizes the prosody.

§ समधितंहिन्दिनां, "collective and distributive."

The three principal fires, out of an aggregate of five, are here intended. See Vol. III., p. 176, note §; and p. 11, note 1, supra.

Varchas.
VISHNU PURANA.

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, uniform,† 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).”

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 subtle of the subtle, 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 Vishnu’s descent, as they might of a mere mortal’s being born on the earth. Or, Kárána is explained to mean ‘obtaining pleasure’, from Ka (K) and Arañ (चार्य), ‘obtaining;’ obtaining happiness, or the cause of it, piety, virtue (चर्म); and, with the negative, Akárána (अचारर्य), the reverse, pain, the consequence of wickedness (चर्म). The purport is clear enough: it is merely meant to state, that Vishnu is not subject to the necessity which is the cause of human birth.

* Niravadya.
† Nirumāthha. And several MSS. have niradhiksha.
§ Akahara-krama, ‘of unfailing might.’
|| Purusottama.
¶ I find the variant prápta.

1 Prita. One copy has Sánta, ‘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, by which subtle body is enclosed.
3 Maha-vibhútí saḿsthana (महाविभूतिसंस्थान). Vibhútí is explained by Prapancha,—sensible, material, or elementary substance, constituting body.
4 The passage is somewhat obscurely expressed, and is differently interpreted. It is:

नाभिकामकारानादाकारायणार्य ।

“Not from no cause, nor from cause, nor from cause and no

1 Niramshita. And several MSS. have nirdhiksha.
2 Akahara-krama, ‘of unfailing might.’
§ Viscarip. ।
|| Tathāvam bhuḥ dharma saḿsthanatām ।
This means, that Brahmá resumed his panegyric, “the gods being prostrated in awe.” There are no variants in my MSS.

1 Viscarip co-bhāṣāya-samāktaka- ।

IV. 17
VISHNU PURANA.

the gods, also, in their own portions, go down to earth, and wage war with the haughty Asuras, who are there incorporeal, 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 Kaśiṣa, 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.

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 distress of her distress. Let all the gods, also, in their own portions, go down to earth, and wage war with the haughty Asuras, who are there incorporeal, 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 Kaśiṣa, 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.

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The term Pradhāna, which is repeated in this passage, is explained, in the second place, to mean Puṣṛna, ‘soul’ or ‘spirit’:

Puṣṛna.

The same account of the origin of Kṛiṣhṇa is given in the Mahabharata, Ádi Parvan,|| Vol. I., p. 266. The white hair is impersonated as Balarāma; the black, as Kṛiṣhṇa. The commentator on our text maintains that this is not to be literally understood: “Vishnu 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 Kamsa and
(during the hours of Devaki's repose), by (the goddess) Yoganidrá,¹ the great illusory energy * of Vishnú, by whom, as utter ignorance,† the whole world is beguiled. To her Vishnú said: "Go, Nidrá, to the nether regions, and, by my command, conduct, successively, six (of their princes), to be conceived of Devaki, When these shall have been put to death by Kaúsa, the seventh conception shall be formed of a portion of Sesha, who is a part of me; and this you shall transfer, before the time of birth,* to Rohini, another wife of Vasudeva, who resides at Gokula.§ The report shall run, that Devaki 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 (valiant and strong, and) like the peak of the white mountain** (in bulk and complexion). I will, myself, become incarnate in the (eighth) conception of Devaki; and you shall immediately take a similar character, as the embryo-offspring of Yasodá. 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 Yasodá, and you, to that of Devaki. Kaúsa 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 Šumbha, Niśumbha,§ and numerous other demons,¹ you shall sanctify the earth in many places.¶ Thou art

¹ Allusion is here made to the exploits of Durgá, as celebrated especially in the Durgá Māhātmya; and it must be posterior to the date of that or some similar composition. The passage may be an interpolation; as the Märkaúdeya Puráña, in general, has the appearance of being a more recent compilation than the Vishnú.‖

² This refers to the Pithasthánas,¶ fifty-one places, where, according to the Tantras, the limbs of Sati** fell, when scattered

³ The Sanskrit has मध्यस्तित्वापि तदनाम "Krišna's eighth of Nabhas," which denotes the eighth day of the light fortnight of Nabhas, sacred to Krišna. Nabhas is the same month as Śrāvâna,—July and August.

† Ordinarily, Indra is said to have a thousand eyes, as is indicated by his epithet sahāraśaka.

‡ Śakra, in the Sanskrit.

§ Corrected from "Sumbha" and "Niśumbha." The two Dānavas referred to were brothers.


¶ See Vol. I., Preface, pp. LXXXIX. and XC.

** Corrected, here and below, from "Sati".
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, Bhadrakáli, Kshemyá, or Kshemankari, shall receive, from my bounty, whatever they desire. Propitiated with offerings of wine, and flesh, and various 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.”

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 Puráñas (see the story of Daksha’s sacrifice). §§ It bears some analogy to the Egyptian fable of Isis and Osiris. At the Pithasthánas, however, of Jwálámukhi, Vindhyaváini, Káligá, and others, temples are erected to the different forms of Devi 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 संति, but संगति, “humility;” and so reads the commentator, who explains the word by विचय.
† Dhára. Two pages on, it is rendered by “patience;” “fortitude” being there employed to translate dhairya.
‡ Puskí.
¶ See Vol. I., Preface, p. LXXXIX.
** Corrected from “Kshemí.”
†† I find the variant Kshemakari.
:: Prasada.
§§ Vol. I., pp. 120—134.
|| Near Mirzapore.
¶¶ A few miles south of Calcutta.
CHAPTER II.

The conception of Devaki: her appearance: she is praised by the gods.

The nurse of the universe, (Jagaddhátrí,) thus enjoined by the god of gods, conveyed the six several embryos (into the womb of Devaki), and transferred the seventh, (after a season,) to that of Rohini; after which, Hari, for the benefit of the three regions, became incarnate, as the conception of the former princess, and Yogandrá, as that of Yaśodá, exactly as the supreme Vishnu had commanded. When the portion of Vishnu 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 Devaki, 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 Vishnu was contained in her person. "Thou", said the divinities, "art that Prakriti, infinite and subtle, which 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 progenitrix of affection; thou art modesty, 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:

For Vedagarbá, vide supra, p. 262.

† Jyotánd, ‘the morning twilight.’ See Vol. I., p. 81.


†† Niti is the term rendered "kingly policy".


||| Comment: काम: कायोऽवयः: = गमेऽ यथा रूक्षाभिभाषः: ||

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 Brahmá;†† the whole egg of Brahmá, 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, ṛkṣa, and tārakā. Compare the Sanskrit extract of note **, below.
† Jagaddhātri.
‡ I have inserted this word, for adri.
§ This, too, I have intercalated, for vana.
|| Khārvaka.
¶ Kheta.

** विग्रहाभिवर्तान्तः विज्ञानसंस्कृतम्।
अविलितमण्डलसंहिताय विश्वाभावः यत्।
†† Mahāloka, janaloka, tapaloka, and Brahma-loka. They are named in the original. See Vol. I., p. 98, note 1; and Vol. II., pp. 226, et seq.
§§ Dāitya, in the original.
||| Yāka.
¶¶ Rīkṣaṇa.
*** Gahyaṇaka. See Vol. III., p. 116, note †.

prehension;—are, now, with that Vishnú, 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."§

* तैरलक्ष्यरक्तन्तोष्णी संवेण्णत: सर्वभावान्।
केचिरहस्पीतिः न परिवेद्योर्मेव।
वच्चकविहरिस्मायन्ति व विश्वाभावेऽसव।

Some MSS., as is observed by the commentator, have नाम- instead of इद्व-*. The Translator has taken both, and has omitted to render ज्ञान- which is defined by लिङ्गा, while रूपा is defined by तत्त्वा.

Some remarks on the expression लिङ्गा 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.
‡ Sudhá. See Vol. II., p. 300, note *

§ सिंहसंसर्थे चारुचद्यानं धूषविनायिनं अजत
Itána, ordinarily denoting Siva, here appears as a name of Vishnú. It is similarly applied in the Mahābhārata, Adi-parvan, 8. 22.
CHAPTER III.

Birth of Krishña; conveyed, by Vasudeva, to Mathurá, and exchanged with the new-born daughter of Yasodá. Kaṁsa attempts to destroy the latter, who becomes Yoganidrá.

THUS eulogized by the gods, Devaki bore in her womb, the lotos-eyed (deity), the protector of the world. The sun of Aeiütita 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 Janárddana 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 Ánakadundubhi: beheld the child, of the complexion of the lotos-leaves, having four arms, and the (mystic mark) Šrīvatsa on his breast, he ad-

dressed him in terms of love and reverence, and represented the fears he entertained of Kaṁsa. “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 Kaṁsa 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 Kaṁsa, 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 Mathurá; and they obstructed not the passage of Ánakadundubhi. 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 Yamúna river, deep as it was, and dangerous with numerous whirlpools,

* तामस्मदिनमहलमानाचामकलिकुशसः

† विषयं विशेषतपयुक्तं स्वयम्

† लक्षणावर्गमण्डलपत्तिः

। जनार्दनः विद्विशारदसुः

॥ तदां यथादीर्घर्षति

॥

Kaumudí, in this passage, means, according to the commentator, the full-moon of Kaumuda, a name of the month of Kárttika.

† Śádhu.

‡ Vide supra, p. 101, note 1.
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 Kañsā; 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) Vasudeva 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 lotus; 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 remained as usual. The guards were awakened by the cry of the new-born babe; and, starting up, they sent word to Kañsā, that Devaki had borne a child. Kañsā immediately repaired to the residence of Vasudeva, where he seized upon the infant. In vain Devaki convulsively entreated him to relinquish the child. He

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 Kañsā: “What avails it thee, Kañsā, 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.

† Siddhā.

† Corrected from “Bhoja rāja”. In another place, Bhojarāja is rendered, and rightly, “the Raja of the Bhojas”, i.e., Kañsā. Vide supra, p. 260, text and note ॥.
CHAPTER IV.

Kaiśa addresses his friends, announces their danger, and orders male children to be put to death.

KAṂSA, much troubled in mind, summoned all his principal Asuras,—Pralamba, Keśin, and the rest,—and said to them: "O valiant chiefs, Pralamba, Mahābāhu," Keśin, Dhenuka, Pūtanā, 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 Hari 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 of my prowess, and subject to my orders, save, only, Jarāsandha, my sire?* 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 Devakī 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, Kaiśa retired into his palace, and liberated Vasudeva and Devakī from their captivity. "It is in vain," said he to them, "that

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* 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. Mahābāhu, a Dānava, is spoken of in the Harivānsha, sl. 200.
† Mana śucutaśrêśaḥ: hataḥ vinā durāraśṭrī.
‡ Ekačārīn; 'solitary', according to the commentator.
§ Hāraśastraḥ: सत्यवाचकोद्योगी.

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† Mahābhārata, Śābhā-parvan, sl. 610.

IV.
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, Kaṃsa, alarmed for himself, withdrew into the interior apartments of his palace.

CHAPTER V.

Nanda returns, with the infants, Kṛiśhna and Balarāma, to Gokula. Pātāna 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.† 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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* It is, literally, ‘went to the cart’ or ‘waggon,’ नद्दछ शक्क गत; as if Nanda and his family dwelt in such a vehicle, as the Scythians are said to have done. The commentator explains Śa-kata (शक्ति) “the place of loosing or unharnessing the waggon,” शक्तायसोचचन्हान्तर। 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: सत्या तद्दोपचचान; explained by the comment तस वसतिस्थान शक्तायसोचचन्तर।

† The commentator gives the reason: महाधानान दृष्टवसविधानं न युक्तम्।

† Literally, ‘herd’—gokula.

* X., Prior Section, V., 20.
Some time after they were settled at Gokula, (the female fiend) Pūtanā, the child-killer, came thither, by night, and, finding (the little) Kṛiṣṇa asleep, took him up, and gave him her breast to suck. Now, whatever child is suckled, in the night, by Pūtanā instantly dies; but Kṛiṣṇa, laying hold of the breast with both hands, sucked it with such violence, that he drained it of the life; and the hideous Putana, 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 Pūtanā lying on the earth, and Kṛiṣṇa in her arms. Yaśoda, snatching up Kiścna, waved over him a cow-tail bristle, 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, 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 Kesava, who assumed the form of a boar, protect thee!† May that Kesava, who, as the man-lion, rent, with his sharp nails, the bosom of his foe, ever protect thee! May that Kesava, 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; Kesava, thy neck; Viṣṇu, thy belly;** Janárduana, thy legs and feet; the eternal and irresistible Nārāyaṇa, 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.

1 In the Hari Vamsa, this female fiend is described as coming in the shape of a bird.
2 The Raksha—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 Daens or witches, there is one day in the year, the Rakṣa-pūrṇima, 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 Rakṣa is, also, sent, sometimes, by

* See Vol. I., p. 61, note 2.
† See Vol. I., Preface, p. LXXV.
‡ See Vol. I., p. 106, supra.
§ See Vol. I., p. 18, text and note .
|| See Vol. III., p. 34, note 2.
|| See Vol. II., p. 34, note 1.
sword of Vishnu, and the echo of his shell! May Vai-kunṭha* guard thee in the cardinal points; and, in the intermediate ones, Madhusūdana!† May Hṛišikeśa: defend thee in the sky; and Mahīdhara,§ 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 Pūtānā, the cowherds were filled with astonishment and terror.

* A metronym of Vishnū; one of the names of his mother being Vi-kunṭhā. See Vol. III., text and note † †.
† “The destroyer of Madhu”, a demon. See Vol. II., p. 52.
‡ Corrected from “Riši keśa”. For Hṛišikeśa, see Vol. I., p. 2, note 1.
§ Being interpreted, “the upholder of the earth.”
|| Swastyayana.
* Pāryāṇikā, ‘cot’, according to the commentator.

CHAPTER VI.

Krīṣṇa overturns a waggon: casts down two trees. The Gopas depart to Vṛindāvana. Sports of the boys. Description of the season of the rains.

ON one occasion, whilst Madhusūdana 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 Yaśodā 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 कुमभाष्ट्र, कुमभाष्ट्र। The commentator takes notice of this variant.
† वयोर्दा शक्ताश्रमस्वमभाष्ट्रकपायिता। शक्ते चार्चियामास द्रिःपुष्पलाच्छति।||
‡ See Vol. II., p. 213.
the knowledge of the cowherds; and the wise sage, eminent amongst the wise, named the elder of them Rāma, and the other, Krīṣṇa. 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 Yaśodā 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 Yaśodā, and rambled about together constantly, she became angry, and, taking up a stick, followed them, and threatened the dark-complexioned Krīṣṇa with a whipping. Fastening a cord round his waist, she tied him to the wooden mortar; 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 Bhāgavata describes Garga’s interview with Nanda, and the inducements of the latter to keep the former’s celebration of the Samskaras (or initiatory rites) of the two boys secret from the Gopas. Garga there describes himself as the Purohita (or family priest) of the Yādavas.

2 The Ulākhala (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.

had departed, the lotos-eyed Krīṣṇa, 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 Krīṣṇa 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 Krīṣṇa is called Dāmodara,—from the binding of the rope (dāman) round his belly (udara).1† 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 Pūtanā, the upsetting of the

1 Our text and that of the Hari Vamsa take no notice of the legend of Nalakūbara and Maṅigrīva, 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 Krīṣṇa was intended.

1† Corrected from “Nalakuvera”.

‡ Corrected from “Nalakuvera”.

§ This legend is referred to by the commentator.
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 Kṛishṇa, 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 Vaisaṅga, 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, Kṛishna 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.

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; 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.

1 The Kāka-paksha, or crow's wing, implies the hair left on each side of the head; the top being shaved.

* चतुपाली च संवृत्ती रामदासीदार ततः।
एवाचालस्ती मोहे चैतसेलाकीयोऽष्टः।

† Avatāraśaka, a word of various meanings. According to the scholar, it here signifies 'ear-rings'.

‡ नोपवेयुक्तानोवी पवाकानवनस्य।
§ बालाधरि वाली कुमाराविव पवाकी।

Kumāra, Skanda, or Kārttikēya is called Pāvaka, because a son of Pāvaka. The commentator says that the two parts—akā—or forms of Kārttikēya, Śakha and Viśākha, are meant by “the two Pāvakas”.

|| महासाह ||
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 vapoours; 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:

मष्ट्वनशपात्ता शलोगोपायुता मंदी।
तदामरकविवाचोत्मनमविशृर्रिता।

"The earth, luxuriant with new-grown grass, and bestrown with śakragopas, then became emerald and, as it were, adorned with rubies."

The śakragopa or indicragopa is a beautiful insect which no one that has seen it in India can ever forget.

† मन्त्राचि दुविनीतानां माय लक्षकां नवानि।
‡ सदर्कवादी सुकीर्णं मन्यायामिनिलोकसिनि।
§ Śakra, in the original.
|| कलायतातविरक्तं नुस्खेयं परियः।

† The Sanskrit has garlands of kadamba-blossoms.

§ Here called, in the original, Bala.
|| नौपवशधरी, "clad like cowherds," is one reading; नौपवशधरी, "carrying cowherds' pipes," is another.

• विवाली च यथायों अनुमेक्ष महानान्त।

गोधि: समानि: महिती चियोडितिः सरानिव।
CHAPTER VII.

Krishna combats the serpent Kāliya: 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 Rāma, went to Vṛindāvana. 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 Kāliya,†—boiling with the fires of poison,—‡: 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, Madhusūdana reflected, that the wicked and poisonous Kāliya, who had been vanquished by himself (in the person of Garuḍa), and had been obliged to fly from the ocean (where he had inhabited the isle Ramaṇaka), must be lurking at its bottom, and defiling the Yamuna, 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 vicinity 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.§ Krishna, having dived into the pool, struck his arms in defiance;¹ and the snake-

¹ The commentator says, this means nothing more than that the waters of the pool were hot.
² I do not know if hot springs have been found in the bed, or on the borders, of the Jumna. The hot well of Sitā-kuṇḍ, near Mongir, is not far from the Ganges.
³ Kalindī, one of its synonyms, in the original. The Yamuna is so called from Mount Kalinda, whence it rises.
⁴ In some MSS., he is here called Kāliya; 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.

¹ Slapping the upper part of one arm with the hand of the other is a common act of defiance amongst Indian athletes.

* तदश्च नागराजस्तर्भो निष्पवङ्गो मथः इव। विशाखास्तु युक्तं चेन चर्ये विशववासिनः॥
† Parikara, 'a girdle.'
‡ Vegita, 'expeditiously.'
§ तेनानिपततात् च चोभितः च सहायकः। अतलर्थेव दूरवर्जालस्तु तानिविवाहस्यस्त्रिवज्जिनः॥
† ति हि दूरविविवज्जित्स्त्रिविविहोऽनि च। बाजः पाद्यः सथो ज्ञातार्थस्त्रिविविहोऽनि ॥
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 Kríshna, they, all, bit him with teeth from which fiery poison was emitted. Kríshna’s companions, beholding him in the lake, encompassed by the snakes twining around him, ran off to Vraja, lamenting and bewailing aloud his fate.

"Kríshna," 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 Yasoda, 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 Yasoda, who, in her agitation, stumbled and slipped at every step; but Nanda, and the cowherds, and the invincible§ Ráma hastened to (the banks of) the Ya­muná, eager to assist Kríshna. 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 son, became senseless; and Yaśodá, also, (when she beheld him, lost all consciousness). The Gopis, overcome with sorrow, wept, and called affectionately, and with convulsive sobs,* upon Keśava. “Let us all,” said they, “plunge, with Yaśodá, 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 Kríshna? 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-lotos-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 Puñídarśkáksha, 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 Rohíniḥ,† (Báláráma,) heard these exclamations of the Gopis, and, with disdainful glance, beheld the cowherds overcome with terror,
Nanda gazing fixedly upon the countenance of his son, and Yasodā unconscious, he spake to Kṛṣṇa 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! Whence, Kṛṣṇa, 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)."

The scholiast tacitly recognizes these lines as part of the text, and comments on them.

† Only thus much is translated of the following:

Thus reminded (of his real character, by Rāma), Kṛṣṇa 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 Kṛṣṇa. Trampled upon by the feet of Kṛṣṇa, as they changed position in the dance, the snake fainted, and vomited forth much blood. 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 expressions are and . And Rechaka and Daṇḍapāta are said to be different dispositions of the feet in dancing; variations of the bhrāma, or pirouette: the latter is the a-plomb, or descent. It is also read Daṇḍapādanīpatena, "the falling of the feet, like that of a club."

† Patni, 'wives.'
§ Parameswara.
§ Also, .
|| 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 reposes? 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 Adityas; 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

* I have parenthesized these words; there being nothing, in the original, answering to them. Even a Paurāñik writer would not use in such a lax way a word corresponding to "infinitely".

† Paramārtha.

§ "Vṛkṣaḥ: pūṣpaṃ: sañcāvyaṃ mūḍha dīnyād ātmyaṃ.‖ Instead of dīnaḥ, one MS. has dīnaḥ c.

† Chamāntā va, the vocative.

** "Samañcānabhirā bhavantāḥ: pārtha!" Kṛṣṇā is not here called a snake. Some copies have, instead of abhipṛkṣaḥ, ānadhvaḥ.

†† Sat and asat.

§ Puṣpaśūlaṃpa, "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? 

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. Yet, that I have been 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, Kríshna replied: "You must not tarry here, (nor anywhere) in the stream of the Yamuná. Depart, (immediately), with your family and followers, to the sea, where Garuda, 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

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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: निनियंदरण दृष्ट्याः। "In following prohibited observances, a person is punishable;" and स्माराविद्वेष्वब्रजः।

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* तथापि चंड्रमलाभाय दृष्टः पातितवामुः। क्षोंकरभरवादिरी देवस्तनं भान्यति वर। ||
† इत्यथ इत्यथ दृष्ट्याः वाच्याः। कविविद्वाराविभाव यारस्य फिर। ||
‡ The commentator has: अहिः, इन्द्रिया-निग्रहः, सर्व-भक्ति-दयः, कामः, सामा, तपस्, ध्यायः, सत्यः.

† This introduction is supplied by the Translator. § Múrdhan, 'head.' || 'To Kríshna', in the original. 

† तत्तत् संसारसामाय दृष्टः पातितवामुः।
 оргिन त्रिमात्रास्वरणस्य करोवि विरो। ||

** These quotations are taken from the commentary.
peril,* were filled with wonder, and sang the praise of
Krishna, who is unaffected by works.† Thus, eminent
by his glorious exploits, and eulogized by the Gopas
and Gopis, Krishna returned to Vraja.‡

† Akşśa-karman. Vide supra, p. 282, note †.
‡ Instead of the reading of two verses, here rendered, the MSS. con-
taining the commentary have three verses, naming Baladeva, Nandu,
and Yaśodā, as accompanying Krishna 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
der.§ Beholding the trees covered with fruit, and
desirous of gathering it, the cowherds called out (to
the brothers), and said: “See, Rāma; see, Krishna! 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, San-
karshaṇa and Krishna (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

* The original has Bala.
† Dānava.
‡ According to the Harivaṇa, ii. 3114, Dhenuka was the same as
Kara, for whom see Vol. III., p. 316, note †1.
§ The reading accepted by the commentator yields “flesh of men
and kine.”

|| ३ राम ३ कष्ण सदा चेतुस्ते रखते।
मुहूर्तबोधे यत्रकाठ्यवर्माशासनं सहित च।
विवदास्य परश रावणां गवामोहिततां च।
वधत्तुषमोनिष्ठ: पाषाणता यदि रोचते।

* Durāsada.
** Daitya.
†† Substituted, by the Translator, for Bala.
breast with his hinder heels. Rāma, 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 Kṛiṣṇa and Rāma† 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.1

1 This exploit is related in the Bhāgavata, Hari Vaṁśa, and other Vaishnava Purāṇas, much in the same strain, but not always in the same place. It more commonly precedes the legend of the discomfiture of Kaliya.

† Elsewhere it is said that Kṛiṣṇa slew Dhenuka. See, for instance, the Mahābhārata, Udyoga-parvan, sū. 4410.
† | नः वलामनिकानि तात्त्वायार्तिपेतकां | पुज्य वास्त्वमास महाभावातेर्मुदानिव ||
‡ | Balabhada, in the original. See the next note.
§ | भन्तंमाम ते तात्त्वायार्तिपेतकां।
हर्षविष्णु तात्त्वाय वलामनिमवीत् ||
|| Dattya-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 Kṛiṣṇa.

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 Bhāṇḍira 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: मद्यपीतां गीतमागा ||
‡ आश्चोरास्त is the reading here followed; but that accepted by the commentator is आश्चोरास्त, his explanation of which is: अश्चोरास्तो जगात्त्वायार्तिपेतकां। The tree referred to is, therefore, called Bhāṇḍira. In other works, however, it is called Bhāṇḍira, also.
§ The allusion here, the commentator says, is to their hair, as being tonsured in a peculiar fashion. Vide supra, p. 283, note 1.
|| सुवर्णांश्चौपीतां ती तदा कृष्णास्तवारी ||
|| महेन्द्राभिनयवस्त्री चैतत्त्वायार्तिपेतकां ||
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, Krishna, 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 Sridaman, and Balarama, with Pralamba:

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 Bhagavata does not specify the game, but mentions that the vanquished carry the victors on their backs.

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the other boys were coupled with one another, and went leaping away. Govinda beat his companion, and Balarama, his; and the boys who were on Krishna’s side were, also, victorious. Carrying one another, they reached the Bhadira-fig; and from thence those who were victors were conveyed back to the starting-ground by those who were vanquished. It being Pralamba’s duty to carry Sankarshana, 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 Balarama, he enlarged his bulk, (and looked) like a black cloud in the rainy season. Balarama, 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: “Krishna, Krishna, I am carried off by some demon, disguised as a cowherd, and huge as a mountain.” Krishna opened his mouth, smiling,—for he well knew

* Substituted, by the Translator, for Krishna.
† “The son of Rohini, in the original.”
‡ "पुनःक्रिष्ण भूतेऽन्ति भूते श्रीमुक्तिस्मृतिस्मृताय दानम्:।
न तत्क्रिष्ण व्रतामिव सच्छति हि बारहः॥"
|| Raubineya, in the Sanskrit.
¶ In the Sanskrit, Sankarshauna.
** This sentence is rendered very freely.
†† The original has Madhusudana.
‡‡ The Sanskrit has Govinda.
the might of the son of Rohiśa,—and replied: "Why this subtle pretext of merely mortal nature,† thou who art the soul of all the most subtle of subtle 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 Brahmas 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 from an instant, thou devourest the world? * As the waters of the sea, when swallowed up by subterranean flame, are recovered by the winds, and thrown, in the form of snow, upon the Himāchala, where, coming into contact with the rays of the sun, they reassume their watery nature; so, the world, being devoured by thee,

† This passage is read and explained differently in different copies. † In some it is:

** चतुःथ च वाजवणिनामसः

हिमालयं परिपुर्वः वधाः।

हिमालये मानसोऽिष्टान्वनामः

वाजवणिनामसः पुरुषाश्च।

And this is explained: सारस्वतमु वाजवणिन वविष्णु च वाजवणिन भविष्णवै दक्षिणेश्वरविजये वाजवणिनमेति दक्षिणेश्वरपिनि

सारस्वतमु प्रतिहाराः वयस्माताभिषेकवै तुष्टान्विनामे

याजवणिनामः पुरुषाश्च।

"The water of the ocean, devoured by the fire called Vādava, becoming condensed, or in the form of dew or snow, is seized by the wind called Kastaka, § from which the Vādava fire has departed, consisting of a pipe of the solar rays, and, being placed in the air, lies or is on the Himāchala," &c. This is rather an awkward and confused representation of the notion; and the other reading is somewhat preferable. It consists simply in sub-

* रावणीया, in the original.

† विवर्ण समुद्रे भारो वाजवणिनामा वसायिः।

‡ देवनामी समुद्रे वाजवणिने।

†† वक्त्रा।

§ वक्त्रा।

|| वक्त्रा।

* प्रकाशत्वनयः गायनाः।

** प्रकाशित्तवनयः गायनाः।

†† प्रकाशित्तवनयः गायनाः।

§§ प्रकाशित्तवनयः गायनाः।

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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 वाजवणिनामसः, 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 individuals. Calling to memory who thou art, O being of illimitable might, destroy, of thyself, the demon. Suspending awhile your mortal character, do what is right."

Thus reminded by the magnanimous Kṛiṣṇa, the powerful Baladeva*: laughed, and squeezed Pralamba 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 Balarāma. And, thus commended by his play-fellows, and accompanied by Kṛiṣṇa, Bala,§ after the death of the Daitya Pralamba, returned to Gokula.†

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 perpetually plundered.

† According to the Hari Vamsa|| the gods, themselves, praised this proof of Rāma’s strength (bala), and hence he derived the name of Balarāma.

* The Sanskrit has nothing corresponding to the words “with his knees.”

† निषाधितमका: ||

§ Substituted, by the Translator, for Bala.

§ The original has Rāma.

|| Sr. 3785.
CHAPTER X.

Description of autumn. Krishná 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) Śaphari 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 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 afflictions. 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 Viṣhū 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 mud-diness 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

* चरमेद्भाग धोय्यगी साधुकृत्रे चया ।
+ "Rivers and lakes" is for jalāśaya.
+ समलं चरपुष्पाद्रहेण सल्या चया पुरा ।
§ Haṭхаा.
|| क्रेश्य: कुदोभिनोऽधि: के श्चर्यारायंता रूप ।
|| कला: कमाश्चाद्धायो निभलासा चया चति: ।
** "Clear and pure" is to render ati-prasanna.
†† Yogin.
‡‡ Kāṭhasya, 'foultmess.'
§§ 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).  

At this season, when the skies were bright with stars, Κṛiṣṇa, repairing to Vraja, found all the cow-herds busily engaged in preparing for a sacrifice: to be offered to Indra; and, going to the elders, he asked

1 A set of very poor quibbles upon the terms § of the Prāṇāyāma: or, Pūraka, || 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 Pūraka, Kumbhaka, and Rechaka.

2 No public worship is offered to Indra, at present; and the only festival in the Hindu kalendar, the Sakrādhwaṇṇa, the erection of a flag in honour of Śakra or Indra,—should be held on the twelfth or thirteenth of Bhādra, ** (which is in the very middle of the rainy season), according to the Tithi Tattwa, † following the authority of the Kālikā and Bhavishyottara Pūrāṇas. The Sakrādhwaṇṇa 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.
§ उपपुष्पांगर्भायां देवता: ||
   || वीरवचन दुरा गायो वक्तवयं निन्दताः: ||
   || निव शवायिते: प्रयो: पुष्करणा भवति है ||

† Parjanya, in the original.
** The original has Śakra.
†† See Raghunandana’s Institutes of the Hindoo Religion, Vol. I., pp. 73—75. Also see the Sabdākalpadruma, sub voce श्राद्ध।
of the rains;* and so, also, do we, and so do other people."

When Kṛishṇa† heard this speech from Nanda, in regard to the worship of Indra,‡ 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.† 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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* Prāvṛtti, "during the rainy season," literally. But the Translator has the authority of the comment: Prāvṛtti. Gataśāmaṁti ṛṣya: Ṛtrāmaṇāsartat. † Or, Ānvikshiki (śaualīciči), the science of inquiring by reasoning, Tarka (ṭare), or logic; Trayī (tvare), the three Vedas collectively, or the doctrines they teach: Vārttā (vartā), rendered 'practical,' is the knowledge of the means of acquiring subsistence (ṅūtī): the fourth is Daṇḍaniti (daṇḍaniṣṭa), the science of government, both domestic and foreign.**

† In the original, Dāmodara.
‡ Sākra, in the Sanskrit.
§ The original has the singular.
|| Viva ṛṣya hriṣyā mahāma yārāma vṛttahitvāASYA.

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Vishnu Purana.

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.**

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¹ These nomadic habits are entirely lost sight of in the parallel passages of those Puráñas in which the juvenile life of Kṛishṇa is narrated. The text of the Hari Vamsa is, in most of the other verses, precisely the same as that of the Vishnú Puráña; putting, however, into the mouth of Kṛishṇa a long additional eulogium on the season of autumn.

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* Viśvayō kho yathā yuktākṣa sa śeṣeṣa mahan. † Viśvayō pālmaṇḍiśā pākṣayaśeṣeṇa mahan.

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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 Krishna, 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), even as Krishna 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, Krishna presented himself, saying "I am the mountain," and partook of much food presented by the Gopas; whilst, in his own form as Krishna, he ascended the hill, along with the cowherds, and worshipped his other self. Having promised them many blessings, the mountain-person of Krishna vanished; and, the ceremony being completed, the cowherds returned to their station.

1 The Hari Vamsa says: "An illusory Krishna, having become the mountain, ate the flesh that was offered;"

मयं च मायया कृष्णो गिरिस्तं सम्बुधि।

Of course, the 'personified' mountain is intended, as appears from several of the ensuing passages; as for instance, he says, presently: "I am satisfied; and then, in his divine form, he smiled:"

संगुरौस्तूरिनिस्तिकम् कृष्णप्रणामः दै।

The Hari Vamsa 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 Punjab, scarcely known in the north, when cattle are decorated and worshipped; a celebration which has, no doubt, suggested to the compiler of the Hari Vamsa the details which he describes.

* गौपि संभव्य तसी वराष।

† धर्म, तत्तथकुवार्षिनात्त्मा: प्रद्विषयः

चापदृष्टानि नैनां: मनोपि बलारुपः रूपः।

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† धर्म, तत्तथकुवार्षिनात्त्मा: प्रद्विषयः

चापदृष्टानि नैनां: मनोपि बलारुपः रूपः।

1 The Hari Vansha says: "An illusory Krishna, having become the mountain, ate the flesh that was offered;"
CHAPTER XI.

Indra, offended by the loss of his offerings, causes heavy rain to deluge Gokula. Krishna 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 Saṃvartaka. "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 Krishna. 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; 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 Krishna.† 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, Krishna 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

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* Śakra, in the Sanskrit.
† Adhāmā, 'inflated by.'
§ Gopatya.
§ The original has Surendra.
|| विद्युश्चरामधमाचारणीरेन धरीरितः ||
बाणपुरितिर्दुःक्षेत्रायामारणपायत ||
"Here the Sanskrit gives Krishna the title of Jagannātha."
fall." Upon this, all the people, with their herds, and their waggons and goods, and the Gopis, distressed by the rain, repaired to the shelter of the mountain, which Krishnā held, steadily, (over their heads). And Krishnā, 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 Gopis sang his praise.* For seven days and nights did the vast clouds, sent by Inch-a, rain upon the Gokulā of Nanda, to destroy its inhabitants; but they were protected by the elevation of the mountain: and the slayer of Bala, Indrā, being foiled in his purpose, commanded the clouds to cease.† The threats of Indrā having been fruitless, and the heavens clear, all Gokulā came forth (from its shelter), and returned to its own abode. Then, Krishnā, in the sight of the surprised inhabitants of the forests, restored the great mountain Govardhana to its original site.  

CHAPTER XII.

Indrā comes to Gokula; praises Krishnā, and makes him prince over the cattle. Krishnā promises to befriend Arjuna.

AFTER Gokula had been saved by the elevation of the mountain, Indrā* became desirous of beholding Krishnā. 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 Garūḍa, 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, Krishnā, the reason why I have come hither,—why I have approached thee; for thou couldst not, otherwise, conceive it. Thou, who art the supporter of all,** hast descended upon earth, to relieve her of her burthen. In resentment of my obstructed rites, I sent the clouds, to deluge Gokula; and they have done this evil deed.††

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* This sentence is rendered very freely.
† This sense is not conveyed by the original: 

** a chastiser of Pāka", a Dāitya slain by Indrā.
†† Kadana. The commentator explains it by vimūraṇa.

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 Mahābuli-poor. It is related, much to the same purport., in the Bhāgavata, &c. Śiśupāla, ridiculing the exploit, asserts that Govardhana was nothing more than an ant-hill.

Indrā, not named, is here referred to as Balabhid. For Bala, an enemy of the celestials, see the Rīgveda, passim.

2 Devendra, in the Sanskrit.

3 Designated, in the original, by his epithet Pākaśāana, the chastiser of Pāka", a Dāitya slain by Indrā.
5 The Sanskrit has Krishnā.
6 The translation is, here, compressed.
7 There is a variant, Chananda.  

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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†

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1 Gobhīś cha chōdita (गोभीश चौदीत); that is, 'delegated,' says the commentator, 'by the cow of plenty, Kāmadvēna, 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 Krishnã, is a modern piece of mysticism, drawn from such sectarial works as that immediately follows, in the text of Amara, Indravarjâ (उपपुराण), and of a verity, I am much pleased, the commentator on our text asserts that Upa is, here, synonymous with Upāra (उपरान), and that Upendra, 'the station of Upendra,' means 'rule in the heaven of heavens, Goloka;' a new creation of this sect, above Satyâ-loka, which, in the uncorrupt Paurânik system, is the highest of the seven Lokas; see Vol. II., p. 227. So the Hari Vaniśâ† makes Indra say:

समोपर वपेक्षस्तः खापितो गोभीराशि; †

उपेक्षा रूति दच्छा; ला गापिते हिदिव देवता; †

"As thou, Krishnâ, art appointed, by the cows, Indra superior to me, therefore the deities in heaven shall call thee Upendra." The Bhâgavata 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 Krishnâ, and say:

रुपेण नस्लाभिषेकास्मि ब्रह्म्य गोद्विविश्यासः।

मीप्रह द्रति जोधालां शोभनि श्रृवत शाखस।।

"We, instructed by Brahmat, will crown you as our Indra." Accordingly, Krishnâ 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 Vaniśâ§ 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:"

वश जित्से देवां लं गावाभिषेकस्य गतः।

गोविन्दे रूति जोधालां जोशुमि भृवो शाखस।।

All this is very different from the sober account of our text, and is, undoubtedly, of comparatively recent origin.

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1 Upavahya.
† Sl. 4005, 4006.
‡ लोके is the reading in the passage as cited by the commentator.
§ Sl. 4004, 4005.
it contained, performed (the regal ceremony of) asper­sion. The cattle, as the rite was celebrating, deluged the earth with their milk.

When Indra* had, by direction of the kine, inau­gurated Krishna,† the husband of Sachit, 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 Prithá.¶ 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, Krishna†† 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 §§ Sakra, no one shall be able to subdue Arjuna in fight. When the great demon¶¶ Kansa has been slain, and Arishtha, Kesin, Kuvalayápiḍa, Naraka,¶¶ and other fierce Dáityas shall have been put to death,

* Devendra, in the original.
† The Sanskrit has Janárdana.
‡ Sachipati, a title of Indra. See Vol. II., p. 72, note 2.
§ भारावतरणक्यः।
¶ Vide supra, pp. 101, 102, and pp. 158, 159
|| In the original, Krishna is here addressed as puruṣa-vedgha, "tiger of a man." See Vol. III., p. 118, note 6; also, supra, p. 1, note 13.
** भारावतरणस्व व ते चीर: कारिखातः।
†† Bhagavat, in the Sanskrit.
‡‡ The original has Páthta, a metronym of Arjuna. Vide supra, pp. 101, 102.
 §§ Arindama.
||| One of the Dáityas, Mahábáhu, is intended by the term translated "the great demon". Vide supra, p. 272, note 13.
¶¶ These Dáityas, Kuvalayápiḍa excepted, are named in p. 290, supra.

there will take place a great war,* in which the bur­then 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 Bha­rata war is at an end."

Upon Krishna's § ceasing to speak, he and Indra|| mutually embraced; and the latter, mounting his ele­phant, Airávata, returned to heaven. Krishna, with the cattle and the herdsman, went his way to Vraja, where the wives of the Gopas watched for his ap­proach.¶

* Maháhava.
† In the original, Indra is here addressed as Sahasráksha, 'thousand­eyed.' Vide supra, p. 261, text and note 1.
‡ Kunti, so called from her father, Kunti or Kuntíbhója, is the same person as Prithá. Vide supra, pp. 101, 102, and 158, 159.
§ Janárdana's, according to the Sanskrit.
|| Substituted, by the Translator, for Devarája.
¶ भक्षोदः सहिसो मोभिगंपापर्व युधिष्ठिरम्।
वाज्यानां नोभिपूण्यत हवेन्द्रनां।
There is a variant, ending the second verse with the words युधिष्ठिर-तिक्याज्ञनम्।
CHAPTER XIII.

Krishṇa 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 Krishṇa,* whom they had seen holding 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; all thy actions are those of a god. Tell us what is the meaning of all this. "Kaḷiya 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, 0 thou of unbounded might. For, having witnessed thy power, we cannot believe thee to be a man. Thy affection, Kesava, for our women and children, and for Vṛaja; the deeds that thou hast wrought, which all the gods would have attempted in vain; thy boyhood, and thy

* The original gives him the epithet akliṣṭa-kārīṇa, the same as akliṣṭa-karman, for which vide supra, p. 282, note †.
† बालक्रीडियनुवुला गोपालां युग्मितम।
दिवं च वरं स्मरणं: किश्रिनावत कवातम॥
‡ Toya. The scene of Kāliya's defeat was the Yamunā. Vide supra, p. 286.
§ सरस सरसं हुँ: पार्वत प्राप्त बिनितिक्रम।
The cowherds adjure Krishṇa by the feet of Hari. And the commentators repeat the leading words of the text, of which I find no variants: पार्वत प्राप्त शयाम। 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, Krishṇa 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 Krishṇa apparently displeased.**

But Krishṇa, 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,

|| तद्राजस्विस्परिष्ठी बुद्धिः क्रियतां मधि।
† Variant: Vṛaja, instead of vana.
** Prasāya-kopavat; the same as prasāya-kopavat. See note §, above.
†† तथा कुमुदिं फुझामामांदितिहासकरम्।
‡‡ तथा कुमुदिं फुझामामांदितिहासकरम्।
§§ Called, in the original, Sauri.
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 saliled forth, beheld some of the seniors (of the family), and dared not venture, contenting herself with meditating on Kṛiṣṇa, § 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 Gopīs, Kṛiṣṇa thought the lovely moonlight night of autumn propitious to the Rāsa-dance. ¹ Many

¹ The Rāsa-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:

\[
\text{चन्दकलर्नर्शीयोलो चिन्तालक्ष्यानितम्।}
\text{व्रजरथुःधिषुकु मलानामृत मुदुशाचितम्॥}
\]

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

| of the Gopīs imitated the different actions of Kṛiṣṇa, and, in his absence, wandered through Vṛinda-vana, (representing his person). “I am Kṛiṣṇa,” cries one. “Behold the elegance of my movements.” “I am Kṛiṣṇa,” exclaims another. “Listen to my song.” * “Vile Kāliya, stay! For I am Kṛiṣṇa,” 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 Kṛiṣṇa, the Gopīs imitated him, whilst away, and beguiled their sorrow by mimicking his sports. : Looking down upon the ground, one damsels 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 Kṛiṣṇa’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-

* There are four readings here, all containing unintelligible technicalities. The commentators dwell on this passage at length.
† Madhusudana.

§ Govinda, in the original.
|| This is a very free rendering.
¶ For Govinda again.
** Quoted by the commentators.
ion, inebriate with passion, as her irregular footmarks testify?* Here Dāmodara 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 Vishṇu 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 1.

For the scholastic Supreme of the Hindus,—which, only that it has neither mate nor emanations, may be compared with the Βασιλεία of Gnosticism,—see note * to p. 293, supra. Brahma, the sole existence,—all else being sheer phantasm,—is pure spirit, and, therefore, incognitive. In short, it is not to be construed to the imagination, and is indistinguishable, save to the eye of faith, from a nonentity.

The Purāṇas generally modify this view, which is that of the Vedānta philosophy. See Vol. I., p. 41, note 2; and p. 172, notes † and *. For extracts from Dr. South and Brigena, see the supplement to this note, at the end of the volume.

* काप्य तेन सम बालत हरि-पुजे सदास जि।
** पदार्थि तखायितांि वनाल्यत्रभुशुष्यनि च॥

† अवज्जानिव सौभांग विश्रुभचितो यथा।

‡ This sentence, in its latter portion, is freely translated.
when their eyelids were shut by the effects of such touch, the circle was formed. Then proceeded the

This is a rather in explicit statement;* but the comment makes it clear. Kríshna, it is said, in order to form the circle, takes each damsel by the hand, and leads her to her place. There he quits 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 Kríshna's.

The Bhágavatá is bolder, and asserts that Kríshna multiplied himself, and actually stood between each two damsels:

\[ \text{Kríshna's dance, to the music of their clashing bracelets, and songs that celebrated, in suitable strain, the charms of } \]

to mean, here, the Mañdala, or ring; and the 'couples', to imply that Kríshna was between every two. He quotes a verse* to this effect, from some other Vaishhava work:

"Between each two damsels was Mándhava; and between each two Mándhavas was a nymph; and the son of Devakí played on the flute".

For, in fact, Kríshna is not only dancing with each, but also, by himself, in the centre. For this the commentator on the Hari Váishá cítes a passage from the Vedas:

The Rása-dance, formed of a circle graced by the Gopis, was, then, led off by the lord of magic, Kríshna having placed himself in the midst of every two of the nymphs.‖ The Hari Váishá intimates the same, though not very fully:

"Then all the nymphs of the cowherds, placing themselves in couples in a row, engaged in pleasant diversion, singing the deeds of Kríshna." The Pankti, or row, is said, by the commentator.**

§ The quotation seems to be prose.

* The quotation seems to be prose.

** This interpretation does not represent accurately the meaning of the verse as explained by the commentator on the Hari Váishá. 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 Yāṭrā, 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, Rādhā 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.

* The original, kapola, yields ‘cheeks.’
† Valane, “in turning.”
‡ Kofi, ‘ten millions.’

** In the Journal Asiatique for 1865, pp. 373–445 (Series VI., Vol. V.), M. Hauvette-Besnault has published the text, accompanied by an exact 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 Gopīs. Krīṣṇa sang the strain that was appropriate to the dance. The Gopīs repeatedly exclaimed “Bravo, Krīṣṇa!” 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 Gopīs, 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 Krīṣṇa, 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.**
and elegant translation, of the *Panchadhyāya*, i. e., Chapters XXIX.—XXXIII. of the *Bhāgavata-purāṇa*, Book X., Prior Section, on the frolics of Kṛishṇa with the gopīs. In his introductory remarks, M. Hauvette-Besnault has pertinently quoted, in the original, nearly the whole of the present Chapter of the *Vishnupurāṇa*.

This careful scholar would render a real service to literature by completing the edition of the *Bhāgavata-purāṇa* which was left unfinished by the lamented Burnouf. The concluding Books of the *Bhāgavata*, as may be inferred even from the notes of the present volume, are well worthy of translation in detail.

CHAPTER XIV.

Kṛishṇa kills the demon Arishta, in the form of a bull.

ONE evening, whilst Kṛishṇa* and the Gopīs were amusing themselves in the dance, the demon Arishta, 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 herdsmen and their women were exceedingly frightened, and called aloud on Kṛishṇa, 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

* Janārdana, in the original.
† The Sanskrit simply calls Arishta samāda, ‘furious.’
‡ Tikshna, ‘sharp.’
§ The description of Arishta is not rendered to the letter.
|| पार्यायम स्याग नमो तेष्वक्षास्त्वर्णनं बनायति वः सदेऽप्रति।
चुनावायांश्च च चन्द्रज्योतिः च च ज्योतिः।
¶ चिन्हावयां तत्र विष्णुविद्ध च वाल्यविद्ध।
his eyes and pointing his horns at the belly of Keśava, he ran furiously upon the youth. Kṛiṣṇa 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 Kṛiṣṇa, 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.
† tathā dṛṣṭवत महुः मृहीतख विचाराः।
† The original has Janārada.
§ Substituted, by the Translator, for Sahasrāksha. Vide supra, p. 321, note ‡.
‡ There is mention of Jambha and Kujambha in p. 3, supra. In the Mahābhārata, Śānti-parvan, il. 3600, Jambha, Bala, and Pāka are named together.

CHAPTER XV.

Kāñcana informed, by Nārada, of the existence of Kṛiṣṇa and Balarāma: he sends Keśiṇ to destroy them, and Akrūra, to bring them to Mathurā.

AFTER (these things had come to pass,) Arjuna the bull-demon, and Dhenuka, and Pralamba had been slain, Govardhana had been lifted up, the serpent Kāliya had been subdued, the two trees had been broken, the female fiend Pūtanā had been killed, and the wagon had been overturned, Nārada went to Kaṁsana, and related to him the whole, beginning with the transference of the child from Devaki to Yaśodā. Hearing this from Nārada, Kaṁsana was highly incensed with Vasudeva, and bitterly reproached him, and all the Yadavas, in an assembly of the tribe. Then, reflecting what was to be done, he determined to destroy both Rāma and Kṛiṣṇa, 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, Chāṇūra and Mūshikā, by whom they would, assuredly, be killed.‡ “I will send,” he said, “the noble Yadu,§ Akrūra, the son of Swaphalka,|| to Gokula, to bring them hither. I will order the fierce Keśiṇ, who haunts the woods of Vṛndāvana, to attack

* Kakudmin.
† Dhanur-maha.
‡ There is much freedom in the rendering of this sentence.
§ Yadu-punyava.
|| Vide supra, p. 94.
them; and he is of unequalled might, and will surely kill them. * Or, if they arrive here, my elephant, Kuvalayapīḍa, shall trample to death these two cow-boy sons of Vasudeva." Having thus laid his plans to destroy Rāma and Janárdana, the impious Kaṁsa sent for the heroic Akrūra, and said to him: "Lord of liberal gifts, 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 Vишű, have been born there, for the express object of effecting my destruction. On the fourteenth lunation I have to celebrate the festival of arms; and I wish them to be brought here, by you, Dānā-pati. The epithet refers to Akrūra's possession of the Syamantaka gem (vide supra, p. 91), although, as here used by Kaṁsa, it is an anachronism; the gem not becoming his until after Kṛiśna's maturity.

† 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 Daśaharā, or festival of Durga, 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 daśamī, or tenth of the light half of Aświna, falling about the end of September or beginning of October. Transactions of the Bombay Society, Vol. III., p. 73; also, Amara Kosa, § under the word लोहाबिसार (Lohābisāra). Both our text and that of the Bhā-}

* Vyākhyātā, 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 the games, and that the people may see them engage in a boxing-match with my two dexterous athletes, Chāũrā and Muhfika; or, haply, my elephant, Kuvalayapīḍa, 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 Yādavas 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."†
Being thus instructed, the illustrious Akrúra readily undertook to visit Kúśma; and, ascending his stately chariot, he went forth from the city of Mathurá.

The ceremonial was intended to have been a trial of archery,—spoiled by Kúśma's breaking the bow that was to have been used on the occasion.

* रुखात्रास्वयम्भूवर्ती सहामायती हिज।
प्रीतिनामबलकुण्ड्री न रुखास्मातिर्मियसः।
† Madhu-príya 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 Kúśma: he is praised by Nárada.

KEŚIN, confiding in his prowess, having received the commands of Kaṁsa, set off to (the woods of) Vrindávana, with the intention of destroying Kúśma. 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, Kúśma 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 Kúśma; and I will knock all thy teeth down thy throat, as the wielder of the trident† did to Púshan."

* As Virabhadrá did to Púshå or Púshan,—a form of Súrya,—at the sacrifice of Daksha. See Vol. I., p. 131, note II.

† Pindkātik. The pindaka is, here, a club.

§ Nominative case of, not an optional substitute for, Púshan.

|| Also see Original Sanskrit Texts, Vol. IV., pp. 168 and 322.
Thus defying him to combat, Govinda went to encounter Keśin. The demon ran upon him, with his mouth opened wide; but Krishna, 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 Krishna, 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 Krishna, 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. Krishna 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. ** Nārada, the Brahman,†† invisible, seated 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 Kaiṣa.**

1 Or Keśi 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; Krishna, corresponding, in this respect, to the Apollo Crinitus. It is, also, derived from the legend of his origin from 'a hair' (vide supra, p. 258, 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 Krishna,—whence he is called Keśava, 'the rayed' or ' radiant.' Mahābhārata, Moksha Dharma.

† Jagannātha.
‡ Vide supra, p. 325, note §.
§ Tridivatkas.
|| Compare the Harivamsha, sft. 4337: विश्वास्य यात केशव नाम भवतीति भविष्यति ||

†† Pāṇini. Nārada is commonly considered to be a Devarshi. See Vol. III., p. 63, l. 1; but also see Vol. I., p. 100, note 2.

** See Chapter XX. of this Book.
sena, with his followers, shall have been slain, then, upholder 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 have been much delighted with thee, and now take my leave.” When Nárada 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.

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* The legend is told by all the other narrators of Kṛishṇa’s juvenile exploits.

† The legend is told by all the other narrators of Kṛishṇa’s juvenile exploits.

‡ The legend is told by all the other narrators of Kṛishṇa’s juvenile exploits.
the monarch his son, the halves of whom, she alleges, were united into an animated whole quite independently of her will or power.

Bhihradhrata subsequently directs his subjects, the inhabitants of Magadha, to celebrate a great festival in Jarâ'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 7. For the probably correct interpretation of the original, Kâdîrijâ, see supplementary note on p. 32, l. 2.

P. 159, notes l. 4. For hy, read by.

P. 159, note J. In the Mahâbhârata, Adi-parvan, 3892, we read, that Bhimasena married the female ghouls, that she may carry off the pieces, she alleges, were united into an animated whole quite independently of her will or power. Bhīhradhrata subsequently directs his subjects, the inhabitants of Magadha, to celebrate a great festival in Jarâ's honour.

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P. 151, notes, l. 2 ab infra. For seventh, read ninth.
P. 290, note †. The mistake of the Translator is borrowed from his Bengal version.

P. 292, note †. Read Śīkṣābhā.

P. 293, note †. For the native, read Śīrādhā's.

P. 294, note †. The mistake of the Translator is borrowed from his Bengal version.

P. 295, note †. Read Three pages.

P. 296, note †. See Vol. II., p. 337, supplementary note on p. 59, l. 8. On nāman, as alleged to signify ' essence ', see Burnouf's Introduction à l'Histoire du Buddhisme Indien, Vol. I., p. 502, note 2, by Dr Theodor Goldstücker. Burnouf appends to the note these words: 'Je n'ai pu jusqu'ici justifier cette interprétation par les textes.'

P. 297, note †. The stanza occurs in the MSS. accompanied by Śrīdhā's commentary.

P. 298, note †. Read commentators.

P. 299, note §. The words quoted by the Translator are Śrīdhā's.

P. 300, note †. Both the scholiasts expound the stanzas here transcribed.

P. 301, note †. Śrīdhā, who, equally with Ratnagarbha, cites the verses on dancing, attributes them to Bharata.

P. 302, l. 12. Inadvertently, I have not corrected the Translator's "Brahma" into Brahma. But see the next note.

P. 303, note †. As Dr. Muir suggests to me, I should have added, that भावात् means 'preceding the Supreme,' not "the progenitor of the supreme (Brahma)," and परःकारणम् means 'supreme beyond the Supreme,' not "beyond all finite objects." These hyperboles, it scarcely need be observed, are designed to express incomprehensibilities.

P. 304, note †. As 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 elucidations,—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 Śrīdhā's,