WORKS

BY

THE LATE

HORACE HAYMAN WILSON,
M.A., F.R.S.,

MEMBER OF THE ROYAL ASIATIC SOCIETY, OF THE ASIATIC SOCIETIES OF
CALCUTTA AND PARIS, AND OF THE ORIENTAL SOCIETY OF GERMANY;
FOREIGN MEMBER OF THE NATIONAL INSTITUTE OF FRANCE;
MEMBER OF THE IMPERIAL ACADEMIES OF ST. PETERSBURGH AND VIENNA;
AND OF THE ROYAL ACADEMIES OF MUNICH AND BERLIN;
PH.D. BRESLAU; M.D. MARBURG, ETC.;
AND BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD.

VOL. IX.

LONDON:
TRÜBNER & CO., 60, PATERNOSTER ROW.
1868.
THE
VISHNU PURANA:
A SYSTEM
OF
HINDU MYTHOLOGY AND TRADITION.
TRANSLATED
FROM THE ORIGINAL SANSKRIT,
AND
ILLUSTRATED BY NOTES
DERIVED CHIEFLY FROM OTHER PURANAS,
BY THE LATE
H. H. WILSON, M.A., F.R.S.,
BODEN PROFESSOR OF SANSKRIT IN THE UNIVERSITY OF OXFORD,
ETC., ETC.
EDITED BY
FITZEDWARD HALL.

VOL. IV.

LONDON:
TRUBNER & CO., 60, PATERNOSTER ROW.
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 Vaivasvata. Legend of his son Purúravas and the nymph Urvaśī: the former institutes offerings with fire: ascends to the sphere of the Gandharvas.

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

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

---

† Dyuti and śīla.
Kártavíryájrjuna,* 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 lotos 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 Rájasúya (sacrifice); and, from the glory thence acquired, and the extensive dominion with which he had been invested, he became arrogant (and licentious), and carried off Tárá, the wife of Brippatí, the preceptor of the gods. In vain Brippatí sought to recover his bride; in vain Brahmá commanded, and the holy sages remonstrated: Soma refused to relinquish her.§ Uśanas,|| out of enmity to Brippatí, took part with Soma.† Rudra, who had studied under Angíras,

---

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

† Called, in the original, by his epithet abhayoni.
‡ Compare Vol. II., p. 85.
§ वक्ष्यस्तव पुरुषस्तिधिविदित्वं भ्रात्र च चोमानः सकलदेवार्थिमिदा-भमांतिपि न मुमोच।
|| In the corresponding passage of the Bhágavata-puráña,—IX., XIV., 6,—the name is Śukra. For the discordant accounts of the parentage of Uśanas, see Vol. II., p. 152, note 1; for Śukra, ibid., pp. 117, 155.
¶ तस्म हि पुरुषस्तिधिद्विजयुश्नं पार्थियामहोभवत्।
** IX., XIV., 3.
(the father of Brāhaspati*), befriended his fellow-
student. In consequence of Uśanas, their preceptor,
joining Soma, Jambha, Kujambha, and all the Daityas,
Dānavas, and other foes of the gods, came, also, to his
assistance; † whilst Indra and all the gods were the
allies of Brāhaspati. ‡

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

---

† सहानुभवं च चकु।
‡ ब्रह्मस्वतेऽरस सकलदेविवस्थसहस्वयं श्रकोऽभवत।
§ एवं च तत्वोद्विवीय: संयमस्वारकात्मिनित्थस्वारकामयो नामाभवत।
Nīlakaṇṭha, commenting on the Mahābhārata, Sabha-parvan,
&l. 939, explains the term tārakāmaya as follows: तारका तारा ब्रह्मस्व-तिमायिणियो। सैव च भामयविहिनाः श्रीतुर्यशिृणि। भामयो रोगः।
|| Asura.
¶ Dānavas, in the original.
** Substituted for Śankara.
†† ब्रह्मस्वतेऽरसाम्रदात।
‡‡ Antākprasadā
§§ शैव सम वैचे भवत्वायण्युतो धार्यसमुत्तृणमसम्मतिधात्रेऽचित।
whom she deposed 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 Bṛhaspati 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 Bṛhaspati? or of Soma?" "Of Soma," said Tārā, blushing.¶ As soon as she had spoken, the lord of the constellations**—his countenance bright, and expanding with rapture,—embraced his son, and said: "Well done, my boy! Verily, thou art wise." And, hence, his name was Budha.¹

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

* The Sanskrit has ishikā, which the scholiast explains to mean munja.
† Exchanged for Indu.
‡ दुष्टे क्षानाम तानं नास्यासि। श्रेष्ठे ते शालिमयमहं करोमि चया चावस्यायतमत्रवर्वचना भवतीति।
§ Pitāmaha, in the original.
∥ Saṁvedōrya, 'checking.'
¶ लञ्चाजइंदमाह सोमश्रीति।
** Udāpati.
It has already been related how Budha begot Purúravas by Ilá. * Purúravas † was (a prince) renowned for liberality, devotion, magnificence, and love of truth, and for personal beauty. Urvāśī, having incurred the imprecation of Mitra and Varuṇa, determined to take up her abode in the world of mortals, and (descending, accordingly,) beheld Purúravas. As soon as she saw him, she forgot all reserve, and, disregarding the delights of Swarga, became deeply enamoured of the prince. Beholding her infinitely superior to all other females, in grace, elegance, symmetry, delicacy, and with Buddha, any deified mortal, or ‘he by whom truth is known’; or, as individually applicable, ‡ Gautama or Śákya, son of the Raja Śuddhodana; ‡ by whom, the Buddhists themselves aver, their doctrines were first promulgated. The two characters have nothing in common; and the names are identical, only when one or other is misspelt.

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

---

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

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

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

[chords]

* Umamahapí tvanaksamamnayád iti príyaksmamaksánam príyamannasásríte.
† Rája tu prágalbhamutamáh. Comment: prágalbháh. vatsépin-chátá.
‡ jñánavádiḥ tásukshúsváshí práh.
§ The love-making of Purúravas and Urvasí was somewhat less delicate, as represented in the Bhágavata-púráña, IX., XIV., 18–20.
∥ Urasaka, 'lamb'; and so below.
†† Shanásamápi samorāśikdubh puñjambúta nañnapinayam.

** The original has "Mánasa and other lakes": mánasádhír saiv.: See Vol. II., p. 110, note *; and p. 117.
†† For this garden, see Vol. II., p. 110, note *; and p. 116.
Puruṣarvās for his bride increased every day of its duration; and, the affection of Urvasī 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 Urvasī was away.‡ Knowing the agreement that Urvasī had made with the king, Viśvāvasu§ 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. Urvasī 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 Urvasī might see him in that state, did not move from the couch. Then the Gandharvas came and stole the other ram; and Urvasī, 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 Puruṣarvās

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

* न खूटां चकार।
† Apsaras, siddha, and gandharva.
‡ विना चोर्वेश्वर सुरलिङ्गोऽपरसं सिद्धविश्वाशां क नातिरक्षी—
योज्यभवत। The Translator has not cared to reproduce the story of Puruṣarvās and Urvasī with very close literality.
§ See Vol. II., p. 285, note †; &c.
|| Śī. 1867.
highly; and, trusting that the nymph would not see his person, as it was dark, he rose, and took his sword, and pursued the robbers, calling upon them to stop and receive their punishment. At that moment the Gandharvas caused a flash of brilliant lightning to play upon the chamber; and Urvasī beheld the king undressed: the compact was violated; and the nymph immediately disappeared. The Gandharvas, abandoning the rams, departed to the region of the gods.

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

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

* See Vol. II., p. 133, note 1.
† Antarvati.
‡ This specification of place is supplied by the Translator.
first-born, Ayus; and these annual interviews were repeated, until she had borne to him five sons. She then said to Purúravas: “Through regard for me, all the Gandharvas have expressed their joint purpose to bestow upon my lord their benediction. Let him, therefore, demand a boon.” The Raja replied: “My enemies are all destroyed; my faculties are all entire: I have friends and kindred, armies and treasures.* There is nothing which I may not obtain, except living in the same region with my Urvaśī. My only desire, therefore, is, to pass my life with her.” When he had thus spoken, the Gandharvas brought to Purúravas a vessel with fire, and said to him: “Take this fire, and, according to the precepts of the Vedas,† divide it into three fires; then, fixing your mind upon the idea of living with Urvaśī, offer oblations; and you shall, assuredly, obtain your wishes.” The Raja took the brazier, 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 brazier to enable him to obtain the felicity of living with Urvaśī, 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

---

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

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

---

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

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

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

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

पुरुरवस एवासीच्यी चे तासुखि नृप।
That is, according to the commentator, the ritual was then instituted: कर्मांग्रे: प्रकटो चमुच। The Matsya Puráṇa has an account of this prince’s going to the orbit of the sun and moon, at every conjunction, when oblations to progenitors are to be offered; as if obsequial rites had originated with Purúravas. The Mahábhárata¶ states some still more remarkable particulars. “The glorious Purúravas, endowed, although a mortal, with the properties of a deity, governing the thirteen islands of the ocean,

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

विमि: स विग्रहं चक्रेची धीर्योत्तमतः युक्तवाङ्गः।
जहार च स विमाणां रत्नायुतकोशतामयः॥
सनकुमारसं राजन्त्रहीलोकादुपेश छ।
अनुदंशे सत्तक्रे प्रत्यमुङ्कात्रचायसी॥
ततो महार्षिम् खुलैं सयं शुद्धी वचन्यत।
जोभाजुन्तो बलमद्यस्वर्णस्वमो नराधिपः॥
CHAPTER VII.

Sons of Purúravas. Descendants of Amávasu. Indra born as Gádhi. Legend of Říchika and Satyavati. Birth of Jamadagni and Viśvámitra. Paraśuráma, the son of the former. (Legend of Paraśuráma.) Śunahšepha and others, the sons of Viśvámitra, forming the Kaušika race.

PURÚRAVAS had six sons,—Áyus, Dhímat, Amávasu, Viśvávasu, Šatáyus, and Šrutáyus.¹ The son of

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Áyus</td>
<td>Áyus</td>
<td>Áyus</td>
<td>Áyus</td>
<td>Áyu</td>
</tr>
<tr>
<td>Dhímat</td>
<td>Dhítimati</td>
<td>Dhímat</td>
<td>Máyus</td>
<td>Śrutáyus</td>
</tr>
<tr>
<td>Amávasu</td>
<td>Vasu</td>
<td>Vasu</td>
<td>Amávasu</td>
<td>Satyáyu</td>
</tr>
<tr>
<td>Driúháyus</td>
<td>Driúháyus</td>
<td>Ušráyus</td>
<td>Viśváyu</td>
<td>Raya</td>
</tr>
<tr>
<td>Vanáyus</td>
<td>Dhanáyus</td>
<td>Antáyus</td>
<td>Šatáyu</td>
<td>Vijaya</td>
</tr>
<tr>
<td>Šatáyus</td>
<td>Šatáyus</td>
<td>Šatáyu</td>
<td>Šrutáyu</td>
<td>Jaya</td>
</tr>
<tr>
<td>Aśwáyus</td>
<td>Êîtáyus</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Divijáta§</td>
<td>Divijáta§</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

* The Hárivanśa, śl. 1372, 1373, and again in śl. 1413, 1414, gives seven, namely, Viśváyus and Šrutáyus, besides the names of the Ma-

† Hárivanśa, śl. 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-puráña.
Amávasu was Bhíma;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;

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

² Káñchana-prabha: Brahma.||

³ Hotraka: Bhágavata.

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

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

⁵ Sunuta: †† Brahma. Púru: Bhágavata.

---

* According to the Váyu-puráña, his mother was Keśiki. The Harivarsha calls her Keśini.
† Váta.
‡ Yajnapurusha. See Vol. I., p. 61, note 1; p. 163, note *.
§ This name I find in only one MS.; one other has Sudhanu; and all the rest have Sujantu. Professor Wilson’s Bengal translation has Sujahn. The Váyu-puráña reads Suhotra.
|| Both Káñchana-prabha and Káñchana: Váyu-puráña, and Harivarsha.
¶ The Váyu-puráña recounts the same legend.
** Where? †† I find Sunaha, apparently.
his son was Balákaswa;¹ his son was Kuśá,² who had four sons,—Kuśámba, † Kuśanábha, Amúrtaraya,‡ and Amávasu.³ Kuśámba, being desirous of a son,

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


Kuśáswa or Kuśasthamba †
Kuśánábha
Amúrtarayaša ‡
Vasu

Kuśáswa ** Kuśámbu †† 
Kuśánábha Kuśánábha
Amúrtimat Múrtaya §§
Kuśika Vasu.

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

* The Bhágavata-purááa has Jahnu, Púru, Baláka, Ajaka, Kuśa.
† Kuśika, here and below, in one MS. The Vaidik tradition assigns him to the family of Ishirátha.
‡ So read all my MSS. but one, which gives Amúrtiraya. See the Mahábhhratóra, Sánti-parvan, śl. 6194. I have displaced the Translator’s “Amúttaya”. His Hindu-made English version has Amúrtá.
§ This seems very doubtful. Probably the reading is Baláka.
|| See note †, above.
¶ My MSS. give Kuśámba or Kuśastamba.
** In both the Brahma-purááa and the Hariváníša I find Kuśámba. Indeed, I have nowhere met with “Kuśáswa”, as son of Kuśa.
†† Corrected from “Kuśámba”. Kuśámbu is, of course, a gross error; but it is characteristic of the Bhágavata-purááa.
‡‡ Judging from my MSS., I conjecture that the correct reading may be Amúrtárañja.
 §§ Corrected from “Amúrttaraya”.
|| Búla-káánda, XXXII., 3–8. †† Corrected from “Amúrttaraja”.
engaged in devout penance, to obtain one who should be equal to Indra. Observing the intensity of his devotions, Indra was alarmed, lest a prince of power like his own should be engendered, and determined, therefore, to take upon himself the character of Kuśamba's son. ¹ He was, accordingly, born as Gádhi,* of the race of Kuśa (Kauśika). Gádhi had a daughter named Satyavatí. Říchika, of the descendants of Bhṛigu, 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. Říchika, having propitiated Varuṇa, the god of ocean, obtained from him, at (the holy place called) Aśvatírtha, a thousand such steeds, and, giving them to the king, espoused his daughter.²

¹ The Brahma and Hari Varṣā make Gádhi the son of Kušika; the Váyu; and Bhágavata, of Kuśamba; the Rámáyaña, of Kuśanábha.

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

---

† Indumarchas.
‡ But the Translator, according to note 3 in the preceding page, did not find Kuśamba in the Váyu-puráña. It appears there, however, and as convertible with Kušika. 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, Řichíka\(^1\) 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 Satyavatí: “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 Brahmân, alike devoid of affluence, valour, and power.” Satyavatí agreed to her mother’s proposal; and they exchanged messes.

When Řichíka returned home, and beheld Satyavatí, 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 Mahábhárata, Bhrigu, the father of Řichíka, prepares the Charu.

\(^*\) एष चस्मेववायमपरस्वचन्द्रच | सम्युपचीन्य: | इष्कुकका व्यन
जगाम | The sequel of the story is considerably expanded in the English.

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

---

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

2 The text omits the story of Paraśúráma; but, as the legend makes a great figure in the Vaishñava works in general, I have

---

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

"JAMADAGNI (the son of Ríchika, †) 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 Reňuká; and the king gave her unto him. The descendant of Bhúigu 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, Reňuká, 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 Míttikávatí, with a garland of lotuses on his neck, sporting with his queen, in the water; and

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

† The circumstances of Ríchika’s marriage, and the birth of Jamadagni and Viśwámítra, are told much in the same manner as in our text, both in the Mahábhárata and Bhágavata.

---

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

* अभिचाराच तस्मात्सा किम्ब्राभसि चिलितना।

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

सुन्दरं पुष्यं हृदा भातरं चित्रं सुतम्।
योनिम्रेवंति चारीशां सबं सबं चनादेस्म।

See the Hitopadeśa (ed. Lassen), Book I., sl. 110; and compare the ninth stanza of the extract given in the note to p. 141 of Vol. III.
be, all, fulfilled.' Then Rāma 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 Kārtavírya, (the sovereign of the Haihayā tribe, endowed, by the favour of Dattātreya, with a thousand arms, and a golden chariot that went wheresoever he willed it to go), came to the hermitage of Jamadagni, where the wife of the sage received him with all proper respect. The king, inflated with the pride of valour, made no return to her hospitality, but carried off with him, by violence, the calf of the milch-cow of the sacred oblation, and cast down the tall trees sur-

---

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

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

---

* These descriptive epithets of Kārtavírya are transferred hither, by the Translator, from śl. 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 Ráma returned, his father told him what had chanced; and he saw the cow in affliction; and he was filled with wrath. Taking up his splendid bow, 1 Bhárgava, the slayer of hostile heroes, assailed Kártavírya, who had, now, become subject to the power of death, and overthrew him in battle. With sharp arrows Ráma cut off his thousand arms; and the king perished. The sons of Kártavírya,* to revenge his death, attacked the hermitage of Jamadagni, when Ráma was away, and slew the pious and unresisting sage, who called, repeatedly, but fruitlessly, upon his valiant son. They then departed; and, when Ráma returned, bearing fuel from the thickets, he found his father lifeless, and thus bewailed his unmerited fate: 'Father, in resentment of my actions, have you been murdered by wretches as foolish as they are base. By the sons of Kártavírya are you struck down, as a deer, in the forest, by the huntsman's shafts. Ill have you deserved such a death,—you, who have ever trodden the path of virtue, and never offered wrong to any created thing. How great is the aid Jamadagni had previously entertained Arjuna and all his train; borrowing, no doubt, these embellishments from the similar legend of Vasishtha and Viśwámitra, related in the Rámáyaña.

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

* Arjuna, in the Sanskrit.
† Mahábhárata, Sánti-parvan, sl. 1743.
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, Ráma 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 Kártavírya; and, after them, whatever Kshattriyas he encountered, Ráma, the first of warriors, likewise slew. Thrice seven times did he clear the earth of the Kshattriya caste;¹ and he filled, with their blood, the five large lakés of Samantapanchaka, from which he offered libations to the race of Bríigu. There did he behold his sire again; and the son of Richíka beheld his son, and told him what to do. Offering a solemn sacrifice to the king of the gods, Jámadagnya presented the earth to the ministering priests. To Kaśyapa he gave the altar made of gold, ten fathoms in length, and nine in height.² With the permission of Kaśyapa, the Brahmans divided it in pieces amongst them; and they were, thence, called Khańdaváyana Brahmans. Having given the earth to Kaśyapa, the hero of immeasurable

¹ This more than ‘thrice slaying of the slain’ is explained, in the Rájadharma, 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 Ráma. ¹

¹ The story, as told in the Rájadharma section, adds, that, when Ráma 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 Śúrpárika. The traditions of the Peninsula ascribe the formation of the coast of Malabar to this origin, and relate that Paraśuráma compelled the ocean to retire, and introduced Brahmins and colonists, from the north, into Kerala, or Malabar. According to some accounts, he stood on the promontory of Dilli, and shot his arrows to the south, over the site of Kerala. It seems likely, that we have proof of the local legend being, at least, as old as the beginning of the Christian era, as the Mons Pyrrhus of Ptolemy is, probably, the mountain of Paraśu or Paraśuráma. See Catalogue of Mackenzie Collection, Vol. I., Introduction, p. xcv.; and Vol. II., p. 74. The Rájadharma also gives an account of the Kshattriyas who escaped even the thrice seven times repeated destruction of their race. Some of the Haihayas were concealed, by the earth, as women; the son of Vidúratha, of the race of Púru, was preserved in the Ríksha mountain, where he was nourished by the bears; Sarvakarman, the son of Saudása, was saved by Paraśara, performing the offices of a Súdra; Gopati, son of Śibi, was nourished by cows, in the forests; Vatsa, the son of Pratardana, was concealed amongst the calves in a cow-pen; the son of Devíratha was secreted, by Gautama, on the banks of the Ganges; Bélihadratha was preserved in Grídhakúía;

* It has not appeared worth while to point out the fregedoms of translation which occur in this episode as here rendered.
† See Vol. III., p. 304, note 1.
The son of Viśvāmitra was Śunahśepha,* 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 LIII., no doubt intimates a violent and protracted struggle, between the Brahmins and Kshatriyas, for supreme domination in India; as, indeed, the text of the Mahābhārata† more plainly denotes; as Earth is made to say to Kaśyapa: “The fathers and grandfathers of these Kshatriyas have been killed by the remorseless Rāma, in warfare on my account:”

एतिहासिक पितार्येव तत्त्वव च गितामहात्।
मद्वेच्छ निहत्ता युद्ध रामिसाहित्यकर्ममेव॥

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

* Here, and everywhere below, corrected from “Śunahśephas”.
† Śánti-parvacan, 61. 1800, 1801.
‡ IX., XVI., 30, 31.
§ ?
amongst whom the most celebrated were Madhuch-

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

अच्छे मन्त्रधृशि च नूरस्त्वमन्वन्भ वर्ष स हि।

“They said to the elder, profoundly versed in the Mantras, We are your followers:” as the commentator: अनुग्रहार: कान्धा: स ऋतवः। The Rāmāyaṇa also observes, that Śunahśeṣha, when bound, praised Indra with Āchitas, 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 Brahmins.‡

---

* 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 Śunahśeṣha, or, as usually written, Śunahśeṣha, has been, for some time, known to Sanskrit students, through the version of it presented in the Rāmāyaṇa, Book I., Chapter LX., Schlegel; LXIII., Gorresio. He is, there, called the son of the Rishi Āchita, and is sold for a hundred cows, by his father, to Ambarisha, king of Ayodhya, as a victim for a human sacrifice. On the road, he comes to be lake Pushkara, where he sees Viśwāmitra, 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 Viśwāmitra teaches him, according to Schlegel’s text, two Gāthās,—according to Gorresio’s, a Mantra: but the latter also states, that he propitiated Indra by Āchitas,—Mantras of the Rig-veda (Rigbhis tushāva devendram), Vol. I., p 249. Manu also alludes to the story (X., 105), where it is said that Ajigarta incurred no guilt by giving up his son to be sacrificed; as it was to preserve himself and family from perishing with hunger. Kullūka Bhatta names the son, Śunahśeṣha, and refers, for his authority, to the Bawfrīcha Brāhmaṇa. The story is
chhandas, Jaya, Kṛita, * Devadeva, † Ashāka, † Kach-

told, in full detail, in the Aitareya Brāhmaṇa; but the Raja is named Hariśchandra. 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 Ajigarta, a Kšiti, in great distress, and persuades him to part with his second son, Śunaḥśepha, to be substituted for Rohita, as an offering to Varuṇa. The bargain is concluded; and Śunaḥśepha 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 Śunaḥśepha; but the language of the Brāhmaṇa is not to be mistaken; as Ajigarta not only ties his son to the stake, but goes to provide himself with a knife with which to slay him. At the same time, it must be admitted, that the language of the Sūktas is somewhat equivocal, and leaves the intention of an actual sacrifice open to question. The Bhāgavata follows the Aitareya and Manu, in terming Śunaḥśepha the son of Ajigarta, and names the Raja, also, Hariśchandra. In the Vishnū Purāṇa, he is called the son of Viśvāmitra, and is termed, also, Devarāja, 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 Rīgveda, Vol. I., p. 59, note a.

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

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

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

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

¹ The Bhágavata says one hundred sons, besides Devaráta and others, as Asháka, Háríta, &c. Much longer lists of names are given in the Váyu, Bhágavata, Brahma, and Hari Váma. The two latter specify the mothers. Thus: Devásrávas, Kati (the founder of the Kátyáyanas), and Hiraňyáksha were sons of Śá-
lávati; Renúka, Gála, Sánkñiti, Mudóla, Madhučchhandas, and Devala were sons of Reúu; and Asháka, Kachchhapa, and Háríta were the sons of Drishadwati. The same works enumerate the Gotras, the families or tribes of the Kausika Brahmanas. These are: Párthivas, Devarátas, Yájnvalkyas, Sámarshanás, Udumbaras, Dumláunas, Tárákáyanas, Munchátas, Lohítas, Reúus, Kárishus, Babhrus, Páníns, Dhyánajápyas, Śyálstas, Hiraňyákshas, Sámkñus, Gála, Yanadítas, Devalas, Sálánkáyanas, Báshkálas, Dadátivádarás, Sauśratas, Saindháváyanas, Nishñátas,

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

These names form, in the original, one compound, with a plural case-ending for the whole. A consideration of the passage cited in note ‡, below, has led me to make the alteration notified in note * in the preceding page. Devadeva, it may be suggested, originated, possibly, from a careless duplication of Deva, or from “Deva, Dhruva,” by corruption.

‡ Gotra.
§ The Bhágavata specifies only Jaya and Kratamat, also.
|| Eight are there named: Madhučchhandas, Jaya, Krítá, Deva, Dhruva, Asháka, Kachchhapa, Púrña. It will be satisfactory to the Sanskrit scholar to see the original:

मधुच्छन्दो जयेश्व जटधीवी ध्वाष्ठकी ।
कथपयु पूरणश्वीविद्यामभिवृत्तातुैः व ||

¶ This name should be omitted. See note §, above.
** Corrected from “Śilávati”.
†† Corrected from “Páníns”.
*** Corrected from “Dhyánajápyas”.

*
Chunchulas, Śālankṛityas, Sānkṛityas, Bādaraṇyās, and an infinity of others, multiplied by intermarriages with other tribes, and who, according to the Vāyu, were, originally, of the regal caste, like Viśwānātra, but, like him, obtained Brahmanhood, through devotion. Now, these Gotras, or some of them, at least, no doubt existed, partaking more of the character of schools of doctrine, but in which teachers and scholars were very likely to have become of one family by intermarrying; and the whole, as well as their original founder, imply the interference of the Kshatriya caste with the Brahmanical monopoly of religious instruction and composition.

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


ÁYUS, the eldest son of Purúravas, married the daughter of Ráhu (or Áráhu*), by whom he had five sons,—Nahusha, Kshattravriddha, Rambha, Raji, and Anenas.³

The son of Kshattravriddha was Suhotra,† who had three sons,—Kásá,⁵ Lesa, § and Gritsama-

---

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

---

* In the copies of the text accompanied by the commentary, the collocation of words, being चायुनामारायी, yields Aráhu or Áráhu. Two MSS., however, of the pure text have च रायी; i. e., Ráhu.
The Váyu-puráña, in the corresponding passage, gives, as wife of Purúravas, Prabhá, daughter of Swarbhánu. Swarbhánu, according to our Purása,—see Vol. II., p. 70,—had a daughter Prabhá. One of the Swarbhánus—for there is a second: see Vol. II., p. 71—is identified with Ráhu, ibid., p. 304.
† Four MSS. have Sunahotra. This being corrected to Sunahotra, we have the genuine ancient reading. See note * in the next page.
‡ Kášya, in two MSS.
§ Two copies have Lásya.
|| I find Sala in the Váyu-puráña.
BOOK IV., CHAP. VIII.

31

da.* The son of the last was Śaunaka,† who first estab-

sheṇa,‡ father of Charanta; Váyu: of Kaśyapa; Brahma and Hari Varṣa.‡

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

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

"It is to be observed, that this Gṛtvamadā, who is here described as belonging to the regal lineage of Purúravas, is the reputed Rishi of many hymns in the second Mañḍala of the Rgveda. Regarding him the Commentator Śāyaṇa has the following remarks, in his introduction to that Mañḍala:

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

"The seer (i.e., he who received the revelation) of this Mañḍala was the Rishi Gṛtvamadā. He, being formerly the son of Śunahotra in the family of the Āngirases, was seized by the Asuras, at the time of sacrifice, and rescued by Indra. Afterwards, by the command of that god, he became the person named Gṛtvamadā, son of Śunaka, in the family of Bhṛgū. Thus, the Anukramanikā (Index to the Rgveda) says of him: 'That Gṛtvamadā, who, having been an Āngirasa, and son of Śunahotra, became a Bhágava and son of Śunaka, saw the second Mañḍala.' So, too, the same Śaunaka says; in his Rishi-anukramanā, regarding the Mañḍala beginning with 'Thou, O Agni:'—Gṛtvamadā, son of Śunaka, who is declared to have been, naturally, an Āngirasa, and the son of Śunahotra, became a Bhṛgū.' Hence, the seer of the Mañḍala is the Rishi Gṛtvamadā, son of Śunaka.'

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

† Corrected from "Ārṣhīsena". My MSS. of the Váyu-puráṇa give Ārṣhīneswa; and Ārṣhīsheṇa as son of Šaunaka.

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

1 The expression is चातुर्वेश्वरवर्तिता, '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:

पुजो घृतमद्य च गुनको यस्य श्रीनकः।
ब्राह्मणः चत्तियाशेव वेशः गुर्द्रास्वस्वी च।
एतस्य वशे समुद्रता विचिचे: कर्मभिंविजः॥

"The son of Gṛitsamadā was Śunaka, whose son was Śaunaka. Brahmanś, Kshattriyas, Vaiśyas, and Śudras were born in his race; Brahmanś by distinguished deeds." The existence of but one caste in the age of purity, however incompatible with the legend which ascribes the origin of the four tribes to Brahmā, is everywhere admitted. Their separation is assigned to different individuals;—whether accurately to any one may be doubted: but the notion indicates that the distinction was of a social or political character.

2 Kāśya: Brahma.†

3 Dirghatapas: Vāyu. Gṛitsatamas:§ Agni. The Bhāgavata || inserts a Rāshtra before this prince; and the Vāyu, a Dharma, after him.

* सतियकार्यकथा: सकलसंस्कृतियविश्वाचानवन्ति।
† This explanation is borrowed from the commentary.
‡ Kāśi: Bhāgavata-purāṇa. Kāśaya (?): Vāyu-purāṇa. Kāśeya: Ha-

rivairāsura, sū. 1734, in the best MSS. Vide infra, p. 40, note •.
§ Corrected from "Gṛitsatamas". || And so the Vāyu-purāṇa.
Kāśirāja, should compose the eightfold system of medical science,¹ and should be, thereafter, entitled to a share of offerings (made to the gods). The son of Dhanwantari was Ketumat; his son was Bhūmaratha; his son was Divodāsa;²* his son was Pratardana;↑—

¹ The eight branches of medical science;‡ are: 1. Śalya, extraction of extraneous bodies; 2. Śālākya, treatment of external organic affections: these two constitute surgery; 3. Chikitsā, administration of medicines, or medical treatment in general; 4. Bhūtavidyā, treatment of maladies referred to demoniac possession; 5. Kaumārabhrītya, midwifery and management of children; 6. Agada, alepharmacology; 7. Rasāyana, alchemical therapeutics; 8. Vājīkaraṇa, use of aphrodisiacs. Dhanwantari, according to the Brahma Vaivarta Purāṇa, was preceded, in medical science, by Átreya, Bharadwāja, and Charaka: his pupil Suśruta is the reputed author of a celebrated work still extant. It seems probable that Kāśi or Benares was, at an early period, a celebrated school of medicine.§

² Some rather curious legends are connected with this prince, in the Vāyu and Brahma Purāṇas, and Hari Vaṁśa, and, especially, in the Kāśi Khaṇḍa of the Skanda Purāṇa. According to these authorities, Śiva and Pārvati, desirous of occupying Kāśi, which

---

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

कायवालय्योध्योगाः (?) पश्चः द्रुः जरा विषमः।
ञ्ज्ञातावकृतानि तत्त्वाचार्थिक्षिताः चयुः संख्यता॥

A second classification is given, which differs less from that of Professor Wilson, but in which we find, as the third, fifth, and sixth branches, kāyaśuddhi, kumāratantra, and agadatantra.
§ For further particulars, see a paper entitled On the Medical and Surgical Sciences of the Hindus, in Professor Wilson’s Essays, Analytical, &c., Vol. I., pp. 269—276.
so named from destroying the race of Bhadraśreṇya. He had various other appellations, as: Śatrujit, the

Dvodāsa 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:

भद्रश्रेण्य वृक्षां ग्रामसु तत्तमत्तधविनाम ||
हला विशिष्यामास दिनोदासो नराधिप ||
भद्रश्रेण्य राज्ये तु हासा तेन वल्लीयसा ||
भद्रश्रेण्य वुबल्लु दुर्दशो नाम नामत ||
दिनोदासेन बलिजि घ्राणया च विबाणि: ||
दिनोदासाहु जहां मारी जेबे प्रतदि: ||
तेन पुर्विण वाणिज महतेन तस्म वे पुनः ||
वृक्षान्त महाराजा तदा तेन विविधतस ||

“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 Vamśa* 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-vamśa do not bear out these unimportant statements.
‡ St. 1584, 1683; also, St. 1742—1745.
victor over his foes,' from having vanquished all his enemies; Vatsa, or 'child,' from his father's frequently

"That prince (Durdama) invading his patrimonial possessions, the territory which Divodása had seized by force was recovered by the gallant son of Bhadraśrēnya, Durdama, a warrior desirous, mighty king, to effect the destruction of his foes." Here the victory is ascribed to Durdama, in opposition to what appears to be the sense of the Vāyu, and what is, undoubtedly, that of our text, which says, that he was called Pratardana, from destroying the race of Bhadraśrēnya, and Śatrujit, from vanquishing all his foes: तत: प्रतर्दनः। स च भद्रेष्ठीश्वरेश्वरीश्वराष्ट्रेणा:

शष्णोपजेन जिता रति शरुदिनमुतः। By Vairasya anta, 'the end of hostility or enmity,' is, obviously, not to be understood, here, as M. Langlois has intimated, a friendly pacification, but the end or destruction of all enemies. In the 32nd chapter of the Hari Vaniśa, we have precisely the same lines, slightly varied as to their order; but they are preceded by this verse: *

भद्रेष्ठीश्वर पूर्वे तु पुरीं वाराणसीं भवत्।

युधिष्ठिर्यन्युसूलक्तत्त्वभिर्मिताा ॥

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

ऋषार्षो नाम: नृप: सुतो भीमरस्थवरैः।

तेन पुष्चित बाळिकौ प्रहितं तत्र भारतः।

वैरसानां महाराज चत्विश्च विधितलता ॥

* Professor Wilson's authority seems to be peculiar here. See M. Langlois's Translation of the Harivamsa, Vol. I., p. 146, note 16.
† Śl. 1744, 1745.
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.¹ The son of this prince was Alarka, of whom this verse is sung, in the present day: "For sixty thousand and sixty hundred years, no other youthful monarch, except Alarka, reigned over the earth."²*

"The king called Ashúráratha was the son of Bhúmaratha; 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 Bhúmaratha and Ashúráratha 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 Gomáti from the family of Bhadraśreñya; 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 Málishmatí and of Káśi continue, in both an earlier and a later series, in undisturbed possession of their capitals and their power.

¹ The Váyu, Aguí, Brahma Purúñas, and Hari Vañśa interpose two sons of Pratardana,—Garga† (or Bharga) 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 Vañśa repeat this stanza,‡ and add, that Alarka enjoyed such protracted existence, through the favour of Lopámuḍrá, and that, having lived till the period

* यष्ठि वर्षेषहस्ताणि यष्ठि वर्षेषशताणि च।
अजक्षादिपरो नाथो वृम्भो मेदिनी युवा॥

† So reads the Váyu-púrañá.
‡ More or less literally. And so does the Bhágavata-púrañá, IX., XVII., 7.
The son of Alarka was Sannati; his son was Sunítha; his son was Suketu; his son was Dharmaketo at which the curse upon Káśi terminated, he killed the Rákshasa Kshemaka,—by whom it had been occupied, after it was abandoned by Divodása,—and caused the city to be re-inhabited:

शापशालने महावामहलां चाँस्तकाचार्सम्।
रघु चिन्तिष्यामास पुरी वाराणसी पुनः॥†

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Alarka</td>
<td>Alarka</td>
<td>Alarka</td>
<td>Alarka</td>
</tr>
<tr>
<td>Santati</td>
<td>Sannati</td>
<td>Sannati</td>
<td>Dharmaketo</td>
</tr>
<tr>
<td>Sunítha</td>
<td>Sunítha</td>
<td>Sunítha</td>
<td>Vibhu</td>
</tr>
<tr>
<td>Suketana</td>
<td>Kshema</td>
<td>Suketu</td>
<td>Sukumára</td>
</tr>
<tr>
<td>Dharmaketo</td>
<td>Ketumat</td>
<td>Dhriishhaketu</td>
<td>Satyaketu</td>
</tr>
<tr>
<td>Satyaketu</td>
<td>Suketu</td>
<td>Veñuhotra</td>
<td></td>
</tr>
<tr>
<td>Dhriishhaketu</td>
<td>Dharmaketo</td>
<td>Gárgya</td>
<td></td>
</tr>
<tr>
<td>Sukumára</td>
<td>Satyaketu</td>
<td>Gargabhúmi</td>
<td></td>
</tr>
<tr>
<td>Víthotra</td>
<td>Vibhu</td>
<td>Vatsabhúmi</td>
<td></td>
</tr>
<tr>
<td>Bharga</td>
<td>Ánarta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhárgabhúmi</td>
<td>Sukumára</td>
<td>Dhríshhaketu</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Veñuhotri ‡</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bharga</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vatsabhúmi</td>
<td></td>
</tr>
</tbody>
</table>

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

The Hari Vaṅśa§ 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 Káśi princes the descendants of Vitatha, the successor of Bharata. The Brahma Puráṇa and Hari Vaṅśa, determined, apparently, to be right, give the list twice over; deriving it, in one place, from Kshattravīṇī, 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 Vaṅśa has superfluously inserted.

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

वेश्योऽत्रसुंदरापि गर्गां वै नाम विषुतः ।
गार्गेन्द्र गर्गमुनिस्व विलो वातस्क धीमतः ।

"The son of Veṇuhotra was the celebrated Gártya; Gargabhúmi was the son of Gárgya; and Vatsa, of the wise Vatsa: virtuous Brahmins and Kshattriyas were the sons of these two." By the second Vatsa is, perhaps, meant Vatsabhúmi; and the purport

* A single copy reads Vitabotra.
† One MS. has Bhárgava.
‡ Bhárgabhúmi, in one copy.
§ Śt. 1588—1597; śt. 1748—1753. The two lists there given vary from each other by a considerable number of items; and neither of them, in any copy of the Harivaṅśa that I have seen, harmonizes with the list in the Brahma-purāṇa.
|| The Váyu-purāṇa is intended.
These are the Kāśī* princes, (or, descendants of

of the passage is, that Gārgya (or, possibly, rather, Bharga, one
of the sons of Pratardana,) and Vatsa were the founders of two
races (Bhūmi, ‘earth’, implying ‘source’ or ‘founder’), who
were Kshattriyas by birth, and Brahmans by profession. The
Brahma† and Hari Vaiśā, apparently misunderstanding this
text, have increased the perplexity. According to them, the son
of Venuhotra was Bharga; Vatsabhūmi was the son of Vatsa;
and Bhargabhūmi (Bhūgobhūmi: Brahman,) was from Bhārgava.
“These sons of Angiras were born in the family of Bhṛgu,
thousands of great might, Brahmans, Kshattriyas and Vaiśyas:”

वेश्योऽसुत्सापि भगो नाम प्रजीवः।
वस्त्व वस्तमृग्मिक्ष्य भगमृग्मिलु भार्गवाश्च (भुगमृग्मिलु भार्गवाश्च)॥
एते वश्योऽसुस: पुत्रः जाता वेश्योऽसुगौँः।
श्राण्या: चकिर्या वेश्योऽसुयुक्तता: सहय:॥

The commentator§ has: वस्त्वशालाध्रपित: पुत्रान् भर्गायाह। वस्तमृगः
रितिः। भार्गवाश्च वस्त्वाश्च वश्योऽसुरित:।
भार्गविः। विश्वासितं भार्गवाश्च।। "Another son of Vatsa, the
father of Alarka, is described: Vatsabhūmi, &c. From Bhārgava,
the brother of Vatsa. (They were) Angirasas, from Gālava, be-
longing to that family, (and were born) in the family of Bhṛgu,
from the descent of Viśvāmitra.” The interpretation is not very
clear; but it authorizes the notion above expressed, that Vatsa
and Bharga, the sons of Pratardana, are the founders of two
races of Kshattriya-Brahmans.

* Altered, here and elsewhere, from “Kāśya”; the original being
काश्यो भूयतः: or काश्यो भूयतः: ‘the Kāśi kings’, or, as we should
say, ‘the Kāśis’. These rulers take their name from Kāśi, or Kāśiraja:
vide supra, p. 32, note †. Śrīdhara, commenting on the Bhāgavata-
purāṇa, IX., XVII., 10, says: काश्यः। काशिवेश्यः। Compare Vol. II.,
p. 157, note †.
† This Purāṇa contains, almost literally, the stanzas cited just below.
‡ Hariyashaka, sl. 1596—1598; with which compare sl. 1572—1574. See,
on both passages, Original Sanskrit Texts, Part I., pp. 52, 53 (pp. 231, 232,
2nd ed.).
§ Nilakaṇṭha. Arjuna Miśra remarks to the like effect.
Kāśa*).  1 We will now enumerate the descendants of Raji.

1 On the subject of note 2, in p. 38, supra, some further illustration is derivable from the Mahābhārata, Śanti Parvan, Dānadharma. † Haryāśwa the king of the Kāśis, reigning between the Ganges and the Yamuna, or in the Doab, was invaded and slain by the Haihayas, ‡ a race descended, according to this authority, from Śaryáti, the son of Manu (see Vol. III., p. 255, note 1). Sudeva, the son of Haryāśwa, was, also, attacked and defeated by the same enemies. Divodāsa, his son, built and fortified Benáres, as a defence against the Haihayas; but in vain; for they took it, and compelled him to fly. He sought refuge with Bharadwája, by whose favour he had a son born to him, Pratardana, who destroyed the Haihayas, under their king Vitahavya,§ and reestablished the kingdom of Kāśi. Vitahavya, through the protection of Bhrigu, 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, Gṛītsamada is said to be his son; and the two last of the line are Śunaka and Śaunaka. 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 Kāsēya. Vide supra, p. 32, note †.
† The passage referred to is found in the Anuśāsana-parvan, Chap. XXX.
‡ The original so calls the hundred sons of Haihaya. He and Tāla-jangha were sons of Vatsa.
§ Corrected, here and below, from “Vitihavya”.
|| For a legend touching this personage, see Professor Wilson’s Translation of the Rigveda, Vol. II., pp. 207, 208; also, Original Sanskrit Texts, Part I., pp. 51, 52 (pp. 229, 230 of the 2nd ed.).
CHAPTER IX.

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

RAJI had five hundred sons, all of unequalled daring and vigour. Upon the occurrence of a war between the demons* and the gods, both parties inquired of Brahmá which would be victorious. The deity replied: “That for which Raji shall take up arms.” Accordingly, the Daityyas 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

* Asura.
† For the history of Prahláda, see Vol. II, pp. 30—63.
‡ 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 Nárada, demanded the rank of Indra, as their hereditary right; and, as the deity refused to acknowledge their supremacy, they reduced him to submission, by force, and usurped his station. After some considerable time had elapsed, the god of a hundred sacrifices, (Indra), deprived of his share of offerings to the immortals, met with Bṛihaspati, 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 Bṛihaspati, “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

---

* ānāttriṃśadāya हि बैरिपवादपनविविधचारवृक्षोऽपि प्रणाति:।
† Śatakratu, one of his epithets, in the original.
‡ ? Purodāsa-khaṇḍa.
§ ābhicārīवं * * ःहाव।
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 con-
temners of the precepts of the Vedas; and, thus devoid of morality and religion, they were slain by Indra, who, by the assistance of the priests (of the gods), resumed his place in heaven. Whoever hears this story shall retain, for ever, his proper place, and shall never be guilty of wicked acts.

Rambha (the third son of Áyus,) had no progeny. Kshattravṛiddha had a son named Pratikshattra; his

---

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

अन्य च समाख्याय चेदवान्य स वेद्वृत्तः।

2 The Bhāgavata 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 Áyus, Šuddha, Suchi, Trikakud,† and Šántaraya.‡

3 The Váyu agrees with our text, in making Pratipaksha (Pratikshattra) the son of Kshattravṛiddha;§ but the Brahma Pu-
ráña and Hari Vamsa consider Anenas || to be the head of this branch of the posterity of Áyus. The Bhāgavata substitutes Kuśa (the Leśa of our text, the grandson of Kshattravṛiddha), for

---

* Corrected from “fourth”.
† Here insert Dharmasárathi.
‡ Corrected from “Śántákhyā”.
§ I find Kshattradharma in the Váyu-puráña. A little below, the same Puráña calls him Kshattradharman. See note ††† in the following page.
|| The descendants of Anenas are specified, in the Brahma-puráña, as follows: Pratikshattra, Śrínjaya, Jaya, Vijaya, Káti, Haryaśwata, Saha-
deva, Nadina, Jayatsena, Sankrítī, Kshattradharman. And herewith tal-
lies, punctually, the Harivamśa, ś. 1513—1517.
son was Sanjaya;* his son was† Vijaya;¹ his son was Yajnakrīta;² his son was Harshavardhana;³§ his son was Sahadeva; his son was Adīna;⁴‖ his son was Jayasena;⁵‖‖ his son was Sankrīti;⁶** his son was Kshattradharman.⁷+++ These were the descendants of Kshattravriddha. I will now mention those of Nahusha.

the first name;*** and this seems most likely to be correct. Although the different MSS. agree in reading चच्चुद्रमुत:; it should be, perhaps, चच्चुर्ध्र:; the patronymic Kshattravriddha; making, then, as the Bhāgavata §§ does, Pratikshattra;|| the son of the son of Kshattravriddha.

¹ Jaya: Bhāgavata, Vāyu.¶¶
² Vijaya: Vāyu.¶¶ Kṛita: Bhāgavata.
³ Haryāśwa: Brahma, Hari Vāṁśa.*** Haryavana: Bhāgavata.
⁴ The last of the list: Vāyu.||| Ahīna: Bhāgavata.
⁵ Kshattravriddha: Brahma, Hari Vāṁśa.::::

* 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 Kṛīta. Professor Wilson had “Yajnakrīt”.
§ A single copy has Haryāśwa. || In two MSS., Ahīna.
¶ Only one of my MSS. gives this name; all the rest showing Jayatsena.
‖ Here the Bhāgavata-purāṇa interposes another Jaya.
‖‖ In one MS. I find Kshattradharma; in another, Kshetradharman.
+++ I. e., for Kshattravriddha.
§§ IX., XVII., 16. |||| Shortened to Prati. ¶¶¶ See note ‖‖‖, below.
*** I find Haryāśwata in both works. See note || in the preceding page.
‖‖‖ Here, again, Professor Wilson’s MSS. of the Vāyu-purāṇa seem to be imperfect. Mine give the following series, to begin a little back: Kshattradharma, Pratipaksha, Sanjaya, Jaya, Vijaya, Jaya, Haryādwaṇa, Sahadeva, Adīna, Jayatesa, Sankrīti, Kṛītadharman. At the end of the genealogy is this line:

रक्षिते चात्रदर्शी नक्षत्रा सिद्धति।

+++ See note || in the preceding page.
CHAPTER X.

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, * Sanayati, Ayati, † Viyati, and Kriti; were the six valiant sons of Nahusha. ¹ Yati ‡ declined

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

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Udbhava</td>
<td>Udbhava</td>
<td>Udbhava</td>
<td>Saḿyáti ††</td>
</tr>
<tr>
<td>Panšchi † †</td>
<td>Panchaka</td>
<td>Pava</td>
<td>Champaka §§</td>
</tr>
<tr>
<td>Sunyáti</td>
<td></td>
<td>Pálaka</td>
<td>Víyáti</td>
</tr>
<tr>
<td>Meghayáti</td>
<td>Megh</td>
<td>Meghayáti</td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

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

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

** Prior Section, LXVI., 61, 62. I there find Yáti, Yayáti, Saḿyáti, Áyáti, Andhaka, and Víjáti. Sl. 61 ends with the words पञ्चकोपत्थकः, which Professor Wilson must have found corrupted into चम्पकोपत्थकः; for the next stanza begins: विज्ञातिश्चति पञ्चमे सवेः प्रख्यातकैचर्चः।

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

‡‡ I find Panchi.

§§ See note **, above.

||| Is this, in part, a printer’s blunder, for Śaryáti, the name I find?
curse of 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

Mahabharata; also, in the Bhagavata, with some additions, evidently of a recent taste. Sarmishtha, the daughter of Vrishaparvan, king of the Daityas, having quarrelled with Devayani, the daughter of Sukra (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. Devayani, in resentment of Sarmishtha's treatment, demanded that she should become her handmaid; and Vrishaparvan, afraid of Sukra's displeasure, was compelled to comply. In the service of his queen, however, Yayati beheld Sarmishtha, and secretly wedded her. Devayani complaining to her father of Yayati's infidelity, Sukra 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 Mahabharata as in our text, and is introduced in the same way: चतुर्दशीस्यथीक 

चद्दँ च तुवर्षसु जीव देवयानी वचायत ।
बुद्धु चारु गूँप च शरिष्ठर वार्ष्यवर्षी ॥

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

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

---

* For an ancient allusion to the exclusion from sovereignty of Yadvag and Turvasa, see Professor Wilson’s Translation of the Rigveda, Vol. III., p. 179, text and note 3.

† सोधुपि च नवं यद्व मासासाय धर्माविरोधिन स्वाभावां स्वाभावः लोपष्टवः वियत्तां वियत्य चायर सम्प्रवायापायमन्यरात ।

‡ See Vol. II., p. 75, note 3; p. 80, note; pp. 284, et seq.

§ The remainder of this chapter is metrical.

|| A quotation of the Laws of the Mánavas, II., 94.
or barley, or gold, or cattle, or women. Abandon, therefore, inordinate desire. When a mind finds neither good nor ill in all objects, but looks on all with an equal eye, then everything yields it pleasure. The wise man is filled with happiness, who escapes from desire, which the feeble-minded can with difficulty relinquish, and which grows not old with the aged.* The hair becomes grey, the teeth fall out, as man advances in years; but the love of wealth, the love of life, are not impaired by age.” “A thousand years have passed,” reflected Yayáti, “and my mind is still devoted to pleasure: every day my desires are awakened by new objects. I will, therefore, now renounce all sensual enjoyment, and fix my mind upon spiritual truth. Unaffected by the alternatives of pleasure and pain, and having nothing I may call my own, I will, henceforth, roam the forests with the deer.”†

Having made this determination, Yayáti restored his youth to Púru, resumed his own decrepitude, installed his youngest son in the sovereignty, and departed to the wood of penance (Tapovaná¹). To Turvasu he consigned the south-east districts of his kingdom; the west, to Druhyu; the south, to Yadu; and

¹ Bhūgutunga, according to the Brahma.

* या दुःख्या दुर्मतिभिः न जीविति जीवितः |
  तां तुष्णां सत्यजनमाणं: सुखिनिवारभुप्येऽः ||
† पूः वर्षसहस्रं से विषयाक्षमचेतस: |
  तथायुगुदिनं तुष्णा समीतिर्व ज्ञाते ||
  तस्मात्तद्यक्षा तत्का त्रि:खादात्मय मानसम् |
  नितेद्री: निमेशी: भूला चरिषामि मृगः: सह ||
the north, to Anu; to govern, as viceroys,* under their younger brother Púru, whom he appointed supreme monarch of the earth.¹

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

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

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

* हला मष्टलियो नृपान। Comment: खष्ठदेशाधिपान।
† And see the preceding note.
‡ Neither in the Bhágavata-puráña nor even in the commentary on it do I find the term maúdala-nípa. Íswara is the designation which that Puráña gives to Turvasu and the rest.
§ So I find in the Brahma-puráña, with which the Linga-puráña, Prior Section, LXVII., 11—12, agrees. But the Harívaúśa, śl. 1617—1619, has:

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

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

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

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

¹ Or, 'in which Kríshúa 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

* Rákshasa; which word, in the original, is preceded by yáksha, and followed by guhyaka,—terms left untranslated.
† Káhipurusha.
‡ To render daitya and dánava conjointly.
§ Devarshi and dwijarshi, in the original. For these two kinds of Rishis,—the second of which has the name of Brahmshari, more usually,—see Vol. III., p. 68, note 1.
|| Nárákriti. There is a variant, narákrítii, 'in the form of a man.' It is noticed by the scholiast.
called Vishńu, was manifested in this family. *

Yadu had four sons,—Sahasrajit, Krosńtu,† Nala, and Raghu. ¹ Šatajit was the son of the elder of these; and he had three sons, Haihaya, Veńu,²: and Haya. § The specifications coincide, yet, as we shall have occasion to notice, great and irreconcilable variations occur.

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

| Nila | Nala | Nala | Nila |
| Ajita | Anjika | Ripu** | Jina |
| Raghu‡‡ | Payoda | | Raghu |

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

² Veńuhaya: Bhágavata, &c. ||| Uttánahaya: Padma. Veńa-

---

* This sentence renders a stanza.
† So read all my MSS.; and such is the lection of the Váyu-púrāña. The Translator’s "Krośhi" I take to have been a typographical error for Krośhi. See notes || and ‡, below. Also víde infra, p. 61, note *.
‡ One MS. has Veńuhaya.
§ Maháhaya is the lection of one copy; and so reads the Bhágavata-púrāña. In the Linga-púrāña, Šatajit’s sons are called Haihaya; Haya, and Veńuhaya; and so in the Hariváṃśa and the Matsya-púrāña.
|| I find Sahasrajit, Payoda, Krośhi, Nila, and Anjika.
¶ IX., XXIII., 20. For Krośhi I there find Krośhi.
** Corrected from “Aripu”.
‡‡ My MSS. have Laghu. And see note §§, below.
†† In my MSS., Sahasrada, Payoda, Krośhi, Nila, and Anjika.
 §§ Yadu’s five sons I find called, in the Linga-púrāña, Sahasrajit, Krośhi, Nila, Ajaka, and Laghu. Only that it reads Ajaka and Raghu, the Matsya-púrāña has the same names; and so has the Kúrma-púrāña, except that it gives Anjita and Raghu (or Laghu, in some MSS.).
||| As the Váyu-púrāña, the Kúrma-púrāña, and the Hariváṃśa.
son of Haihaya was Dharmanetra;\(^1\) his son was Kunti;\(^2\) his son was Sāhanji;\(^3\)† his son was Mahishmat;\(^4\) his son was Bhadrasena;\(^5\)‡ his son was Durdama;\(^6\) his son was Dhanaka,\(^6\) who had four sons,—Kṛitavīrya,

haya: Matsya.|| They were the sons of Sahasrāda: Brahma and Hari Vaiṣṇa.

1 Dharmatāntra: Vāyu. Dharma: Kūrmā.**

2 Kṛitti: Vāyu.††


4 By whom the city of Māhishmati (on the Nurbudda) was founded: Brahma Purāṇa, Hari Vaiṣṇa.

5 So the Bhāgavata; but the Vāyu, *** more correctly, has Bhadrasreṇya.††† Vide supra, p. 33, note 2.

6 Kanaka: Vāyu, &c.†‡† Varaka: Linga. §§§ Andhaka: Kūrmā.|||

---

* In a single MS., Dharma.
† Two of my MSS. have Sāhajit.
‡ My best MSS. have Bhadrasreṇya. The Vāyu-purāṇa says he was Raja of Benares.
§ Durmada: Vāyu-purāṇa and Bhāgavata-purāṇa.
|| See note § in the preceding page.
¶ Haihaya’s son was Dharma, and his was Dharmanetra, according to the Linga-purāṇa and the Kūrmā-purāṇa.
** And Bhāgavata-purāṇa, which gives him a son Netra, father of Kunti.
‡‡ And so the Harivasā, 6l. 1846.
§§ I find Sanjaya. The Kūrmā-purāṇa has Sanjita.
|| I find Saṁhata.
¶¶ One of my copies of the Vishnu-purāṇa notices this fact.
*** And so the Kūrmā-purāṇa, Linga-purāṇa, Brahma-purāṇa, Hari- vaṁśa, &c.
††† See notes † and ***, above.
†‡† As the Brahma-purāṇa and Harivaṁśa.
 §§§ I find Dhanaka.
|||| I find Dhenuka.
Kṛitágni,* Kṛitavarma,† and Kṛitaujas. Kṛitavirya’s son was Arjuna, the sovereign of the seven Dwāpas, the lord of a thousand arms. This prince propitiated the Sage Dattátreyya, the descendant of Atri, who was a portion of Vishnú, 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

* Kṛitavirya: Vāyu-purāṇa.
† The Kūrma-purāṇa has Kṛitadharmā.
‡ It runs thus, in the Bhāgavata-purāṇa,—IX., XXIII., 24:

भ नून कार्त्तिकीयखा गाति यास्मिन्ति पार्थिवा: ||
यज्ञाद्वानपोषयोगयुतविष्णुपादिर्भिः ||

The Vāyu-purāṇa has:

न नून कार्त्तिकीयखा गाति यास्मिन्ति मागवा: ||
यज्ञाद्वानपोषयोगयुतविष्णुपादिर्भिः सुतिन च ||

Compare the Mārkaṇḍeya-purāṇa, XIX., 29; also the Brahma-
purāṇa, &c.

§ न नून कार्त्तिकीयखा गाति यास्मिन्ति पार्थिवा: ||
यज्ञाद्वानपोषयोगयुतविष्णुपादिर्भिः प्रमच áll दुमेन च ||

‖ The scholiast quotes, from the Kūrma-purāṇa, the following line, addressed to Arjuna:

अष्टि नूलि च वच तः नामाभिस्तोनगतः ।

And I have found the ensuing stanza, of similar purport, in an ex-
tract from the Brahmāṣṭa-purāṇa:
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) Múhishtamá; and there he, who boasted of overthrowing the gods, the Daityas, the Gandharvas and their king, was taken prisoner by Kártavírya, and confined, like a (tame) beast, in a corner of his capital.  

At the expiration of his long reign, Kártavírya was killed by Paraśuráma, who was an embodied portion of the mighty Náráyaña.  

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. 22. Kártavírya's fate was the consequence of an imprecation denounced by Ápava (or Vasishthá), the son of Varná, whose hermitage had been burnt, according to the Mahábhárata, Rájadharma,† by Chitrabhánú (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.

---

कार्तवीर्‌यांनां नाम राजा वाजसहस्रवान्।
तस्म चर्मान्तरेण गतं नर्यं च नभृते॥

"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 Hariwanśha, śl. 1884.

* See Original Sanskrit Texts, Part II., p. 437, note 106.
† These, according to the Bhágavata-puráña, IX., XXIII., 26, were all, out of a thousand, that survived the contest with Paraśuráma.
‡ Anuśásana-parvan, Chapter II.
Śūra, Śūrasena, Vṛishaṇa, Madhu, and Jayadhwa. The son of the last was Tālajangha, who had a hundred sons, called, after him, Tālanjanghas; the eldest of these was Vītihotra; another was Bharata, who had two sons, Vṛisha and Sujāti. The son of Vṛisha was Madhu; he had a hundred sons, the chief

---

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

---

* One MS. has Dhṛishaṇa.
† In three copies the reading is Madhudhwaja.
‡ In one MS., Vīthotra. In the Vāyu-purāṇa, Virahotra.
§ Professor Wilson had “Sujāti”, by typographical error, for Sujāti.
But the original, in all my MSS., बुधसुजात, yields only Sujāta.
|| I find Vṛisha and Dhṛishṭa.
¶ The Hariśvāsa has Dhṛishṭokta or Dhṛishṇokta.
** I find Dhṛishṇa.
†† I find Vṛishaṇa.
✦ The Brahma-purāṇa has Madhupadhwa.†
§§ And so the Linga-purāṇa. I have corrected Professor Wilson’s “Avanti”. A country, not a city, is intended.
||| The Linga-purāṇa has Anarta.
¶¶ He was son of Kṛishṇa(?), according to the Linga-purāṇa.
*** Vṛisha and others, unnamed, were sons of Vītihotra, according to the Kūrma-purāṇa and Linga-purāṇa.
††† By probable inference, but not explicitly: IX., XXIII., 28.
+++ But vide supra, p. 53, notes 1, ‖, and ‡.
of whom was Vṛishnī;* and from him the family† obtained the name of Vṛishnī.† 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.‡§

---

1 The Bhāgavata agrees with our text; but the Brahma, Hari Vaiśnava, Linga, and Kūrma make Vṛishnīaṭ the son of Madhu, and derive the family-name of Vṛishnīs, or Vārshnīyas, 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 Jayadhwaṇa, observe, that, from them came the five great divisions of the Haihaya tribe. These, according to the Vāyu,¶ were the Tālajanghas, Vīthotrās, Avantis,**

---

* तखापि वृषिष्मसुख पुष्पभ्रतमारीत् I He had a hundred sons,—
“Vṛishnī and others.”
† Gotra,
‡ The Translator had “Mādhavas”, although the original runs: सधु-
संभाहितुष्म सधुरभवतः I
§ 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, Jadavas, Jados, or Jats.”

It has been speculated that “the Jartikas of the Mahābhārata and the Purāṇas represent the Jafs,” and that the Jafs “were * * transformed into the Jatano, or Gitano, the Gypsies of modern Europe.” Sir H. M. Elliot’s Appendix to the Arabs in Sind, pp. 148, 67. The same author remarks, as to writing Jat or Jāt, that “the difference of the long and short ə 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 Jāfs will be found in


¶ In the best MSS. I find Vṛishnī.

My MSS. give: Virahotras, Bhojas, Āvartis (or Avantis), Tṇūdikeras, and Tālajanghas. The Līṇga-purāṇa has: Vīthotrās, Haryātās, Bhojas, Avantis, and Śūrasenas.

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

---

* Tuúdikeras, according to the Brahma-puráña and Harivánda.
† Nowhere do I find this name.
‡ As in the Harivánda, 4th 1895.
§ And so the Harivánda.
|| Vide supra, p. 57, note §.
¶ What ground is there for this assertion?
** See Vol. II., p. 165, note 8.
† † The correct form is ंहेड़ा, which is, doubtless, corrupted from ंहट, 'village'.
† † † Has this statement any foundation beyond the fact that Ujjayini was called Avanti? See Vol. III., p. 246, note 9.
§§ At least, a Bhoja—one of some half dozen kings of that name, known to India,—reigned at Dhárá in the eleventh century. See Vol. II., p. 169.

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

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

Descendants of Kroshțu. Jyāmgha’s conjugal affection for his wife Śaibyā: their descendants kings of Vidarbha and Chedi.

KROSHTÜ,* the son of Yadu,† had a son named Vṛijinīvat;‡ his son was Swāhi;§ his son was Rushadgu;¶ his son was Chitraratha; 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 Varāṇa, we have two families from Kroshṭri; one, which is much the same as that of the text; the other makes short work of a long story, as we shall again notice.

2 Vajravat: Kūrma.**

3 Śaṁti:†† Kūrma. Swāha: Matsya. Triśanku:‡‡ Linga.§§


5 Ruṣeku: Bhāgavata.***

6 Or articles the best of their kind;††† seven animate, and

---

* So read all my MSS., instead of the “Kroshṭī” of the former edition. Vide supra, p. 53, note †.

† And so the Vāyu-purāṇa, Linga-purāṇa, Kūrma-purāṇa, &c. Variants of our text are Vṛijinīvat, Vṛijinīvat, and BāhaddhwaJa.

‡ Variants: Śahi and Ahi.

§ The Translator misread this name as “Rushadru”. Two of my MSS. have Urušanku. The reading of the best MSS. of the Harivaṁśa is Rushadgu.

|| In the Rāmāyaṇa, Bāla-kāhā, LXX., 28, the Śaśābindus are named in connexion with the Haihayas, Tālajanghas, and Śūras.

¶ Chakravartin.

** See note †, above. Vṛijinavat: Bhāgavata-purāṇa. †† I find Khyāti.

‡‡ In the Linga-purāṇa I find Swatin(?), and Kuśanka as his son.

§§ The Vāyu-purāṇa and Brahma-purāṇa have Swāhi.

|||| I do not find that the Linga-purāṇa gives this name, or any at all, between Kuśanka and Chitraratha.

¶¶ I find Kuśanka.

*** Rāśādu seems to be the reading of the Vāyu-purāṇa; Ushadgu, that of the Brahma-purāṇa.

††† The commentary on the Vīshīku-purāṇa gives one set of these “gems”;}
million of sons. The most renowned of them were Prithuyaśas, Prithukarman, Prithujaya, Prithu-

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:

\[\text{तत्रत्राघोष्योक्षये यज्ञस्वीति: पुराचिति: ।}
\[\text{शरणविन्दुः पुजायां गुप्तानामभवच्छतस्मै ।}
\[\text{घीमतामुख्यानं मूर्तिर्विषेणितस्म।}]

from the Dharma-saṁhitā, a metrical work; and Śridhara, in his scholia on the Bhāgyavata-purāṇa, IX., XXIII., 31, gives another set, from the Mārkandeya-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 Dharma-saṁhitā is as follows:

\[\text{चक्रं रक्षी माण्डः खडळ रक्षे च पवनस्म।}
\[\text{कैतुर्निधिः सत्व प्राणहीरा निःचवति।}
\[\text{भायो चूर्यहितीवै स्वाली रथवर्ष य।}
\[\text{पत्थरं कल्पितो महायोनं सप्त कीौतित|}
\[\text{चतुर्दशि रत्नानि सौंभिं चचवर्तितास्म।}]

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

\[\text{गच्छानेष्टवस्त्रीतन्निधिसामायमब्राह्मणं।}
\[\text{शिक्षणश्रीविजयविवानानि चतुर्दशं।}]

* Pṛithudharma: Vāyu-purāṇa.
† In the Vāyu-purāṇa I find Pṛithunjaya.
‡ Purohitā.
§ Rathākṛit; 'a car-maker' (?).
|| Patti.

I find no reading but chakra, a word of various meanings, 'army' being one of them.
kirtti, Pṛthudāna, and Pṛithūśravas. The son of the last of these six was Tamas; his son was Uṣanas, who celebrated a hundred sacrifices of the horse; his son was Śiteyus; his son was Rukmakavacha; his son was Parāvṛīt, who had five sons,

1 The Matsya has the first, third, and fifth of our text, and Pṛithudharma, Pṛithukirtti, and Pṛithumat. The Kūrma has, also, six names, but makes as many successes.


4 Considerable variety prevails here. The Brahma and Hari Vaṁśa have Marutta, the Rājarshi (a gross blunder: see Vol. III., p. 243), Kambalabarhis, Śataprasūti, Rukmakavacha; the Agni, Marutta, Kambalabarhis, Rukmeshu; whilst the Bhāgavata makes Ruckaka son of Uṣanas, and father to the five princes who, in

---

* Pṛithudātī: Vṛgyu-purāṇa.
† He alone is named in the Brahma-purāṇa and Harivaṁśa.
‡ The Līṅga-purāṇa has Śaśabindu, Anantaka, Yajna, Dhūrti, Uṣanas.
§ Thus read two MSS., while Śatayus and Śatavapus are found in others. But the ordinary lection is Śiteshu; and so read the Kūrma-purāṇa and Līṅga-purāṇa.
|| In the Kūrma-purāṇa, he has only one son, Jyāmagha.
¶ Pṛithuyasas, Pṛithukarman, Pṛithujaya, Pṛithūśravas, and Pṛithusattama. Uṣanas is son of the last.
** And the Harivaṁśa.
†† The Vṛgyu-purāṇa has something different; but I am unable to decipher what it is.
‡‡ And the Harivaṁśa.
§§ Corrected from “Purujit”. See note 5 in this page, and note 1 in the next.
||| Also read Maruta, in several MSS. See, further, note † in the following page.
Rukmeshu, Prithurukma,* Jyāmagha, Pālita, and Harita.† To this day the following verse relating to Jyāmagha is repeated: "Of all the husbands submissive to their wives, who have been, or who will be, the most eminent is the king Jyāmagha," who was the

the text, are the grandsons of Rukmakavacha.‡

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

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

* Corrected, here and below, from "Prithurukman". The word occurs in the midst of a compound. For its form as given above, see the Harivāmśa, sl. 1980, with which the Vāyu-purāṇa, &c. agree.
† One of my MSS. gives Parāvit but one son, Rukmeshu, and makes him father of Prithurukma and the rest.
‡ This is not exact, as appears from note 1 in this page. The Linga-purāṇa has Śītesh, Maruta, Kambalabarhis, Rukmakavacha.
§ Corrected from "Rukman".
|| And so reads the Linga-purāṇa.
¶ Instead of Parāvit.
** Only they have hari, not Harita; and, in some MSS., Pālita, for Pālita.
†† Prior Section, LXVIII., 33.
‡‡ It does not appear, from my MSS. of the Vāyu-purāṇa, that mention is made of Madhyadeśa. The names occur of Narmadā, Mekalā, Mṛittikavatī, Śuktimatī, and the Rikshavat mountains:
husband of Śaivyā." Śaivyā was barren; but Jyāmgha* 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, Jyāmgha beheld a lovely princess left alone and exclaiming "Save me, father! Save me, brother!" as her (large) eyes rolled wildly with affright. The king was struck by her beauty, and penetrated with affection for her, and said to himself: "This is fortunate. I have no children, and am the husband of a sterile bride. This maiden has fallen into my hands, to rear up to me posterity. I will espouse her. But, first, I will take her in my car, and convey her to my palace, where I must request the concurrence called is Berar; and, amongst his descendants, we have the Chaudyas, or princes of Baghelkhand and Chandail,† and Daśārha (more correctly, perhaps, Daśārña, Chhattisgarh‡); so that this story of Jyāmgha’s adventures appears to allude to the first settlement of the Yādava tribes along the Narmadā, more to the south and west than before.

* Chaudya

† That the ancient Chedi is not represented by Baghelkhand and Chandail, is now settled beyond all doubt. See Vol. II., p. 157, note §§.

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

† I have questioned this position. See Vol. II., p. 160, note †.
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, Šaibyá 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 Šaibyá; “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 Šaibyá 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, Šaibyá smiled gently, and said “So be it;” and the king entered into his great palace.

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

---

* According to some MSS., simply “at the side of”.
† खुशासंबब्धवाचीयया कतमेन शुतिन ति।
‡ Lagna, horá, aṁśaka, and aवयवा. The scholiast defines horá to be half a rāśi; aṁśaka, a ninth of one; and aवयवा, a twelfth of one.
darbha, and married him to the damsel he had brought home. They had three sons,—Kratha, Kaiśika, and Romapāda. The son of Romapāda was Babhru, and his son was Dhṛiti. The son of Kaiśika was Chedi, whose descendants were called the Chaidya kings. The son of Kratha was Kunti; § his son was

1 The Bhāgavata has Kuṣa; the Matsya, Kaiśika. All the authorities agree in specifying three sons.
4 Āhuti: Vāyu. Iti: Padma. Dyuti: Matsya. Bhṛiti: Kūrma. This latter is singular, in carrying on the line of Romāpada for twelve generations further.††
5 The Bhāgavata, however, makes the princes of Chedi continuous from Romapāda; as, Babhru, Dhṛiti, Uśika, Chedi—the Chaidyas, amongst whom were Damaghosha and Śiśupāla.
6 Kumbhi: Padma.

* The original runs: तस्म च विद्रम रति पिता नाम च च तां सूर्यासमेः। The scholiast says, in explanation: स च विद्रमः। कर्ष्य वैत्तिकसमेः। वर्णचख्य पूर्वग्रामतवलादिक्षान्यम्। This obedient youth, then, because of his father's prediction, married a woman who, it seems, may have been of nubile age before he was born.
† Two of my best MSS. have Kauśika.
‡ Chidi (?): Vāyu-purāṇa.
§ अथ च सूर्यापुरां ग्रामं क्षिप्रंवतः। "Kunti was offspring of Kratha, son of the so-called daughter-in-law." Comment: सूर्याया: व भाषागाः सूर्याया: साधना: पुरांचः।
|| And so the Vāyu-purāṇa, the Kūrma-purāṇa, the Linga-purāṇa, &c. 4 Add the Vāyu-purāṇa, the Hariwaṅsa, &c. The Linga-purāṇa reads Romapāda.
** I find Dhṛiti. The Linga-purāṇa has Sudhṛiti.
†† There seem to be names of only seven descendants of Dhṛiti. Some of Kauśika's descendants, also, are particularized. But the state of my MSS. does not warrant further detail with certainty.
‡‡ Kṛiti is the ordinary reading.
Vṛishṇi;¹ his son was Nirvṛiti;² his son was Daśārha; his son was Vyoman;† his son was Jímūta; his son was Vikṛiti;³; his son was Bhīmaratha;§ his son was Navaratha;⁴ his son was Daśaratha;⁵ his son was Śakuni; his son was Karambhi;|| his son was Devarāta;⁷ his son was Devakshattra;⁶ his son was Ma-

¹ Dhṛishṭa: Vāyu. Dhṛishṭi: Matsya.**  
² Nivrītti: Vāyu,†† Nidhrīti: Agni. The Brahma makes three sons,—Avanta, Daśārha, and Balivrīshahān. In the Linga, it is said, of Daśārha, that he was ताघारिगाधासूदन:, †† destroyer of the host of copper (faced; European?) foes.  
³ Vikāla: Matsya.  
⁴ Nararatha: Brahma, Hari Vaṁśa. §§  
⁶ Soma: Linga.⁷⁷ Devanakshattra: Padma.

* One MS. has Nirdhṛīti; another, Nivrītti. The Linga-purāṇa has Nirodhṛīti, preceded by Raṇadhīshā. The Kūrma-purāṇa gives Nivrītti.  
† Two MSS. give, like the Bhāgavata-purāṇa, Vyoma. The Vāyu-purāṇa has Vyoman; the Linga-purāṇa, Vyāpta.  
One of my best MSS. of the Vīshṇu-purāṇa inserts Abhijit after Vyoman.  
‡ In three copies, Vankṛiti.  
§ The Vāyu-purāṇa interposes Rathavara between Bhīmaratha and Navaratha.  
|| Kārāmbhaka: Vāyu-purāṇa. Kārāmbha, in the Linga-purāṇa; also, in the Kūrma-purāṇa, which has, hereabouts, numerous names, &c. which I am unable to make out in my MSS.  
¶ And so the Linga-purāṇa, &c. Devarāj: Kūrma-purāṇa.  
** Vṛṣṭa: Linga-purāṇa.  
†† My MSS. have Nirvṛītti, also.  
‡‡ In my MSS. there is a very different reading:

देशाहि निपुते नामा महारिगाधासूदनः।

§§ 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 Devakshattra there.
His son was Anavaratha; his son was Kuru-vatsa; his son was Anuratha; his son was Puruhotra; his son was Aṁśu; his son was Satwata, from whom

1 There is great variety in the succeeding appellations:

| Bhágavata | Váyu. | Brahma. ||
| Madhu | Madhu † | Madhu |
| Kuruvaśa | Manu ** | Manavaśa | Purudwat |
| Anu | Puruvatsa †† | Purudwat |
| Puruhotra | Purudwat | Madhu |
| Áyu | Satwa | and Satwa |
| Sátwata | Satwata | Satwata |

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

* Two of my best MSS. omit this name.
† One MS. has Anurata; another, Anu, with a son Anuta, father of Puruhotra.
‡ All my MSS. but two give Aṁśa.
§ Some MSS. have Sátwata.
|| Perhaps my MS. is defective; but it names only Madhu, Purudwat, Satwa, and Sátwata.
¶ The Váyu-puráśa seems to place Devana between Devakshattrā and Madhu.

** I think the Váyu-puráśa has Mahátejas, Manu, and Manuvaśa, and as brothers.

†† Puruvatsa, in my MSS., and as son of Mahátejas, perhaps.
‡‡ I find Kuruvaśa; and, apparently, Purudwat follows, before Anu.
§§ After Anu I find Purukutsa. || || Aṁśu, in my MSS.
¶¶ This name is not mentioned in my MSS.; nor is there room for it. For Andhaka, vide infra, p. 71, note ||.
the princes of this house were termed Sátwatas. This was the progeny of Jyámagha; by listening to the account of whom, a man is purified from his sins.

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

* My best MSS. have: Madhu, Kuruvaśā or Kuruvaśāka, Anu, Aimśu and Purudwat, Satwa (son of Aimśu), Sátwata.
CHAPTER XIII.


THE sons of Satwata* were Bhajín,† Bhajamána, Divya, Andhaka,‡ Devávřidha,§ Mahábhója, and Vřishní.|| Bhajamána‖ 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 Kauśalyá, according to the Váyu-púrāṇa, Brahma-púrāṇa, and Hari- 

† Corrected from “Bhajina”.

‡ For the conflicting accounts of his parentage, see Goldstücker’s Sanskrit Dictionary, sub voce.

§ Corrected, in this chapter, from “Devávridha”.

|| Satwata’s sons, according to the Bhágavata-púrāṇa, IX., XXIV., 6, 7, 

were Bhajamána, Bhají, Divya, Vřishní, Devávridha, Andhaka, and Ma-

hábhója.

‖ He was skilled in the Dhanurveda, the Kúrma-púrāṇa alleges.
kaña,\(^1\) and Vṛishñi,\(^2\) by one wife, and as many\(^1\) by another; —Śatájit, Sahasrájít, and Ayutájit.\(^3\) The son of Devávridha was Babhrú, of whom this verse is recited: “We hear, when afar, and we behold, when agree in the number,|| and, mostly, in the names. Mahábhója is sometimes read Mahábhága.¶

\(^2\) Kṛími: Brahma,** Agni, Kúrma.††


\(^2\) Dhúrishíhi: Bhágavata, |||| Brahma.¶¶

\(^3\) The Brahma and Hari Váníśa add, to the first three, Suára and Puranjaya, *** and, to the second, Dášaka. †††

---

* Corrupted, in some of my MSS., into Kúikwaña and Kúiwaña.

† This second family is unrecognized by the Kúrma-puráña.

‡ Both wives bore the name of Sfinjayá, agreeably to the Váyu-pu-

ráña and Harivášá.

§ Professor Wilson had “Śatájit, Sahasrájít, and Ayutájit”; but, in all my MSS. but one, I find as above. All the names are, apparently, different in the Váyu-puráña, my copies of which are, here, very illegible. The Línga-puráña has Ayutáyas, Śatáyas, and Harshakrit, with Sfinjayá as their mother, and does not name the first set of sons at all.

|| Not so. See the end of the next note.

¶ As in the Línga-puráña; Mahábáhu, in the Brahma-puráña and Harivášá. Add: for Bhajín, Bhajána, Línga-puráña; Bhogín, Brahma-
puráña and Harivášá. Also see note || in the preceding page.

The Línga-puráña reads, instead of Bhajámána, bhréjánáma, and makes it an epithet of Bhajána.

** And Harivášá.

†† I find Nisi(?) there. Nimlochi: Bhágavata-puráña.

‡‡ And so reads the Harivášá.

§§ Kúitaka: Kúrma-puráña.

||| Vrísá is the accepted lection.

¶¶ Vrisha, in my MSS. The Harivášá has Dhúrishá. There is no third son in the Kúrma-puráña.

*** And so adds the Váyu-puráña.

††† This is the reading of my best MSS. Professor Wilson had “Dá-
saka”. The Váyu-puráña, in my MSS., has Vámaka,
nigh, that Babhrū is the first of men, and Devāvṛtdha 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 Mṛttikāvatī,‡ thence called Mārttikāvatas.§ Vṛishṇī had two sons, Sumitra and Yudhājīt; from the former, Anumitra|| and Śini were

1 By the Pardāsā river: † Brahma Purāṇa: a river in Malwa.
2 These are, incorrectly, the descendants of Babhrū, in the Hari Vaṁśa.**
3 The Bhāgavata, Matsya, and Vāyu agree, in the main, as to the genealogy that follows, with our text. The Vāyu states that Vṛishṇī had two wives, Mádri and Gándhārī: by the former he had Yudhājīt and Anumitra, and, by the latter, Sumitra and Devamidhusha.†† The Matsya also names the ladies, but gives Su-

* So the scholiast explains the word purusha here.
† यच्यव गुरुको हृदयप्याम तथानितातात।
बसु: शेषी मनुष्याणन्देवेिवामुि: सम। ||
पुरुषा: यहु पतियं यहुःःः याचः चह।
चि्युितकम् नुमासि चन्तोिविवृिधापि।

These stanzas occur in the Linga-purāṇa, Prior Section, LXVIII., 6—8, and in the Bhāgavata-purāṇa, IX., XXIV., 9, 10, with the sole difference, in both works, of 'sixty-five' for 'sixty-six'. Also compare the Hari-
vaṁśa, sl. 2011—2013. The Vāyu-purāṇa &c. have very different numbers.
‡ The commentator alleges that the city was called Mṛttikāvana: मृत्तिकावनं नाम पुरसः। तत्र निष्ठानुप। मार्तिकावताः। In the text, no city at all is named, as appears from the next note.
§ The original has only तथान्त्यमोजाणा मार्तिकावतः वभुवः।
|| 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:
born. 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

mitra to Gandhari, and makes Madri the mother of Yudhabhat, Devamihusha, Anamitra, and Sini. The Agni has a similar arrangement, but substitutes Dhrishta for Vrishni, and makes him the fifteenth in descent from Satwata. The Linga, Padma, Brahma Puranas, and Hari Varsha have made great confusion, by altering, apparently without any warrant, the name of Vrishni to Koshtri.

1 The Bhagavata makes them sons of Yudhabhat; the Matsya and Agni, as observed in the preceding note, his brothers, as well as Sumitra's.

ga-dhāri janamāsā sūmitrāṁ mātracastanaṁ |
ma-dri yudhājitaṁ pṛthu sa tāṇedevamihushaṁ |
ānāmītraṁ śrīṁ bālānāmāśa pṛthvēवत | ||

Here, Gandhari is represented as having only one son, Sumitra; and Madri has Yudhabhat, Devamihusha, Anamitra, and Sini.

Instead of Devamihusha, Professor Wilson gave, by inadverrence, “Devamihush”, as the name in the Vēyu-purāṇa. At the same time, he found, in the Mātra-purāṇa, “Devamihusha”.

* The Sanskrit runs: वृष्णि: सुमित्रो युधाजिताः पुत्रोऽभिवत् | तत्त्वानामित्रशिनिः तथा | Anamitra and Sini are, thus, other sons of Vrishni. The Kūrma-purāṇa says, expressly:

वृष्णिः पुत्रो बलवानामित्र: श्रीमित्रा |

† Nimna: Bhagavata-purāṇa.
‡ Corrected, everywhere, from “Sattrajita”. The Bhagavata-purāṇa has both Sattrajita and Sattrajita; the Linga-purāṇa, the latter. In the Vēyu-purāṇa, the reading seems to be Sakrajit.
§ This Purana, in my MSS., has Vrishni, not Koshtri. It states, too, that he had Sumitra by Gandhari, and, by Madri, Devamihusha, Anamitra, and Sini.
|| According to my best MSS., Gandhari is mother of Sumitra, and of him only; Madri, of Yudhabhat, Devamihusha, and Anamitra.
¶ IX., XXIV., 12.
sea-shore, addressed his mind to Súrya, and hymned his praises; on which, the divinity appeared and stood before him. Beholding him in an indistinct shape, Sattrájíta 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 Sattrájíta 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, Sattrájíta wore it on his neck; and, becoming as brilliant, thereby, as the Sun himself, irradiating all the regions with his splendour, he returned to Dwáráká. The inhabitants of that city, beholding him approach, repaired to the eternal male, Purushottama,—who, to sustain the burthen of the earth, had assumed a mortal form (as Kúrishńa),—and said to him: “Lord, assuredly the (divine) Sun is coming to visit you.” But Kúrishńa smiled, and said: “It is not the divine Sun, but Sattrájíta, to whom Áditya has presented the Syamantaka gem; and he now wears it. Go and behold him without apprehension.” Accordingly, they departed. Sattrájíta, having

* यथव चोप्प्रच्छिद्देणि पमेहमश्चतवाधावतो न गतमत्वन न किंचिदं त्वस्य च विशेषावप्सवयमासि।
† तत्कक्षसतोऽच्छि सिंहवेशवप्सवस्यधीद्वनावनमाद्विद्वाचैर।
‡ Here, as just before, the Translator has supplied the name of Kúrishńa.
gone to his house, there deposited the jewel, which yielded, daily, eight loads* of gold, and, through its marvellous virtue, dispelled all fear of portents, wild beasts, fire, robbers, and famine.†

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

---

* Bhāra, which here, more probably, imports a weight of gold equal to twenty tulaś. So the commentator understands the term; and the same view is taken by Śridhara, commenting on the Bhāgavata-purāṇa, X., LVI., 11.

† तद्यथा वाच सकलस्य सर्गाव्यति विविधवाणिगत्वोरुभिच्चाक्षाः तद्विमयं न मवति।

‡ Read ‘wished’, लिप्सां चक्षृ।

§ Called, in the original, bhāpāti, or ‘king’. He is spoken of further on.

|| Exchanged, by the Translator, for Achyuta.

¶ And so was his horse, according to the original.

** Corrected from “Sukumāra”, here and everywhere below.
When some time had elapsed, and Prasena did not appear, the Yádavas* began to whisper, one to another, and to say:† "This is Kṛishṇa’s doing. Desirous of the jewel, and not obtaining it, he has perpetrated the murder of Prasena, in order to get it into his possession."

When these calumnious rumours came to the knowledge of Kṛishṇa,‡ he collected a number of the Yádavas, 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 Yádavas 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 Sukumáraka saying to him: "The lion killed Prasena; the lion has been killed by Jámbavat. Weep not, Sukumáraka. The Syamantaka is your own." Thus assured of his object,|| Kṛishṇa advanced into the cavern, and saw the brilliant jewel in the hands of the nurse, who

* Yadulokaḥ.
† कर्षी अक्षी कथयत् ।
‡ Bhagavat, in the original.
§ The scene of this hunt of Kṛishṇa’s was, according to the Vāyu-purāṇa, the Rikshavat and Vindhyā mountains.
|| ग्रहाक्षे जम्भस्मज्ञाकोटतः ।
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, Jámbavat, full of anger, came to the cave; and a conflict ensued between him and Achyuta, which lasted twenty-one days. The Yádavas who had accompanied the latter waited seven or eight days, in expectation of his return; but, as the foe of Madhu still came not forth, they concluded that he must have met his death in the cavern. "It could not have required so many days," they thought, "to overcome an enemy;" and, accordingly, they departed, and returned to Dwáraká, and announced that Kríshña 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 Kríshña, 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, Jámbavat cast himself before him, and said: "Thou, mighty being, art, surely, invincible by all the demons, and by the spirits of heaven, earth, or hell; much less art thou to be vanquished by mean and powerless creatures in a human shape, and, still less, by such as we are, who are born of brute origin." Undoubtedly,
thou art a portion of my sovereign lord, Náráyána, the defender of the universe." Thus addressed by Jámbavat, Kríshná explained to him, fully, that he had descended to take upon himself the burthen of the earth, and kindly alleviated the bodily pain which the bear suffered from the fight, by touching him with his hand. Jámbavat again prostrated himself before Kríshná, and presented to him his daughter, Jámbavatí, 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) Jámbavatí, to Dwáráká.

When the people of Dwáráká 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 Ánakadundubhi, (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 Sattrájíta, was exonerated from the crime of which he had been falsely accused. He then led Jámbavatí into the inner apartments.

When Sattrájíta reflected that he had been the cause

---

* Śraddahná Bārī | Tálangáravatam | Tirmidhársatam | Yásgam | Júntah júntah

† Achatyá, in the Sanskrit.

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

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

---

¹ This alludes to events detailed in the Mahābhārata.  

---

* तां चाक्रृरक्तवर्मस्तधन्वप्रमृखा यादव: पूवं वरयामामसुः ।
† चाक्रृरक्तवर्मस्तधन्वप्रमृखा शतधन्वानामूः । In the passage quoted in the last note, pramukha is rendered "most distinguished"; hero, "chief". Read: "Akrūra, Kṛitavarmā, Śatadhanwan, and other Yādavas"; and "Akrūra, Kṛitavarmā, and others."
‡ एव्सुक्तविन्यसाक्षात्
§ Jatu, 'lac'. The house referred to was smeared and stocked with lac and other combustibles, with the intention of burning Kunti and her sons in it. The design fell through, so far as they were concerned.  
|| Bhagavat, in the original.  
¶ Adi-parvan, CXLI.—CLI. These chapters comprise a section bearing the title of Jatuṛiha-parvan.
mosity of Duryodhana, and to perform the duties his relationship required. Satadhanwan, taking advantage of his absence, killed Satträjita in his sleep, and took possession of the gem. Upon this coming to the knowledge of Satyabhámá, she immediately mounted her chariot, and, filled with fury at her father’s murder, repaired to Várañávata, and told her husband how Satträjita had been killed by Satadhanwan, 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. Krishná, who is ever internally placid, being informed of these transactions, said to Satyabhámá, 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 Dwáráká, Krishná§ took Baladeva apart, and said to him: “A lion slew Prasena, hunting in the forests; and now Satträjita has been murdered by Satadhanwan. As both these are removed, the jewel which belonged to them is our common right. Up, then; ascend your car; and put Satadhanwan to death!”

Being thus excited by his brother, Balaráma engaged resolutely in the enterprise. But Satadhanwan,

---

* सबै समैषास्त्त्रासना | नाहेतात तख्क दुराघ्न। सहि चे।
† न हनुमंड वर्धादन तलुत्तमीविषयं हिंसन वधेन।
‡ तद्दलयर्यमुनास्त्तुर्याच : शौक्षमितर्वाकपरिवर्य।
§ Vásudeva, in the Sanskrit.
IV.
being aware of their hostile designs, repaired to Kṛita-
varman, and required his assistance. Kṛitavarman,
however, declined to assist him; pleading his inability
to engage in a conflict with both Baladeva and Kṛish-
ṇa.* Satadhanwan, 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 uni-
verse,—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 extermina-
ting the most formidable foes.”† “Since this is the
case,” replied Satadhanwan,‡ “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 Satadhanwan
agreed; and Akrūra took the jewel. And the former,
mounting a very swift mare,—one that could travel a
hundred leagues a day,—fled (from Dwārakā).

* Here again the original has Vāsudeva; and so frequently below.
† Akrūra’s speech is rendered very freely. Kṛishṇa and Baladeva are
eulogized, in it, under the names, respectively, of Chakrin and Sīrin.
‡ Satadhanuus is the name, in the original, here and several times
below.
When Kṛishṇa heard of Śatadhanwan's flight, he harnessed his four horses,—Śaibya, Sugrīva, Meghapushpa, 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. Śatadhanwan,† dismounting, continued his flight on foot, (When his pursuers came to the place where the mare had perished,) Kṛishṇa 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 Kṛishṇa followed Śatadhanwan on foot. When he had chased him for two kos, he discharged his discus; and, although Śatadhanwan was at a considerable distance, the weapon struck off his head. Kṛishṇa, then coming up, searched his body and his dress for the Syamantaka jewel, but found it not. He then returned to Balabhadra, and told him that they had effected the death of Śatadhanwan to no purpose; for the precious gem, the quintessence of all worlds, was not upon his person. When Balabhadra heard this, he flew into a violent rage, and said to Vāsudeva: "Shame light upon you, to be thus greedy of wealth! I acknowledge no

---

1 The Vāyu calls Sudhanwan, or Śatadhanwan, king of Mithilā.

* Substituted, by the Translator, for Baladeva.
† The Sanskrit has Balabhadra, here and just below.
brotherhood with you. Here lies my path. Go whither you please. I have done with Dwáraká, 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, Balabhadrá went to the city of Videha,† where Janaka‡ received him hospitably; and there he remained. Vásudeva returned to Dwáraká. It was during his stay in the dwelling of Janaka, that Duryodhana, the son of Dhúritaráshtra, learned from Balabhadrá the art of fighting with the mace. At the expiration of three years, Ugrasena and other chiefs of the Yádavas,§ being satisfied that Kréishña had not the jewel, went to Videha,|| and removed Balabhadrá’s suspicions, and brought him home.

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

---

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

---

* अवभूतिभ्यांमायतो जीवकर्मण 
† Videha is a country. The name of its capital, here intended, is not mentioned. See Vol. II., p. 165.
‡ I find वधूपयसिनमृतिभिमयिद्वै : “Babhrú, Ugrasena, and other Yádavas.”
§ Who is the Babhrú here mentioned? There would be an anachronism in identifying him with the Babhrú, son of Devávídha, named in p. 72, supra.
|| My MSS. yield ‘Baladeva’s’.
†† The original has ‘gold’, suvarṇa.
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-

* The text gives the commencement of the prayer;§ but the commentator does not say whence it is taken: सवनगती चतियवैश्वी निप्पन्नभ्रमा भवति. “O goddess, the murderer of a Kshatriya or Vaiśya engaged in religious duties is the slayer of a Brahman;” i.e., the crime is equally heinous. Perhaps the last word should be भवति|| ‘is’.

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

* Yajna, ‘sacrifices.’

† सवनगती हि चतियवैश्वी निप्पन्नभ्रमा भवतीत्वते द्रीवाकवं प्रविष्ट एव तस्ती द्रपिष्टा विषाणि। “For he that kills a Kshatriya or a Vaiśya engaged in sacrifice is on a par, for sinfulness, with the slayer of a Brahman: therefore he kept himself invested with the mail of religious observances for sixty-two years.”

‡ Read “portent, famine, epidemic, or the like,” तृणपरमुदिविखस्वराजिक नामुल।

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

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

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

Arabs, Sang yeddah of the Persians, and Jeddah tāsh 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 Śatrughna given in the next chapter, if the same person is intended in both places. Moreover, the Śatrughna 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 Jūd, 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 denominanted, 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-tauüh. And it is affirmed, that the same stone was preserved among the Moghils 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.
Dwáraká. From the moment of his departure, various calamities, portents, snakes, dearth,* plague, † and the like began to prevail; so that he whose emblem is Garúda‡ called together the Yádavas, with Balabhadrá 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 Šwaphalka,§ the father of Akrúra, dwelt, there famine, plague, dearth, and other visitations were unknown. Once, when there was want of rain in the kingdom of Káśirája,|| Šwaphalka was brought there, and immediately there fell rain from the heavens.¶ It happened, also, that the queen of Káśirája conceived, and was quick with a daughter;*** but, when the time of delivery arrived, the child issued not from the womb. Twelve years passed away, and still the girl was unborn. Then Káśirája spake to the child, and said: ‘Daughter, why is your birth thus delayed? Come forth. I desire to behold you. Why do you inflict this protracted suffering upon your mother?’ Thus addressed, the infant answered: ‘If, father, you will present a cow, every day, to the Brahmans, I shall, at the end of three years more, be born.’ The king, accordingly, presented, daily, a cow to the Brahmans; and, at the end of three years, the damsel came into

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

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

---

¹ Kíshńa’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,

---

* So called because of the ‘cow’ given away ‘daily’ by her father.
† तक्षेण गुणमिक्षुणानात्वत:।
‡ भरवकुचितिस्तिवुप्पीवा।
§ बलमतितेनाशवप्राशान्वानिषोऽन।
|| The original calls him “elder of the Yadus”, यदुस्तत्वाख्तवक्षतुष्णमाक्ष।
¶ Called, in the Sanskrit, Śwáphalki, from the father, Śwaphalka.
and Śwaphalka was a cause wholly disproportionate to such an effect, and that some more powerful influence must be exerted, to arrest pestilence and famine. "Of a surety", said he to himself, "the great Syamantaka jewel is in his keeping; for such, I have heard, are amongst its properties. This Akrúra, 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 Yádavas 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, Kríshña† entered into conversation with Akrúra, 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. Kríshña, 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.

---

* अन्यत्रणोज्जनमुद्धिः सकलवाद्वसमाजमार्गशीष्यं एवाचीकरत ।
† Janárdana, in the Sanskrit.
‡ Corrected from "Sudhanwan",—a mere slip of the pen, presumably. But vide supra, p. 83, note 1.
§ द्वापरं जानीम एव वर्षं चयं शतनवं तद्दशेषमिवसंहस्ता-
We all derive advantage from its virtues. But Balabhadrā suspects that I have it; and, therefore, out of kindness to me, show it (to the assembly)." When Akrūra, who had the jewel with him, was thus taxed, he hesitated what he should do. "If I deny that I have the jewel," thought he, "they will search my person, and find the gem hidden amongst my clothes. I cannot submit to a search." So reflecting, Akrūra said to Nārāyaṇa, the cause of the whole world: "It is true that the Syamantaka jewel was entrusted to me by 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, Akrūra drew forth, from his garments, a small gold box,‡ and took from it the jewel. On displaying it to the assembly of the Yādavas, the whole chamber where they sat was illuminated by its radiance. "This", said

रम्भूतं खमनतकरतं भवत् समर्पितं तद्द्रात्राणपकारकं भवत् सकाशि तिहंति।

* Here we find Śatadhanus again, in the Sanskrit.
† चपगते च तसिनक्ष्य अः परःश्री वा भगवान्य याचिखातीति खत्मातिरितिक्कःश्रीःशेषतात्तकालःमध्ययम्।
‡ Samudgaka.
Akrúra, “is the (Syamantaka) gem, which was consigned to me by Satadhanwan. Let him to whom it belongs now take it.”

When the Yádavas beheld the jewel, they were filled with astonishment, and loudly expressed their delight. Balabhadra immediately claimed the jewel, as his property jointly with Achyuta, as formerly agreed upon;* whilst Satyabhámá demanded it, as her right, as it had, originally, belonged to her father. Between these two, 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 Satyabhámá. But this jewel, to be of advantage to the whole kingdom, should be taken charge of by a person who leads a life of perpetual continence. If worn by an impure individual, it will be the cause of his death. Now, as I have sixteen thousand wives, I am not qualified to have the care of it. It is not likely that Satyabhámá will agree to the conditions that would entitle her to the possession of the jewel;‡ and, as to Balabhadra, he is too much addicted to wine and the pleasures of sense to lead a life of self-denial. We are, therefore, out of the question; and all the Yáda-

* तमालोका समायमित्वमित्वां सामायम् समत्विनिष्ट इर्ति बलभद्रः ससुहोष्मवत्।
† बलस्यानांलोकनास्त्रूषोऽवार्त्त्वम् स्यात्मानं चक्रान्तराविनिष्ठानि नेने। Bala and Satyá are the proper names that here occur.
‡ अथ चैतत्सह्यवामा। The original has nothing more.
vas, Balabhadra, Satyabhámá,* and myself request you, most bountiful Akrúra, 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.” Akrúra, thus urged, accepted the jewel, and, thenceforth, wore it, publicly, round his neck, where it shone with dazzling brightness; and Akrúra moved about like the sun, wearing a garland of light.

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

---

¹ The story of the Syamantaka gem occurs in the Bhágavata, § Váyu, Matsya, Brahma, and Hari Varńśa,|| and is alluded to in other Puráñas.¶ It may be considered as one common to the whole series. Independently of the part borne, in it, by Kríshña, 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 Satyá, in the original.
† Kshálana, literally, ‘washing’.
‡ Substituted, by the Translator, for Bhágavat.
§ 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 Puráña I have examined.
CHAPTER XIV.

Descendants of Śini, of Anamitra, of Śwaphalka and Chitraka, of Andhaka. The children of Devaka and Ugrasena. The descendents of Bhaجامāna. Children of Śūra: his son Vasudevā; his daughter Pṛīṭhā married to Pāṇāḍu; her children, Yudhishṭhīra and his brothers; also Karṇa, by Áditiya. The sons of Pāṇāḍu by Māḍrī. Husbands and children of Śūra's other daughters. Previous births of Śiṣupāla.

THE younger brother* of Anamitra† was Śini;‡ his son was Satyaka; his son was Yuyudhāna, also known by the name of Sātyaki; his son was Asanga;§ his son was Tūnī;|| his son was Yugandhara. 2 These princes were termed Śaineyas.¶

1 Bhūti: Vāyu. Kuṇī: Bhāgavata.** Dyumni: Matsya.††
2 The Agni makes these, all, brother's sons of Satyaka, and adds another, Kishabha, the father of Śwaphalka.

* 'Son', according to two MSS. † Vide supra, p. 73.
‡ This Śini, 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 Śini of our text,—a brother of Anamitra. The Kūrma-p., also,—vide supra, p. 74, note *,—speaks of two Śinis:

अनामित्राचिन्तपाक्षिकविदि दुर्गिनाद्वित्तीयनां

Here, Śini is youngest son of Anamitra, son of Vīśhūi.
From this the Vēyu-purāṇa differs slightly:

अनामित्राचिन्तपाक्षिकविदि दुर्गिनाद्वित्तीयनां

According to this, Śini was son of Anamitra, youngest son of Vīśhūi. The Linga-purāṇa, Prior Section, LXIX., 15, knows only one Śini, the youngest son of Vīśhūi. (?)
|| Kuṇī, in one MS.; Śiṇī, in another.
¶ The Vēyu-purāṇa calls them Bhautyas, as being descendants of Bhūti.
** And so in the Linga-purāṇa.
†† Bhūmi, in the Harivaṃśa, which here wants a stanza, in the Calcutta edition.
In the family of Anamitra, Priśni* was born; his son was Śwaphalka,† the sanctity of whose character‡ has been described: the younger brother of Śwaphalka was named Chitraka.‡† Śwaphalka had, by Gándinī, besides Akrūra, Upamadgu,§ Mṛidura,** Arime-

---

* Vṛśhūi, in four MSS. † "Sanctity of character" is for prabhāva. ‡ Chitraraṇtha: Bhágavata-purāṇa. According to the Linga-purāṇa, Chitraka was son of Sumitra. § Two MSS. give Upamangu, as in, for instance, the Váyu-purāṇa; which then has Māngu, as has the Brahma-purāṇa. Several of the notes that follow should be compared together, and with note ¶ in p. 96, infra. ¶ Also read Mṛidura and Mṛidu. The Brahma-purāṇa has Madura. ¶¶ According to the Linga-purāṇa, Śwaphalka was son of Yudhājīt, son of a son of Mādri. This unnamed son, the commentator says, was Devamālhusha; and he explains the term Vṛṣhūi, applied to Śwaphalka, as signifying "founder of the Vṛśhūi family". The text is as follows:

माध्रा: सुतक जन्तु सुते वापित्वुज्ञानिति: ।
अफल्क रूति विख्यातस्तलोकवाहितकारकः ॥

Comment: माध्रा: सुतक देवमेवसंवेदकप्रचमपुजस्य युञ्जाति: सुत:। वापित्वुविश्वेकुमिस्वर्गः। अफल्क रूति विख्यात: संजीव रूपन्यथ: ।

** Vṛśhūi was Anamitra’s third son, according to the Purāṇa referred to: IX., XXIV., 14.
†† My MS. gives Priśhūi, son of Yudhājīta. ¶¶ Śi. 1908.

Compare the first verse of the stanza quoted in note ¶, above; and see the Harivamśa, śi. 2080.  || Vide supra, p. 73, note 3, ad finem.
jaya, * Giri, Kshattropakshattrā, † Šatrughna, § Arimardana, \| Dharmadhrik, || Dṛṣṭašārman, ‡ Gandhamocha, Aváha, ** and Pratíváha. †† He had, also, a daughter, Sutárā.

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

उपमुद्रक्षाया महुत्दुरवासारिमिश्रः।

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

‡ Šatruhan: Brahma-purāṇa.

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

\| Dharmadhrit: Vāyu-purāṇa and Brahma-purāṇa.

¶ Corrected from “Dhrishṭaśārman”. One MS. has Dṛṣṭadharmama.

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

* * * * * गन्धमोजवाहाप्रः।

आवाहप्रतिवाही च वसुदेवा वराढङ्गः॥

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

‡‡ The Vāyu-purāṇa calls her Vasudevā. See the Sanskrit quotation in note **, above. In the Viṅga-purāṇa, her name is Sudhārā, according to my MSS.; in the Harivāsī, Sundari.
Devavat and Upadeva* were the sons of Akrūra.†
The sons of Chitraka: were Pṛithu and Viprithu,§ and many others.¹ Andhaka|| had four sons, Ku-

though they generally concur in the number.¶

¹ The Matsya and Padma call them sons of Akrūra, but, no doubt, incorrectly.**

---

* Instead of these two names, one MS. has Deva and Anupadeva, as has Professor Wilson's Bengal translation. The Brāhma-purāṇa gives Vastudeva and Upadeva; the Harivaśiṣṭha, Prasena and Upadeva.
† His wife, according to the Linga-purāṇa, Brāhma-purāṇa, and Harivaśiṣṭha, is Ugraseni.
‡ Corrected from “Chitrika”.
§ Corrected from “Vipritha”. Vidūratha: Bhāgavata-purāṇa.
|| The Vaiyu-purāṇa has Satyaka.
¶ The Linga-purāṇa has, in my MSS.: Akrūra, Upamangu, Mangu, Vītā, Janamejaya, Girirakshas, Upaksha, Śatrughna, Arimardana, Dharmabhīṣṭ, Vīṣṇudharma, Godhana, Varu, Āvāha, and Prativāha. The Harivaśiṣṭha, sl. 1916—1918, has, in my best MSS.: Akrūra, Upamangu, Mangu, Mūḍara, Arimejaya, Arikshana, Upeksha, Śatrughna, Arimardana, Dharmabhīṣṭ, Yatidharman, Gṛiḍhrama jāṇḍhaka, Āvāha, Prativāha. In sl. 2083—2085, we find Madura for Mūḍara, Giriraksha for Arikshana, Ākṣepa for Upeksha, Śatruhan for Śatrughna, Dharmabhīṣṭ for Dharmabhīṣṭ, and Dharmin for Yatidharman. The Bhāgavata-purāṇa has: Akrūra, Āsanga, Sārameya, Mūḍura, Mūḍuvīd (or Mūḍuri), Giri, Dharmavīrdha, Sukarman, Kaḥetropaksha, Arimardana, Śatrughna, Gandhamāda, Pratibhāhu. The Brāhma-purāṇa has, with other names, Arimejaya, Āvāha, and Prativāha. The readings of the Vaiyu-purāṇa, scattered through the preceding notes, are especially deserving of attention.

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

** In the Vaiyu-purāṇa they are called Pṛithu, Viprithu, Aśwagrīva, Aśwabāhu, Supārśvaka, Gaveshāna, Arishfānemi, Āśva, Suvarman, Dharmabhīṣṭ, Abhūmi, and Bahubhūmi. In the Linga-purāṇa we read: Viprithu, Pṛithu, Aśwagrīva, Subāhu, Sudhāsūka, Gaveshāna, Arishfānemi, Āśva, Dharmabhīṣṭ, Subhūmi, and Bahubhūmi. Much the same persons are named in the Brāhma-purāṇa, where they are called sons of Sumitra. The list slightly differs, again, in the Harivaśiṣṭha, sl. 1920, 1921; 2087—2089.
kura,* Bhajamána, Śuchi.† Kambalabarhisha.‡ The son of Kukura was Vrishá;²‡ his son was Kapotaroman; his son was Viloman;³ § his son was Bhava,⁴ who was also called Chandanodakadundubhi;⁵||—he was a

1 Šamin:† Váyu. Šaši: Matsya. Śini: Agni.** This last makes them the sons of Babhru, and calls the first Sundara.
3 The Bhágavata puts Viloman first. The Linga makes it an epithet of Kapotaroman; saying he was Vilomaja, ‘irregularly begotten.’ In place of Viloman, we have Raivata, Váyu;||| Taittiri, Matsya; Taittiri, Agni.¶¶
5 The Matsya, Váyu, and Agni agree with our text. The

* Corrected, here and below, from “Kukkura”, which I find nowhere. The Váyu-puráña has Kakuda.
† Corrected from “Kambalavarhish”.
‡ In one MS. is Dhríshá; in another, Vrishá.
§ One MS. here inserts Taittiri; another, Taittiri.
|| The ordinary reading, that followed by the Translator, is: तुम्बुच्छ-सखा भवसंग्राह्वकोटकुवुमि; and the scholiast has: भवसंग्राह्व-वोपणाम चन्द्रोदकुवुमि:। But I find, in one MS., तुम्बुच्छसखा भवसंग्राह्वकोटकुवुमि; which makes Chandanánakadundubhi son of Bhava; and another MS. has, by corruption, चन्द्रो नान- कुवुमि:। The Váyu-puráña exhibits Chandanodakadundubhi, making him son of Revata; and the Linga-puráña gives Chandanánakadundubhi.
¶ Corrected from “Śami”.
** Šama, in my MS. of the Brahma-puráña. The Hariváháśa has, in different MSS., Šama and Śamí.
†† Vahni is the name I there find.
‡‡ As the Linga-puráña.
§§ I find Vrishá.
||| Revata, in my MSS. Vilomaka: Linga-puráña.
¶¶ Also the Brahma-puráña.
*** Nala is the name, in all my MSS.
friend of the Gandharva Tumburu;*—his son was Abhijit;† his son was Punarvasu;‡ his son was Áhuka;§ and he had, also, a daughter, named Áhukí. The sons of Áhuka were Devaka and Ugrasena. The former had four sons, Devavat, Upadeva,† Su-deva, and Devarakshitá;** and seven daughters, Vríkadevá,†† Upadevá,‡‡ Devarakshitá, Śrídévá, Śántidevá, Sahadevá, §§ and Devákí: all the daughters were married to Vasudeva.¶¶ The sons of Ugrasena were Kaúṣa, Nyagrodha, Sunáman,*** Kanka, Śanku,+++ The Bhágavata has a

Linga, Padma, and Kúrma read Ánakadundúbhi as a synonym of Bala. The Brahma and Hari Vaiúsha have no such name, but here insert Punarvasu, son of Taittiri.+++ The Bhágavata has a

* Variant: Tumburu. See Vol. II., pp. 284—293.
† The Váyu-purúśa has Abhijita.
‡ One of my MSS. inverts the order of Abhijit and Punarvasu; and so do the Brahma-purúśa and the Harivásha.
§ The Váyu-purúśa gives him two brothers, Bálhavat and Ajita.
|| In the Váyu-purúśa, Áhuka has a third son, Dhríti.
¶ One MS. has Deva and Anupadeva.
** Devavardhana: Bhágavata-purúśa.
†† Víshadevá: Linga-purúśa.
+++ One of my MSS. has Upadeva; also, for some of the names that follow, Śrídéví, Śántideví, and Sahadeví.
§§ Mahádevá, in one copy.
||| In the Bhágavata-purúśa they are Dhrítadevá, Śántidevá, Upadevá, Śrídévá, Devarakshitá, Sahadevá, Devákí. See, further, the Harivásha, sl. 2026, 2027.
¶¶ Here ends the genealogical portion of the Linga-purúśa,—Prior Section, LXIX., 42,—with these words:

नवोदयविस्तर सुतारियां कंसशु पूरवेजः ।
तिरं पुत्राचार पीठचार श्रवणेः सहस्त्रां: ॥

*** Variant: Sunábhá.
+++ Four MSS. have Sanku; one, Sanka. The Brahma-purúśa has Subhúshaúá.
++++ See note †, above.
Subhúmi, * Ráštrapála, † Yuddhamushthí, ‡ and Tush-tímat; § and his daughters ‖ were Kaṁsá, Kaṁsavarthí, Sutaniu, ¶ Ráštrapálí, and Kankí. **

The son of Bhajamána¹ was Vidúrathá; †† his son was Súra; ‡‡ his son was Śamin; §§ his son was Prati-kshattára; ′ his son was Swayánbhoja; ′′ his son was Hrídika, || who had Kritavarman, Śatadhanus, ¶¶ Deva-

different series, or: Anu, Andhaka, Dundubhi, Arijit, *** Purnarvasu, Áhuka.

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

² Váta, Niváta, Śamin: Váyu. †††


* Swabhúmi, the reading of Professor Wilson's Bengal translation, occurs in three MSS.; Kusumi, in one. Subú: Bhágavata-puráña.

† Here the Váyu-puráña inserts Sutaniu.

‡ Corrected from "Yuddhamushthí". One MS. has Yuddhasíshthí, Síshthí: Bhágavata-puráña.

§ Instead of these last two names, the Váyu-puráña has Yuddhá, Tushtí, and Pushútímat.

‖ They are called, in the Váyu-puráña, Karmavati, Dharmanatí, Śatánkrú (?), Ráshtrapálá, and Kahlá (?).

¶ Śárabhu: Bhágavata-puráña.

** Kanká, in two MSS., as in the Bhágavata-puráña.

For these sons and daughters, see the Harivamásha, śl. 2028, 2029.

†† See Vol. III, p. 263, note *; also, infra, Chapter XX., near the beginning.

‡‡ The Váyu-puráña gives him a brother, Ráshtrádhídeva or Jáyyá-dhídeva.

§§ Bhajamána: Bhágavata-puráña.

|| Hrídika: Bhágavata-puráña. ¶¶ Śatadhanwan: Váyu-puráña.

*** I find Aridyota.

††† I there find six other brothers: Sóűi, Śvetaváhána, Gádavarman, Ní-tána, Śakru, and Sakrújit.
mídhusha,* and others.† Súra, the son of Devamí-
dhusha,² was married to Márishá, † and had, by her,

---

1 Ten sons: Matsyá, &c. †
2 Devára: § Váyu, Padma, Agni, and Matsya; || and a
different series follows, or: Kambalabarhísha, ¶ Asamaujas, Samau-
jas, Súdenéshíra, ** Suvaśa, Dhríshíá, Anamitra, †† Níghma, Sattrá-
jit. ‡‡ They all make Vasudeva the son of Súra, however; but
the three first leave it doubtful whether that Súra was the son
of Bhajamána, or not. The Bhágavata and Brahma agree with
the text, which is, probably, correct. The Brahma has Súra, son
of Devamídhusha; §§ although it does not specify the latter
amongst the sons of Hrídika.

---

* In one MS., Devára, and with Devamíáha just below: the latter
is the name in the Bhágavata-puráña. Another MS. has Devamíáha, and
then Devamídhaika.
† In the Váyu-puráña we read, according to my MSS.:

मायां तु जनयामास गूरो वेदवैद्वेयम्

It is, thus, stated, that Devamídhusha was son of Súra and Máshi.
This Súra seems to be the one named a little above.

By Aśmaki, Súra had Devamídhushá, it is stated just before the line
quoted.
‡ As the Váyu-puráña, my MSS. of which are, here, so incorrect, that
I scruple to conjecture their readings. Ten sons are named in the Ha-
riwañka, śl. 2036, 2037.
§ Mention is made of this reading, as a variant, by the commentator
on the Vishnú-puráña.
|| See note *, above.
¶ Corrected from “Kambalabarhish”.
** Corrected from “Sudanstra”.
†† I find Anumitra.
‡‡ In the Váyu-puráña, at least according to my MSS., there are un-
deniable traces, through a haze of misscription, of several names quite
different from those here given. Also see the Harivásha, śl. 2038, et seq.
For the name Sattrájit, vide supra, p. 74, note †.
§§ Corrected from “Devamídush”. In the Harivásha, śl. 1922, 1923,
Súra is son of Devamídhusha and Aśmaki, and Vasudeva is son of
Súra and Bhojyá.
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 Ánaka-dundubhi.1 His brothers were Devabhága, Devásravas,§ Anádhríshṭi,¶ Karundhaka, Vatsabálaka,¶ Srinjaya,** Šyáma,†† Šamíka,‡‡ and Gaúdúsha; §§ and his sisters were Púthá, Srutadevá, Srutakírtti, Srutasrávas, and Rájádhideví.

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

---

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

* च्याहत्तूँया।
† Bhágavat.
‡ Insert 'nine', following the original.
§ Devastava, in one copy.
¶ One MS. has Anávrisht; another, Adhríshťa. Anádhríshṭa(?): Váyu-puráṇa.
¶¶ In one MS. the name is Vatsandhamaka; in another, Váṁśavánapaka.
** The last three names are, in the Váyu-puráṇa, Káda, Nándana, and Bhújinj, as best I can read them.
†† Equivalent variant: Šyáma.
‡‡ The Váyu-puráṇa seems to give Šaníka.
§§ Devabhága, Devásravas, Ánaka, Srinjaya, Šyáma, Kanka, Šamíka, Vatsaka, Víka: Bhágavata-puráṇa. See, further, the Hariváhika, ed. 1926–1928.
||| Insert 'five'; for the Sanskrit has: वसुदेवादीनां पद्म भगिन्यो
#भवन।
¶¶ Kunti, in two MSS.: and this is the name in the Bhágavata-puráṇa, &c.
*** The following is taken from the Bhágavata-puráṇa, IX., XXIV., 31–35:
bore him Yudhishthira, Bhîma,* and Arjuna, who were, in fact, the sons of the deities Dharma, Vâyu (Air), and Indra.† Whilst she was yet unmarried, also, she had a son‡ named Karña, begotten by the divine Áditya§ (the Sun). Pâñdu had another wife, named

Burnouf's translation of this passage is subjoined:

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

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

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

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

"Pûthâ abandonna cet enfant dans les eaux du fleuve, parce qu'elle craignait les mauvais discours du peuple; Pâñdu ton aîné, ce monarque plein d'un vertueux héroïsme, prit ensuite la jeune fille pour femme."

* Variant: Bhîmasena.
† The two last names are Anila and Śakra, in the Sanskrit.
‡ kâvîn: the original calls him. In the Laws of the Mânâvas, IX., 172, the term kâvîn is applied to the son of an unmarried woman who subsequently becomes the wife of her lover.
§ Substituted, by the Translator, for Bhûswat or Bhûskara; for the MSS. allow an option.
Mádrí, who had, by the twin sons of Áditya, Násatya and Dasra, two sons, Nakula and Sahadeva. ¹

Śrutadevá was married to the Kárúsha (prince) Vṛiddhaśarman, and bore him the fierce Asura* Dantavaktra.† Dhríshṭaketu,‡ Raja of Kaikeya,§ married Śrutakírtti, and had, by her, Santardana and four other sons,|| known as the five Kaikeyas. Jayasena,¶ king of Avántí,** married Rájádhidevi, and had Vinda and Anuvinda.†† Śrutásravas was wedded to

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

* Mahásura.
† The Váyu-púrāña does not call him an Asura, but king of the Kárúshas:

कक्ष्याधिपतिवर्यिरु द्वन्तव्रुः महावलः ।

‡ Unnamed alike in the text and in the commentary. The Translator seems to have taken his appellation from the Bhágavata-púrāña, IX., XXIV., 37.
§ Kakaya, in two MSS. The Bhágavata-púrāña has Kaikaya; also, "five Kaikayas", just below.
|| In the Váyu-púrāña, they are called Chekitána, Bóhatkshatra, Vinda, and Anuvinda; the last two being entitled आवलि (आवलि?). That Puráña, in my MSS.,—which, perhaps, have omitted something,—make no mention of the husband or children of Rájádhidevi.
¶ Here, again, Professor Wilson has supplemented the original,—probably by the aid of the Bhágavata-púrāña, IX., XXIV., 38. It is observable that the names of Jayasena's two sons are not specified there.
** The original has आवलि, "of Avántí", the country; and the term applies to Vinda and Anuvinda. Some MSS. have आवलि. Compare note ||, above.
†† Corrected from "Anavinda".
‡‡ Particularly in the Ádi-parvan: see the references in Messrs. Böhtlingk and Roth's Sanskrit-Wörterbuch.

Our text above is, in part, substantially repeated in Chapter XX. of this Book.
Damaghosha, * Raja of Chedi, and bore him Śiśupāla. ¹ This prince was, in a former existence, the unrighteous but valiant monarch † of the Daityas, Hiraṇyakaśipu, ‡ who was killed by the divine guardian of creation, (in the man-lion Avatāra). He was, next, the ten-headed § (sovereign, 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 Śiśupāla, the son of Damaghosha, king of Chedi. ⁷ In this character, ** he renewed, with greater inveteracy than ever, his hostile hatred towards the god surnamed Puṇḍarīkāksha, †† a portion of the

¹ The Brahma Purāṇa and Hari Varṇa; make Śrutadevā mother of Śiśupāla; and Prithukirtti, of Dantavaktra.

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

⁷ विकालोप्यज्ञानविकिर्मिः भगवतस्यावासश्रीरपाताव‍
पुष्पस्तोत्रः भिगवतीव राज्वक्षिणिया सोंपित स्विननमुपवि‌तिक्रियारा‌
जद्रभोपुप्पुनः शिशुपालानामाभवत् ।

** शिशुपालेऽः

†† The original has Puṇḍarikanayana, a synonym of Puṇḍarīkāksha; on the signification of which, see Vol. I., p. 2, note 1.
ⁱⁱ Śt. 1930—1932.
supreme being, who had descended to lighten the burdens 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.

* तत्क्रिया साधुक्लभवाप।
CHAPTER XV.

Explanation of the reason why Śiśupāla, in his previous births as Hiraṇyakaśipu and Rāvaṇa, was not identified with Vishāu, on being slain by him, and was so identified, when killed as Śiśupāla. The wives of Vasudeva: his children: Balarāma and Kṛishna his sons by Devakī: born, apparently, of Rohiṇī and Yaśodā. The wives and children of Kṛishna. 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 Vishāu, as Hiraṇyakaśipu and Rāvaṇa, obtained enjoyments which, though scarcely attainable by the immortals, were but temporary, should have been absorbed into the eternal Hari, when slain, by him, in the person of Śiśupāla.*

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

---

* This chapter opens with three stanzas:

मैत्रिच उवाच ।
हिरंकाशिपुरे च रावणलेच विषुना ।
अवाय पिपतो भीमानमृतानमृतैरपि ॥
न लक्ष्मीं तद्रूपित निहुत: स कशं पुन: ।
संप्राव: ग्रहपालिनिमु शापधाति घरी ॥
एतद्विवामस्तु श्रीतुं सौरधर्मभूतं वर ।
कौटिल्यपरीक्षत्पदश्र मे वक्तमहुःसि ॥

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

* दशानन | रावणा is meant. For Daśánana, vide supra, p. 104, text and note §.
† Para-brahman.
‡ Ananga, in the original.
§ Daśarathi.
having eyes as beautiful as the leaf of the 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 Vishńu, 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 Vishńu is named, or called to recollection, even in enmity, obtains a reward that is difficult of attainment to the demons and the gods. How much greater shall be his recompense, who glorifies the deity in fervour and in faith!*

Vasudeva, also called Ánakadundubhi, had Pauraví,¹

¹ Pauraví is, rather, a title attached to a second Rohiṇí, to distinguish her from the first, the mother of Balaráma.† She is also said, by the Váyu,‡ to be the daughter of Báhlíka.

* The whole of this paragraph is very freely rendered.
† The commentator says: पौरवी। पुर्वश्वश्रेणिति रोहिष्ठा विशेष–
श्रम। चतु एव पौरवा न पृथमेश्वरीर्तनम्।
‡ The MSS. at present accessible to me state:
रोहिष्ठो पौरवी वैव वालेक्ष्मास्माभवतः।
Rohini, Madira, Bhadra, Devaki, and several other wives. His sons, by Rohini, were Balabhadrā, Sāraṇa, Śaṭha, Durmada, and others. Balabhadrā espoused Revatī, and had, by her, Niśaṭha and Ulmuka. The sons of Sāraṇa were Mārshi, Mārshimat, Śiṣu, Satyadhrīti, and others. Bhadrāśwa, Bhadrabhānu, Durgama, Bhūta, and others were born in the family of Rohini, (of the race of Pūru). The sons (of Vasudeva), by Madira, were Nanda, Upamanda, Kṛitaka, and others. Bhadrā bore him

According to this, Pauravi was daughter of Vālmīka.

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

* More than half my copies have Sāraṇa.
† So read, like Professor Wilson's Bengal translation, all my MSS. but one, which gives Śaṭa. In the MS. which the Professor followed all but exclusively, I find the 2 of this name so written as to look exceedingly like स्र. Hence his “Śatru”, now corrected.
‡ The Bhāgavata-purāṇa names Bala, Gada, Sāraṇa, Durmada, Vipula, Dhrvva, and Kṛtita.
§ In two copies, Baladeva. || One MS. gives Nishadā.
¶ Altered from “Mārshi, Mārshimat”, a reading which I find in only a single MS., and that not a good one. The variants of these names are numerous, but of no appreciable importance.
** In one MS. I find Satya and Dhṛiti.
†† Instead of these two names, one of my MS. has Damabhūta; another, Madabhūta.

The commentator says that the others are Piṇḍāraka and Uśīnara.
§§ My best and oldest MSS. unaccompanied by the commentary yield Pauravi, on which reading the scholiast remarks: पौरवी इति पाठलिपि रोहिणिर्नाथा इत्यथ। एतोलोकं रीरूर्खानन्या दशैलं हरिभवि ग्रह्य। त्र्युज्जना वंश:।

||| According to all my MSS., Pura. See note † in the preceding page.
¶¶ In addition to these, the Bhāgavata-purāṇa mentions Śūra, and speaks of others unnamed.

*** According to the Bhāgavata-purāṇa, Kaśyapa—whom the commentator identifies with Bhadrā,—had but one son, Keśin.
Upanidhi, Gada,* and others. By his wife Vaiśālī,† he had one son, named Kanśika. Devakī bore him six sons;—Kīrttimat, Susheņa,§ Udāyin,‖ Bhadrasena, Řijudāśa,* and Bhadradeha,** all of whom Kanśa put to death.††

†† The enumeration of our text is rather imperfect. The Vāyu†† names the wives of Vasudeva, Pauravī, Rohiṇī, Madirā, Rudrā, Vaiśākhī, Devakī; and adds two bondmaids,‡‡ Sugandhī and Vanaraṇjī. The Brahma Purāṇa and Hari Vaṁśa§§ name twelve wives and two slaves: Rohiṇī, Madirā, Vaiśākhī, Bhadrā, Sunāmū, Sahadevā, Śaṁtidevā, Śrīdevā, Devarakshitā, Vṛkhadevi, Upadevi, Devakī; and Śaṁtanu|| and Vaḷavā.|| The children of the two slaves, according to the Vāyu, were Puûdra, who became a king, and Kapila, who retired to the woods. In the Bhāgavata, we have thirteen wives: Pauravī, Rohiṇī, Bhadrā, Madirā, Rohanā, Ilā, Devalī,*** Dhṛitadevi, Śaṁtidevā, Upadevi, †††

* For two Gadās in the Bhāgavata-purāṇa, see note † in the preceding page, and note || in the page following.
† Variants: Vaiśālī and Kanśa.
† The Bhāgavata-purāṇa, IX., XXIV., 53, 54, names eight: Kīrttimat, Susheṇa, Bhadrasena, Ṛīju, Saṁmardana, Bhadra, Sankarashāna (lord of serpents), and Hari; with a daughter, Subhadra. In commenting on the same Purāṇa, X., I., 8, Śrīdhara, according to my best MSS., substitutes Mīḍu and Saṁmardana for Ṛīju and Saṁmardana.
§ Nearly all my MSS. give Susheṇa.
|| Udādhi, in one copy.
‡ Corrected from "Ṛijudaśa".
*** One MS. has Bhadradēva; and another reads Bhadra and Vidhiḍeva.
†† This work says, that Ánakadundubhi had, in all, thirteen wives.
††† Parīchārikā.
|||| Śaṁtanu, in my MSS., &c.
††† Corrected from "Baravā".
*** IX., XXIV., 44.
††† I find Dhṛitadevā and Upadevā.
When Devakí was pregnant the seventh time, Yogānidrá (the sleep of devotion),* sent by Vishńu, 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 Balaráma,) received the name of Sankarshaña. Next, (the divine Vishńu himself,) the root of the vast universal tree, inscrutable by the understandings of all gods, demons, sages, and men, past, present, or to come, adored by Brahmá† and all the deities;‡ he who is without beginning, middle, (or end), being moved to relieve the earth of her load, descended into the womb of Devakí, and was born as her son Vásudevà. Yogānidrá, proud to execute his orders, removed the embryo to Yásodá, 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

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

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

The children of these daughters are named as follows, in the Bhágava
vata-púrāña: of Dhítadevá, Vipríshtha; of Śántidevá, Praśama, Praśrita, and others; of Upadevá, Kalpavarsha and others, all kings; of Śridevá, Vasu, Harśa, Suvanása, and three others; of Devarakshitá, Gada and eight others; of Sahadevá, Púru and Viśruta (incarnations of Dharma and of the Vasus), and six others.
happiness prevailed.* From the moment he appeared, all mankind were led into the righteous path, in him.

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

* नमस्त्राक्रियारूपाधिपतियोऽनुसाराधिकारिः सुखमानसमदेवेष्वीत-जगद्यात्मनेवमंगलविद्यतोष्णरीकरणानि जायमनि |

For Puṇḍarikanayana, vide supra, p. 104, note ††.† Daughter of Bhishmaka, king of Vidarbha. The story of Kṛishṇa’s abducting her is told in Book V., Chapter XXVI.
‡ Daughter of Sattrajīta. Vide supra, p. 80.
§ Daughter of Jāmbavat. Vide supra, p. 79.
|| Professor Wilson had “Jāthahāsini”; a misprint for Jālahāsini, the reading of all my copies but one. This one, my Ajmere MS., has Chāruhāsini, which is much more likely to be correct. In early medieval times, च and छ were hardly distinguishable, and there was something of resemblance between च and छ. It is, therefore, very likely that Jālahāsini originated in a graphical corruption of Chāruhāsini.
¶ See Book V., Chapter XXVI.

** The Lōṅga-purāṇa names Chārudeshṇa, Suchāru, Chāruvesha, Yasodhara, Chāruśravas, Chāruyaśas, Pradyumna, and Samba, as sons by Rukmini.
†† 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 garī on Pāṇini, VIII., II., 9.
Compare Vol. II., p. 194, text and note †.
‡‡ See Book V., Chapter XXVIII.
§§ One MS. has Suchandrā.
a son named Vajra. The son of Vajra was Prati-
bālu;* and his son was Suchāru.¹

¹ The wives and children of Kṛishṇa are more particularly described in the next book. The Brahma Purāṇa and Hari Vanaṇa† add some details of the descendants of Vasudeva’s brothers. Thus, Devabhāga is said to be the father of Uddhava; Anādhrīshā,‡ of Devaśravas, a great scholar or Pandit. Deva-
śravas, another brother of Vasudeva, had Śatrughna and another son, called Ekalavya, who, for some cause being exposed when an infant, was found and brought up by the Nishādas, and was, thence, termed Nishādin. Vatsavat (Vatsabālaka§) and Gaṇdū-
sha being childless, Vasudeva gave his son Kanśika,|| to be adopted by the former; and Kṛishṇa gave Chāurvedshā and three others to the latter. Kanavaka¶ (Karundhaka) had two sons,—Tantrija,** and Tantripāla.†† Avāksrinjima;‡‡ (Śrīnaya) had, also, two,—Vīra and Aśwahanu. The gracious Śamika became as the son (although the brother) of Śyāma, §§ and, disdaining the joint rule which the princes of the house of Bhoja exercised, made himself paramount. Yudhishthīra was his friend. The extr

gent 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.||

* Professor Wilson had “Bālu”; but his Bengal translation and all my MSS. give as above.
† ŚL. 1935.
‡ He is called father of Nivītattasatru. It is Uddhava that is characterized as a great scholar.
§ For the names parenthesized in this note, vide supra, p. 101.
|| Read Kāśika, also.
¶ Corrected from “Kanaka”.
** I find the two forms Tandrija and Tantija.
†† In my MSS., &c., Tandripāla and Tantipāla. Professor Wilson reads the two brothers’ names like M. Langlois.
‡‡ The correct name seems to be Gfinjima.
 §§ See the Harivamśa, śL. 1938. The MSS. here differ.
||| Vide supra, p. 58, 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 Yādava 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.¶

* तिस्रं कोव्यं सहस्राष्ट्रामष्टीति शतानि च।
कुमाराः ग्रहाचायात्यायापूर्वम् चे रत्नं।
संख्यां यादृच्छां अः करिष्टं महात्मनां।
चतुर्युतानमयूर्तं जन्तुशाश्च शतान्धिकस।

The commentator observes that the last line is also read:

चतुर्युतानमयूर्तवचिश्वानि यदानकः।

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

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

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

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

|| The original has Daiteyas,

¶ तिष्मादनाध्यायं भूवि देवो यद्रे: कुलि।
संस्कृतीं कुलशं यथाकाम्यधिकं दिज॥

Only one god is here spoken of; and he, as the context shows, is Vishnū. Compare the beginning of Chapter XL,—pp. 52, 53, supra.
Vishňu was, to them, a teacher and a ruler; and all the Yádavas were obedient to his commands.

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

Descendants of Turvasu.

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

The son of Turvasu was Vahni;¹ his son was Go-bhánu;² his son was Traisámba;³ his son was Karan-dhana;† his son was Marutta. Marutta had no children; and he, therefore, adopted Dushyanta,‡ of the family of Púru;§ by which the line of Turvasu

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

* I find a variant, Turvaśu,—a temper between the Vaidik Turvaśa and the ordinary Panrāśik form. For the personage in question, see p. 46 of this volume. Three of my MSS. yield Yadu, instead of Turvasu.
† My Arrah MS. gives Turvasu, Vahni, Bhárgava, Bhánu, Traisánu, Karandhana; my Ajmere MS., Turvasu, Vahni, Bharga, Bhánu, Chitrabhán, Karandhana.

These two copies, preserved in remotely separate districts of India, contain only the text of the Vishnú-puráṇa; and the peculiarities which they offer suggest that the commentator—whose readings Professor Wilson unhesitatingly follows,—may have taken very considerable liberties with the lections of manuscripts current in his day. For other peculiarities of the kind here adverted to, see Vol. III., p. 334, note ††; and p. 335, note ‡: also, p. 112, note ||, supra, and p. 125, note ‡‡, infra.

† One MS. has Dushmanta.
§ Paurava, for “of the family of Púru”, here and just after.
|| I find there,—IX., XXIII., 16,—Vahni, Bharga, Bhánumat.
†† I find Trisánu. The Bhágavata-puráṇa, however, has Tribhánu.
** And the Hariváṃśa. From this point I am unable to verify the Translator’s references to the Brahma-puráṇa.
merged into that of Púru. This took place in consequence of the malediction denounced (on his son) by Yayáti.

1 Besides Bharata,—who, as will be hereafter seen, was the son of Dushyanta,—the Váyu, Matsya, Agni, and Brahma Púráñas 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 Varuatha,* (Kurúttháma,† Brahma), Ándira‡ (Ákríra, Brahma); whose sons are Páúdya, Karúa, Chola, Kerala.§ The Hari Vamśa|| adds Kola; and the Agni, very incorrectly, Gándhára.

2 The curse alluded to is the failure of his line (Prajá-samuchchhe'da), 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 Tamuls) amongst Mlechchhas;** and these and similar passages indicate a period prior to the introduction of Hinduism into the south of India.

* In the Váyu-púráña I find Šráttha(?).
† The Harivamśa, in my best MSS., agrees with the Brahma-púráña.
‡ The Harivamśa has Ándirá; the Váyu-púráña, Ádira (or Adira?).
§ The Váyu-púráña has Páúdya, Kerala, Chola, and Kulpa (??).
|| Ší. 1838. Karúa is omitted there.
¶ Vide supra, p. 49, and p. 50, notes 1 and §.
CHAPTER XVII.

Descendants of Druhyu.

THE son of Druhyu* was Babhrusetu; † his son! was Setu; ‡ his son was Aradwat; § his son was Gándhára; "

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

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

ख्याति यस्म नाम तु गान्धारविषयो सहान्।
गान्धारदेशवासायि तुर्या वारिना वरा:॥**

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

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

शतदुर्ब विपाशा च तुतीर्थरावती तथा।
चन्द्रभाया वित्ता स च सिन्ध्युषा वहिगिरि:॥
चारुदा नामं देवशा वर्षाधभं न तान्विहेत।

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

\(^{1}\) The Brahma Puráña and Hari Vaṁśa, in opposition to all the rest, make Dharma|| and his successors the descendants of Anu.

\(^{2}\) Ghṛita: Agni.\(\#\)

\(^{3}\) Durdama: Váyu and Bhágavata.** The Matsya, Brahma, and Agni insert a Vidupa (Dudulaa, \(\dagger\) or Vidula) before Prachetas.

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

\* All my MSS. but two have Gharma; but the Váyu-puráña reads Dharma.

\(\dagger\) In one MS., Vṛita.

\(\dagger\) Most of my MSS. give Durgama; two, Durdama. I nowhere find “Duryáman”.

\(\#\) He had a son Suchetas, according to the Hariváñša, \(\ddot{\text{c}}.\) 1841.

|| Good MSS. of the Hariváñša have Gharma.

\(\#\) Some MSS, of the Váyu-puráña give this; others, Dhṛita. The same variety of reading is found in MSS. of the Hariváñša.

** I find, in it, Durmada.

\(\dagger\) This is the name in the Hariváñša.
CHAPTER XVIII.

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

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

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


* Two MSS. have Chakshu, the reading of the Bhágavata-puráña.
† One MS. has Kálanara; another, Kálánala.
‡ Corrected, here and elsewhere, from “Srinjaya.”
§ Omitted in the Bhágavata-puráña.
|| In three copies I find Mahásála.
¶ For a people bearing this name, see the Kaushitaki-bráhmaṇa Upánishad, IV., 1.
** And so in the Harivána. Kálánara's son, according to my MSS. of the Váyu-puráña, was Mahámanas: in other words, the Srinjaya, &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.
sons*: Śibi, Nṛiga,† Nara,‡ Kṛimi,§ Darva.³§ Śibi had four sons:|| Vṛishadarbha,¶ Suvíra, Kaikeya,**

¹ Nṛiga:†† Agni.‡‡ Vana: Bhāgavata.
² Nava: Matsya. §§ Śama: || Bhāgavata.
³ Vrata: Agni. Suvrata: Matsya. †† Daksha: Bhāgavata.***

According to the Brahma Purāṇa and Hari Vaiśṇa,††† the five sons of Uśīnara were the ancestors of different tribes. Śibi was the progenitor of the Saivas; Nṛiga, of the Yaudheyas; Nava, of the Navarāshtras; †‡‡ Vrata, §§§ of the Ambashīthas; and Kṛimi founded the city Kṛimilā.||‖

* Their mothers, according to the Vāyu-purāṇa, were, severally, Dīrishadwatī, Nṛigā, Navā, Kṛimī, and Darvā. Compare the Harivaśīṣṭha, Śī. 1675.
† Nṛiga and Nara are in all my MSS. but one. This, Professor Wilson’s all but exclusive favourite, has - \[\text{Nṛiga}\]. Read the first symbol as \[\text{N}\], which, in that place, it very much resembles,—and suppose an error in \[\text{N}\], and we get Professor Wilson’s “Tṛīśa, Gara,” now discarded. Transpose, in - \[\text{Nṛaga}\], the \[\text{N}\] and \[\text{a}\], and the true lection is restored.
‡ One MS. has Mīshī.
§ Corrected from “Dārvan”, for which I find no warrant, and which is scarcely possible. A very much commoner reading than Darva is Darvi; and one MS. gives Darbha.
|| According to the Vāyu-purāṇa, they originated the Vṛishadambhas, Suvitrāshtras, Kekayas, and Mādrakas.
† In one MS. I find Prishadambha. The Vāyu-purāṇa has Vṛishadambha; and so have the Bhāgavata-purāṇa and the Harivaśīṣṭha.
** Kekaya, in the Vāyu-purāṇa; Kaikeya, in the Harivaśīṣṭha.
†† See notes * and †, above, and |||., below.
‡‡ And in the Harivaśīṣṭha.
§§ Add the Vāyu-purāṇa and the Harivaśīṣṭha.
|| See note ***, below.
††† Add the Vāyu-purāṇa and the Harivaśīṣṭha.
*** The Bhāgavata-purāṇa gives Uśīnara four sons: Śibi, Vana, Śami, and Daksha.
††† Śī. 1678, 1679.
**** The Harivaśīṣṭha speaks of Navarāshtra as the kingdom of Nava.
§§§ This reading is very questionable. See note †††., above.
|| || The Vāyu-purāṇa allages that Śibi and the rest possessed Śibapura,
and Madraka.¹

Titikshu† had one son, Ushdratha;² his son was Hema;³ 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 Rushadratha: Agni. §§ Tushadratha: Matsya.
⁴ Odra, ¶¶ or, in some copies, Andhra: *** Bhāgavata.

Yaudheyā, Navarāṣṭra, Krimilāpurī, and Ambashthā. The passage runs, in the Vāyu-purāṇa:

शंकिते पशुपुरं खातें चीरिवं तु नुग्न्यते ।

नवस्य नवरांग्नु तु द्रमेतु क्षमिलापुरी ॥

शुवतस्य तथाभवति ।

* Corrected from “Mandra”.
† He was a renowned king in the east, the Vāyu-purāṇa states.
‡ A single MS. gives Rushadratha, the reading of the Vāyu-purāṇa, in my MSS. The Harivānśa has Ushdratha.
§ The original has बालिक्य चरणः, “Kshatriyas of the race of Bali”.
|| See Vol. II., p. 166, notes 3 and §.
¶ See Vol. II., p. 166, note 4; Vol. III., p. 293, note §§.
** See Vol. II., p. 156, notes 3 and §.
†† Only one of my MSS. has Suhma; the rest yielding Sumbha. In Professor Wilson’s Bengali translation, the name is Sumadra. But Suhma is the correct reading, according to the Mahābhārata (Adi-parvan, śl. 4219), the Vāyu-purāṇa, the Harivānśa, &c. For the Suhmas, see Vol. II., p. 166, note 11.
‡‡ One of my MSS. has Puṇḍra; another, Puṇḍraka. See Vol. II., p. 170, notes 5 and **.

§§ Rushadratha: Bhāgavata-purāṇa. |||| Add the Harivānśa.
¶¶ This is additional to the five names in the text; for the Bhāgavata-purāṇa distinctly says,—IX., XXIII., 4, 5,—that Dirghatamas begot six sons.

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

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

The son of Anga was Pára;²† his son was Divi-

¹ Of Suhma; it may be remarked, that it is specified, in the Siddhánta Kaumudi, § as an example of Páṇini’s rule प्राचां नगरानि (VII., III., 24), by which Nagara, compounded with names of countries in the cast, becomes Nāgara, as Saulmanágara (सौलमनागर), ‘produced, &c. in a city of Suhma.’ The descendants of Anu, according to the Mahābhārata, were, all, Mlecchhas. 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 Ujāsi ◄ or Utathya, the elder brother of Brhaspati by Mamatā, 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 पुज्जारात्वेश्वरकराण्; ** and the Matsya ascribing it to a boon given by Brahmá to Bali: चतुरी नियतान्तर्द्राक्षस्तल्य स्वापेयिति, ‘Do thou establish the four perpetual castes.’ Of these, the Brahmans are known as Bāleyas; बालेय: ब्राह्मणाः च. The Matsya calls Bali the son of Virochana, and अयुक्ताक्षक्षप्रमाणिकः, ‘existing for a whole Kalpa;’ identifying him, therefore,—only in a different period and form,—with the Bali of the Vāmana Avatāra. ††

² Anápána; || Vāyu. Khanápána: §§ Bhágavata. Adhvá-

* The original of this clause runs: तद्व्राम्रसंततिस्मद्व्राच्य पद्ध विषया

† One MS. has Anápána; another, Anápanga.

‡ See Vol. II., p. 165, note 11; and p. 177, note §.


∥ Adi-parvan, Chapter CIV.

१ Almost certainly, Utathya has no such second name.

** The entire verse is:

पुज्जारात्वेश्वरकराण् चातुरी नियतान्तर्द्राक्षस्तल्य स्वापेयिति।

†† See Vol. II., p. 69, and p. 210, note 1; also, Vol. III., p. 18, note 1, and p. 23.

‡‡ Annapána, in my MSS.

§§ I find Khanápána.
ratha;* his son was Dharmaratha;† his son was Chitraratha; his son was Romapáda,*—also called Daśaratha,* to whom, being childless, Daśaratha, the son of Aja,|| gave his daughter Śántá, to be adopted.3 After 

hāna: Agni. Dadhivāhāna:† Matsya.**

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

चेन विषुपट्टि गिरी सोम: श्रीकेश सह वे।
पीती महाइना ||

2 The Matsya and Agni insert a Satyaratha.

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

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

ततस्ति चरणो रौमपादस्यो यस्य पुत्रो दशरथो जनि।
But the Translator has the authority of the commentator.
In the Bhágavata-puráña, IX., XXIII., 6—10, it is Chitraratha that is called Romapáda; he has only one son, Chaturanga; and there is no mention of any Daśaratha but the father of Śántá. With this compare the Harivíraśa. || See Vol. III., p. 313.
¶ In Lakshmivallabha’s Kalpadrumakalika, mention is made of Dadhiváhana, Raja of Champá, who fought with Śatánika, Rája of Kanśámbi.
** Add the Harivíraśa.
†† The true Rámayána has Romapáda.
‡‡ Bála-kánda, I., X. and XI., in the genuine Rámayána.
this,* Romapáda had a son named Chaturanga; his son was Pṛithuláksha;† his son was Champa, who founded (the city of) Champá. The son of Champa was Haryanga; his son was Bhadraratha, who had two sons, Brīhatkarman and Brīhadratha: The son of the first was Brīhadbhānu;‡ his son was Brīhanmanas;§ his son was Jayadratha, who, by a wife who was the daughter of a Kshattriya father and Brahmani mother, had a son named Vijaya.|| His son was Dhṛiti; his

---

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

2 Brīhadarbha: Brahma. The Bhāgavata omits the two successors of Champa, and makes Brīhadratha, Brīhatkarman, and Brīhadbhānu sons of Pṛithuláksha.

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

---

* I find no Sanskrit for this. † Pṛithula is the reading of one MS.
‡ Two of my best MSS.—those from Arrah and Ajmere,—have Bhadraratha, father of Brīhadratha, father of Brīhatkarman; another has, instead of Haryanga, Harshaṇa, father of Brīhadratha, father of Brīhatkarman.
§ The Harivasiśka, sl. 1702, has Bhadraratha, Brīhatkarman, Brīhadarbha, Brīhanmanas.
|| According to the Harivasiśka, Brīhanmanas had, for sons, Jayadratha, by Yaśodevi, and Vijaya, by Satyá.
¶ Champá,—formerly Málini: Harivasiśka, sl. 1699. We now see, probably, the source of the error “Champamálini”, in Vol. III., p. 289, note 1.
†† Read “half-brother”.
‡‡ The Bhāgavata-purāṇa has: Brīhadratha, father of Brīhanmanas, father of Jayadratha, father (by Saṁbhūti,) of Vijaya.
son was Dhritavrata; his son was Satyakarman;* his son was Adhiratha,† who found Karña‡ in a basket,† on the banks of the Ganges, where he had been exposed by his mother, Príthá.§ The son of Karña was Vrīshasena.** These were the Anga kings. You shall next hear who were the descendants of Púru.

The mother of Vijaya, from her origin, was of the Súta caste,—the genealogist and charioteer. Manu, X., 47. Her son was of the same caste; children taking the caste of the mother: consequently, the descendants of Vijaya, kings of Anga, were Sútas. And this explains the contemptuous application of the term Súta to Karña, the half-brother of the Pándus; 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 Váyu and Matsya give the latter as in our text; but they agree, also, with the Agni and Brahma,¶ in the successors of Jayadratha, as Dṛídharatha (or Bṛhadratha) and Janamejaya (or Viśwajit).**

² Sūrasena: Váyu. Vikarúa: Brahma.††

* Satkarma: Bhágavata-puráṇa.
† “The half-brother of the Pándavas, by their mother Príthá, who, before her marriage to Pándu, had borne Karña to Súrya, the god of the sun. The affair was kept secret. The infant was exposed on the banks of the Jumna, where he was found, and brought up, as his own, by Adhiratha—the Súta, or charioteer, of king Súru,—and his wife Rádhá; whence Karña is called, also, a Súta, and Rádhya, or son of Rádhá.” So runs one legend, in the words of Professor Wilson, in Professor Johnson’s Selections from the Mahábhárata, p. 16, note 3.
‡ Manjúshá, which the commentator explains by kúshtha-panjara. Perhaps the receptacle was a wooden crib.
§ The original is: स्थिररथो योगम् • • • कर्शत् पुत्रवापः।
|| Father of Viśha, says the Harivánsa.
¶ Add the Harivánsa.
** According to the Harivánsa, kl. 1704, Viśwajit was father of Karña.
†† And so the Harivánsa.
CHAPTER XIX.


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

1 Abhayada: Váyu. Vitamaya: Agni. Vátáyudha: Matsya. Chárupada: || Bhágavata. The Mahábhárata, Ádi Parvan, pp. 136, 138, has two accounts of the descendants of Púru, differing, materially, in the beginning, from each other, and from the lists of the Puráñas. In the first,† Právíra** is made the son of Púru; his son is Manasyu, who has three sons, Šakta, Saíghanana, and Vággmin; and there the line stops. Another son of Púru is Raudráśwa, whose sons are Rícheyu and the rest, as in our text;†† making them the second in descent, instead of the eleventh.

* Corrected from “Prachinvat”, for which I find no warrant in MSS.
† One MS. has Suvíra.
‡ The reading of the Bhágavata-puráña is Namasyu.
§ Professor Wilson had “Bhayada”. This, however, I find in no MSS. save his favourite,—so often alluded to, which is, frequently, most in-correct,—and in his Hindu-made English version.
|| Corrected from “Chárupáda”.
¶ Sl. 3695 — 3701.
** With Íswara and Raudráśwa for brothers.
†† I find their names to be: Rícheyu, Kaksheyu, Kríkañeyu, Sthándlyeu, Vaneyu, Jaleyu, Tejayu, Sátaye, Dharmeyu, Sannateyu.

Anwagbhánu is named first of all, where it is said that Raudráśwa’s sons were ten. With which of them is he to be identified?
dyumna;¹ his son was Bahugava;² his son was Sañyáti;³† his son was Ahañyáti;⁴ his son was Raudráswa;⁵ who had ten sons:‡ Ṛîteyu,⁶ Kaksheyu, § Sthañḍileyu, Kaksheyu, Sañyáti, Ahañyáti, Sārvalhauma, Jayatsena, Avúchînu, Ariha, Maháhauma, Ayutanáyin, Akrodhana, Devátithi, Ariha, Rîkslia, Matinára,—who is, therefore, the fifteenth from Púru, instead of the fourth, as in the first account, or the twelfth, as in the text.

¹ Dhundu: Váyu. Sañílhu: Agni. Sudhauwan: Brahma.**
² Bahuvidhu: Agni and Matsuya.††
³ Sañápātī: Agni.
⁵ Bhañdráswa: Matsuya.
⁶ Rájeyu: Váyu. Ṛîcheyu: Agni. They were the sons of

* In one MS., Sudyu.
† Four MSS. have Sañápātī.
†† One of my MSS. gives, instead of Ghîteyu, &c., Kîteyu, Gauñeyu, Dharmeyu, Santateyu, Varpeyu, Prasanneyu; another gives, after Shaleyu, only Dharmeyu, Satyeyu, Dhaneyu; another,—the sole one that names ten,—Kîteyu, Kaksheyu, Sthañḍileyu, Ghîteyu, Kîteyu, Shaleyu, Jalayu, Dharmeyu, Dhaneyu, Prasannayeuy. 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 Kîteyu stands in place of Vrateyu. Vrateyu is the ninth son, in the Bhágavata-puráña, IX., XX., 4; he and Varney being transposed.

The Harivañśa, śl. 1650, 1660, has, according to my best MSS.: Rîcheyu, Kîkûneyu, Kaksheyu, Sthañḍileyu, Santateyu, Kîteyu, Jalayu, Shaleyu, Dhaneyu, Vaneyu. The variants of different copies are numerous. The mother of these ten sons, according to some MSS., was Ghîtiáchi, the Apsaras.

§ Kaksheyu: Bhágavata-puráña.
|| śl. 3763—3778.
¶ Thus the name is spelled, on etymological grounds, in the Mahábhárata, Adi-purvana, śl. 3765, et seq.
** And in the Harivañśa. Sudyu: Bhágavata-puráña.
†† Most of my MSS. of the Harivañśa give Subáinh, and then Raudráswa; thus omitting Sañyáti and Ahañyáti.
Ghrīteyu,* Jaleyu, Sthaleyu, Santateyu, Dhaneyu,† Vaneyu,‡ and Vrateyu.§ The son of Riteyu was Rantināra,¶ whose sons were Taisu,¶ Apratiratha,**

the Apsaras Ghrītāchī:†† or of Miśrakeśī: 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, Kaksheyu (p. 190, supra).

1 The Vāyu names, also, ten daughters, §§ Rudrā, Śūdrā, Madrā, Subhāgā, Amalajā, Talā, Khalā, Gopājālā, Tāmra-rasā, and Ratnakūṭī; ‖ and adds, that they were married to Prabhākara, a Rīshi, 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 Swastyātreyas.

* Atināra or Atibhāra:*** Bhāgavata. Antināra: Matsya. Ma-

* One copy has Vrīteyu. The Bhāgavata-purāṇa reads Krīteyu.
† Dharneyu; 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 Atināra; another MS., Atitāra; another, Atitāra; another, Matināra.
¶ Two MSS. have Sumati; another, Trasu. One of the two copies that read Sumati adds Asumati; the Ajmere MS., Pramati: and they, thus, recognize four sons.
** My Ajmere MS. has Atiratha.
†† So says the Bhāgavata-purāṇa. Also see the end of note † in the page preceding.
⊥⊥ Adi-parvan, sl. 3698.

§§ In the Harivansā, sl. 1661, they are called, in my MSS. of best note: Bhadrā, Śūdrā, Madrā, Śaladā, Maladā, Khalā, Balā, Baladā, Su-rasā, Gochapalā. Here, again, there are very many various readings.
||| I suspect a mistake here; but my single MS. of the Vāyu-purāṇa does not enable me to ascertain the true reading. In the Harivansā, the epithet स्तूब्बल is applied to all the ten sisters.
⊥⊥⊥ Sl. 1663—1668.

*** I find Rantibhāra.
and Dhruva. The son of the second of these was Kaúwa; and his son was Medhátithi, from whom the Káúwáyana; Brahmanas descended. Anila was

tínára: Mahábhárata, Agni, and Brahma. According to the Matsya and Hari Vaúña (not in the Brahma Puráña), Gauri, the daughter of this prince, was the mother of Mándhátri, of the family of Íkshwáku.††

† In place of these, the Matsya has Anúrtirajus and Nír-chandra; and there are several varieties in the nomenclature. In place of the first, we have Vasu (or Trasu), Váyu; Tanúśurogha, Agni; Tanúśurodha, Brahma; and Sumati, Bhágavata. Pratíratha is read, for the second, in the Agni and Brahma; and, for the third, Suratha, Agni; Subáhu, Hari Vaúña.

‡ Medhátithi is the author of many hymns in the Rig-veda; and we have, therefore, Brahmanas and religious teachers descended from Kshattriyas.


* According to the Mahábhárata, Ádi-parvan, sl. 3702—3704, Matinára, likewise called Anádhishfi, had four sons: Taúnsu, Mahat, Atiratha, and Druhyu.

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

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

§ According to the Bhágavata-puráña, Praskaúwa and others, all Brahmanas.

‖ This reading is in only one of my MSS., most of which read Añila. Two have Elina, son of Medhátithi. The Ajmero MS., too, has Elina; but it calls him son of Páru. In the Arrah MS., the reading is Añila, son of Trasu.

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

** Add the Harivánsa.

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

‡‡ The Harivánsa has, in different MSS., Taúnsurodha, Taúnsurodya, Tanúśurogha, &c.

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

|| Son of Sumati, and father of Dushyanta.
the son of Taṁsu; and he had four sons, of whom

Puruṣa. The Hari Varṇaṅga omits him; making sad blundering work of the whole passage. Thus, the construction is such as to intimate that Taṁsu (or Taṁsu-rodha) had a wife named Ilé,† the daughter of Medhātithi,—that is, his brother's great-granddaughter:

\[
\begin{align*}
& \text{मेधातिथिः सुतसख्या यस्यात्कार्यायणा बिहा: ।} \\
& \text{रजा नाम तु यस्यासीतक्षा ैव जनमेत्रय।} \\
& \text{प्रज्ञावादिन्याधितृति च तत्तुस्मात्सब्धस्वत्।}
\end{align*}
\]

But this, as the commentator observes, is contrary to common sense (अङ्ककलादुपुष्ट); and he would read it, therefore, रजी नाम तु यस्यासीतक्षा, 'the daughter of him who was named Ilí;' a Raja so called. But, in the Vāyu and Matsya, we have Ilíná, the daughter of Yama, married to Taṁsu, and mother of Malína or Aníla; more correctly, perhaps, Ailina:

\[
\begin{align*}
& \text{रजिना तु यमस्यासीतक्षा साजनयसुतम।} \\
& \text{चासी (तसी) सुदृढिपं पुरं मलिणं प्रज्ञावादिनम्।} \\
& \text{उपदानवी नतो जिमे चतुरस्तिलिनामाषात।} \\
& \text{सुधानमिति।}
\end{align*}
\]

The blunder of the Hari Varṇaṅga, therefore, arises from the compiler's reading Yasya, 'of whom,' instead of Yamasya, 'of Yama.' It is not an error of transcription; for the metre requires Yasya: and the remark of the commentator proves the correctness of the reading. The name occurs Ilína (रजिन), the son of Taṁsu, in the Mahābhārata, § agreeably to the Anuvraṇa-sloka which is there quoted. 'Saraswati bore Taṁsu to Matinára; and Taṁsu begot a son, Ilína, by Kálíngi:'

\[
\begin{align*}
& \text{तंसु सरस्वती पुत्रं मतिनारादिीचिनत।} \\
& \text{रजिनं जनयासाम कालिज्ञां तंसुराज्ञ।}
\end{align*}
\]

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

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

**\text{तंसो सुतोः च राजारिष्यवैधमैः प्रतापवान्}**

**\text{उपदानवी ततो पुराणवृत्तिर्मं जनयतिक्कुर्मान्}**

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

**\text{तारुरोधिः च राजारिष्यवैधमैः प्रतापवान्}**

\*\*\*\*\*\*\*\*\*\*\*\*\*

**\text{उपदानवी सुतालिस्मे चतुरसुतुरोधत्}**

Taínsurodha was a royal sage, the illustrious institutor of laws. Upadánavi had four sons from Taínsurodha.” Hari Vaúśa. The commentator explains Dharmanetra (धर्मेन्द्र) to be ‘institutor of laws’ (धर्मप्रवर्तिकः). We have Upadánavi before,—as the daughter of Vrishaparvan, the Dáitya,—married to Hiraúyáksha. Hamilton (Buchanan) calls her the wife of Sughora. The four sons are named, in other authorities, with some variations: Dushyanta, Sushyanta (or Ḥishyanta, or Sumanta), Pravíra, and Anagha (or Naya). The Mahábhárata enumerates five,—Dushyanta, Śúra, Bhúna, Pravàsu, and Vasu,—but makes them the sons of Ilína, and grandsons of Taínsu.

\* Variant: Dashmanta.

†† The original has दुःखनायाचालरः पुत्रः; “four sons, namely, Dushyanta and others.”

‡‡ So says the original, though, as is seen, two stanzas are quoted.

§ Śi, 1720, 1721.

|| These lines are not read much alike in any two of my copies. The MSS. are, evidently, very corrupt just here.

\* Genealogies of the Hindus, p. 122.

** Vol II., p. 70, text and note 5.

†† Adi-parvan, Śi, 3708.
his name is chanted by the gods: “The mother is only the receptacle; it is the father by whom a son is be-gotten. Cherish thy son, Dushyanta; treat not Śakuntalā with disrespect. Sons, who are born from the paternal loins, rescue their progenitors from the infernal regions. Thou art the parent of this boy: Śakuntalā has spoken truth.”* From the expression ‘cherish’ (bharaswa) the prince was called Bharata.†

---

* These two ślokas are taken from the Mahābhārata, Ádi Parvan, p. 112; and are part of the testimony borne, by a heavenly messenger, to the birth of Bharata. They are repeated in the same book, in the account of the family of Pāru, p. 189. They occur, with a slight variation of the order, in other Purāṇas, as the Vāyu &c., and show the greater antiquity of the story of Śakuntalā, although they do not narrate it. The meaning of the name Bharata is differently explained in the Śakuntalā. He is said

---

In the Bhāgavata-purāṇa, IX., XX., 21, 22, we find these identical words, with the change—mending the metre,—of पुत्र उत्घयितं नरः into पुत्र नयिति. Burnouf translates the passage as follows:

“La mère est le réceptacle; c'est au père qui l'a engendrée qu'appartient le fils: protège ton fils, ô Dushyanta; ne méprise pas Çakuntalā.

“Un fils qui donne à son père de la postérité, ô roi, le fait renoncer de la demeure de Yama; tu es le père de cet enfant: Çakuntalā a dit la vérité.”

† This sentence is added by the Translator.
‡ Śī. 3102, 3103.
§ Śī. 3783, 3784.
|| Add the Hariwanśa, Śī. 1724—1726.
¶ The two explanations that follow occur near the end of Act VII, of the Śakuntala.
Bharata had, by different* wives, nine sons; but they were put to death by their own mothers, because Bharata remarked, that they bore no resemblance to him, and the women were afraid that he would, therefore, desert them. The birth of his sons being thus unavailing, Bharata sacrificed to the Maruts; and they gave him Bharadwaja,—the son of Brähaspati, by Matā, the wife of Utathyu,†—expelled by the kick of Dīrghatamās, (his half-brother, before his time). This verse explains the purport of his appellation: “‘Silly woman,’ said Brähaspati, ‘cherish this child of two fathers’ (bhara dwā-jam‡). ‘No, Brähaspati,’ replied Matā: ‘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 Arrah MSS. read ‘three’. Herewith the Bhāgavata-purāṇa agrees, and, further, calls them natives of Vidarbha.
† See Vol. III., p. 16, note §.
‡ The rational etymology of Bharadwaja is bharat+dvāja.
§ सूहे मर द्वाजसिमं मर द्वाजं बृहस्तिः।
याती यथुक्ता पितरी मरद्वाजस्वतस्त्वतमम्॥
This stanza, which occurs in the Bhāgavata-purāṇa, IX., XX., 38, also, is thus rendered by Burnouf:
“Femme ignorante, nourris ce fils de deux pères, [disait Brähaspati]. Nonnris-le toi-même, ô Brähaspati, [répondit Matā]. Et parce que le père et la mère, après avoir ainsi parlé, s’en allèrent, [laissant l’enfant], il fut nommé Bharadwāḍja.”
of the sons of Bharata. The son of Vitatha was Bha-

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

अष्टसंक्रमणं च चार्ध महस्त्रभरतायं वै ।
वायाविजयेऽर्द्धापो महस्त्रि: कातुभिषिः तम इ।
पूर्वी तु वितथे तथा चाते पुच्छज्ञानि ।
ततोऽथ वितथो नाम भरद्राजाज्ञातुसङ्गभवति ॥ *

In the Vāyu, Matsya, and Agni, however, the story is much more consistently narrated; and Bharadrājā, being abandoned by his natural parent, is brought by the winds, as a child, not as a sage; and, being adopted by Bharata, is one and the same with Vitatha, as our text relates. Thus, in the Vāyu, the Maruts bring to Bharata, already sacrificing for progeny, (भरदाज ततः पूर्व वाह्यः) "Bharadrājā, the son of Bṛhaspati;" and Bharata, receiving him, says: "This Bharadrājā shall be Vitatha:"

ततः स वितथो नाम भरद्राजश्चास्ययामि ।

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:

अवृत्तकृष्ण भरद्राजः महतः श्रीययायावितः ।
* * * * * * * * * *
तेन ते महस्त्रसंक्रमण महस्त्रलोकसङ्गः सः॥
उपस्नियुभरद्राजः पुष्पायः भरताय वै ।
* * * * * * * * *
पूर्वोऽर वितथे तस्यानुजः चाते पुच्छज्ञानि ।
ततसु वितथो नाम भरद्राजो गृःपो भवान् ॥

And the Agni tells the whole story in one verse:

ततोऽथ महस्त्रभरतायः पुष्प: स च पुच्छज्ञातः ।
संक्रामितो भरद्राजः कातुभिषिवितथोऽभवत ॥

"Then, the son of Bṛhaspati being taken by the winds, Bharar-
vanmanyu: his sons were many; and, amongst them, the chief were Brähatkshatra, Maháviryá, Nara,
dwája was transferred with sacrifice, and was Vitatha." The account given in the Bhágavata is to the same purpose. The commentator on the text also makes the matter clear enough:

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

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

1 Manyu: Bhágavata. Suketu: Agni. But the Brahmas and Hari Vaanişá omit this and the next generation, and make Suhotra, Anuhotra, Gayá, Garga, and Kapila the sons of Vitatha. They then assign to Suhotra two sons, Káśika and Grítsamati, and

---

* Two MSS. have Bhumanyu.
† The Bhágavata-puráńa says there were five: Brähatkshatra, Jaya, Maháviryá, Nara, and Garga.
‡ My MSS. have a different reading from this, which is ungrammatical. The gloss, as I find it, ends with the words वितभवाच निन्देताभस।
§ This is from the Váyu-puráńa; but I am unable to correct it by my copy; for I have only one here, and that most indifferent, generally: vide supra, p. 124, note †.
|| In the original, Sunandá is termed Kášeyi, and by the patronym of Sárvaseni.
¶ Bhumanyu: Váyu-puráńa. ** I find Suhotri.
†† Corrected from "Grítsamati".
and Garga. The son of Nara was Sankr̥iti;* his sons were Ruchiradhi† and Rantideva.‡: The son of Garga was Śini;§ and their descendants, called Gārgyas and Śainyas,|| although Kshattriyas by birth, became Brahmans.¶ The son of Mahávírya was Urukshaya,¶¶

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

1 Brilhat, Ahárya, Nara, Garga: Matsya.

2 Guruvarīya and Trideva: Váyu. The first is called Gurudhi, Matsya; and Guru, Bhágavata: they agree in Rantideva. The Bhágavata describes the great liberality of this prince, and his practice of Yoga. According to a legend preserved in the Megha Dúta,‖‖ his sacrifices of kine were so numerous, that their blood formed the river Charmánwati;‖‖ the modern Chumbut.

Śibi: Matsya.

The other authorities concur in this statement; thus furnishing an additional instance of one caste proceeding from another. No reason is assigned: the commentator says it was from some cause: केन्द्रिकारणेन ब्रह्मणाय वसुः §§


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

1 Trayyáruña, Pushkaráruña, Kavi;|| all became Brahmans:

उरुचि: सुता छन्ति सवें ब्राह्मणता गता:।
Matsya. And there were three chief branches of the Kávyas, or descendants of Kavi:

काव्यानां तु वरा छन्ति चयः प्रोक्ता महर्षयः।
गर्गा: संहतय: काव्या: चत्रोपिता हिजातयः॥
Gargas, Sankritis, and Kávyas. Ibid.

2 In the Maháabhárata, Suhotra is the son of Bhunanyu;** and, in one place, †† the father of Ajamída, &c., and, in another, ‡‡ of Hastin. The Brahma Puráṇa, in some degree, and the Hari Vaśisa, 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 Jahnú, and ancestor of Viśwámítra and the Kauśikas (vide supra, p. 14); 2. Suhotra, son of Kšattravíddha, and grandson of Áyus, and progenitor of the race of Káśi kings §§ (vide supra, pp. 30, et seq.); and, 3. Su-

* 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: पुवत्त्वम-भूतः। तत्क नित्यमपि पञ्चाश्रावशास्त्रप्रववगाम। Professor Wilson's Bengal version is here correct. Compare Vol. III., p. 48, note ‡‡.
§ Omitted in the Bhágavata-puráṇa, which makes Hastin son of Bṛihatkshattra.
|| The same names are found in the Bhágavata-puráṇa. The Váyu- puráṇa seems to read Trayyáruña, Pushkaráruña, and Kapi.
¶ Adi-parvan, śl. 3714.
** And of Pushkarin.
†† Adi-parvan, śl. 3729.
‡‡ Ibid., śl. 3786, 3787.
§§ See the preceding page, note **.
Hastin, who founded the city of Hastinápura. The hotra, the son of Brîhatkshatra, grandson of Vitatha, and parent of Hastin. In the two blundering compilations mentioned, we have, first (Hari Vañśa, ch. 20), a Suhotra, son of Brîhatkshatra, of the race of Pūru: his descent is not given; but, from the names which follow Suhotra, the dynasty is that of our present text: secondly (Hari Vañśa, ch. 27), Suhotra, son of Kâunchana, of the line of Amâvasa, and father of Jahnau, &c.: thirdly (Hari Vañśa, ch. 29), Suhotra, the son of Kshattravrîdha, and progenitor of the Kâsi kings: fourthly (Hari Vañśa, ch. 32), we have the first and third of these personages confounded; Suhotra is made the son of Vitatha, and progenitor of the Kâsi kings, the dynasty of whom is repeated; thus connecting them with the line of Pūru, instead of Āyun, in opposition to all authority. Again, we have a notable piece of confusion; and Suhotra, the son of Vitatha, is made the father of Brîhat, the father of the three princes who, in our text, and in the Hari Vañśa, ch. 20, are the sons of Hastin; and amongst whom Ajamîdhâ is made the father of Jahnau, and ancestor of the Kausîkas, instead of being, as in ch. 27, and as everywhere else, of the family of Amâvasa. 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 Vañśa 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.

† 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 Hâstinapura. With reference to the name of this place, see the Mahâbhârata, Adi-parvan, 6l. 1786, et seq.
† Nevertheless, it is but little inferior to the Vishnu-purâna.
sons of Hastin were Ajamīḍha,1 Dwimiḍha, and Purumīḍha.* One son of Ajamīḍha was Kāṁwa, whose son was Medhātithi.2† His‡ other son was Brīhad-\(\text{ishu},\)§ whose son was Brīhadvasu:3∥ his son was Brīhatkarman;4 his son was Jayadratha;5¶ his son was Viśwajit;6 his son was Senajit, whose sons were Ru-

---

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

2 The copies agree in this reading; yet it can scarcely be correct. Kāṁwa has already been noticed, as the son of Apratiratha.‡‡ According to the Brāhagavata, the elder §§ son of Ajamīḍha was Priyamedha,¶¶ from whom a tribe of Brahmanas descended. The Matsya has Brīhaddhanus, and names the wife of Ajamīḍha, Dhūmini. It also, however, along with the Vāyu, makes Kāṁwa the son of Ajamīḍha, by his wife Keśini.

3 Brīhaddhanus: Brāhagavata. Also called Brīhaddharman: Hari Vamśa.¶¶

4 Brīhatkāya: Brāhagavata.

5 Satyajit: Hari Vamśa.


---

* One MS. gives Suramiḍha. That Purumiḍha left no offspring, we learn from the Brāhagavata-purāṇa, IX., XXI., 30.

† The original adds, as has the Vāyu-purāṇa: यत: काष्ठायना त्रिज्ञा; thus verbally repeating what is stated in p. 130, supra. Here, as before, some MSS. yield Kaṇwāyana.

‡ I. e., Ajamīḍha's, as the Sanskrit states distinctively.

§ Brīhaddhanus: Vāyu-purāṇa.

∥ Two of my best MSS. have Brīhaddhanus.

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

** Adī-parvan, sl. 3720.

†† Ibid., sl. 3789.

* Vide supra, pp. 199, 130.

††† The Brāhagavata-purāṇa does not say "elder".

|| Corrected from "Priyamedhas".

¶¶ Brīhadvishāu(?): Vāyu-purāṇa.
chiráswa, Káśya, Drídhadhanus, and Vatsahanu.\(^1\) The son of Ruchiráswa was Píthusena;\(^1\) his son was Pára;\(^1\) his son was Nípa: he had a hundred sons, of whom Samara, the principal, was the ruler of Kámpilya.\(^2\) Samara had three sons, Pára, Saímpára,\(^3\) Sádaśwa.|| The son of Pára was Píthu; his son was Sukríti; his son was Vibhrája;\(^3\) his son was Anuha,\(^*\)

---

Bhágavata.\(^†\) Matsya. Hari Vuhíśa.\(^‡\)
Ruchiráswa Ruchiráswa Ruchira
Káśya Káśya Śvetaketu
Drídhahana Drídháswa Mahiinnára
Vatsa, king of Vatsa, king of Avanti.
Vatsa, king of Avanti.

\(^2\) Kámpilya appears to be the Kumpil of the Mohammedans, situated in the Doab.\(^§\)§ It was included in Southern Panchála.|| The Matsya makes Samara the son of Káśya.

\(^3\) Vibhrája in MSS.; also in the Váyu.

---

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

\(^1\) Píthusheša: Váyu-puráña.

\(^1\) It seems, from the Bhágavata-puráña, that Pára and Píthusena were, both, sons of Ruchiráswa.

\(^3\) One MS. has Sanghára.

\(||\) Sadáśwa is the more ordinary reading.

\(^†\) Corrected from "Vibhátra", which, unquestionably, is no word. It is enough to remind the Sanskrit scholar, that भि is often so written as to be easily mistakeable for भि. "Bidhátra" is the name in Professor Wilson’s Bengal translation. See Vol. III., p. 335, note §§.

\(^*\) Anuha is a common variant. It is noted, in the Translator’s rough copy, that a certain MS. here reads Chaturhotra.

\(^†\) IX., XXI., 23.

\(^‡\) Ruchiráswa, Kávyá (?), Drídhadhaunas, Vatsa: Váyu-puráña.


\(||\) See the Mahábhárata, Ádi-parvan, sl. 5512.

\(^\|\)\(^\|\) See note \(^\|\), above.
who married Kṛitwi,* the daughter of Śuka (the son of Vyāsa), and had, by her, Brahmadatta;† his son† was Viśwaksena; his son was Udaksena;‡ and his son was Bhallāta.³

The son of Dwimīdhā¹ was Yavīnara; his son was Dhṛitimat;⁵ his son was Satyadhṛiti; his son was Dri-

¹ The Bhāgavata omits the descents subsequent to Nipa, and makes Brahmadatta the son of Nipa by Sukṛiti.‡ In the Hari Varṣa.§ is a curious legend of the different transmigrations of Brahmadatta and his six companions, who were, successively, as many Brahmans, then foresters, then deer, then water-fowl, then swans, and, finally, Brahmans again; when, with the king, they obtained liberation. According to the Bhāgavata, Brahmadatta composed a treatise on the Yoga, a Yoga-tantra.

² Daṇḍasena: Hari Varṣa.

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

⁴ So the Vāyu and Bhāgavata. The Matsya and Hari Varṣa, with less consistency, derive this family, also, from Ajamīdhā. §§

⁵ Kṛitimat: Bhāgavata.

* Kṛipi, in one MS. But the reading is scarcely of any account.
† By Go, according to the Bhāgavata-purāṇa.
‡ I find Kṛitwi, daughter of Śuka.
§ Chapter XXI.
¶ I find Bhallāra(?) in my one MS.
** This statement seems to be an error. See note ††, below.
†† Sl. 1070.
‡‡ Rādhāya, in the original. Karūa was so called from his foster-mother, Rādhā, wife of Dhṛitarāṣṭra. Vide supra, p. 126, note †.
‡‡ And so says the Vāyu-purāṇa, at least in my MS.
§§ And with these our Purāṇa agrees. For, after naming Bhallāta, it proceeds: तस्मात्र जी द्रिसिद्ध: । द्रिसिद्धश्च यष्टीनरसंस्क्रम: ।
dhanemi; his son was Supárśwa;¹ his son was Sumati; his son was Saṁmati;* his son was Kṛita,† to whom Hiraṇyanābha taught (the philosophy of) the Yoga; and he² compiled twenty-four Saṁhitās (or compendia), for the use of the eastern Brahmans who study the Sáma-veda. The son of Kṛita was Ugrayudha,‡ by whose prowess§ the Nipa race of Kshatriyas was destroyed.³|| His son was Kshemya;¶ his son was

¹ Between these two the Vāyu** inserts Mahat and Rukmaratha; the Matsya, Sudhanwan, Sárvakṣa, Mahápaurava, and Rukmadhura; the Brahma Puráṇa, Sudharmar, Sárvakṣa, Mahat, and Rukmaratha.

² The Bhágavata†† says, he was the author of six Saṁhitās of the Sáma-veda.

³ The Hari Vaṁśa;‡‡ says, he killed Nipa, the grandfather of Prishata; but it had, previously, stated, that it was the son of Bhallādu—several descents after Nipa,—who was killed by Ugrayudha; §§ and, again (ch. 32||), Prishata, conformably to other

---

* Two of my best MSS. have, respectively, Santimat and Saṁmati.
† The Bhágavata-purāṇa has Kritin. But neither this nor Kriti seems to be the right name. See Vol. III., p. 60, notes § and ||. There is, here, in the Vāyu-purāṇa, something that I am unable to read in my MS.
‡ Son of Nipa, who was, apparently, son of Kritin, according to the Bhágavata-purāṇa.
§ चेत्त प्राज्ज्वलम्, "by whom, to a great extent."
|| The original has only नीपचय: क्रत:। Professor Wilson has inserted, in his text, the commentator's gloss: नीपा। विविधनविषय:।

¶ Kshema, in one MS. This is the reading I find in the Vāyu-purāṇa.
** In my MS., it gives, as son of Drīdhānemi, Suvarman; then, Sárvakṣa, several illegible names, and Rukmaratha, father of Supárśwa.
†† IX., XXI., 28, 29. See note †, above.
‡‡ ŚIt. 1083.
§§ ŚIt. 1072.
||| ŚIt. 1793.
Suvíra; his son was Nrípanjaya; 1* his son was Bahu-ratha. † These were, all, called Pauravas.

Ajaniṣṭha had a wife called Nīlinī; ‡ and, by her, he had a son named Nīla: his son was Sánti; § his son was Suśánti; his son was Purujánu; 2|| his son was Chakshus; 3¶ his son was Haryaśva, 4*** who had five sons, Mudgala, Sṛṇjaya, 5†† Bṛhadishu, Pравāra, 6;;; and

authorities, appears as the father of Drupada, in the family of Sṛṇjaya. The Hari Vāṁśa §§ relates the destruction of Ugrā-yudha by Bhīṣma, in consequence of his demanding, in marriage, the widow of Sántanu; || after which, Pṛishata, it is said, recovered possession of Kāmpilya.

1 Puranajaya: ¶¶ Bhāgavata.

* Two MSS. give RIPAJYA; one, Puranajaya.
† Vīrāratha: Vāyu-purāṇa.
‡ In one MS., Nahui; the lection of the Bhāgavata-purāṇa.
§ The Vāyu-purāṇa omits this name.
|| A single copy exhibits Purajánu. And see note •••, below.
¶ Corrected from “Chakshus”. One copy has Arka.
*** There is no name here, in my copy of the Vāyu-purāṇa.
†† Two MSS. have Sanjaya. Referring to this place, and to Vol. II., p. 180, Professor Wilson seems to connect Sṛṇjaya with the people of the same name, dwelling “towards the Punjab”. Translation of the Rigveda, Vol. III., p. 438, note 4.
††† Two MSS. have Yavínara. §§ Chapter XX.
||| Called Bhishma’s father. ¶¶ I find Ripunjaya.
*** Purajánu, in my MS. ††† Add the Harivámśa, sl. 1777.
Kāmpilya. Their father said: "These my five (pancha) sons are able (alam) to protect the countries;" and, hence, they were termed the Panchālas. From Mudgala descended the Maudgalya Brahmans: he had (also,) a son named Badhryaśwa, who had (two

2 Panchāla 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 Panchāla, separated by the Ganges. Mākandi (on the Ganges, and Kāmpilya; were the chief cities of the latter; Abikshaṭra,§ in the former. The Panchālas, according to the Mahābhārata, expelled Saunvaraṇa from Hastināpura; but it was recovered by Kuru. The purport of the term Panchāla is similarly explained in other Purāṇas. In the Mahābhārata, they are the grandsons of Ajamidhā.
3 The Matsya says, that they, as well as the Kāuṇas, were, all, followers or partizans of Angiras:

| सुन्तलयापि सोज्ध्या: चचोपिता द्विजातयः: ।
| एति ज्ञेष्ठिरस: पचि संखिता: कलसुतः: ।।
The Hari Vāmaśa has nearly the same words.¶

4 Badhryaśwa:** Vāyu. Panchāsa: Agni. Bandhyāśwa:

* The original says that they were, at first, Kṣatriyas: चचोपिता द्विजातयो चमुखः। On this the commentator observes, as before: चन्द्रया एव समा: कैचित्कार्ये न श्राह्या चमुखिर्मय:। Vide supra, p. 137, note 4.

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

Badhryaśwa is the genuine name—in the oldest Hindu book,—of the father of Divodāsa. See the Rīgveda, VI., LXI., 1.

‡ See the Mahābhārata, Ādi-parvan, št. 5512.
§ See Vol. II., p. 160, note 9, and the annotations thereon.
|| Şt. 1781, 1782. ष And the same may be said of the Vāyu-purāṇa.
** Corrected from "Badhryaśwa" by Professor Wilson himself, in his Translation of the Rīgveda, Vol. III., p. 504, note 1.

IV.
children,) twins, (a son and daughter), Divodása and Ahalyá. The son of Śaradwat (or Gautama*), by Ahalyá,† was Satánanda;¹ his son was Satyadhríti,‡ who was a proficient in military science. Being enamoured of the nymph Urvaśi, Satyadhríti was the parent of two children, a boy and a girl. Śántanu,§ a Raja, whilst hunting, found these children exposed in a clump of long Śara grass, and, compassionating their

Matsya. Bhārmya:|| Bhāgavata. But there is some indistinctness as to his descent. The Matsya and Hari VarshaÌ give the son of Mudgala only his patronymic, Maudgalya. According to the first, his son was Indrasena, and his son, Bandhyāśwa. The second** makes Badhryāśwa the son of Maudgalya, by Indrasena. The Bhāgavata†† makes Bhārmya the patronymic of Mudgala, the son of Bharmyāśwa, and who is the father of Divodása;‡‡ and Ahalyá:

भिक्छुनं सुज्जातार्थाध्यायिकोद्रास: पुराणमूलं

The commentator has: मायीति | मयाध्युपचाति |

¹ In the Rámáyana, Satánanda appears as the family priest of Janaka, the father of Sítá.

---

* Parenthesized by me, because supplied by the Translator. Two of my MSS. have Gautama, not Śaradwat. Compare Vol. III., p. 16, note ‡.
† For a story regarding Ahalyá and Gantama, translated from the Rámáyana, by Dr. Muir, see his Original Sanskrit Texts, Part I., pp. 121, 122 (2nd ed.).
‡ It was, agreeably to the Bhāgavata-purāṇa, his son Śaradwat that was father of Kripa and Kṛipi, named just below.
§ Vide supra, p. 143, note 3, ad finem.
|| The Bhāgavata-purāṇa does not substitute Bhārmya for "Bahwaśwa," but makes Mudgala, the Bhārmya,—i. e., son of Bharmyāśwa,—father of Divodása and Ahalyá. The Panchálakas, collectively, are called Bhārmyas in the same Puráṇa, IX., XXII., 3.
¶ Śl. 1780.
** Harivāmaśa, śl. 1782, 1783. †† IX., XXI., 34.
‡‡ For another Divodása, presumably of later date than he of the Rigveda, —which work, as we have seen in note † to the preceding page, knows the son of Badhryāśwa,—vide supra, p. 33.
condition, took them, and brought them up. As they were nurtured through pity (kṛipā), they were called Kṛipa and Kṛipī.† The latter became the wife of Droṇa, and the mother of Aśwatthāman.‡

The son of Divodāsa was Mitrāyu;§ his son was Chyavana, ¶ his son was Sudāsa;|| his son was Sau-

1 From whom the Maitreya Brahmans were descended: Hari Varśa.¶ In the Matsya and Agni,** the son of Mitrāyu is called Maitreya (see Vol. I., p. 6). The Brahma Purāṇa and Hari Varśa here close the lineage of Divodāsa: the Agni adds but one name, Somāpi. They then proceed with the descendants of Sṛinjaya, one of the Panchalas,—or, Panchadhanus, Somadatta, Sahadeva,—and then, as in our text. The Vāyu and Bhāgavata agree with the latter, in making the line continuous from Divodāsa. According to the Matsya and Brahma Purāṇas,†† the race of Ajamidha became extinct in the person of Sahadeva; but Ajamidha himself was reborn, as Somaka, in order to continue his lineage, which was, thence, called the Somaka family. It was in the reign of Drupada that the possessions of the Panchalas were divided; Droṇa, assisted by the Pándavas, conquering the country, and ceding the southern portion again to Drupada, as related in the Mahābhārata. 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 Drauṇāyani. See the Mahābhārata, Ādi-parvan, sl. 7019, &c.
‡ I find Mitrāyu everywhere but in one MS., which has Mitraghna. For Mitrāyu, see the Bhāgavata-purāṇa, IX., XXII., 1; also, Vol. III., p. 64, note *. Mitreyu occurs in some MSS. of the Bhāgavata-purāṇa. The Vāyu-purāṇa has Mitrayu.
§ The original calls him a king.
¶ The Vāyu-purāṇa, I think, gives him a brother, Pratiratha.
¶¶ Sl. 1789, 1790. The Maitreya are there said to be Kshattryias.
** Also in the Vāyu-purāṇa.
†† Compare the Vāyu-purāṇa, my copy of which is, just here, such as to forbid my entering into details with any security from error.
dása, also called Sahadeva;* his son was Somaka; he had a hundred sons, of whom Jantu was the eldest, and Príshata the youngest. The son of Príshata was Drupada; his son was Dhírṣhtadyunna; his son was Dhírṣhtaśketu.†

Another son of Ajamídhā was named Ríksha;¹ his son was Sanúvaraṇa; his son‡ was Kuru, who gave his name to the holy district Kurukshetra;§ his sons were Sudhanus,|| Jahnu, Parikshit,¶ and (many) others.² The son of Sudhanus was Suhotra; his son

---

¹ The Hari Vaṁśa** gives him two brothers, Dhúmarvarṇa†† and Sudarśana. In the Mahábhárata, one list‡‡ agrees with the text; the other §§ calls Sanúvaraṇa the son of Ajamídhā, by his wife Ríkshá.

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

---

* According to two MSS. and the Translator’s Bengal version, Sahadeva was son of Sandása.
† Corrected from “Drishťaketu”.
‡ By Tapatí: Bhágavata-puráña.
§ The original runs: य इदं धर्मविचिं तुष्टिवं चकार। For Kurukshetra, see Vol. II, p. 133, note 1; p. 142, note 4.
|| Sudhanwan: Váyu-puráña.
¶ Here, and everywhere, Professor Wilson put “Parikshit”, a late form of Parikshit which my MSS. very rarely present.
** Śyl. 1799.
†† The Váyu-puráña mentions him.
‡‡ Adi-parvan, śyl. 3724.
§§ Ibid., śyl. 3780, et seq.
||| This has Nishadháśwa.
¶¶ Him the Váyu-puráña names.
*** Corrected from “Sudhanwāt”.
was Chyavana; his son was Krītaka;¹ his son was Uparichara, * the Vasu, † who had seven: children, Bṛihadratha, § Pratyagagra, || Kuśambā, ¶ Māvella,


² The story of Uparichara, or a Vasu; †† who, by command of Indra, became king of Chedi, is told in the Mahābhārata, Ádi Parvan §§ (Vol. I., p. 85). He is there said to have, at first, five sons, Bṛihadratha (king of Magadha), Pratyagagra, || Kuśambā (also called Maṅivāhana), Māvella, and Yadu, by his wife Girikā; afterwards he has, by Adrikā, an Apsaras (condemned to the form

* There may be a question whether this is the name in the Vāyu-purāṇa.
† Read “Vasu, surnamed Uparichara.” A Vasu—see Vol. II., p. 22,—is a sort of demigod; and it does not appear that Uparichara was turned into one. He has the longer epithet of Chaidyoparichara, in the Hari-vanśa, śl. 1805.
‡ The Vāyu-purāṇa names all seven; but I can read only the first four, in my very incorrect MS.
§ Mahāratha, king of Magadha: Vāyu-purāṇa.
|| Corrected from “Pratyaggra”, and notwithstanding that this is the name in all my MSS. except one, which has Pratyagratha. For all the MSS. are wrong; the name being as I have given it. Proof of this is to be found in the Mahābhārata, Ádi-parvan, śl. 2363, quoted in note ||||, below.

We read, in the Vāyu-purāṇa, further:

Prabhā: Kuśasthā Mahābhāṣaṇaḥ ।

The Vīshāhu-purāṇa, hereabouts, is in prose. Did the Bhāgavata-pu-

rāṇa—which is metrical,—copy therefrom, in its Pratyagra?

¶ Kuśa: Vāyu-purāṇa. See the verse of Sanskrit in the preceding

note.

** I find Krītaka. †† Corrected from “Krīti”.
‡‡ See note †, above. §§ Śl. 2334, et seq.
||| Corrected from “Pratyaggra”. The original runs:

Prabhā: Kuśasthā Mahābhāṣaṇaḥ ।

The same verse occurs in the Harivaṁśa, śl. 1806.
Matsya, and others.* The son of Bṛihadratha was Kuśāgra;† his son was Rishabha;‡ his son was Pushpavat;§ his son was Satyadhṛita;¶ his son was Sudhanwan;‖ and his son was Jantu.** Bṛihadratha had†† another son, who, being born in two parts, which were put together (sandhita) by (a female fiend named) Jarā, he was denominated Jarāsandha.³ His son was Saha-
of a fish), Matsya (a son), and Satyavati (or Kāli, a daughter): the latter was the mother of Vyāsa. The same legend is referred to in the accounts of Uparichara and his family, in the Bhāga-
vata, Matsya, Hari Varṇāśa, &c.

¹ Vṛishabha: Matsya.
³ This story is told in the 16th section of the Sabhā Parvan of the Mahābhārata, where, also, he is called the son of Bṛihadratha. In the Vāyu, he is the son of Satyajita. || The Agni has Satyahita, Úrja, Saṁbhava, Jarāsandha; and the Matsya, Satyadhṛita, Dhanaśa, Śrava, Saṁbhava, Jarāsandha.

* The Bhāgavata-purāṇa names Bṛihadratha, Kuśāmbha, Matsya, Pratyagāra, and Chedipa, and calls them kings of Chedi.
† In the Vāyu-purāṇa, the name, in my copy, is Kuśāgrya.
‡ In one MS., Vṛishabha.
§ Putravat, in one copy.
¶ Two MSS. exhibit Satyahita.
‖ A single copy gives Sumanas.
** Úrjha, in my careless MS. of the Vāyu-purāṇa; and his son was Nabhasa; and his, Jarāsandha.
†† By another wife, says the Bhāgavata-purāṇa.
‡‡ So in the Vāyu-purāṇa, too.
§§ IX., XXII., 7. And it places Pushpavat after, not before, Satyahita. 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.
deva; his son was Somápi;¹ his son was Śrutaśravas.²† These were kings of Magadha.‡

² Śrutakarman: Agni. Śrutaśarman: Brahma.

* Somádhi, in one MS.
† Omitted in my copy of the Váyu-puráña.
‡ Corrected, throughout this work, from "Magadhá".
For a continuation of the kings of Magadha, see Chapter XXIII. of this Book.
§ Regarding Somádhi, it says, agreeably to the reading of my one MS.:
चतुर्भ वासुसोमाधिमाघम परिवर्तित ।
|| Márjári: Bhágavata-puráña, IX., XXII., 44; but, in the seventh stanza, Somápi.
CHAPTER XX.

Descendants of Kuru. Devápi abdicates the throne: assumed by Sántanu: he is confirmed by the Brahmans: Bhishma his son by Ganga: his other sons. Birth of Dhrītarāshtra, Páńḍu, and Vidura. The hundred sons of Dhrītarāshtra. The five sons of Páńḍu: married to Draupadi: their posterity. Parikshit, the grandson of Arjuna, the reigning king.

PARIKSHIT (the son of Kuru,) * had four sons, Jana-mejaya, Šrutasena, Ugrasena, and Bhimasaṇa.† The

---

* 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 Matsya 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 Šrutasena, whose son was Bhimasaṇa. 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 Vaiśa also make Suratha the son both of Janamejaya and of Jahnu; and they observe, that there are two Ríkshas, two Parikshits, three Bhimasaṇas, 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 Sántanu, differing from one another, and from all the lists of the Puráñas. In the first of these lists, such collateral

---

† IX., XXII., 9.

son of Jahnu* was Suratha; his son was Vidūratha;† his son was Sārvasbhauma; his son was Jayasena;‡ his son was Áravin;§ his son was Ayutáyu; his son was Akrodhana; one of his sons was Devátithi,|| and another was called Řiksha;¶ his son was Dilípa;** his son was Pratípa, who had three sons, Devápi††, names have been retained as appear to have furnished our text and that of other Puráñás with distinct persons; thus making the members of one fraternity so many descents. Of the two lists, however, the second is, probably, to be regarded as the more recent, if not more correct; for Viśampáyana repeats it at Janamejaya's request, because the latter is not satisfied with the summary account which the former had first communicated to him. Mahábháráta, Vol. I., p. 136 and p. 138.

* Vide supra, p. 148.
† Vide supra, p. 99, text and note ††. Bindumati, who slew a Viśūratha, was his queen, as we learn from Varáhamihira's Bṛihat-saṅhita, LXXVIII., 1. See Vol. III., p. 268, note *.
‡ In one MS., Jayasena, the name I find in the Váyu-puráña.
§ Anádhita, in the Ajmere and Arrah MSS. In the Váyu-puráña I find Árādhin.
|| One MS. gives Devápi. The Bhágavata-puráña has Jayasena, Rádhika, Ayuta, Krodhana, Devátithi.
¶ Řishya: Bhágavata-puráña.
** The ordinary reading, and that known to Professor Wilson, is as follows: ततस्त्रायावतिचिच: | तत च्छेत्रोऽवयः | च्छे�.savatì: चत: ततः द्रिष्टिपः | “From him (Akrodhana), Devátithi; from him, another Řiksha; from Řiksha, Bhimasena; and, from him, Dilípa.” The commentator remarks, touching Řiksha: पूर्वोकाद्वमिदपुच्छावादन्यः | The word च्छेत्र: ‘other’, connected with Řiksha, is, thus, to distinguish him from Řiksha, son of Ajamiđha, mentioned in p. 148, supra.
Every one of my MSS. inserts Bhimasena; and so does Professor Wilson’s Hindú-made English version. The Bhágavata-puráña omits him.
†† Devápi was son of Říshfisheña, according to the Řigveda, X., XCVIII., 5.
Śántanu,* and Váhlika. The first adopted, in childhood, a forest-life; and Śántanu became king. Of him this verse is spread through the earth: “Śántanu is his name; because, if he lays his hands upon an old man, he restores him to youth, and, by him, men obtain tranquillity (śánti).”†

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

---

* One MS. has, throughout this chapter, Śántanu; the reading of the Bhágavata-puráña, and that which I find in the Váyu-puráña.
† यं च करार्यां सूपीति जीवनमिति सः।
शास्ति चाप्रतीति थेनार्यां कर्मं तेन शान्तसः।
Compare the Bhágavata-puráña, IX., XXII., 13; the Mahábhárata, Adi-parvan, śl. 3799; &c.
‡ We read, in the Mánava-dharmáśstra, III., 171, 172:
द्वाराप्रवेशके सः विविद्ये परिवित्तुः पुर्वकः।
परिवित्तः परिवित्ता यथा च परिविवाहितः।
“He who, while his elder brother is unwedded, marries a wife with the nuptial rites, is to be known as a parivetti; and his elder brother, as a parivitti. The parivitti, the parivetti, the female by whom the offence is committed, he who gives her away, and, fifthly, the officiating priest, all go to hell.”

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

§ ते तमूः। अयजक्ष तेन हृदयमवनिलया भृजति परिवित्ता लम।
"What, then, am I to do?" said the Raja. To which they replied: "Until the gods shall be displeased with Devápi, by his declining from the path of righteousness, the kingdom is his; and to him, therefore, you should resign it." When the minister of the king, Aśmasárin, heard this, he collected a number of ascetics who taught doctrines opposed to those of the Vedas, and sent them into the forest, where, meeting with Devápi, they perverted the understanding of the simple-minded prince, and led him to adopt heretical notions. In the meantime, Śántanu, being much distressed to think that he had been guilty of the offence intimated by the Brahmans, sent them, before him, into the woods, and then proceeded thither, himself, to restore the kingdom to his elder brother. When the Brahmans arrived at the hermitage of Devápi, they informed him, that, according to the doctrines of the Vedas, succession to a kingdom was the right of the elder brother. But he entered into discussion with them, and in various ways advanced arguments which had the defect of being contrary to the precepts of the Vedas. When the Brahmans heard this, they turned to Śántanu, 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-

* याष्ट्रेवापिम पतनादिभिभएवभिभिभृ मूयति।
† Corrected from "Asmarisärin." Two of my MSS., those of Ajmere and Arrah, do not name the minister.
sals of his junior." Śántanu, thereupon, returned to his capital, and administered the government (as before); and his elder brother, Devápi, being degraded from his caste by repeating doctrines contrary to the Vedas, Indra* poured down abundant rain, which was followed by plentiful harvests 1.†

1 The Mahábhárata merely states that Devápi retired to a

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

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

The son of Śántanu was the illustrious and learned Bhíshma, who was born to him by the holy river-goddess, † Gangá; ‡ and he had, by his wife, Satyavatí, § two sons, Chitrángada and Víchitravírya. Chitrángada, whilst yet a youth, was killed in a conflict with a Gan-

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

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

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

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

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

* From this point to near the end of the present Book there is, unfortunately, a break in my valuable Ajmere MS.
† Corrected from “Ambá”. This was the eldest sister of Ambiká and Ambálíká, and married a king of Sáluva. See the Mahábhárata, Udyoga-parvan, šl. 5950, et seq.
‡ I have corrected the Translator’s “Káši”.
§ The original says, more distinctly, “of Vichitravírya.” For the ground of Professor Wilson’s substitution, see note 1, above.
|| तत्रत्तित्तबिष्ठायायम् ।
† By Gándhári, according to two MSS.; and so says the Bhágavata-puráña.
** The Bhágavata-puráña adds a daughter, Duñásála.
†† So called “from his dark complexion (kṛishñá), and his having been born upon an island (dwipa) in the Ganges.” Professor Wilson, in Professor Johnson’s Selections from the Mahábhárata, p. 8, note 2.
‡‡ Adi-parvan, šl. 3800, et seq.
Kuntí bare to him, in consequence, three sons,—who were begotten by the deities Dharma, Váyu, and Indra, *—namely, Yudhishtíra, Bhímasena, † and Arjuna; and his wife Mádri had two sons, Nakula and Sahadeva, by the celestial sons of Aświni. ‡ These had, each, a son, by Draupadi. § The son of Yudhishtíra was Prativindhya; of Bhímasena, Śrutasoma; || of Arjuna, Śrutakírtti; of Nakula, Śatánika; and, of Sahadeva, Śrutakarman. The Páňdavas had, also, other sons. † By his wife Yaudheyá, †† Yudhishtíra had Devaka. The son of Bhímasena, by Hidimbá, was Ghatotkacha; and he had, also, Sarvatraga, ** by his wife Káśi. ††† The son of Sahadeva, by Vijayá, was Suhotra;

---

1 The Mahábhárata †† names some of them rather differently, and adds some particulars. Thus, Yaudheyá was the son of Yudhishtíra, by his wife Deviká, daughter of Govásana, of the Šaibya tribe. The son of Bhímasena was Sarvaga, by Balandhará, princess of Káśi: he had, also, Ghatotkacha, §§ by Hidimbá. Abhimanyu was the son of Arjuna, by Šubhadrá. The wives and sons of the other two are the same; but Kareňumati is termed a princess of Chedi; and Vijayá, of Madra.

* Śakra, in the Sanskrit.
† Corrected from "Bhíma", here and below.
‡ Compare pp. 102, 103, supra.
§ तत्तथा दूरीपथार्ण पञ्च पुत्रा बभूतः।
|| Two MSS. have Śrutasena.
† Pauravi: Bhágavata-puráña.
** In one MS., Sarvaga.
†† One MS. has Káseyá. This, like the corresponding Káśyá of the Mahábhárata, is a derivative of Káśi. "Sarvagata, by Káli", according to the Bhágavata-puráña.
††† Adi-parvan, sl. 3828—3833.
§§ Corrected from "Ghatotkacha".
and Niramitra was the son of Nakula, by Kareṇumati. Arjuna had Irāvat, by the serpent-nymph Ulūpī;* Bābhruvāhana, who was adopted as the son of his maternal grandfather;† by the daughter of the king of Maṇipūra;‡ and, by his wife Subhadrā, 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 Uttarā, was Parikshīt, who, after the Kurus were all destroyed,§ was killed,|| in his mother’s womb, by the magic Brahmā weapon,¶ hurled by Aśvatthāman. 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, (Kṛishṇa). This prince,†

---

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

* Corrected from “Ulūpī”. Ulūpī was daughter of the niyga Kauravya, according to the authority of the Mahābhārata, Ádi-parvan, sl. 7788, 7789. The Bhāgavata-purāṇa, IX., XX., 31,—at least, as the passage is explained by the commentator, Śridhara,—makes Ulūpī daughter of the king of Maṇipūra.

† The original has: मष्टिपुरपतिपुत्रां च पुरुषकारणेन वद्रवाहना नाम पुष्पकीजनत | See Śridhara on the Bhāgavata-purāṇa, IX., XX., 31.

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

§ The commentator hereupon etymologizes the name Parikshīt: परिव-वोषिशुष्कविचित्रति | समस्तजात्र्यचण परिविश्वामिनिष्ठ्या च हृत: | "Bhaemī-kṛita, “reduced to ashes.”"

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

to be that at which the Vyāsa who arranged or compiled the Purāṇas is believed to have flourished. Parikshit died of the bite of a snake, according to the Mahābhārata, Ādi Parvan. The Bhāgavata is supposed to have been narrated to him in the interval between the bite and its fatal effect.
CHAPTER XXI.

Future kings. Descendants of Parikshit, ending with Kshemaka.

I WILL now enumerate the kings who will reign in future periods.\(^1\) The present monarch, Parikshit,\(^2\) will have four sons, Janamejaya, Srutasena, Ugrasena, and Bhimasena.\(^3\)† The son of Janamejaya; will be Sātānīka,\(^4\) who will study the Vedas under Yājnavalkya, and military science with Kṛipa; but, becoming dissatisfied with sensual enjoyments, he will

---

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

\(^2\) Also read Parikshita, Pariksha, and Parikshi.

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

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

---

\(^*\) Nearly all my MSS. omit this name.

\(^†\) See the opening of the last Chapter, and the Translator's note on it.

\(^‡\) One of my MSS. names him here. See note 4 in this page.

\(^§\) In my single copy of the Vāyu-purāṇa,—of which I can decipher very little just here,—the reading is Triswachi.
acquire spiritual knowledge, from the instructions of Śaunaka, and ultimately obtain salvation.* His son will be Aśwamedhadatta (a son given by the gods, in reward for the sacrifice of a horse); his son will be Adhisimakṛishṇa; † his son will be Nichakru, ‡ who son will be Śatānikā;"&
takṣāpr: shatānikā bhavatūt. § But the commentator refers 'his' to Janamejaya: takṣaṃ jnāmāyukṣa. The Vāyu, Matsya, and Bhāgavata also make Śatānikā the son of Janamejaya. The Brahma Purāṇa has a totally different series, or: Parikshit, Sūryāpīḍa, Chandrápīḍa, Janamejaya, Satyakarṇa, Śvetakarṇa, Sukumāra, and Ajaśyāma.

1 The Bhāgavata interposes Sahasrānikā. The Brāhatkathā || has the same descent, ¶ but calls the son of Sahasrānikā, Udayana or Vatsa. ** The Bhāgavata has Aśwamedhaja.

2 Adhisimakṛishṇa††: Vāyu. Adhisimakṛishṇa: Matsya, The

* पर्य नित्तिकामाप्यति। 
† Corrected from "Asimakrishna".
‡ Corrected from "Nichakra", which I find nowhere but in the Bengal translation. One MS. gives Vicakshus. In the Vāyu-purāṇa I find Nīrbandhu, (or Nirvakra?), and then, Ushā(?), Chitraratha, Suchidratha, Dhrītimat, Susheṣa. The Brahmāṇḍa-purāṇa has Nīrbandhu, Chitraratha, Suchidratha, Dhrītimat, Susheṣa.

In a Sanskrit collection of Paurāṇik extracts, prepared for Colonel Wilford, to which I have access, there is part of a chapter from the Vāyu-purāṇa, and a similar draft from the Brahmāṇḍa-purāṇa,—beginning with mention of Adhisimakṛishṇa,—covering nearly all the rest of this Book. The present and the two ensuing Chapters of the Vishnu-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 Śatānikā will be his son". The word ṇṛp: 'another', is here used with allusion to Śatānikā, son of Nakula, spoken of in p. 159, supra. Two of my MSS. have jnāmāyukṣa takṣa; and one omits ṇṛp:. The identical words ṇṛp: shatānikā: are rendered, near the end of this chapter, "another Śatānikā".

|| Read Kathāsaritāgara. See the opening of its second Lambaka.
¶ The succession—Arjuna being called the founder of the family,—runs thus: Abhimanyu, Parikshit, Janamejaya, Śatānikā, Sahasrānikā, Udayana.

** Read Vatsarasāja. For its meaning, see Vol. II., p. 158, note †
†† I find Adhisimakṛishṇa. The Bhāgavata-purāṇa has Asimakṛishṇa.

11"
will remove the capital to Kauśāmbī,* in consequence of Hastinápurā† being washed away by the Ganges; his son will be Ushña;¹ his son will be Chitraratha;‡ his son will be Vṛishńimat;§ his son will be Susheña; his son will be Sunitha;³ his son will be Řicha;⁴ his son will be Nṛichakshus;⁵|| his son will be Sukhá-

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

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


² Suchidratna, Váyu; Suchidrava, Matsya; Kaviratha, Bhágavata; is interposed between Chitraratha and Vṛishńimat.**

³ Sutirtha: Váyu.††

⁴ Ruchi: Váyu.‡‡ Omitted: Matsya and Bhágavata.

⁵ Chitráksha: §§ Váyu.

---

* कौशांबि निवस्यति I  † Two MSS. have Hastinapura.

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

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

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

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

** I find Vṛishńimat.

†† Sunitha, in my MS.: see note §§, below. The Brahmánda-puráña has the same reading.

‡‡‡ I find Trivaksha: see the next note. Instead of the Řicha, &c. of our text, the Brahmánda-puráña has Nśībandhu, Suratha, Medhávin, Nśipanjaya, &c.

§§ Colonel Wilford’s manuscript extracts from the Vāyu-purāña give no name here; and the reading there found leaves no room for one:
his son will be Pariplava;† his son will be Sunaya;§ his son will be Medhávin; his son will be Nṛipanjaya;¶ his son will be Mṛidu;¶¶ his son will be Tigma;¶¶¶ his son will be Bṛihadratha; his son will be Vasudána;§§ and his son will be another Śatánika; || his son will be Udayana;¶¶¶ his son will be Ahínara;¶¶¶¶ his son will be Khaúḍapáni;¶¶¶¶¶ his son will be Nirami-

---

1 Sukhíñala: Bhágavata.¶
2 Sutapas: Matsya.
3 Puranjaya: Matsya.
4 Úrva: Matsya. Dúrva: Bhágavata.
5 Tigmátman:** Matsya. Timi: Bhágavata.
7 The Matsya concurs with the text (vide supra, p. 163, note 1)† the Bhágavata has Durdamana.
8 Vahínara: Bhágavata.††
9 Daúḍapáni:‡‡ Bhágavata, Váyu, Matsya.

---

स वै सुनिधानाविविता चिवचित्रो भविता ततः।
चिवचित्रो तु द्रायाद्रो भविता वै सुक्लावः।

My other MS. of the Váyu-puráṇa is here very corrupt.
* Corrected from “Sukhíñala”. Professor Wilson’s Bengal translation has “Sukhávala (in another MS., Sukhíñala)”.
† Parisaya, in the Váyu-puráṇa; and then follow Sunaya (or Suratha?), Medhávin, Daúḍapáni, Nirámitra, &c. This list is meagre as compared with that of the Víshvá-puráṇa.
‡ Durbala, in one MS. Durvi: Brahmadáda-puráṇa.
§ One copy has Vastunáda.
|| Besides the three persons of this name mentioned in the present chapter and the last, the Aitareya-bráhmaṇa, VIII., XXI., speaks of a Śatánika, son of Sattrájít. For still another Śatánika, vide supra, p. 124, note ¶. ¶ Sukhávala: Váyu-puráṇa.
** See Professor Aufrecht’s Catalog. Cod. Manuscript., &c., p. 40.
†† So the Brahmadáda-puráṇa, too; and the Matsya-puráṇa has the same name, with the variant Mahirata.
‡‡ And thus reads the Brahmadáda-puráṇa.
tra;¹ his son will be Kshemaka.² Of him this verse is recited: “The race which gave origin to Brahmans and Kshattriyas, and which was purified by regal sages, terminated with Kshemaka, in the Kali age.”³:

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

पश्चिम नृपा द्विते भविष्या: पुरुषवश्चः।
चन्द्रवश्च यो कीर्तियो मीतो दिप्तः: पुराविवैः॥

श्रावचत्रस् यो योगिवेशो देवविश्वस्तथः।
बैमकं प्रायं राजांन संख्यं प्राप्स्वति वै कलो॥

* In three MSS., Kshema. My Arrah MS. gives Arinara, Niramitra, Naravāhana, Brahmadaṇḍa, Kshemaka.

In MSS. of various Purāṇas, Niramitra is a frequent reading, instead of Niramitra. Vide infra, p. 174, note *.

† Read ‘shall terminate’, prāpsyate.

‡ श्रावचत्रस् यो योगिवेशो राजविश्वस्तः।
बैमकं प्रायं राजां स संख्या प्राप्स्वति कलो॥

Compare the Bhāgavata-purāṇa, IX., XXII., 43.

§ Kshemaka, in my MS.

|| These verses are taken from the Vāyu-purāṇa. The Matsya-purāṇa does not give the first, and exhibits slight differences in its readings of the rest.

Stanzas very similar occur in the Brahmāṇḍa-purāṇa; only, in reading पश्चिमं, they make, in my MS., the kings to be thirty-five in number.
CHAPTER XXII.

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

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

The son of Bréihadbala 2 will be Bréihatkshaña; 3† his son will be Urukshepa; 4†† his son will be Vatsa; 5 his son will be Vatsavyúha; 6 his son will be Prativyoma; 7§

---

1 See Vol. III., p. 259.
2 Bréihadratha: Váyu.||
5 Omitted by all three.
6 Vatsavřiddha: Bhágavata.
7 Prativyúha: ‡‡ 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.
† Bréihatkshetra is the reading of several MSS.
‡ This reading I find nowhere except in the Translator’s Bengal translation. Most of my MSS. have Gurnkshepa; two, Uruksheya; one, Urunjaya.
§ Corrected from “Prativyoma”. The Matsya-puráña, too, has Prativyoma.
|| The Brahmnáda-puráña has Bréihadbala. Three of my copies of the Matsya-puráña have Bréihadratha; but the oldest and best has Bréihadbala. See, with reference to the Matsya-puráña, note ‡ in p. 173, infra.
¶ This is the name in the Brahmnáda-puráña.
** I find Kshaya; and so in the Brahmnáda-puráña.
†† One of my MSS. seems to give Surakshaya; another is, here, very illegible; and the third has Uruksheya.
‡‡ So reads the Brahmnáda-puráña, also.
his son will be Divákara;¹ his son will be Sahadeva;² his son will be Bṛihadāśwa;³† his son will be Bhánuratha;⁴‡ his son will be Supratīka;⁵ his son will be Marudeva;⁶ his son will be Sunakshatra; his son will be Kiūnara;⁶ his son will be Antariksha; his son will

¹ The Bhāgavata inserts Bhānu. § The Matsya || says, that Ayodhya was the capital of Divákara. † The Vāyu omits the next twelve names; probably, a defect in the copies. **

² Dhruvāśwa: Matsya.

³ Bhānumat: Bhāgavata. Bhāvyaratha or Bhāvya: Matsya.


⁵ The Bhāgavata and Matsya †† prefix a Supratīpa §§ or Supratīka. ||||

⁶ Pushkara: Bhāgavata.

* Hereupon the commentator remarks: यभ यभ नामः वैलमण्डलां दृश्यति

† My Arrah MS. inserts Pratītāśwa, as son of Bhānruratha and father of Supratīka. The Vāyu-purāṇa and the Brahmāṇḍa-purāṇa insert Pratīta.

‡ Corrected from “Supratitha”, which occurs in none of my MSS., and looks very like an inadvertence.

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

I may here refer, as there is frequent occasion for doing in the course of my annotations, to the remark made in Vol. III., p. 333, note §§.

§ And it reads Divārka, not Divákara.

|| Its words are:

तस्य यष्टमदेः सु अयोध्या नगरी शुभा।

¶ And so say the Vāyu-purāṇa and the Brahmāṇḍa-purāṇa.

चतु सात्तसतमधाके चयोध्या नगरीं नूपः।

But compare note 2 in p. 163, supra.

** My MSS, of the Vāyu-purāṇa have the twelve names. Eight are as in the Vishnū-purāṇa: for the the rest, see my annotations.

†† So reads one of my copies, as against Pratītāswa in the other two. The Brahmāṇḍa-purāṇa has Supraṇīta.

‡‡ The reading in my MS. of the Brahmāṇḍa-purāṇa is Sahadeva.

§§ This is the only reading that I find. |||| See note ‡, above.
be Suvarña;¹ his son will be Amitrajit;² his son will be Bṛihadrāja;³ his son will be Dharmin;⁴ his son will be Kṛitanjaya;† his son will be Rañanjaya; his son will be Sanjaya; his son will be Śākya;⁵ his son will be Śuddhodana;⁶ his son will be Rātula;⁷ his son

¹ Suparvan or Sumantra: Matsya. § Sutapas: Bhāgavata. ||
² Amantravit: Matsya. ¶
³ Bṛihadrāja: Bhāgavata.
⁴ Omitted: Matsya. †† Barhis: Bhāgavata.
⁵ The Bhāgavata and Vāyu have Śākya. My copy of the Matsya;‡ has Sādhya; but the Radcliffe MS., more correctly, no doubt, Śākya (शक्य)!
⁶ In some copies, Krodhodana; §§ but it is, also, Śuddhodana, Matsya and Vāyu; Śuddhoda, 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 Brahmāṇḍa-purāṇa, too, have Dharmin.
† The Brahmāṇḍa-purāṇa has Suvrata between Kṛitanjaya and Rañanjaya.
‡ Two MSS. have Bāhula; one, Bhānula.
§ Two of my MSS.—like the Brahmāṇḍa-purāṇa,—give Suparña; the remaining one, Suvarña.
|| Suparña: Vāyu-purāṇa.
¶ In my copies, Sumitra and Amitrajit. Bṛihadrāja is distinctly called son of the former.
** Instead of this meaningless name, I find, as in our text, Bṛihadrāja. The Vāyu-purāṇa and the Brahmāṇḍa-purāṇa have Bharadvāja.
†† A single MS. has Vīryavat; 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 Brahmāṇḍa-purāṇa here read, in my MSS.: शूरौद्योदन भविता शक्यार्क (?) नकुल: स्रगतः.

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

Lāṅgala: Bhāgavata. This and the two preceding names are of considerable chronological interest; for Śākyya is the name of the author, or reviver, of Buddhism, whose birth† appears to have occurred in the seventh, and death in the sixth, century before Christ (B.C. 621—543). There can be no doubt of the individual here intended, although he is out of his place; for he was the son—not the father—of Śuddhodana, and the father of Rāhula; as he is termed, in the Amara; and Haima Kośas, § Sāndhodani || or Śuddhodanaśast, "the son of Suddhodana," and Rāhulasū, "the parent of Rāhula." So, also, in the Mahāvasu, Sīdhdhārthā or Śākyya is the son of Suddhodano, ¶ and father of Rāhulo. Tournour’s translation, p. 9. Whether they are rightly included amongst the princes of the race of Ikshwāku is more questionable; for Śuddhodana is, usually, described as a petty prince, whose capital was not Ayodhya, 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 Śākyya to be descended from Ikshwāku. The chronology is less easily adjusted; but it is not altogether incompatible. According to the lists of the text, Śākyya, as the twenty-second of the line of Ikshwāku, is contemporary with Ripunjaya, the

oldest reads:

* Kshudrabaka, in one copy.
† There are some recent well-known speculations as to the age of Buddha; but it does not seem advisable to cumber these pages with them. These speculations would place the death of Buddha in B. C 477.
‡ I., I., 10. § II., 151. || Corrected from "Sāndhodani".
son will be Kuṇḍaka;¹ his son will be Suratha;² his twenty-second* and last of the kings of Magadha, of the family of Jarāsandha; but, agreeably to the Buddhist authorities, he was the friend of Bimbisāra, a king who, in the Paurāṇik list,† appears to be fifth of the Śaivunāga dynasty, and tenth from Rupunjaya. The same number of princes does not necessarily imply equal duration of dynasty; and Ikshvāku's descendants may have outlasted those of Jarāsandha; or, as is more likely,—for the dynasty was obscure, and is, evidently, imperfectly preserved,—several descendents may have been omitted, the insertion of which would reconcile the Paurāṇik lists with those of the Buddhists, and bring Śākya down to the age of Bimbisāra. It is evident, from what occurs in other authorities, that the Aikshvāka; princes are regarded as contemporaries even of the Śaivunāga dynasty: vide infra, p. 182, note 4.

¹ Kshulika:§ Vāyu. Kulaka|| or Kshullaka: Matsya. Omitted: ¶ Bhāgavata. In the Mahāvīra Charitra, a work written by the celebrated Hemachandra, in the twelfth century, we have a Prasenajit,** king of Magadha, residing at Rajagṛha, succeeded by Śreṇika,†† and he, by Kulika. The Baudhāyas have a Prasenajit contemporary with Śākya,‡‡ son of Mahāpadma, king of Magadha. There is some confusion of persons, either in the Paurāṇik genealogies, or in the Buddhist and Jaina traditions; but they agree in bringing the same names together about the same period.

² Omitted: §§ Bhāgavata.

* Vide infra, p. 177, notes 1, &c. † Vide infra, p. 180.
‡ Corrected, here and several times further on, from "Aikshvākava."
§ I find Kulika. And so reads the Brahmāṇḍa-purāṇa.
|| This is the preponderant reading, in my MSS.
¶ Not so. The Bhāgavata-purāṇa, IX., XII., 14, has Raṇaka.
** Lakshmivallabha, in his Kalpadrumakalikā, speaks of him. Different is the Prasenajit mentioned infra, p. 186, note *.
†† A surname of Bimbisāra: Asiatic Researches, Vol. XX., p. 46.
‡‡ This Prasenajit was king of Kośala; and Bimbisāra, king of Magadha, was contemporary with him. See Burnouf's Introduction à l'Histoire du Bouddhisme Indien, Vol. I., p. 145.
§§ The Bhāgavata-purāṇa has, like our text, Suratha.
son will be* Sumitra.† These are the kings of the family of Ikshwáku, descended from Bráhmadeva. This commemorative verse is current concerning them: “The race of the descendants of Ikshwáku will terminate with Sumitra: it will end, in the Káli age, with him.”1

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

* The original qualifies him as ‘another’, अन्य: . The allusion is not clear.
† Besides this Sumitra and that named at p. 73, supra, the Harsha-charita speaks of one,—son of Agnimitra,—who was slain by Múladeva. See the Vásavadattá, Preface, p. 53.
§ IX, XII., 15.
|| The stanza in the Váyu-puráña differs, in the latter line, from the stanza in the Vishnú-puráña; but the sense of the two is the same.
CHAPTER XXIII.

Future kings of Magadha, descendants of Bṛihadratha.

I WILL now relate to you the descendants of Bṛihadratha, who will be (the kings) of Magadha. There have been several powerful princes of this dynasty, of whom the most celebrated was Jarāsandha.* His son was Sahadeva; his son is Somāpi;¹† his son will be Śrutavat;²‡ his son will be Ayutāyus;³§ his son

¹ Somádhi;|| Váyu, Matsya: ¶ and they now affect greater precision, giving the years of the reigns. Somádhi, 58, Váyu; 50,** Matsya.
² Śrutaśrávas, †† 67 years, Váyu; 64, Matsya.
³ 36 years, Váyu; ‡‡ Apratípa, 26, §§ Matsya.

* Vide supra, pp. 150, 151.
† Also Márjári, in the Bhágavata-puráṇa. Vide supra, p. 151, note ||.
‡ Śrutaśrávas, at p. 151, supra. § In one copy, Śrutáyus.
|| And so reads the Brahmánḍa-puráṇa.
¶ My manuscripts of the Matsya-puráṇa 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:

पञ्जाशतः तथाहि च समा राज्यमकारयत्।

The Brahmánḍa-puráṇa, too, has 58 years.
†† So read the Bhágavata-puráṇa and the Brahmánḍa-puráṇa, too; and the latter assigns him 67 years.
‡‡ Ayutáyus, and 34 years: Brahmánḍa-puráṇa.
§§ In my MSS., Apratípin, and 36 years:

ञञ्चन्मातामि च पञ्जाशतस्मा राज्यमकारयत्।
will be Niramitra;¹ his son will be Sukshatra;² † his son will be Bṛihatkarmaṇa;³ his son will be Senajit;⁴ his son will be Śrutanjay;⁵ § his son will be Vipra;⁶ his son will be Suchi;⁷ his son will be Kshema;⁸

¹ 100 years, Vāyu; 40, Matsya. **
² 58 years, Vāyu; 56, Matsya; †† Sumukshatra, Bhāgavata.
³ 23 years, Vāyu and Matsya; †† Bṛihatsena, Bhāgavata.
⁴ 23 §§ years, Vāyu; 50, Matsya; Karmajit, Bhāgavata.
⁵ 40 years, Vāyu and Matsya. ⊙
⁶ Mahābala, 35*** years, Vāyu; Vidhu, ††† 28, Matsya.
⁷ 58 years, Vāyu; 64, †† Matsya.
⁸ 28 years, Vāyu §§§ and Matsya. ⊜

* Nīrāmitra is a variant in our Purāṇa and others. Vide supra, p. 166, note *.  
† Suksheta, in one MS.  
‡ Sītānajaya: Bhāgavata-purāṇa.  
§ Two copies give Ripunjaya.  
|| Kshema: Bhāgavata-purāṇa. Also see notes §§§ and ||||, below.  
† Colonel Wilford's MS. has 50. And so has the Brahmāṇḍa-pu- rāṇa.  
** One copy has Mitra.  
†† A single MS. has Sumitra. The Brahmāṇḍa-purāṇa gives Sukshatra 50 years.  
*** And so the Brahmāṇḍa-purāṇa.  
 §§ 100, in Colonel Wilford's manuscript extracts.  
|| Manishin, and 50 years: Brahmāṇḍa-purāṇa.  
||| One of my MSS. of the Matsya-purāṇa gives 35 years. The Brahm- āṇḍa-purāṇa gives as many years to Śatayajña.  
*** Corrected from "25"; for I find 35 in every one of my MSS.  
††† In two of my MSS. the name is Prabhu; but the oldest of all has Vīravat. Vīhru, and 28 years: Brahmāṇḍa-purāṇa.  
⊥⊥⊥ I find 58 years; and so has the Brahmāṇḍa-purāṇa.  
 §§§ In this Purāṇa I find Kshema. And so reads the Brahmāṇḍa-purāṇa, with 28 years.  
⊥⊥⊥⊥ Two copies have Kshema, 38 years; the other, Paksha, 28 years.
his son will be Suvrata; his son will be Dharma; his son will be Suśrarna; his son will be Dridhasena;
his son will be Sumati; 1 his son will be Subala; 2 his son will be Sunīta; 3† his son will be Satyajit; 4 his son will be Viśwajit; 6 his son will be Ripunjaya. 6 These

1 33 years, Vāyu; † Mahatsena, § 48, Matsya.
2 22 years, Vāyu; || Netra, 33, Matsya. ¶
3 40 years, Vāyu; ** Abala, †† 32, Matsya.
4 80 years, ‡ Vāyu; omitted, §§ Matsya. ||||
5 35 years, §§ Vāyu; omitted, *** Matsya. †††
6 50 years, Vāyu ‡‡ and Matsya; §§§ Puranjaya and Ripunjaya |||| are identified, Bhāgavata.

* Corrected from "Suvala".
† One copy has Sunitha, the name in the Bhāgavata-purāṇa.
‡ Herewith, both as to name and period, the Brahmāṇḍa-purāṇa coincides.
§ Dṛīḍhasena, in one copy of the Matsya-purāṇa; Bhīhatasena, in another.
|| In one copy I find Subala, and 32 years; in another, Subala, and 22 years; in another, Suba, and 22 years; and two MSS. here omit a line.
¶ Sudhanwan, and 32 years: Brahmāṇḍa-purāṇa.
** But I find the name, in four MSS. out of five, to be Sunetra. The Brahmāṇḍa-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.
|||| The Brahmāṇḍa-purāṇa gives Satyajit a reign of only 30 years.
¶¶ 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 20 years, respectively.
††† According to the Brahmāṇḍa-purāṇa, Viśwajit will reign for a period of 35 years.
‡‡‡ Three of my MSS. exhibit Arinjaya; the fourth, and equally the most inferior of the five, Ripunjaya.
§§§ The Brahmāṇḍa-purāṇa has Ripunjaya, and 50 years.
|||| Corrected from "Viśwajit",—a mere slip of the pen, certainly. The Bhāgavata-purāṇa, IX., XXII., 47, names Viśwajit and his son Ripunjaya; and, in XII., I., 2, it speaks of the Bāhradratha Puranjaya, slain by his minister Sunaka. See the beginning of p. 178, infra, and note 1 thereon.
are the Bārhadrathas, who will reign for a thousand years.¹

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

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

द्वाविशेष्य नृपा छोटे भवितारो बुहृद्रथात्
पूर्णं वर्षसहस्रं वै तेषां राज्यं भविष्यति

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

द्वाविशेष्य नृपा छोटे भवितारो बुहृद्रथात्
पूर्णं वर्षसहस्रं तू तेषां राज्यं भविष्यति

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

द्वाविशेष्यं हि नृपं भवितारो श्रड्रथात्
पूर्णं वर्षसहस्रं वै तेषां राज्यं भविष्यति

IV. 12
CHAPTER XXIV.


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

---

1 Munika, ** Vāyu; Pulika, Matsya; Śunaka, Bhāgavata.
2 For 23 years, Vāyu and Matsya. ††
3 24 years, Vāyu; ‡‡ Tilaka or Bālaka, §§ 28, Matsya.

---

* Corrected from "Kaśvānas". Vide infra, p. 193, note ‡.
† The Vāyu-purdāña, the Matsya-purdāña, and the Brahmrddha-purdāña promise the extinction of the Brīhadrathas and Viśhvatras, and do not here name the last of the Brīhadrathas. But vide supra, p. 176, notes 6 and ††:
‡ Vide supra, p. 176, note ††. § A single MS. has Sunaka
|| Corrected from "Pradyota", which I find in only one MS. Pradyota is the reading of the Vāyu-purdāña and of the Bhāgavata-purdāña. The Brahmrddha-purdāña has Sūdyota, and 23 years.

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

** Sunika is the reading in all my four copies of the Vāyu-purdāña, and in Colonel Wilford's manuscript extracts. The Brahmrddha-purdāña has the same name.

†† The Matsya-purdāña, in my copies, gives to Pulika's son the name of Bālaka. Nowhere does it speak of Pradyota or of the Pradyotas.

‡‡ Add the Brahmrddha-purdāña. §§ The only reading I find is Pālaka.
will be Viśākhayūpa;¹ his son will be Janaka;² and his son will be Nandivardhana.³ These five kings of the house of Pradyota† will reign over the earth for a hundred and thirty-eight‡ years.⁴

¹ 50 years, Vāyu;§ 53, Matsya. ||
² Ajaka, 21 years, Vāyu;¶ Sūryaka, 21, Matsya; Rājaka,** Bhāgavata.
³ 20 years, Vāyu†† and Matsya.‡‡
⁴ This number is also specified by the Vāyu and Bhāgavata; §§ 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 Viśākhārupā; and two of them have Viśākhapūpa.
† The original is पञ्च प्रदयोताः, “the five Pradyotases;” the reading recognized by the commentator. One MS. yields, however, “the five Pradyotanas.” The Bhāgavata-purāṇa has पञ्च प्रदयोताः, the gloss on which is प्रदयोताः || प्रदयोतसंबंधः || The Vāyu-purāṇa has Pradyotas.
‡ “Twenty-eight”, according to four copies.
§ Three of my MSS., including the two oldest and best, have Viśākhadhūpa; another, Viśākhyūpa; the remaining one, Viśākhasthūpā.
|| Two MSS. have Viśākharūpa; one, Viśākhayūpa, the reading of the Bhāgavata-purāṇa.

The Brahmāṇḍa-purāṇa has Viśākhyūpa, and 100 years.
¶ One MS. of the Vāyu-purāṇa—very inferior,—has 31 years. In the Brahmāṇḍa-purāṇa, Ajaka is assigned 21 years.
** Corrected from “Rajaka”.
†† The name that I find everywhere in the Vāyu-purāṇa is Vartivardhana.
‡‡ 30 years are assigned to Nandivardhana in all my copies of the Matsya-purāṇa. The Brahmāṇḍa-purāṇa gives him 20 years.
§§ XII, 1, 4.
|| | By note ‡‡, above, we are enabled to alter this number to one nearer correctness,—namely, 155. There is, however, still a mistake of 3 in excess,—owing, doubtless, to corruptness of the MSS.; for all mine agree in stating the total to be 152.
The next prince will be Śiśunāga;¹ his son will be Kākavarāṇa;² his son will be Kshemadharman;³ his son will be Kshattrajjas;⁴ his son will be Vidmisāra;⁵†

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

* A Kākavarāṇa, Raja of Chaṅḍi, is spoken of in the Harsha-charita. See my Vāsavadatta, Preface, p. 53.
† Two MSS. have Vidhisāra; another, Vidisāra. But all three are corruptions. See note ¶ in the next page.
‡ हला तैयां यशः हलां शिशुनाको भविष्यति।
वाराणस्यं सुतकस्य सो यास्तति गिरिव्रजम ||
Two copies have Giripraja; one, Girirata. Equally gross mistakes, it is to be presumed, disfigure all my MSS. of the Vāyu-purāṇa.
§ The first verse of a stanza there given is the same as in the preceding note. The second verse runs:
वाराणस्यं सुते खाय ऋधास्तति गिरिव्रजम ||
¶ Śakavarāṇa or Śakavarāṇa is the name in all my copies of the Vāyu-purāṇa.

† Kshemavarman, in three MSS. of the Vāyu-purāṇa, those of best note; while the rest have Kshemadharman.
The Brahmadāda-purāṇa has Kshemadharman, 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 preceding Kshemadharman.
** Therewith agrees the Brahmadāda-purāṇa.
†† Three of my copies have Kshemavit, 24 years; the other, Kshemārghis, 40 years.
†† This reading says much for the comparative correctness of the Vāyu-purāṇa.
 §§ Vidhisāra(?), and 28 years: Brahmadāda-purāṇa.
his son will be Ajátaśatru; his son will be Dar-

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

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


** Vide supra, p. 171, note †.
bhaka;¹ his son will be Udayāswa;²† his son will, also, be Nandivardhana; and his son will be Mahānandin.³ These ten Śāśunāgas will be kings of the earth for three hundred and sixty-two years.⁴

¹ Harshaka, § 25 years, Vāyu; Vaṁśaka, 24, || Matsya. ¶
² 33 years, Vāyu; ** Udibhi or Udāsin,†† 33, Matsya. According to the Vāyu, Udaya or Udayāswa founded Kusumapura (or Pañaliputra), on the southern angle of the Ganges:

स वे पुरवर्त राजा पूर्विध्वं जुजुसाद्यायम्।
गंगाया द्विदिणो चायै चतुर्थेऽवि** ||§§ कारिगति।

The legends of Śākya, consistently with this tradition, take no notice of this city, in his peregrinations on either bank of the Ganges. The Mahāwanaśo calls the son and successor of Ajāta-śatru, Udayibhadako (Udayibhadra) (Udayibhadra). P. 15.

³ 42 and 43 years, Vāyu; 40 and 43, Matsya. ¶¶ The Mahāwanaśa has, in place of these, Anuruddako, Muñdo, and Nāgadasako; all, in succession, parricides: the last, deposed by an insurrection of the people. P. 15.

⁴ The several authorities agree in the number of ten Śāśu-

---

¹ Corrected from “Dharbaka”. The Bhāgavata-purāṇa agrees with our text.
† Udayana is almost as common a reading. Ajaya is the name in the Bhāgavata-purāṇa.
‡ Corrected from “Mahānandi”, the reading of the Bhāgavata-purāṇa.
§ I find Daśaka.
∥ Two of my MSS. have 24; the other two, 40.
¶ The Brahmādīda-purāṇa, at least in my MS., has Daśaka, and a reign of 35 years.

** The name that I find there in Udayin; but, in two MSS., Udaya.
†† Three of my MSS. have Udāmbhin; one, Udāsin. The Brahmādīda-purāṇa has the latter, and 23 years.

§§ Two MSS. read चतुर्स्त; and so does the Brahmādīda-purāṇa.
|||| Corrected from “Udayinbhadra”.

¶¶ More clearly: Nandivardhana, 42 years, Vāyu-purāṇa; 40 years, Matsya-purāṇa: Mahānandin, 43 years, in both those Purāṇas. The Brahmādīda-purāṇa agrees, as to these two kings, with the Vāyu-purāṇa.
The son of Mahānandin* will be born of a woman of the Śūdra (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 362, † with which the several periods correspond: ‡ the details of the Matsya give 363. § The Vāyu‖ and Matsya.ft call the Śaṅsūnāgas Kshatrabandhus, which may designate an inferior order of Kshattri-

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

एते सिद्धभविष्यति तावतकालं नमः परेऽः
| ऐतिहासिकत्वानुविविष्यत्सवाद्वादिकोऽऽविविष्यति |
| कालाधिक चतुर्विश्वतस्विशेषतं हृदयसः |
| द्राश्चिन्द्रैः कालिङ्गालो धर्मशास्त्राः शकाः |
| कुर्वराष्ट्रियो शस्त्रशृद्धितिहोचाच विशेषति |
| गुरुसेनास्त्रयोद्धार्थशीतोत्तिहोचाच विशेषति: |
| तुष्कालां भविष्यति सर्वं एव महृत्तिः |

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

एते सिद्धभविष्यति तावतकालं नमः परेऽः
| तुष्कालां भविष्यति सर्वं एव महृत्तिः |
| चतुर्विश्वास्तिकोऽऽविविष्यति: |
| कालाधिक चतुर्विश्वास्तिकोऽऽविविष्यति: |
| कालिङ्गालो द्राश्चिन्द्रमहास्तिकाः |
| कुर्वराष्ट्रियो शस्त्रशृद्धितिहोचाच विशेषति: |
| गुरुसेनास्त्रयोद्धार्थशीतोत्तिहोचाच विशेषति: |
| एते सर्वं भविष्यति एकाकालं महृत्तिः |

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

yas. They also observe, that, contemporary with the dynasties already specified,—the Pauravas, the Bárhadrathas, and Mágadhás,—there were other races of royal descent, as: Aikshwákás princes, 24:† Panchálas, 25, Váyu; 27, Matsya: Kálakas‡, or Kásakas, or Kásheyas.§ 24: Hailhayas, 24, Váyu; 28, Matsya: Kálingas, 32, Váyu; 40, || Matsya: Śakas, Váyu; Ásmakas, Matsya, 25:¶ Kurus,** 26:†† Maithilas, 28: Śúrasenas, 23: and Vitihotras, 20.

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

* Vide supra, p. 23.
† It is to be understood, in this and similar cases, that the two Puráñas agree.
‡ This is the name that I find in the Váyu-puráña.
§ Two of my MSS. of the Matsya-puráña have this reading; another, Kásheyas; 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 Śakas, the Matsya-puráña names the Ásmakas.
** Corrected from “Kuravas”.
†† I find 36 in both Puráñas.
‡‡ 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 Brahmádáda-puráña.
|||| So considers the Bhágavata-puráña, where we read—XII., I., 8 and 9:

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

शासिस्यविनियमं, ब्रह्मचर्यम् उपाधिः! |

On the first of these verses the commentator, Śrídharas, remarks:

नन्द्रो नाम विभिन्नह्यापदसंबंधाय: स्वेता: धनञ्जया वा पतिभवित्त्व- | चतुर्वत् महापद्म रावणिक्षम नाम ||
kings of the earth will be Śúdras. He will bring the whole earth under one umbrella: he will have eight sons, Sumálya and others, who will reign after Mahápadma; and he and his sons will govern for a hun-

1 So the Bhágavata, also; but it would be more compatible with chronology to consider the nine Nandas as so many descents. The Váyu and Matsya† give eighty-eight years to Mahápadma, and only the remaining twelve to Sumálya and the rest of the remaining eight; these twelve years being occupied with the efforts of Kaúšilya to expel the Nandas. The Maháwañoś, evidently intending the same events, gives names and circumstances differently; it may be doubted, if with more accuracy. On the deposition of Nágadásako, the people raised to the throne the minister Susanágo, who reigned eighteen years. This prince is, evidently, confounded with the Śísunága of the Puráñas. He was succeeded by his son, Kálásoko, who reigned twenty years; and he was succeeded by his sons, ten of whom reigned together for twenty-two years: subsequently there were nine, who, according to their seniority, reigned for twenty-two years. The Brahman Chánako put the ninth surviving brother, named Dhannando (Rich Nanda), to death, and installed Chandagutto. Maháwañoś, 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 Maháwañoś, translated by Mr. Turnour (Introduction, p. xxxvi.), calls the sons of Kálásoko “the nine Nandos;” but another Buddhist authority, the Dípawáñoś, omits Kálásoko, and says that Susanágo had ten brothers, who, after his demise, reigned, collectively, twenty-two years. Journal of the Asiatic Society of Bengal, November, 1838 (p. 930).

* Several of my MSS. have Sumátya; and so has Professor Wilson’s Bengal translation. The Matsya-puráña, in my copies, has Sukulya, with Kuśala as a variant Sahálya: Brahmánáda-puráña.
† Add the Brahmánáda-puráña.
dred years. The Brahman Kautilya will root out the nine Nandas.

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

---

1 For the particulars of the story here alluded to, see the Mudrá Rákshasa, Hindu Theatre, Vol. II. Kautilya is also called, according to the commentator on our text, Vatsyáyana, Vishnúgupta, and Cháñaka. According to the Matsya Puráña, 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 Sand rocottus, or,—as Atheneús writes, more correctly,—the Sandrocoptus, of the Greeks, as I have endeavoured to prove in the Introduction to the Mudrá Rákshasa. The relative positions of Chandragupta, Vidmisára (or Bimbisára), and Ajátašatru serve to confirm the identification. Sákya was contemporary with both the latter, dying in the eighth year of Ajátašatru's reign. The Mahávaráso says he reigned twenty-four years afterwards; but the Váyu makes his whole reign but twenty-five years,§ which would place the close of it B. C. 526. The rest of the Śaśāná dynasty, according to the Váyu and Matsya, reigned 148 or 140 years; bringing their close to B. C. 383. Another century being deducted for the duration

---

* Burnouf, citing a high Buddhist authority, a Sanskrit work, gives the following genealogy: Bimbisára (king of Rájaigrítha), Ajátašatru, Udáyibhadra, Mañšía, Kákavaráin, Sahálin, Tulakuchi, Mahámandala, Prasennajit, Nanda, Bindusára (king of Páfaliputra), Susíma. Introduction à l'Histoire du Buddhisme Indien, Vol. I., pp. 358, 359.

A Mongol authority interposes a king between Nanda and Chandragupta. See the Foé Koué Kí, p. 220.

† There is something to the same effect in the Váyu-puráña and in the Brahmánda-puráña.

‡ 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 Brahmánda-puráña.
be Bindusára;¹ his son will be Asokavardha-
of the Nandas would place the accession of Chandragupta B. C. 288. Chandragupta was the contemporary of Seleucus Nicator, who began his reign B. C. 310, and concluded a treaty with him B. C. 305. Although, therefore, his date may not be made out quite correctly from the Pauránik premises, yet the error cannot be more than twenty or thirty years. The result is much nearer the truth than that furnished by Buddhist authorities. According to the Maháwaniśo, a hundred years had elapsed from the death of Buddha to the tenth year of the reign of Kálásoko (p. 15). He reigned other ten years, and his sons, forty-four, making a total of 154 years between the death of Śákya and the accession of Chandragupta, which is, consequently, placed B. C. 389, or above seventy years too early. According to the Buddhist authorities, Chan-ťa-kut-ta (or Chandragupta) commenced his reign 396 B. C. Burmese Table; Prinsep's Useful Tables. Mr. Turnour, in his Introduction, giving to Kálásoko eighteen years subsequent to the century after Buddha, places Chandragupta's accession B. C. 381, which, he observes, is sixty years too soon; dating, however, the accession of Chandragupta from 323 B. C., or im-
mediately upon Alexander's death,—a period too early by eight or ten years, at least. The discrepancy of dates, Mr. Turnour is disposed to think, "proceeds from some intentional perversion of the Buddhistical chronology." Introduction, p. 1. The commentator on our text says that Chandragupta was the son of Nanda, by a wife named Murá, whence he and his descendants were called Mauryas: চন্দ্রগুপ্ত নন্দকীর্তি পত্নিনন্দন মুরাষ্মক পুত্র মীরাশি প্রথম। Colonel Tod considers Maurya a cor-
rupption of Mori, the name of a Rajput tribe. The Tiká on the Maháwaniśo builds a story on the fancied resemblance of the word to Mayúra (Sanskrit), Mori (Prakrit), 'a peacock.' There being abundance of pea-fowl in the place where the Śákya tribe built a town, they called it Mori; and their princes were, thence, called Mauryas. Turnour, Introduction to the Maháwaniśo, p. xxxix. Chandragupta reigned, according to the Váyu Puráña, 24 years; according to the Maháwaniśo, 84; to the Dipawariśo, 24.

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

1 Aśoka, 36 years, Vāyu;** Śuka, †† 26, ‡‡ Matsya; Aśokavar-
dhana, Bhāgavata; Aśoko and Dhammāsoko, Mahāvaṁso. This king is the most celebrated of any in the annals of the Buddhists. §§
In the commencement of his reign, he followed the Brahmanical faith, but became a convert to that of Buddha, and a zealous en-
courager of it. He is said to have maintained, in his palace, 64,000 Buddhist priests, and to have erected 84,000 columns (or topes) throughout India. A great convocation of Buddhist priests was held in the eighteenth year of his reign, which was followed by missions to Ceylon and other places. According to Buddhist
chronology, he ascended the throne 218 years after the death of Buddha, B. C. 325. As the grandson of Chandragupta, however,
he must have been some time subsequent to this, or,—agreeably to the joint duration of the reigns of Chandragupta and Bindu-
sāra, supposing the former to have commenced his reign about B. C. 315,—forty-nine years later, or B. C. 266. The duration of
his reign is said to have been thirty-six years, bringing it down to B. C. 230; but, if we deduct these periods from the date assignable to Chandragupta, of B. C. 233, we shall place Aśoka's reign from B. C. 284 to 183. Now, it is certain that a number of very curious inscriptions, on columns and rocks, by a Buddhist

* Supārśva, in two MSS. † Nandasāra, and 25 years: Brahmadhā-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 Brahmadhā-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.
śaratha;¹ his son will be Sangata; his son will be

prince, in an ancient form of letter, and the Pāli language, exist
in India; and that some of them refer to Greek princes, who can
be no other than members of the Seleucidan and Ptolemaean dy-
nasties, 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 Priyadarśin), 'the
beautiful;' and is entitled Devānām piya, 'the beloved of the
gods.' According to Buddhist authorities, the Rasawāhini and
Dipawaniṣo, quoted by Mr. Turnour (Journal of the Asiatic Society
of Bengal, December 1837, p. 1056, and November, 1838, p. 980),
Piyadasi or Piyadassano 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
Antiochus the Great; but it is not very far different; and the
corrections required to make it correspond are no more than the
inexact manner in which both Brahmanical and Buddhist chrono-
logy is preserved may well be expected to render necessary.

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

* For some strictures on this position, see General Cunningham's
Bhilsa Topes, p. 112. † Immediately after Aśoka.
‡ I find: Bandhupālita, 8 years; Indrāpālita, 10 years.
§ My MSS. yield Devavarman.
|| So read all my MSS.; and yet, a little further on, they agree in
naming Brīhadṛtheta as the king put to death by Pushpamitra.
¶ The Brahmarāda-purāṇa has, after Aśoka: Kulāla, 8 years; Bandhu-
Śāliśūka; his son will be Somaśarman; his son will be Śatadhanwan;¹ and his successor will be Bhīhadra-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

most of the names; and its omission of Daśaratha is corrected by the commentator.

¹ Śatadhanwan, Bhāgavata.

² The Vāyu says nine Sumārtyas† reigned 137 years.‡ The Matsya and Bhāgavata have ten Mauryas, and 137 years. The detailed numbers of the Vāyu and Matsya differ from their totals;§ but the copies are, manifestly, corrupt.

³ The Bhāgavata omits this name, but states that there were ten Śungas; although, without Pushpamitra, only nine are named. The Vāyu and Matsya have the same account of the circumstances of his accession to the throne: the former gives him a reign of sixty, the latter, of thirty-six,|| years. In a play attributed to Kālidāsa, the Mālavikāgnimitra, of which Agnimitra is the hero, his father is alluded to as the Senāni or general, as if he had deposed his master in favour, not of himself, but of his

pālita, 8 years; something unintelligible, and denoting a hiatus; Harsha, 8 years; Saññamati, 9 years; Śāliśūka, 13 years; Devadharman, 7 years; Śatadhanus, 8 years; Bhīhadra-tha, 87 years.

* Corrected from "Saññadharman", for which I find no warrant, Professor Wilson’s Hindu-made translation excepted.

† I find only the reading Mauryas; nor is there room for a longer name:

इति नव मीर्यासु ै भोच्याति वर्षांग्राम ।
सप्तचिंचक्तं पूर्णं तेंभ: शुक्लो गमियति॥

‡ Nine Mauryas, and 137 years: Brahmāṇḍa-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 Brahmāṇḍa-purāṇa.
death, and ascend the throne. His son will be Agnimitra;¹ his son will be Sujyesṭha;² his son will be Vasumitra;³ his son will be Ārdraka;⁴ his son will be son. Agnimitra is termed king of Vīdiśa, not of Magadha. Pushpamitra is represented as engaged in a conflict with the Ya-
nanas on the Indus; thus continuing the political relations with the 
Greeks or Scythians of Bactria and Ariana. See Hindu 

¹ 8 years, Vāyu;† omitted, Matsya.

² 7 years, Vāyu and Matsya.† But the latter places him after 
Vasumitra;§ and, in the drama, the son of Agnimitra is called 
Vasumitra.

³ 8 years, Vāyu; 10 years, Matsya.||

⁴ Āndraka, Vāyu; Antaka, Matsya: 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:

पुष्पमित्रसुताशास्त्री भविष्यन्ति समा नूपः।
भविष्य चापि सुखेश्व: सन्ध वर्षाशि वै ततः।।

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

तत्ततोःतिपिन्च अधी भविष्यति समा नूपः।।

‡ The Brahmāṇḍa-purāṇa has the same

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

‖ And so has the Brahmāṇḍa-purāṇa.

¶ My copies of the Vāyu-purāṇa give a reign of 10 years. The Brah-
māṇḍa-purāṇa has Bhadrura, and 2 years.
Pulindaka;¹ his son will be Ghoshavasu;² his son will be Vajramitra;³ his son will be Bhágavata;⁴ his son will be Devabhúti.⁵† These are the ten Śungas, who will govern the kingdom for a hundred and twelve years.⁶

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

¹ 3 years, Váyu§ and Matsya.||
² 3 years, Váyu;¶ omitted, Matsya; ** Ghoshia, Bhágavata.
³ 9 years, Matsya. ††
⁴ Bhága, Matsya; 32 years, Váyu and Matsya. ‡‡
⁵ Kshemabhúmi, Váyu; Devabhúmi, Matsya: 10 years, both. §§
⁶ The Bhágavata says ‘more than a hundred,’ मताधिकम् | The commentator explains it 112, धार्मिकः | The Váyu and Matsya |||| have the same period.¶¶

---

¹ Pulinda, a shorter form, in a single copy. The same is the reading of the Bhágavata-puráṇa.
† One MS. has Devabhúri.
‡ Corrected, here and at the beginning of the next paragraph, from “Kańwa”, which I find nowhere. The Brahmádha-puráṇa first applies to Vasudeva the term Kańwa; afterwards, that of Kańwáyana.
§ So has the Brahmádha-puráṇa, also.
|| In my MSS., Marunandana, and 3 years.
¶ And so has the Brahmádha-puráṇa.
** I find a name that looks like Meghā: but all my MSS. are very doubtful here. The specification of three years is added.
†† The Váyu-puráṇa has a name which looks, in my MSS., like Vīramitra: only this is most unlikely, as being meaningless. The reign is of 14 years, according to one MS.; 9, possibly, according to the rest. The Brahmádha-puráṇa has Vajramitra, and 14 years. The Váyu-puráṇa, in all probability, really has the same.
‡‡ Bhágavata, and 32 years: Brahmádha-puráṇa.
§§ The Brahmádha-puráṇa has Devabhúmi, and 10 years.
|||| What total the Matsya-puráṇa has is not to be made out from my MSS.: the detailed reigns occupy, however, 112 years. Though its text declares the Śungas to be ten, it names but nine.
¶¶ The Brahmádha-puráṇa has, also, 112 years:
शत पृष्ठ दश चे च तिथ्यकः कल्लो भविष्यति।
named Vasudeva, will murder him, and usurp the kingdom. His son will be Bhúmitra;* his son will be Náráyána; his son will be Suśarman.† These four Kaúwáyanas‡ will be kings of the earth for forty-five§ years.¹

¹ The names of the four princes agree in all the authorities. || The Matsya transfers the character of Vyasin to the minister, with the further addition of his being a Brahman,—Dwija. In the lists given by Sir William Jones and Colonel Wilford, the four Kaúwas are said to have reigned 345 years; but, in seven copies of the Vishnú Purána, from different parts of India, the number is, as given in the text, forty-five: एते काष्ठाकानायाः पञ्चचलारिष्मत्याश्च भूमित्रयो भोधिति। There is, however, authority for the larger number, both in the text of the Bhágavata and the comment. The former ḍ has:

काष्ठायुना रसेः भूमित्रं चलारिष्म्यो पञ्च च।
शतानि चीशिः भोधिनि वषोपां च कली युगे॥

And the latter: काष्ठायुना वषोपां च चीशिः शतानि पञ्चचलारिष्मत्याश्च भूमित्रं भोधिति। There is no doubt, therefore, of the purport of the text; and it is only surprising that such a chronology should have been inserted in the Bhágavata, not only in opposition to all probability, but to other authority. The Váyu and Matsya not only confirm the lower number, by stating it as a total, but by giving it in detail; thus:

* Bhúmitra: Bhágavata-puráña.
† Sudharmán: Brahmáártha-puráña.
‡ Corrected, here and further on, from “Kaúwas”, for which I find no authority. And see the original as quoted in the Translator’s note in this page.
§ One MS. yields “forty”.
|| The Bhágavata-puráña omits, in his place, Suśarman, whose name is supplied by the commentator Śridhara. See, further, note * *, above.

The Váyu-puráña has, in my MSS., Bhúmitra, not Bhúmimitra; and its account of the Kaúwáyanas, if decipherable, would, perhaps, prove different from that of our Puráña.

¹ XII., I., 19.

IV.
Suṣarman, the Kaṅwa, * will be killed by a powerful † servant, named Śipraka, ‡ of the Andhra.§ tribe, who will become king, (and found the Andhrabhṛitya dynasty ||). He will be succeeded by his brother,

Vasudeva will reign 9 years.
Bhūmimitra . . . . 14
Nārāyaṇa . . . . 12
Suṣarman . . . . 10

Total: 45 years.

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

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

कार्त्तिकसङ्गद्र भूख: सुरभिमाण प्रसह्य तम।
विषुमैथिन: न: सजातीयः प्राम्यः तत्ज्ञाय वसुधराम॥

And the Bhāgavata:**

हुला काले सुरभिमाण तेजुः कुपलो वल्की।
गाँ भोज्यायन्यजातीयः कैचित्कालसन्तम॥

* One MS. has Kaṁwāyana.
† I find बलात्, 'by violence'.
‡ Two MSS. give Kshipraka.
§ Corrected, here and elsewhere, from ‘Andhra’. Similarly, I have amended “Andhrabhṛitya”.
|| These words I have enclosed in parentheses, as being additional to the Sanskrit.
¶ And so do the four to which I have access. The Brāhmaṇāda-pu-rāṇa gives the same total of years for the dynasty of the Kaṅwas, whom it describes as Brāhmans.
** XII., I., 20.
Krishña;¹ his son will be Śrīśātakarṇī;²* his son will be Pūrníotsanga;³ his son will be Śātakarnī;⁴† his son

The terms 'an Andhra by caste' and 'a Bhṛtya' or servant, with the addition, in the last passage, of Vīrāha, 'a Śūdra', all apply to one person and one dynasty. Wilford has made wild work with his triad. The name of the first of this race is variously read: Siudhuka, Vāyu; Śiṣuka, Matsya; Balin,‡ Bhāga-vata;§ and, according to Wilford, Chhesmaka || in the Brahmānāda Purāṇa, and Śūraka or Śūraka in the Kumārikā Khaṇḍa of the Skanda Purāṇa: Asiatic Researches, Vol. IX., p. 107. He reigned 23 years: Vāyu and Matsya.¶ If the latter form of his name be correct, he may be the king who is spoken of in the prologue to the Māchchhakalikā.

¹ 10 years, ** Vāyu; 18 years, Matsya.
² 56 years, Vāyu; 18 years, Matsya; 10 years, Brahmānāda, Wilford; †† Simālakarṇī, Matsya; ‡‡ Śātakarnī, §§ Bhāgavata.
³ Omitted, Vāyu; || 18 years, Matsya; Paurāmāsā, Bhāgavata.
⁴ Omitted, Vāyu †† and Bhāgavata; 56 years, Matsya:

* In one MS, Śrīśātakarṇī. Also vide infra, p. 198, note §.
† The correct form, Śātakarnī, 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 §.
‡ Colonel Wilford strangely gives "Balihika, or, rather, Balihita." Asiatic Researches, Vol. IX., p. 107.
§ See the stanza cited just above.
|| In the Asiatic Researches, Vol. IX., p. 116, Colonel Wilford has Chhismaka, and rightly, if my MS. is trustworthy.
¶ And so states the Brahmānāda-purāṇa. The names of the Andhra-bhṛtya kings, with the duration of their reigns, I give, from that Purāṇa, in a group. Vide infra, p. 201, note ††.
** Both the name and the period are uncertain in my MSS. Colonel Wilford has Krīshña, and 18 years.
†† Vide infra, p. 201, note ††, near the end.
‡‡ Vide infra, p. 200, note *. 
§§ The reading there is Śrīśātakarnī.
|| In Colonel Wilford’s manuscript extracts, I find Pūrníotsanga, and 18 years. Also see the Asiatic Researches, Vol. IX., p. 116.
¶¶ Śātakarnī, and 56 years, in the collection just spoken of. Colonel
will be Lambodara;¹ his son will be Ivtlaka;² his son will be Meghaswáti;³ his son will be Patumati;⁴ his

but the latter has, before him, a Śrīvaswáni, † 18 years.

¹ 18 years, Matsya.‡

² Apílaka, 12 years, Váyu and Matsya;§ Chivilika or Vivilika, || Bhágavata.

³ Omitted, Váyu and Matsya.¶

⁴ Patumávi, ** 24 years, Váyu; Atamána, †† Bhágavata.

Wilford, in the Asiatic Researches where referred to in my last note, has the same. It is noticeable, that, at the same time, he does not state the length of Śrīsátakaráí’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-puráña here, again, agrees with the Matsya-puráña. But I suspect interpolation. Also see the Asiatic Researches, Vol. IX., p. 116.

§ My MSS. of the Matsya-puráña have Apílaka; 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 tri-syllable; as is evident from the verse where it occurs for the second time:

मेघस्तनस्य बिविलकादत्मानस्य तस्मान

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 Puráña. Vide infra, p. 200, note §.

** This name looks rather doubtful. Colonel Wilford’s MS. of extracts has Paduráví. The Colonel prints “Pañumábi”.

The person here intended may be the same as Puđumáyi, or whatever his name is, mentioned in the Nasik cave-inscriptions. See the Journal of the Bombay Asiatic Society, Vol. VII., p. 52.

†† Corrected from “Dhirhamána”, which is quite indefensible, and must have been misread for something else. The “rh” is meant for ‘āh’. See the verse quoted in note ||, above. Colonel Wilford has the name I have given, of which I find no variant.
son will be Arishṭakarman;¹ his son will be Hála;² his
son will be Pattalaka;³† his son will be Pravilasena;⁴‡ his
son will be Sundara (named) Sátakarñí;⁵§ his son
will be Chakora Sátakarñí;⁶ his son will be Śiva-

¹ Nemikrīshña, 25 years, Váyu; Arishṭakarñí, 25 years, Matsya.||
² Hála, 1 year, Váyu; 5 years, Matsya; Háleya, Bhágavata.
³ Mañdalaka, ¶ 5 years, Matsya; ** omitted, Bhágavata.††
⁴ Purishasena, †† 21 years, Váyu; Puríndrasena, 5 years, Matsya; Purishataru, §§ Bhágavata.
⁵ Sátakarñí only, Váyu and Matsya: the first gives him three
years;|| the second, but one. †† Sunanda, *** Bhágavata.
⁶ Chakora, ††† 6 months, Váyu; Vikarñí, 6 months, Matsya.

* Arishțakarñí is the name given by Colonel Wilford.
† Corrected from “Tálaka”, which I find in no MS. of our Purāña. Professor Wilson’s Hindu-made version has Uttálaka. Colonel Wilford gives the name correctly. See, farther, note ††, below.
‡ Three MSS. have, like Colonel Wilford, Pravillasena; one, Pulindasena.
§ Corrected from “Sátakarñí”. In like manner, I have amended, just below, “Chakora Sátakarñí” and “Śivaśri Sátakarñí”. Colonel Wilford has Sundara Sátakarñí and Chakora Sátakarñí.
|| Arishṭakarñí: Bhágavata-purāña.
¶ Corrected from “Mandalaka”.
** The Váyu-purāña here assigns a reign of 5 years to some king whose name is utterly corrupted in my MSS. Colonel Wilford has Purāña, and 5 years: Asiatic Researches, Vol. IX., p. 116.
†† Not so: it has Talaka, which Colonel Wilford found, and which is in all my MSS., &c.
‡‡ I find Purikasheña; and so found Colonel Wilford.
§§ I find Purishabhíru. Colonel Wilford’s “Purishbhóru” is impossible.
||| In the Váyu-puráña, according to my copies, Sátakarñí is made to reign but one year:

सातकर्षिंचिरेष्मेकं मस्विष्यति नराधिपः।

And so says Colonel Wilford.
¶¶ Vide infra, p. 201, note †.
** Sunandana is the name; and Colonel Wilford so has it.
††† The Váyu-puráña has Chakorasátakarñí. Also vide infra, p. 201, note ‡. Chakora is the name in the Bhágavata-purāña.
swáti;¹ his son will be Gomatíputra;²* his son will be Pulimat;³ his son will be Śivasrī Śatákarnī;⁴ † his son will be Śivaskandha;⁵ †† his son will be Yajnaśrī;⁶§

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

* A single MS. has Gotamíputra, which may be a restoration of the original reading of the Visńu-puráṇa. See note §, below. The Bhágavata-puráṇa has Gomatíputra.
† Colonel Wilford bisects him into Śatákarnī and Śivasrī.
‡ One MS. gives Śivaskanda, the reading of Colonel Wilford, of the Translator’s Bengal version, and that of the R̥dhavatā-puráṇa.
§ Śatákarnī, 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 1833, pp. 330 and 341; and the Journal of the Bombay Asiatic Society, Vol. VII., pp. 120 and 126. This inscription, which is in Sanskrit, shows that the name of the king in question begins with a dental sibilant.

Further, in the Nasik cave-inscriptions, names are found which are supposed to correspond to Śrisātákarnī, Gotamíputra Śrisātákarnī, and Yajnaśrī Śatákarnī. Journal of the Bombay Asiatic Society, Vol. V., pp. 45, 47, 56.

We have, it is evident, excellent authority for accepting Gotamíputra, as against Gantamíputra and Gomati práṇa.

|| According to Colonel Wilford, the Váyu-puráṇa has Śivaswámīn. I find Śivaswáti.
† Colonel Wilford represents the Bhágavata-puráṇa as naming Vaṭaka and Śivaswáti between Chakora and Gomati práṇa. The name Vaṭaka is in no MS. that I have examined; and there is no room for it in the line where it was supposed to occur.
** Gantamíputra is in both Puráṇas, in my copies; and Colonel Wilford has this name. But see note §, above, ad finem; also, note § in p. 201, infra.
†† The Váyu-puráṇa has no name here.
‡‡ Corrected from “Medhaśiras”.  
§§ Vide infra, p. 201, note ||.
||† Yajnaśrī Śatákarnī, and 19 years, in all my copies of the Váyu-puráṇa but one, which gives, like Colonel Wilford, 29 years.
his son will be Vijaya;¹ his son will be Chandraśrī;² his son will be Pulomārचिः.³ These⁴ thirty Andhra-

¹ 6 years, Vāyu* and Matsya.
² Daśāśrī,† 3 years, Vāyu; Chandraśrī,‡ 10 years, Matsya; Chandravijay,§ Bhāgavata.
³ Pulovápi,|| 7 years, Vāyu; Pulomat, 7 years, Matsya; Salomadhi,¶ Bhāgavata.
⁴ The Vāyu and Bhāgavata 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 Bhāgavata, but 23; that of the Vāyu, 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 Purāṇa:§§

* Colonel Wilford has Sātakarni, and 60 years. I suspect an error.
† The full name, in the Vāyu-purāṇa, is Daśāśrī Sātakarni.
‡ 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 “Chand ravijaya”, the name that Colonel Wilford, also, has. The original runs:

विजयकल्पतुती भावश्रवस्वविश् सलोमधि: ।

|| Colonel Wilford seems to have found Pulomán.
¶ Corrected, here and below, from “Sulomadhi”. Colonel Wilford’s “Lomadhi” is a mere blunder, and easily enough to be accounted for. See the verse quoted in note §, above.
** The aggregate which I find is 411 years:

समा: शतानि च तवारि पद्म यदु केषव च ।

†† My MSS. of the Matsya-purāṇa 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.

<table>
<thead>
<tr>
<th>No.</th>
<th>Name</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Śiśuka</td>
<td>23</td>
</tr>
<tr>
<td>2</td>
<td>Kṛishṇa</td>
<td>18</td>
</tr>
<tr>
<td>3</td>
<td>Simalakarni</td>
<td>18</td>
</tr>
<tr>
<td>4</td>
<td>Pūrṇotsanga</td>
<td>18</td>
</tr>
<tr>
<td>5</td>
<td>Śrīvaswāni</td>
<td>18</td>
</tr>
<tr>
<td>6</td>
<td>Śātakarni</td>
<td>56</td>
</tr>
<tr>
<td>7</td>
<td>Lambodara</td>
<td>18</td>
</tr>
<tr>
<td>8</td>
<td>Apitaka</td>
<td>12</td>
</tr>
<tr>
<td>9</td>
<td>Sangha</td>
<td>18</td>
</tr>
<tr>
<td>10</td>
<td>Śātakarni</td>
<td>18</td>
</tr>
<tr>
<td>11</td>
<td>Skandhaswāti</td>
<td>7</td>
</tr>
<tr>
<td>12</td>
<td>Mṛigendra</td>
<td>3</td>
</tr>
<tr>
<td>13</td>
<td>Kuntalaswāti</td>
<td>8</td>
</tr>
<tr>
<td>14</td>
<td>Swātikarnā</td>
<td>1</td>
</tr>
<tr>
<td>15</td>
<td>Pulomāvit</td>
<td>36</td>
</tr>
<tr>
<td>16</td>
<td>Gorakshāswāśrī</td>
<td>25</td>
</tr>
</tbody>
</table>

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

† Skandhastambhi is the reading in my copies.
‡ Vide supra, p. 196, notes 2 and §.
§ My MSS. have Meghaswāti.
|| Swāti is the reading which I find.
¶ Mṛigendraswātikarnā, in my MSS.
** All my copies give Kuntalaswātikarnā.
†† Pulomāvi is the name in my MSS.; and then follows Meghaswāti, with 38 years.
‡‡ My MSS. have Gaurakṛishṇa, Naurikṛishṇa, and Vikṛishṇa. Compare note 1 in p. 197, supra.
After these, various races will reign; as, seven

17. Hála .................. 5 years.
18. Mantalaka* .............. 5
19. Purindrasena† .......... 5
20. Rajádaswáti‡ .......... 0 6 months.
21. Śivaswáti ............... 28
22. Gautamíputra§ .......... 21
23. Pulomat ................. 28
24. Śivaśri ................. 7
25. Skandhaswáti || ........ 7
26. Yajnaśri¶ .............. 9
27. Vijaya .................. 6
28. Vadaśri** .............. 10
29. Pulomat ................. 7

Total: 435 years, 6 months.

Several of the names vary, in this list, from those in my copy. The adjuncts Swáti and Śátkarna †† appear to be conjoined, or not, with the other appellations, according to the convenience of the metre, and seem to be the family designations or titles. The dynasty ‡‡ is of considerable chronological interest, as it ad-

* This is the name in one of my MSS.; the rest having Mañdalaka. Vide supra, p. 197, notes 3 and 4.
† My copies give, after this name, Sundaraswátkarña, and 1 year. Vide supra, p. 197, note 5, and the annotations thereon.
‡ Chakoraswátkarña, in my MSS.
§ This corrects the name in note 2 in p. 198, supra, which see, and the annotation thereon.
|| I find Śivaskandaśatakarnä, and 9 years.
¶ Yajnaśriśatakarníka, and 20 years, according to my MSS.
** In my copies, Chañdaśriśatakarní. See notes 2 and ‡ in p. 199, supra.
†† I find Swátkarña; also, Śátkarña, Śáatakarní, and Śáタkarña का.
‡‡ Below are the details of the Andhrabhátyas, according to the chapter of the Brahmáṇḍa-puráṇa copied in Colonel Wilford’s volume of Puráṇík extracts:

Chhismaka .................. 23 years.
Kri̊shña .................... 18
Śri̊śatakarní .................. 18
Ābhíras, ten Gardabhilas,* sixteen Śakas, eight

mits of some plausible verifications. That a powerful race of Andhra princes ruled in India in the beginning of the Christian

Pārñotsanga..............18 years.
Sātakarñi..................56
Lambodara................18
Ā̄pilaκa....................12
Sandāsa...................18
Ā̄vi(??)......................12
Skandaswāti................7
Bhāvaka....................5
Pravillasa.................12
Sundara Sātakarñi........1
Chakora Sātakarñi........6
Mahendra Sātakarñi........3
Kuntala Sātakarñi........8
Swātisheñha...............1
Yantramāti(??)...........34
Sātakarñi.................29
Ā̄vi(??)....................4
Śivaskanda Sātakarñi.....8
Yajnaśrī Sātakarñi......19
Dañḍaśrī Sātakarñi.....3
Puloman (sic).............7

The reign of Chakora is here given as of six years,—not months, as in the Matsya-purāñña.

The Brahmāda-purāñña asserts that these kings will be thirty in number. The duration of the dynasty is given, but is expressed rather enigmatically. Apparently, it is 418 years.

Colonel Wilford, in preparing his table of the Andhrabhññayas, in the Asiatic Researches, Vol. IX., p. 116, could not have followed, exclusively, for the Brahmāda-purāñña, the extract of his which I have been obliged to use without means of controlling it. Thus, his text must have differed from mine: or he would not have given the reign of Śrīśatakarni as of ten years. And again, he assigns 28 years to Skandaswāti; his extract assigning only 7, and most distinctly, too. Like myself, he seems to have had no other than the strange-looking readings Ā̄vi and Yantramāti.

* Corrected from "Gardhhabas", an inadvertence for "Gardabhbas", which I find nowhere. Professor Wilson's Hindu-made version has Gardabhiras.
Yavanas, fourteen Tusháras, * thirteen Múndas,

era, we learn from Pliny, who describes them as possessed of thirty fortified cities, with an army of 100,000 men and 2000 elephants. The André† of this writer are, probably, the people of the upper part of the Peninsula; Andhra being the proper designation of Telingana. The Puteingerian tables, however, place the André-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-guai (Yajnaśri), king of Kia-pili, A. D. 408 (Des Guignes, I., 45), and Ho-lo-mien (Pulomán ‡), king of Magadha in 621 (ibid., I., 56). The Pauráńik lists place these 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-guai corresponds; for we have:

10 Mauryas .................. 137 years.
10 Šungas ..................... 112
4 Kańwáyanas .................. 45
27 Andhras .................... 437 §

\[ \text{731} \]

Deduct, for Chandragupta’s date, 312 B.C.
\[ \text{419 A.C.,} \]

But I suspect that Gardabhila is only a Bengal corruption of Gardabhinn; and that it had its origin, in part, in the liability, in the local characters, of confusion between न and न. Compare Vol II., p. 100, note †.


* One MS. has Tushkaras. For the Tusháras or Tukháras, see Vol. II., p. 176, note **; and p. 186, note δ, with the annotations thereon.
† Pliny speaks of *gens Andaræ*: VI., XIX.
‡ The nominative case of Pulomat.
§ This total is exceedingly doubtful. Whence it is taken, too?
eleven Maunas,—(altogether, seventy-nine prin-

a date remarkably near that derivable from the Chinese annals. If the Indian Pulomán be the same with the Chinese Ho-lo-mien, there must be some considerable omission in the 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, Ku-sumapura and Páfaliputra.* The equivalent of the latter name consists not only in the identity of the sounds Páñali 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 Ma-gadha,—Páfaliputra, or Palibothra. Wilford identifies Pulomat or Pulomán† with the Po-lo-mu-en of the Chinese; but Des Guignes interprets Po-lo-mu-en-kuë,‡ ‘royaume des Brahmanes.’ Buchanan (Hamilton), following the Bhágavata, as to the name of the last king, Salomadhi, would place him about A.D. 846; but his premises are far from accurate, and his deduction, in this instance at least, is of no weight: Genealogies of the Hindus, Introduction, p. 16. He supposes the Andhra kings of Magadha to have retained their power on the Ganges until the Mohammedan invasion (or the twelfth century), when they retired to the south, and reigned at Warankal, in Telingana. Inscriptions and coins, however, confirm the statement of the Puráñas, that a different dynasty succeeded to the Andhras some centuries before the Mohammedan conquests; and the Chinese, also, record, that, upon the death of the king of Magadha, Ho-lo-mien (Pulomán?), some time before A. D. 648, great troubles in India took place. Des Guignes. Some very curious and authentic testimony to the actual existence of these Andhra kings has been

* The full representation of the Chinese is “Kusmapura City” and “Páfaliputra City”.
† See note ‡ in the preceding page.
‡ Equivalent to Bráhmaña-ráśtra.
ces), who will be sovereigns of the earth for one

lately afforded by the discovery of an ancient inscription in Gujrat, in which Rudra Dáman, the Kshatrapa (or Satrap) of Suráshíra, is recorded to have repeatedly overcome Sátkarúni,† king of the southern country (Dakshinápatha). The inscription is without date; but it is in an old character, and makes mention of the two Maurya princes, Chandragupta and Aśoka, as if not very long prior to its composition. Mr. J. Prinsep, to whom we are indebted for the deciphering and translating of this important document, has been, also, successful in deciphering the legends on a series of coins belonging to the princes of Suráshíra, amongst whom the name of Rudra Dáman occurs; and he is inclined, although with hesitation, to place these princes about a century after Aśoka,—or Rudra Dáman, 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 centuries of the Christian era.

† These parallel dynasties are thus particularized in our other authorities:
Ábhíras, 7, Matsya; 10, Váyu; kings of Avabhíti, 7, Bhágavata; Gardabhins, 10, Matsya, Váyu, Bhágavata.

* I have parenthesized this summation, as being added from the commentary.
† Corrected from "Sátkarúni". Vide supra, p. 198, note $.
‡ It calls these Ábhíras by the name of Avabhítiyas. The commentator on the Bhágavata-puráṇa says they were so denominated, as being kings of the city of Avabhíti.
§ 7, in both the Puráṇas, in all my copies of them.
∥ Gardabhílas is the name in all my MSS. of the Matsya-puráṇa, which recognizes only seven of them. But vide supra, p. 202, note $*, on the probability that Gardabhíla is a mere corruption.
thousand three hundred and ninety-nine* years; and,

Śakas, 18, † Matsya, Vāyu; Kaukas, 16, Bhágavata.
Yavanas, 8, Matsya, Vāyu, Bhágavata.
Tusháras, 14, Matsya, Vāyu; Tushkáras, † 14, Bhágavata.
Maruúdás, § 13, Vāyu; Puruúdás, || 13, Matsya; Suruúdás, ‡ 10, Bhágavata.
Maunas, 18, ** Vāyu; Húnas, 19, Matsya; †† Maulas, †† 11, Bhágavata. §§
Total: 85 kings, Vāyu; 89, Matsya; 76, and 1399 years, Bhágavata.

The other two authorities give the years of each dynasty severally. The numbers are, apparently, intended to be the same; but those of the Matsya are palpable blunders, although almost all the MSS. agree in the reading. The chronology of the Vāyu is: Ábhíras, 67 years; Gardabhinis, 72; Śakas, 380; Yavanas, 82; Tusháras, 500 (all the copies of the Matsya have 7000); Maruúdás.

* Corrected, on the authority of all my MSS., from “ninety”. And the commentary has एकोनिनवैकंशंतांवपाणि।
† 10, in the Váyu-puráña, according to my MSS.
‡ I find Pushkasas.
§ One MS. yields Muruúdás, the better reading, almost certainly.
|| My oldest MS. yields Puruúdás; two, Puruúdás; the remaining, Purnjas.
‡ Gurúñas, according to my MSS., &c.
** This is to be exchanged for 11. The MSS. have 18, it is true; but, further on, they correct themselves. Vide infra, p. 210, note ‡.
†† The Matsya-puráña has, besides, several particulars which I cannot decipher.
†† This is, probably, a Bengal corruption of Maunas, the name which my MSS. &c yield. On the liability of confusion between न and न, vide supra, p. 202, note *.

The Bhágavata-puráña says that the Maunas will reign for a period of 300 years.

§§ The Brahmarúnda-puráña, in my one MS., agrees with the Váyu-puráña, as known to me, a few particulars excepted. Thus: it assigns the Śakas 300 years; it has Swarúdás, not Muruúdás; 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:

श्रमणार्धं संख्यते राज्ये तेषा मूर्त्यान्या नृपे।।
सत्रिवाहारी महाकल्लि नवामीरात्तिये नृपे।।

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

श्रमणार्धं संख्यतानां चं तेषा वंशा; समां युनः।।
सत्रिव तु महाकल्लि द्वामीरात्तिये नृपे।।

"Of these, the Andhras having passed away, there shall be seven
contemporary races; as, ten Ābhīras," &c. The passage is dif-
ferently 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 be-
fore given, or three hundred years, as if a different race was
referred to:

श्रमण भविष्णु वसुधां शते च शतं च च च।।

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

श्रमणार्धचतुर्थानि महालिमार्गोदश।
सुसिद्धा तुस्क्ति: सार्ध तथाचे बिच्छिन्नातय।।

† Vide infra, p. 210, note 7.
‡ 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 संख्यतं: पञ्च।
¶ So have, to be sure, all my MSS. of the Vāyu-purāṇa; and the
grammar and metre are correct. Still, the verse looks unnatural. I
years.\footnote{1} When they are destroyed, the Kaila-

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

\begin{quote}
अन्ध्र: स्रीपर्वतीयान्त्र ते द्रव्याश्वत समाः।
\end{quote}

"The Śriparvatiya Andhras, twice five hundred years." One MS. has, more consistently, fifty-two years: द्रव्याश्वत समाः. But there is, evidently, something faulty in all the MSS. The expression of the Matsya, 'Śriparvatiya Andhras,' is remarkable; Śriparvata being in Telingana. There is, probably, some confusion of the two races, the Magadha and Tailinga kings, in these passages of the Purāṇas. The Bhāgaṇāvata 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 Ābhīras he calls the shepherd-kings of the north of India. They were, more probably, Greeks, or Scythians, or Parthians, along the lower Indus. Traces of the name occur, as formerly observed,\footnote{*} in the Abiria of Ptolemy; and the Ahirs,\footnote{†} as a distinct race, still exist in Gujerat. Araish-i-Mahīl. The Śakas are the Sācae; and the duration of their power is not unlikely to be near the truth. The eight Yavana kings may be, as he supposes, Greek princes of Bactria, or, rather, of Western India. The Tushárās he makes the Parthians. If the Bhāgaṇāvata has the preferable reading, Tushkāras;\footnote{‡} they should not be surprised if it were a corruption of the same words that we find in the Brahmāṇḍa-purāṇa:

\begin{quote}
अन्ध्रो भोजच्च वसुधाः सते द्रव्याश्वत च वे।
\end{quote}

The period here recognized is of two hundred and fifty years.

* Vol. II., p. 185, note 2. Also see the same volume, p. 133, text, and note *.

Dr. Bhau Daji announces that he has discovered an inscription of the Ābhīras near Nasik. One of their kings, he says, was Iśwarasena, son of Śivadatta. \textit{Journal of the Bombay Asiatic Society}, Vol. VIII., p. 243.

† For the tribe of Ahirs, see Sir H. M. Elliot’s \textit{Supplemental Glossary}, pp. 6—9.

‡ It does not seem that it has. \textit{Vide supra}, p. 206, note ‡.
kila* Yavanás will be kings, the chief of whom will
were the Tochari, a Scythian race. The Murúndas, or, as he
has it, Maurúndas, he considers to be a tribe of Huns,—the Mo-
rundae of Ptolemy. According to the Matsya, they were of
Mleichchha origin (Mleichchha-samábhava). The Váyu calls them
Árya-mleichchhas; 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, Húnas;† traces of whom may be still
found in the west and south of India;‡ Inscription at Merrith,
Journal of the Royal Asiatic Society, Vol. III., p. 103. The
Gardabhins Wilford conjectures to be descendants of Bahram
Gor, king of Persia; but this is very questionable. That they
were a tribe in the west of India may be conjectured; as some
strange tales prevail, there, of a Gandharva, changed to an ass,
marrying the daughter of the king of Dhárá: (Asiatic Researches,
Vol. VI., p. 35, and Vol. IX., p. 147; also, ‘Cutch,’ by Mrs.
Postans, p. 18); fables suggested, no doubt, by the name Garda-
bhá, signifying ‘an ass.’ There is, also, evidently, some affinity
between these Gardabhins and the old Gadhía Paisá, or ‘ass-
money’, as vulgarly termed, found in various parts of Western
India, and which is, unquestionably, of ancient date: Journal of
the Asiatic Society of Bengal, December, 1835, p. 688. It may
be the coinage of the Gardabha princes; Gardabha being the
original of Gadhá, meaning, also, an ‘ass’. I have elsewhere
conjectured the possibility of their being current about a century
and a half before our era: Journal of the Royal Asiatic Society,
Vol. III., p. 385. Colonel Tod, quoting a parallel passage in
Hindi, reads, instead of Gardabhin,§ Gor-ind, which he explains
“the Indras (or lords) of Gor”; but the reading is, undoubtedly,
erroneous.

1 The copies agree in reading Pauras; but the commentator

* Almost as common as this reading is Kailikila; and I find Kilakila
and Kaichchhi kilia, also. See, further, p. 211, infra, notes 1 and †.
† See Vol. II., p. 134, note †.
‡ This position is open to much doubt.
§ Corrected from “Garddhabin”.
IV. 14
be Vindhyaśakti: 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 Maulas, 300:”

एक भोज्यन्ति दृष्टि देश वर्षं शतानि क | नवानिकां च नविन मीलाः || एकादश श्चितम् ||
भोज्यन्ति देश शतात्त्वाय चीरि * * * * *

No such name as Pauras occurs in the other authorities. The analogy of duration identifies them with the Mlechchhas of the Vāyu: “Eleven Mlechchhas will possess the earth for three centuries:”

शतानि चीरि भोज्यन्ति खिर्चा एकादशीव तु ||

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: तस्कामः: I Even Professor Wilson’s Benga1 translation has Dharma.
‡ Three of my MSS. actually have Maunas.
§ XII., I., 29, 30.
|| I find मीना: I Vide supra, p. 206, note ††.
¶ One of my MSS. reads मीना छोकाद्रेष्टः I Also vide supra, p. 206, note *.
** Our text affords an aggregate of 1399, like the Bhāgavata-purāṇa. Vide supra, p. 206, note *.
†† The Translator, not the Vāyu-purāṇa, supplies this total.
whom will be Varānga, Kṛitanandana, Sushinandi, Nandiyāsas, Śiśuka, and Pravīra: these will rule for a hundred and six years. From them will proceed

same scheme is intended by the several authorities; although some inaccuracies affect 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 Marātha country ( Asiatic Researches, Vol XI., p. 142); and there has been found a confirmation of his belief, in an inscription where Kilagila, is as it is there termed, is called the capital of Mārastiṅha Deva, king of the Konkan: Journal of the Royal Asiatic Society, Vol. IV., p. 282. This inscription dates A. D. 1058. The Purāṇas refer, probably, to a long antecedent date, when the Greek princes, or their Indo-Scythic successors, following the course of the Indus, spread to the upper part of the western coast of the Peninsula. The text calls them Yavanas; and the Vāyu and Matsya say they were Yavanas in institutions, manners, and policy: घर्मत: काम-तोऽर्थत:।|| The Bhāgavata names five of their princes,— Bhūtananda, Vangiri, Śiśunandi, Yaśonandi, and Praviraka,—

* Four MSS. have Vangara; one, Vyngala.
† Substituted for the “Śudhinandi” 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, Śushrīnandi; one, Śishyanandi.
‡ Four MSS. of the Vāyu-purāṇa have Kolikilas; one, Kilakilas. Two copies of the Matsya-purāṇa give Kilikilas; one, Kilakilas; the fourth, Kilakilas. The reading of the Brahmanḍa-purāṇa is Kailakilas. The Bhāgavata-purāṇa speaks of Kilikilā, which the commentator Śridhara says is the name of a city. The commentator on the Viṣṇu-purāṇa calls the city Kilikilā.
§ 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.
\* XI., I., 30, 31.
\** Called brother of Śiśunandi.
thirteen sons; then, three Bahlíkas; and Pushpamitra, and Paúmitra, and others, to the number of

who will reign 106 years; and they are, therefore, imperfect representatives of the series in our text. The Matsya has no further specific enumeration of any dynasty. The Váyu makes Pravīra the son of Vindhyaśakti;* the latter reigning 96 years, and the former, 60. † The latter is king of Kánchanaipurí, ‡ 'the golden city,' and is followed by four sons, whose names are not mentioned. Between Vindhyaśakti and Pravīra, however, a dynasty of kings is introduced, some of the names of which resemble those of the Kilakila princes of the text.§ They are: Bhogin (the son of Šeshanága ||), Sadáchandra, Nakhat, Dhanadharmíta, ¶ Viśmája, Bhútinanda,—at a period before the end of the Śungas? (the copies have शुभनाना न ** कुलसाने), Madhunandí, his younger brother, Nandiyaśas; †† and, in his race, there will be

* Dr. Bháu Dáji has published an inscription from Ajunta, in which, he says, there is mention of a king Vindhyaśakti and his son Pravaramena. The same names of sire and son are found, he alleges, in the Váyu-puráña. His MSS. must differ, then, from mine. See the Journal of the Bombay Asiatic Society, Vol. VII., p. 65.
† In the Brahmadáda-puráña, it seems to be stated that Dauhita and others—see below,—will reign for sixty years; and then follows something quite unintelligible in my MS.
‡ In the Váyu-puráña, the city is called Kāñchanaakā.
§ The Váyu-puráña is anything but clear, hereabouts, in my MS. It speaks—see the next note,—of Parapuranaja (or Swarapuranaja, according to three copies out of five); and he is said to be son of Šesha, king of the Nágas. Vide suprà, p. 210, note *. || I find, in the Váyu-puráña:

श्रावन्न नागराजसुकः परपरुर्जयः।

The Brahmadáda-puráña has the same verse.
¶ Three MSS. of the Váyu-puráña have Dhanadharmá; the remaining two, Dhanadharma.
** One MS. has जू; and so reads the Brahmadáda-puráña. The resulting sense is "after the Śungas".
†† The Brahmadáda-puráña, at least as known to me, has, instead of these names: Rámaachandra, Nakhat (?), Varadharmín, Vangava (?), Bhúminanda, Siúunandí, Nandiyaśas.
thirteen, will rule over Mekalá. There will be nine

three other Rajas,—Dauhitra,* Śiśuka, and Ripukáyan.† These are called princes of Vidiśa or Videsha,‡—the latter meaning, perhaps, ‘foreign,’—and constitute the Nága dynasty. Our text calls Vindhyasakti a Múrdhábhishikta, §—a warrior of a mixed race, sprung from a Brahman father and Kshattriya mother. ||

† The text of this passage runs thus: तत्वनाम्योऽश्वेन्द्रवं बाहुल्यकावः चयः। तत: पुष्पमित्रपद्मिनिवासः सन्योऽदशक मेकलाभः। **

‘Their sons,’ the commentator explains by विनादशक्तिनाम यथायथं चयोऽदश पुजा:; “thirteen sons of Vindhyasakti and the rest.” The Bhágavata has a different statement, identifying the sons of the Vindhyas race with the Bálilikas, and making them thirteen:

तेषपचयोऽदश सुत भवतार्थ बाहुल्यकाः।

“The Bálilikas will be their thirteen sons.” As the commentator: तेषां भूतनादशरीनां यथायथं बाहुल्यकाः नामानसन्योऽदश सुत भवतार्थम्। “There will be, severally, thirteen sons, called Bálilikas, of Bhútananda and the rest.” The following verse is:

पुष्पमित्रार्घ सर्वभों दृष्टिवेशाः तथैव च।

“Pushpanmitra, a king, and, then, Durmitra.” Who or what they were does not appear. The commentator says: “Pushpanmitra

* Variants: Dauhitra and Daithira.
† I find nothing like this name, but, in most of my MSS., Purikáya. The rest seem to speak of a city, Purikáya. The Brahmádha-puráña gives Purikáya.
‡ All my MSS. have Vaidésa, with Vaidísaka 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, सूर्यसिक्कि:, which he explains by चत्वारिशः।
|| This is the definition of what is more ordinarily written मूर्धावसिक्का.
¶ Not one of my MSS. has anything but पञ्चमिवासः. The Translator's reading seems to be corrupted from a fragment of the comment: पुष्पमित्रार्घ चयोऽदश।

** See note * in p. 215, infra.
kings in the seven Košalas; and there will be as
was another king; and Durmitra was his son:"

"Pravīra," it says, "will have four sons. When the Vindhya race is extinct,
there will be three Bāhlika kings,—Supratika, Nabhirā, who will
reign thirty years, and Sākyamāṇābhava* (quere this name),
king of the Mahīshas.† The Pushpamitrās will then be, and
the Paṭumitrās, also, who will be seven kings of Mekalā. Such
is the generation:"

The plural verb, with only two Bāhlika names, indicates some
omission; unless we correct it to "they two will reign:"
but the following name and title, "Sākyamāṇābhava, king of the
Mahīshas," seems to have little connexion with the Bāhlikas. If,
in a subsequent part of the citation, the reading "trayaḍaśa" be
correct, it must, then, be thirteen Paṭumitrās; but it will be
difficult to know what to do with "sapaṭa", 'seven.' †† If, for 'santa-

* See note ||, below.
† The Sanskrit cited requires 'Mahishins'.
‡ One MS. has सुप्रतीकोऽव भाराः, which gives Bhāra, instead of

†† The seven kings of Mekalā are unnamed, as in our Purāṇa. As to
the Pushpamitrās and the Paṭumitrās, the import is, probably, that
many Naishadha princes.*

"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 Vindhya princes from the three Bāhlikas, and them from the Pushpamitras and Pañmūtritas, who governed Me-
kalā, a country on the Narmadā (see Vol. II., p. 160, note 42). What the Bāhlikas (or princes of Balkh,) had to do in this part of India is doubtful. The Durmitra of the Bhāgavata has been con-
jectured, by Colonel Tod (Transactions of the Royal Asiatic Society, Vol. I., p. 325), to be intended for the Bactrian prince Dem-
etrius: but it is not clear that even the Bhāgavata considers this prince as one of the Bāhlikas; and the name occurs nowhere else.

1 For the situation of Kośalā, see Vol. II., p. 172, note 2.

there were thirteen of the latter, while the number of the former is not mentioned. See the next note, near the end.

* On referring to the beginning of note 1 in p. 213, supra, it will be seen that the Translator has transcribed a part of the original of this passage. I repeat a few words there given, and continue the quotation:

तत्: युष्मित्वयुष्मित्वान्तरोद्धः। नेकलासमसः। कोशलायां तु नववः ।

"Then the Pushpamitras and the Pañmūtritas, thirteen, will reign; and the Mekalas will be seven; and there will be nine kings in Kośalā; and there will be just as many Naishadha kings." The comment is as follows:

युष्मितिव्ययुष्मितिव्ययोद्धः। नेकलासमेकलेश्वरः: समसः। कोश-

Thus, it is not said where the Pushpamitras and the Pañmūtritas—
dynasties, probably, named from their founders, Pushpamitra and Pañ-
mūtrita,—will reign; there is no mention, as there is in the Vāyu-purāṇa of Mekalā; we are told nothing, here, of the Kośalas, but of the city of Kośalā; and the "seven" defines the number of the Mekalā kings.

If we suppose that our text—which, here, is in prose, and, therefore, comparatively liable to vitiation, should read युष्मितिव्य,

ित, it will harmonize with the Vāyu-purāṇa, in not defining the number of the Pushpamitras, and in recognizing the Pañmūtritas as thirteen. Vide supra, p. 214, note ††.

One of my MSS. yields Mekalakas, for Mekalas.

† Such, owing to the word iti, could not be the sense, even if the reading were as it is suggested to alter it.

‡ The only Mekalā named there is a designation of the river Narmadā.
In Magadhá,* a sovereign† named Viśvasphatika will establish other tribes: he will extirpate the Kṣatriya (or martial) race, and elevate fishermen,‡ bar-

The three copies of the Váyu read Komalá, and call the kings the Meghas, “more strong than sapient:”§

कोमलाया || तु राजायो भविष्यन्ति महाबला:।

मेघा इति समाख्याता वुबिमलो न वै च। तु ||

The Bhágavata agrees with our text.** The Váyu says, of the Naishadhás, or kings of Nishadha, that they were, all, of the race of Nala: नलवेस्मयूर्त:। The Bhágavata adds two other races, seven Andhras (vide supra, p. 199, note 4), and kings of Vaidúra; with the remark, that these were, all, contemporaries; being, as the commentator observes, petty or provincial rulers,—

खण्डमण्डलेऽः भूपा:।

In the extract from the Váyu-puráña in the note under annotation, there is mention, however, of a Mekalá,—a city, in all likelihood, and the capital of the Mekala kings of our text.

* Corrected from “Magadha”, the Sanskrit being मगधायाम्। 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 Nisháda men and Áygávi women. See the Laws of the Mánavas, 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 Kosalá,—with the dental sibilant; and, as स and स are frequently interchanged by careless scribes, there is no doubt that कोशलायाः is the right word here. The Brahmááda-purána has कोशलायाः, yielding Kośalá.

¶ The correct reading, unquestionably, is that which I find, नवेव। The kings of Kosalá are, thus, said to be nine in number.

** Its words—XII., I., 33,—are:

एकाल्या द्वैते भूपा: समान्धा: सप्र कीश्याः।

वेद्यद्रपतयो भावाय नेवाधिशतं एव हि ||

Here the kings of the Kuśalas are distinctly declared to be seven.
barians, * and Brahmans, (and other castes) to power.† The nine Nágas ‡ will reign in Padmávatí, Kántipurí,‡

1 The Váyu has Viśvaspháni§ and Viśvaspháni; the Bhágavata, Viśvasphúrti, or, in some MSS., Viśvasphúrjí. || The castes he establishes, or places in authority, to the exclusion of the Kshattriyas, are called, in all the copies of our text, Kaivartas, Pátus, Pulindas, and Brahmanas. The Váyu (three MSS.) has Kaivartas, Panchakas, Pulindas, and Brahmanas:

नैवात्यपक्षकांश्च पुलिन्द्रान्नाभ्राह्मणां स्थानः.

The Bhágavata** has Pulindas, Yadus, and Madrakas. The Váyu describes Viśvaspháni as a great warrior, and, apparently, as a eunuch:

विवश्वसफाणिमेवास्तीते चुंभे विवश्वविमी बली।
विवश्वसफाणिरपति: क्ष्रिवारविविष्यति।†† ||

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

द्वामित्तच्च विमाण्य तप्यित्यत्वा यतपापम्।
जाहुवैविरमासाय शरीरं ब्रह्मि बली।
संवत्स्तं स्वर्गरीयं तु: मक्कालोंगं गमिष्यति।‡‡

* The original says Yadus and Pulindas.
† Nágasena, called one of the Nágas, is mentioned in the Harsha-CHARITA., Preface, p. 53. A Nágasena 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: Kántipurí and Kántápuri. One of the best of my MSS. names the first only of the three cities in the text.
§ This is the name that I find in the Váyu-purána. The Brahmacáda-purána has Viśvaspháni and Viśvaspháni.
|| This is no reading. The more ordinary that I find is Viśvasphúrjí.
¶ In only one MS. have I met with this reading. See note *, above.
** XII., I., 34.
†† I find two better readings than this; namely, क्ष्रिवारविविष्यति and क्ष्रिवारविविष्यति. The latter is the lection of the Brahmacáda-purána, also.
‡‡ The Brahmacáda-purána has four lines, instead of these three, and says that the king committed suicide by throwing himself into the Ganges.
and Mathurā; and the Guptas of Magadha,† along the Ganges, to Prayāga. A prince named Devarakshita

1 Such appears to be the purport of our text: नव नागां पद्म-विवाणो कानितपूर्वो मधुरषायास। चनुग्रंथप्रयाणं मागधा गुसाथ भो-व्यसनि।। The nine Nāgas might be thought to mean the same as the descendants of Śesha Nāga; but the Vāyu has another series here, analogous to that of the text: “The nine Nāka kings will possess the city Champāvatī;§ and the seven Nāgas (?)||, the pleasant city Mathurā. Princes of the Gupta race will possess all these countries, the banks of the Ganges to Prayāga, and Sāketā, and Magadhā:”¶

नव नाकासु भोव्यसनिः पुरीं चम्पावतीं नूपाः।
मधुरां च पुरीं रसम्यां नागां भोव्यसनिः सत्त्र वै॥
चनुग्रंथप्रयाणं च सत्त्रेः** मगधासत्त्राः॥
एतत्र जनपदं नवग्रंथवर्षो गुसाथश्चाः॥

This account is the most explicit, and, probably, most accurate, of all. The Nākas were Rajas of Bhagulpoor; the Nāgas,†† of Mathurā; 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 Magadhās and the Guptas rulers over the Māgadhās, see the Journal of the Asiatic Society of Bengal, 1837, p. 10.
‡ The natural sense of these last words is: “The Māgadhās and the Guptas will rule over Prayāga on the Ganges.” Any place at the confluence of sacred rivers may be called Prayāga.
§ In Colonel Wilford’s MS. excerpts, the text yields Padmāvatī, with which the Brahmārika-purāṇa agrees.
|| Maunas, according to Colonel Wilford’s extracts. And here, again, the Brahmārika-purāṇa has the same reading.
¶ According to the Sanskrit, “the Magadhás”.
** सत्त्रेः, in three copies of the Vāyu-purāṇa.
†† For the situation of the kingdom of the Nāgas, 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 Kośalas,

The Bhāgavata* seems to have taken great liberties with the account; as it makes Viśvasphúrti king over Anugangá,—the course of the Ganges from Hurdwar † (according to the commentator,) to Prayága,—residing at Padmavati:‡

रूपनागास्माप्रवागं गुप्ता मोचयति मेदिनीम् ||

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, Guptavaṁśas. 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 Málati and Mádhava, Padmávati lies amongst the Vindhya hills. Kántipurí 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, 1834), and Kumárángupta, Chandragupta, Samudragupta, Śaṅgupta, &c., on the Archer coins, found at Kananj and elsewhere (Asiatic Re-

* XII., I., 35. † The commentator has Gangádwára.
‡ 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. 35, note †.
** Colonel Wilford’s words are: “on the banks of the Jumna and the Betwá-nádi.”
Oḍras,* Puṇḍrakas,† and Tāmrāliptas.§ 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 1885, 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.

† The Vāyu also mentions the descendants of Devarakshita, (or Daivarakshitas), as kings of the Kośalas, Tāmrālipta, and the sea-coast;** so far conforming with our text, as to include the

* The compound in which these names are combined allows of our reading either Oḍras or Auḍras. One MS. yields Udras.
† Some MSS. omit this people. One copy yields Paũṇdrakas.
‡ Most of my MSS. have कोशवाञ्चलकालाधिकारिनाभिष्रुद्धतप्रसिद्धिर् which implies “a city on the sea-shore”, in addition to the Kośalas, &c. But some copies give, instead of -पुरी, “city,” -पर्वेंत, which extends the dominion of Devarakshita as far as the sea-coast.
§ The only grammatical reading that I find—and it occurs in only one MSS.—is as follows: कलिंकमाधिकालाधिकारिनाभिष्रुद्धतप्रसिद्धिर् गुहा भीचयनि: which makes the rulers Guhas of Bhaunna (?). This is, however, extremely doubtful. My copies of the Vāyu-pūrāṇa have Guha, in the singular; as if a person were intended. In the Mahābhārata, Śānti-parvan, 61, 7559, 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-pūrāṇa has महहन्द्रनिमित्यन्. || Corrected from “Kālinga”.
¶ Corrected from “Māhibhaka”. Māhibhmas, according to one MS. The Vāyu-pūrāṇa has the short form, Māhishas.
** The Vāyu-pūrāṇa has more, in all my copies. Its reading seems to be:

कोशवाञ्चलकालाधिकारिनाभिष्रुद्धतप्रसिद्धिर् तामसिनिसन्ससागरान्.

We are to add, then, the Andhras and the Paũṇdras. For the Andhras,
mountains of Māhendra.\(^*\) The race of Maṇidhāna† will occupy the countries of the Naishádas,‡ Naimishikas, and Kālatoyas.\(^2\) The people called Kanakas§

western parts of Bengal, Tumlook, Medinipoor, and Orissa. One copy reads Andhra, perhaps for Odra, Orissa; and one has Champá,\(\|\) for the capital, which is, probably, an error, although the two other MSS., being still more faulty, do not offer the means of correction.

\(^1\) The Váyu has the same. The countries are parts of Orissa and Berar.

\(^2\) The Váyu has sons of Maṇidhānya for the ruling dynasty, but names the countries those of the Naishadhás, Yudakash,\(\,\|^*\) Śaśikas,\(\,**\) and Kālatoyakas.\(\,\|^††\) The first name applies to a tract of country near the Vindhyá mountains, but the last, to a country in the north.\(\,\|^‡‡\) The west or southwest, however, is, probably, intended, in this place.

see Vol. II., p. 170, note \(\,\|^\); and p. 184, note \(\,\|^†\); also, p. 199, note \(4\), and p. 205, note 1, supra: for the Pauñáras, Vol. II., p. 177, note \(\,\|^††\), and p. 184, note \(\,\|^†\). Puñára, whence the Pauñáras are supposed to have originated, is mentioned in p. 122, supra.

It is most probable that the people spoken of along with the Pauñáras or Pauñáarakas, in the Laws of the Mánavas and in the Mahábháratá, are the Andhras, not the Auḍras.

\(*\) Corrected from "Mahendra".

\(\,\|^†\) Corrected from "Maṇidhanu". One MS. has Maṇidhánýaka; one, Maṇidháva; several, Maṇidhára, the name in Professor Wilson's Hindi-made translation. The Brahcmáda-puráṇa has Máládhánya.

\(\,\|^‡\) Corrected from "Nishádas". § Kánas, according to one MS.

\(\,\|^\|\) So read three of my MSS.; the rest having something very different, but illegible.

\(\,\|^\|^\) Padukas or Pudakas, according to my MSS. The Brahcmáda-puráṇa, in Colonel Wilford's manuscript extract from it, has Padumas.

\(\,\|^\|^*\) Agreeably to different MSS., these people are called Śaśikas, Śaśi-纳斯, Śaśítas, and Sausitás. See Vol. II., p. 177, text and note \(\,\|^\|\).

After the passage, in the Brahcmáda-puráṇa, 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 Ābhīras and Śūdras, will occupy Śaurāśṭra, Avanti, Śūra, Arbuda, and Marubhūmi;‡ and Śūdras, outcastes will be masters of the banks

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

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

* Strī-rājya. But one of my copies has Taïrājya.
† 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: सौराश्यावतिशुद्रानुदमसभूष्मित्विविक्षायः ब्राह्मणाभोरशुद्रानवोरश्च भोक्ष्यनि। "Outcastes, unregenerate tribes, Ābhīras, Śūdras, and such others will govern the Saurāśṭras, the Avantis, 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 Ābhīras. 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 Ābhīras: and another copy has ‘mountaineers’, adrija, in lieu of ‘unregenerate tribes’, adwiya.

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

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

§ By whom?

|| This verse, as thus given, is of extremely doubtful correctness, in its second half. The words in my MSS. were, apparently, corrupted from something different.

The Vāyu-purāṇa here concludes its specification of peoples and tribes,
of the Indus, Dārvika, the Chandrabhāgā, and Kāśmīra. ¹

¹ From this we might infer that the Vishnú 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 Ratapāl or Ratnapālā. Their progress in this direction has not been traced; but, at the period of their invasion of Sindh, they advanced to Multan, and, probably, established themselves there, and at Lahore, within a century. Cashmere they did not occupy till a much later date; and the Rāja Tarangini takes no notice of any attacks upon it. But the Chinese have recorded an application from the king of Cashmere, Chin-tho-lo-pi-li,—evidently the Chandrápida 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,

¹ The ordinary reading is: सिन्धुभंद दार्विकोवीच छोट्ड भागाकारस्मी-रविष्णात्वाब्रव्रेक्षादय: गूढ़ा भोच्यानि। "Unregenerate tribes, barbarians, and other Sudras will rule over the banks of the Indus, and the regions of the Dārvikī, of the Chandrabhāgā, and of Kāśmīra."

One of my MSS. has, instead of -दार्विको, -पर्यंतो। On this reading, we must translate: "the regions of the Chandrabhāgā and of Kāśmīra, as far as the banks of the Indus."

My best copies of the commentary have the following: दार्विकोवी। देविकात्मकवा स्मितः। The Dārvikā river is, thus, identified with the Devikā. For the Devikā, see Vol. II., p. 144, text, and note 4; and p. 147, notes 2 and */. The Translator's "Dārvika", so far as I know, is nothing.

*/ Dr. Gildemeister does not appear to have found the last two variants here given.
These will, all, be contemporary monarchs, reigning over the earth;—kings of churlish spirit, violent tem-

do not doubt, made good their footing, by the end, of the eighth, or commencement of the ninth, century. This age of the Puráña 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 Puráñas, 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 Hindustán, however, been intended by the latter, the indications would have been more distinct, and the localities assigned to them more central. Even the Bhágavata, 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 Vishú, cannot be thought to refer to the Mohammedan conquerors of Upper India. It is there stated that “rulers fallen from their castes, or Sudras, will be the princes of Sauráshtra, Avanti, Abhirá, Súra, Arbuda, and Málava;† and barbarians, Sudras, and other outcastes, not enlightened by the Vedas, will possess Káśmirá, Kauntí, and the banks of the Chandrabhágá and Indus:”

चीराज्यविवाचका गूः कुल्हमालवा।
इवैभाषिज्य गृह्वात्मा जनाधिपा।
सिन्धोस्तं चन्द्रभागां कौशल्यान्तः कामिरास्मादस्म।
भाषान्ति गृह्वात् इवात्मा विभाषार्थार्थार्थं।

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

---

* This position is not yet established.
† Peoples, not countries, are intended in the original. For “Sauráshtra”, vide supra, p. 222, note ‡, ad finem.
‡ I find, now, that गृह्वात् is the more ordinary reading. See Vol. II., p. 133, note *. 
per, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects;* they will be of limited power, and will, for the most part, rapidly rise and fall: their lives will be short, their desires insatiable; and they will display but little piety. The people of the various countries intermingling with them will follow their example; and, the barbarians being powerful in the patronage of the princes, whilst purer tribes are neglected, the people will perish.† Wealth and piety will decrease day by day.

parts of India, long before that time. (Account of Hindu Sects, Asiatic Researches, Vol. XVI.†) It cannot, therefore, allude to Mohammedans. By specifying the princes as seceders from the Vedas, there is no doubt that the barbarians and outcastes intended are so only in a religious sense; and we know, from indisputable authorities, that the western countries, Gujerat, Ábu, Málava, were the chief seats, first of the Buddhists, and, then, of the Jainas, from a period commencing, perhaps, before the Christian era, and scarcely terminating with the Mohammedan conquest. Inscriptions from Ábu; Asiatic Researches, Vol. XVI.

† The commentator, having, no doubt, the existing state of things in view, interprets the passage somewhat differently. The original is: तेन्ह विसिन्हा बधियावङ्कीमहर्यावतिमां राजाः श्रयुङ्गियांण खिलखानायास्य विपरीत्येण वर्तेमानाः प्रवा: चपपियानि। The comment explains गुपिताः: ‘strong’ (िलिन), and adds: ‘the Mlechchhas will be in the centre, and the Áryas, at the end’: खिलखानायास्य चारायास्य अविविविहें; meaning, if any thing, that

* परस्पादान्त्वच: There is a variant, परंतपारा:, “intent on the wives of others.”
† Or Professor Wilson’s collected Works, Vol. I.
‡ Two of my MSS., unaccompanied by the commentary, have खिलखानायास्य चारायास्य, and, at the end of the passage extracted, चायेनियानि।

IV. 15
until the world will be wholly depraved. * Then property alone will confer rank; wealth will be the only

the unbelievers are in the heart of the country, and the Hindus, on the borders; —a description, however, never correct, except as applicable to the governments, and, in that case, inconsistent with the text, which had, previously, represented the bordering countries in the hands of outcastes and heretics. All that the text intends is, to represent infidels and foreigners high in power, and the Brahmans depressed. It is not unlikely that the reading is erroneous, —notwithstanding the copies concur,— and that the passage should be, here, the same as that of the Vāyu:

तैरियोऽमा जनङ्गमा श्रेष्ठाचाराय सर्वेषः ||
विवाद्यिश्य वर्तने नामविधयति व प्रजा: || †

"Intermixed with them, the nations, adopting, everywhere, barbaric institutions, exist in a state of disorder; and the subjects shall be destroyed;" the expression Mlechchhāchārās cha; being used instead of Mlechchhās 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. 180, note 1§), and designates the condition of India in all ages. At no period has the whole of the population followed Brahmanical Hinduism.

† The Matsya-purāṇa has:

तैरियोऽमा जनङ्गमा धार्या श्रेष्ठाचाराय सर्वेषः ||
विवाद्यिश्य वर्तने चयमेधयति व च प्रजा: ||

Herewith, as to the words धार्या श्रेष्ठाः,—or धार्येग्लिच्छः; as most MSS. of the Matsya-purāṇa read,—agrees the Brahmāndā-purāṇa, as known to me. One of my copies of the Vāyu-purāṇa, too, has धार्येग्लिच्छः: ||

‡ And such appears to have been the reading of our Purāṇa, before its text was tampered with by the commentator. See note † in the preceding page.

§ With reference to the verse there quoted, see note †, above, at the end.
source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. Earth will be venerated but for its mineral treasures;¹ the Brahmanical thread will constitute a Brahman; external types (as the staff and red garb,†) 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.

* रक्तातमभागित्व पृथिविहितः:। The Translator's explanation of these words is taken from the commentary.
† This explanation is supplied by the Translator.
‡ बिक्रष्ठार्यभाषायमहितः।
§ Anyāya.
|| Auḥit, 'protection,' 'security.'
¶ मयगीतार्यभाषाय पाण्डित्याः।
** The original adds आदतीव साधुनिहितः, implying, that a man, if rich, will be reputed pure.
*** खानाथव प्रसाधनहितः। This seems to mean, that mere bathing will pass for a complete toilette.
will be dignity;¹ and water afar off will be esteemed a holy spring.* Amidst all castes, he who is the strongest will reign over a principality† thus vitiated by many faults. The people, unable to bear the heavy 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

¹ The expression Sad-veśa-dhārin (सदेशधारिन) is explained to mean either one who wears fine clothes, or who assumes the exterior garb of sanctity.§ Either interpretation is equally allowable.

* “Holy spring” is to render tirtha.
† Bhū-mandala, ‘the earth.’
‡ The original has kara-bhāra, ‘load of taxes.’
§ The commentator confines himself to explaining the term by dāmbhika, ‘a hypocrite’
Vishńuyasaśas,—an eminent Brahman of Saúbhala* 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

---

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

---

* Called Saúbhala, in the Bhāgavata-purāṇa, XII., II., 18. Neither the family of Vishńuyasaśas nor the village of Kalki is specified in the Vayu-purāṇa, the Matsya-purāṇa, and the Brahmāṇḍa-purāṇa.

† More commonly denominated Pushya.

‡ The whole of this paragraph is condensed, or loosely rendered; and the same remark holds good as to the rest of the chapter.

§ It corresponds almost literally: XII., II., 24. A similar stanza is found in the Vayu-purāṇa and in the Brahmāṇḍa-purāṇa.

elapsed.¹ When the two first stars of the seven

¹ All the copies concur in this reading:

यावत्यर्फः जब यावत्यन्नत्राभिषेकनि
एवत्यसहस्रं तु च चं यद्यशीताम्

Three copies of the Vāyu assign to the same interval 1050 years,

* We read, in the Bhāgavata-purāṇa, XII., II., 26—32:

चार्यभवतो जम यावत्यन्नत्राभिषेकनि
एवत्यसहस्रं तु शाय यद्यशीताम्
समवेशां तू वी पृथ्वी दृश्याति उदितां दिविविं
तथ्युपयु सम्येन नाघ दृश्यति यत्माः निशि
तेनेव ऋषयो युक्ताधिक्षित्वद्यशाय न्यायाः
तेन लदौ तथा सीताम वाल ऋषिः मधाः
विक्ष्यदेवस्तो भानुः कत्यालोकं स्री दिव्यं गति
तद्विश्लालिकाः सप्त यद्यसहस्रं जनम
यथावतपादप्याम्यं समुपाल्य रथयाति
तावतपल्लीर पृथ्वीरं पराकारुणं न चाशक्ति
यदा देववेदः सम मधासु विचारवं हि
तदा प्रक्षता कलिवार्द्धृदश्तार्बकः
यदा जमाको चालक्षितः पुष्पियां महेष्य
तदा नन्दाभिभृवेष कलिशुक्षं गमिष्यति

"From your birth [Parikshit is addressed by Śuka,] to the inauguration of Nanda, 1115 years will elapse.

"Of the seven Rishis two are first perceived rising in the sky; and the asterism which is observed to be, at night, even with the middle of those two stars is that with which the Rishis are united; and they remain so during a hundred years of men. In your time, and at this moment, they are situated in Maghā.

"When the splendour of Vishnú, named Krishná, departed for heaven, then did the Kali age, during which men delight in sin, invade the world. So long as he continued to touch the earth with his holy feet, so long the Kali age was unable to subdue the world.

"When the seven Rishis were in Maghā, the Kali age, comprising 1200 [divine] years [432,000 common years], began; and, when, from Maghā, they shall reach Purvāśadāhā, then will this Kali age attain its growth, under Nanda and his successors."

This rendering is by Colebrooke, and will be found in his Miscellaneous Essays, Vol. II., pp. 356, 357; or Asiatic Researches, Vol. IX., p. 359.
Rishis (the great Bear) rise in the heavens, and some

पञ्चाशुनारं; and of the Matsya five copies have the same, पञ्चाशुनारं, or 1050 years, whilst one copy has 1500 years, पञ्चाशुनारम्।* The Bhāgavata† has 1115 years:

एतद्वर्षसंहस्तु ग्रहं पञ्चाशुनारम्।

which the commentator explains, “a thousand years and a hundred with fifteen over”: वर्षसंहस्तु पञ्चाशुनारं ग्रहं च। 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.:

Magadha kings ........ 1000 years.
Pradyota, &c. .......... 138
Śiśunāga, &c. .......... 382

1500 years.

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 the Bārhadrathas from the Matsya,‡ we have thirty-two of them, five of the Pradyota race,§ and ten Śiśunāgas;|| or, in all, forty-seven, which, as the divisor of 1050, gives rather more than twenty-two years to a reign. The Vāyu and the Matsya further specify the interval from Nanda to Pulomat (the last of the Andhra kings), as being 886॥ years; a total that does not agree exactly with the items previously specified:

---

* In Colonel Wilford’s manuscript extract from the Brahmandā-purāṇa, the reading is पञ्चाशुनारं, thus making 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 Brahmandā-purāṇa seem to say so; but, in all my five copies of the Vāyu-purāṇa, there is the word प्रमाण, 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-

| 9 Nandas | 100 years. |
| 10 Mauryas | 137 |
| 10 Šungas | 112 |
| 4 Kaňwas | 45 |
| 29 Andhras. | 460 |
| 62 | 854 years. |

In either case, the average duration of reign is not improbable; as the highest number gives less than fourteen years to each prince. It is important to remember that the reign of Parikshit is, according to Hindu chronology, coeval with the commencement of the Kali age; and, even, therefore, taking the longest Paurāṇik interval, we have but sixteen centuries between Chandragupta,—or, considering him as the same with Sandrocoptos, nineteen centuries B. C.,—for the beginning of the Kali age.

According to the chronology of our text, however, it would be but B. C. 1415; to that of the Váyu and Matsya, B. C. 1450; and to that of the Bhágavata, 1515. According to Colonel Wilford’s computations (Asiatic Researches, Vol. IX., Chronological Table, p. 116), the conclusion of the Great War took place B. C. 1370. Buchanan conjectures it to have occurred in the thirteenth century B. C. Vyása was the putative father of Páṇḍu and Dhritáráśhra,* and, consequently, was contemporary with the heroes of the Great War. Mr. Colebrooke† infers, from astronomical data, that the arrangement of the Vedas, attributed to Vyása, took place in the fourteenth century B. C. Mr. Bentley brings the date of Yudhishthíra, the chief of the Páṇḍavas, to 575 B. C. (Historical View of the Hindu Astronomy, p. 67); but the weight of authority is in favour of the thirteenth or fourteenth century

* Vide supra, p. 158.
ary, in that conjunction, for a hundred years of men. At the birth of Parikshit, they were in Maghá; and the Kali age then commenced, which consists of 1200 (divine) years. When the portion of Vishńu (that had been born from Vasudeva) returned to heaven, then

B. C., for the war of the Mahábhárata, and the reputed commencement of the Kali age.

1 A similar explanation is given in the Bhágavata, Váyu, and Matsya Puráñyas; and like accounts, from astronomical writers, are cited by Mr. Colebrooke (Asiatic Researches, Vol. IX., p. 358).† The commentator on the Bhágavata thus explains the notion: "The two stars (Pulaha and Kratu,) must rise or be visible before the rest; and whichever asterism is in a line south from the middle of those stars is that with which the seven stars are united; and so they continue for one hundred years."‡ Colonel Wilford has, also, given a like explanation of the revolution of the Rishis (Asiatic Researches, Vol. IX., p. 88). According to Bentley, the notion originated in a contrivance of the astronomers to show the quantity of the precession of the equinoxes: "This was by assuming an imaginary line, or great circle, passing through the poles of the ecliptic and the beginning of the fixed Maghá, which circle was supposed to cut some of the stars in the Great Bear. The seven stars in the Great Bear being called the Rishis, the circle so assumed was called the line of the Rishis; and, being invariably fixed to the beginning of the lunar asterism Maghá, the precession would be noted by stating the degree &c. of any moveable lunar mansion cut by that fixed line or circle, as an index." Historical View of the Hindu Astronomy, p. 65.

* Vide supra, p. 230, note *.
† Or Miscellaneous Essays, Vol. II., p. 355.
‡ These are, mostly, Colebrooke's own words, a little altered. The Sanskrit is very much fuller. See the Asiatic Researches, Vol. IX., p. 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 Vishnu had departed, the son of Dharma,—Yudhishthira,†—with his brethren,‡ abdicated the sovereignty. Observing unpropitious portents, consequent upon Kriśna's disappearance, he placed Parikshit upon the throne. When the seven Rishis are in Pūrvavāśādhā, then Nanda will begin to reign;¹ and thenceforward the influence of the Kali will augment.§

¹ The Bhāgavata has the same; and this agrees with the period assigned for the interval between Parikshit and Nanda, of 1050 years; as, including Maghā, we have ten asterisms to Pūrvavāśādhā, or 1000 years. The Vāyu and Matsya are so very inaccurate, in all the copies consulted, that it is not safe to affirm what they mean to describe.|| Apparently, they state, that, at the end of the Andhra dynasty, the Rishis will be in Kṛttikā, 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:

* Aṣṭaka.
† Vide supra, pp. 102 and 169.
‡ Read "younger brethren", the original being सातुजः.||

§ प्राकृति यद्र वैति पूर्वाशाखां महंतेवः.
तदानन्द्रात्मृत्युङ्गिः कालिवृङ्गिः गमिन्यते.||

The interesting passages thus referred to, consisting of some ten stanzas in each Purāṇa, and of about as many in the Brahmāṇḍa-pu- rāṇa, are so extremely corrupt, in all my MSS., that I am unable to cite them. Specimens of what I find in my copies will be seen in notes in the two following pages.
The day that Kríshña shall have departed from the
earth will be the first of the Káli age, the duration of

सम्यक्षत्था ते स्न: प्रदीप्तिगापिना * समम्।
“The seven Íśhíṣ are on a line with the brilliant Agní;” that
is, with Krítitiká, of which Agní is the presiding deity.† The
Váyu intends, in all probability, the same phrase; but the three
copies have प्रतीय राचि, ‡ a very unintelligible clause. Again,
it seems as if they intended to designate the end of the Andhra
race as the period of a complete revolution, or 2700 years; for
the Váyu has:
समविद्यः: शति भविष्या अन्ध्राशालिंचयास्युनः।§
“The races at the end of the Andhras will be after 2700 years.”
The Matsya has:
समविद्विरि: भावेन अन्ध्राशालिणिस्वत्कालः (?) युनः।||

* Corrected, on the authority of all my MSS., from प्रदीप्तिगापिना,
which breaks the metre.
† Whence Krítitiká has Ágneya as a synonym. See Vol. II., p. 277,
ad calcem.
‡ The text of the Váyu-púrdña is, evidently, somewhat corrupt. here-
aborts; but, in the context of the passage from which these words are
taken, the computations are retrograde. Thus, we read:

महाप्रभुभिषेतातु जनः जानवतिप्रितितः।
एतद्वृत्त्वहस्तं तु चित्रं पद्धाशुद्रुतरम्।||

All my MSS. have, to be sure, at the beginning of this stanza, महाव
divábalibhaktā; But the Matsya-púrdña and the Brahmáhída-púrdña
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:

समविद्यः: शतेऽभव्या अन्ध्राशानः तेस्वनः युनः।

The corresponding verse of the Brahmáhída-púrdña 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 अन्ध्राशानं स्वतः: युनः। The Brahma-
hída-púrdña gives, at its close: तेस्वनः: युनः। 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 Parikshit”:

सन्तर्पयो मघायुक्तः काले परीक्षितः समे *

the Vāyu adds:

जनणांस च चतुर्विंशि भविष्यति स ते मता †

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 Parikshit to Pulonat; whilst, if the twenty-fourth from Maghā was intended, it would give 2400 years; both periods being incompatible with previous specifications. The Matsya has a different reading of the second line, but one not much more satisfactory:

ब्राह्मणाशुचतुर्विंशि भविष्यति शतं समा: ‡

“A 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 पारिचित; and शतं ends the verse, in one of them. So, perhaps, the Matsya-purāṇa is intended to read; and so the Vāyu-purāṇa and the Brahmāṇḍa-purāṇa actually do read, according to my copies.

† शतं समा: is, probably, the correct reading of the end of this verse. My best MSS. give, at its beginning, चन्द्राणि।
tribes, and families I have not enumerated to you, from their great number, and the repetition of appellations it would involve.* Two persons,—Devápi, of the race of Púru,† and Maru,‡ of the family of Ikshhwáku,—through the force of devotion,§ continue alive throughout the whole four ages, residing at the village of Kalápa.|| They will return hither, in the beginning¶ of the Kríta age, and, becoming members of the family of the Manu, give origin to the Kshattriya dynasties.¹ In this manner, the earth is possessed, through every series of the three first ages,—the Kríta, Tretá, and Dwápara,—by the sons of the Manu; and some remain in the Kali age, to serve as the rudiments of renewed generations, in the same way as Devápi and Maru are still in existence.**

I have now given you a summary account of the sovereigns of the earth: to recapitulate the whole would be impossible even in a hundred lives. These

---

¹ The Bhágavata has the same; Devápi, as the commentator observes, being the restorer of the Lunar, and Maru, of the Solar, race.

---

* ब्रह्मामध्येयान्तः परिसंख्या कुले कुणि ।
पुष्पिकश्चक्लाप्त न सया परिकृतिता: ||
† So yield all my MSS.; but we should here read Kuru. Vide supra, pp. 148 and 152.
‡ See Vol. III., p. 325.
§ Yoga.
|| See Vol. III., p. 197, text and note §.
¶ There is no word, in the Sanskrit, corresponding to this.
** See Original Sanskrit Texts, Part I., p. 149 (pp. 277, 278, in the 2nd ed.).
and other kings, who, with perishable frames, have possessed this ever-during world, and who, blinded with deceptive notions of individual occupation, have indulged the feeling that suggests “This earth is mine—it is my son’s—it belongs to my dynasty,” have, all, passed away. So, many who reigned before them, many who succeeded them, and many who are yet to come, have ceased, or will cease, to be. Earth laughs, as if smiling with autumnal flowers, to behold her kings unable to effect the subjugation of themselves.∗

I will repeat to you, Maitreya, the stanzas that were chanted by Earth, and which the Muni Asita† communicated to Janaka, whose banner was virtue: “How great is the folly of princes, who are endowed with the faculty of reason, to cherish the confidence of ambition, when they themselves are but foam upon the wave! Before they have subdued themselves, they seek to reduce their ministers, their servants, their subjects, under their authority; they then endeavour to overcome their foes.‡ ‘Thus’, say they, ‘will we conquer the ocean-circled earth’, and, intent upon their project, behold not death, which is not far off. But what mighty matter is the subjugation of the sea-girt earth to one who can subdue himself? Emanci-

∗ विषोक्षालनजयोगयाचाचात्याःप्राधिपत् |
पुष्पप्रदी: प्रजासितीव समुःधरा ||

Read “harassed with the enterprise of self-conquest”.

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

‡ पूर्वमाहार्यः हल्ला जतुमितिहल्ला मल्लीः |
तत्तो भूक्षांति पीरांविषीयति तथा रिप्रूण ||

“They wish, after subduing themselves, to reduce,” &c.
pation from existence is the fruit of self-control. It is through infatuation* that kings desire to possess me, whom their predecessors have been forced to leave, whom their fathers have not retained. Beguiled by the selfish love of sway, fathers contend with sons, and brothers with brothers, for my possession.† Foolishness has been the character of every king who has boasted ‘All this earth is mine—everything is mine—it will be in my house for ever’; for he is dead. How is it possible that such vain desires should survive in the hearts of his descendants, who have seen their progenitor, absorbed by the thirst of dominion, compelled to relinquish me, whom he called his own, and tread the path of dissolution?‡ When I hear a king sending word to another, by his ambassador, ‘This earth is mine; immediately resign (your pretensions to) it,’ I am moved to violent laughter; (at first); but it soon subsides, in pity for the infatuated fool.”

These were the verses, Maitreya, which Earth recited, and by listening to which, ambition§ fades away, like snow before the sun. I have now related to you the whole (account of the) descendants of the Manu, amongst whom have flourished kings endowed with

---

* Vimudhatwa.
† मलूकः पिनुपुजायां भात्वाय चापि विवहत्।
 जायन्तेऽवस्ममोहिन ममलाभितवैतसाम॥
‡ हुष्ठा ममलाहृतचितमिकं
 विहाय मां मृदुपथं व्रजतं।
तत्सान्तयश्यत कदं ममलं
 हुष्ठास्यं मत्तभवं करोति॥
§ Mamatwa.
a portion* of Vishnú, engaged in the preservation of the earth. Whoever shall listen (reverently and) with faith, to this narrative, proceeding from the posterity of Manu, shall be purified entirely from all his sins, and, with the perfect possession of his faculties, shall live in unequaled affluence, plenty, and prosperity. He who has heard of the races of the Sun and Moon, of Ikshwáku, Jahnu, Mánádhátrí, † Sagara, and Raghu, who have, all, perished‡ of Yayáti, Nahusha, and their posterity, who are no more; of kings of great might, resistless valour, and unbounded wealth, who have been overcome by still more powerful time, and are, now, only a tale; he will learn wisdom, and forbear to call either children, or wife, or house, or lands, or wealth, his own. The arduous penances that have been performed by heroic men obstructing fate for 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 ||

* The original has amkháshita, “a portion of a portion.”
† Corrected, here and below, from “Mańádhátrí”.
‡ Read “Sagara, Ávikshita, and the Raghûs”. The Translator was mistaken thinking that he found anything answering to “who have, all perished”. The original runs:

इक्ष्याष्ट्रधान्धापुरुषसमराविषिदतावधृत।
Ávikshita, or the son of Ávikshit, was Marutta. See Vol. III., p. 243, and p. 244, note §.

§ तत्सः तपो ये: पुष्ययज्ञवीरः
सन्नादिजयिःधिकाननमेकान ।
रघुचाच बलिनोतिवीरः
भक्तस्तु कालिन कथावशिष्या।

|| Śālmali, in the original. Semal is the Hindi for it.
tree, before the blast of time. He who was Kártavirya 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 Raghuv, who triumphed over Daśánana, and extended their sway to the ends of the earth! For was it not consumed, in an instant, by the frown of the destroyer? Mándhátri, 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, Kakutshtha, Daśánana, Ráma, Lakshmana, Yudhishtíthira, and others have been. Is it so? Have they ever really existed? Where are they now? We know not.|| The powerful kings

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

I, demens, et saevas curre per Alpes,
Ut puéris placeas, et declamatio fias.¶

* Here, again,—see the preceding page, note †,—the Translator has strangely misapprehended the original, which speaks of the empire “of Daśánana, Ávikshita, and Rághava”:

|| सवानाबचितराधवाणाम ||

All my MSS. have this reading, yielding Ávikshita, though Ávikshita 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 manatwa.

§ The Sanskrit has Rághava.

¶ 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.§

* Abidheydi.
† सर्वेऽभविषयन्ति यथवं पूवऽ
‡ There is nothing, in the Sanskrit, answering to the words which I have here marked off with parentheses.
§ एतविद्विद्वा न नरिषा कार्यं
ममलमात्राव्यति पप्प्वतेिऽ
	विष्णूत तावतमयायामः
ब्राह्मद्यो वे तु शरीरतोःस्वेः
VISHṆU PURĀṆA.

BOOK V.

CHAPTER I.

The death of Kaṁsa announced. Earth, oppressed by the Daityas, applies to the gods. They accompany her to VishṆu, who promises to give her relief. Kaṁsa imprisons Vasudeva and Devakī. VishṆu'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 Krīṣṇa. 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 Varāṣa 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 Krīṣṇa; and one portion of it, the Krīṣṇa Janma Khaṇḍa, especially describes his boyhood and youth. The incidents are the same, in general, as those in the text; but they are lost amidst interminable descriptions of Krīṣṇa's sports with the Gopīs, and with his mistress Rādhā,—a person not noticed elsewhere: the whole is in a style indicative of a modern origin. The Agni Purāṇa and Padma Purāṇa (Uttara Kāṇḍa) have accounts of Krīṣṇa; but they are mere summaries, compiled, evidently, from other works. The principal authority for the adventures of Krīṣṇa is the Bhāgavata, the tenth Book of which
successive transactions. I wish, now, to hear a more particular description, holy Ṛishi,* of the portion of Vishṇu¹ 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 Krīṣhṇa; as its popularity is evinced by its having been translated into all the spoken languages of India professing to have a literature. The Prem-sāgar, its Hindi version, is well known; but there are, also, translations in Marāṭhī, Telugū, Tāmīl, &c. It does not seem likely, however, that the Vishṇu Purāṇa has copied the Bhāgavata; 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 Mahābhārata 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 Pāṇḍavas, it often alludes to them, and names, repeatedly, his capital, his wives, and his progeny. It also devotes a section, the Mansalā Parvan, to the destruction of the Yādavas. The story of Krīṣhṇa, the prince and hero, must have been complete, when the Mahābhārata was compiled. It is doubtful, however, if Krīṣhṇa, the boy, and his adventures at Vṛindāvana, were not subsequent inventions. There are no allusions to them, in the poem, of an unsuspicous nature. The only ones that I have met with are contained in a speech by Śiśupāla,†—Sabhā Parvan, Vol. I., p. 360,—in which he re-viles Krīṣhṇa; 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 Krīṣhṇa's origin and character, in various passages of the Mahābhārata, 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

† On the passage referred to, see Original Sanskrit Texts, Part IV., pp. 170, et seq., and p. 248.
the family of Yadu. Tell me, also, what actions he performed in his descent, as a part of a part of the Supreme, upon the earth.¹

penances. He is frequently identified with the Rishi Nārāyaṇa; or he and Arjuna are said to be Nārāyaṇa and Nara:‡

In the Dīna-dharma, he is represented as a worshipper of Śiva, and propitiating him and his wife Umā, 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 an Aūśa (or portion) of Vishnū; whilst, in a great number of places, he is identified with Vishnū or Nārāyaṇa, and is, consequently, `all things.' This latter is his character, of course, amongst the Vaishnāvas, agreeably to the text of the Bhāgavata: कृष्णसु महावास्तव, “Krishnā is the lord (Vishnū) himself.”¹

¹ This is a still further diminution of Krishnā’s dignity: he is not even a part, but ‘a part of a part,’ Aūśāṁsāvatāra (अूषा-शावतार). 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:”

पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते।

“Krishnā is, nevertheless, the very supreme Brahma; though it be a mystery how the Supreme should assume the form of a man:”

परं त्रह्य नराणां परं गृहं परं त्रह्य।

मनुष्यलिङ्गं कृष्णसु महावास्तवम्।** * * ||†

* In the original, महावान्युगोत्तमं, ‘the divine Purnashottama.’
† See Vol. I., p. 111, note 1; and Vol. III., p. 68, note 1; also, Original Sanskrit Texts, Part IV., pp. 192—206.
‡ Mahābhārata, Śānti-parvan, sl. 13165.
§ See Original Sanskrit Texts, Part IV., pp. 163, et seq.
|| The first verse of the quotation, as given by the commentator, runs:

पूर्णमद् पूर्णस्य पूर्णमिवावशिष्यते।

This passage is from the Sātapatha-brāhmaṇa, 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, Kaṁsa, the increaser of the race of Bhoja, drove their car, as their charioteer. As they were going along, a voice in the sky, sounding aloud, and deep as thunder, addressed Kaṁsa, and said: “Fool that you are, the eighth child of the damsel whom you are driving in the car shall take away your life.”§

On hearing this, Kaṁsa drew his sword, and was about to put 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:

वसुदेव्यमः साचार्य्यांगान्युक्त: परः ।
वानिष्ठेन तत्तत्वायं सम्भवतः सूर्यनिः ॥

† The Bhāgavata tells the circumstance as in the text. The Hari Vaiṣṇava makes Nārada apprise Kaṁsa of his danger. Nārada’s interposition is not mentioned until afterwards, by our authority. Devaki is the cousin of Kaṁsa. Vide supra, p. 98.

* विष्णूवर्षाणांसंभृतितिरं जमींती हितम ।

For the original and an improved translation of the present Chapter, from its beginning to this point, see Original Sanskrit Texts, Part IV., p. 217. A considerable extract from the commentary, with an English version, will, also, be found in the following pages.

† Vide supra, p. 98. ‡ Devatopamā. § यामीतां वहसु मुड सह भव्वी रचये स्थिताम ।
स्वाभाविको गम्भ: प्राणायपहरिचिति ॥
|| X., I., 23. I have completed the stanza.
and I will deliver to you every child that she may bring forth." Appeased by which promise, and relying on the character of Vasudeva, Kamsa 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 Brahma at their head, related, in piteous accents, all her distress. "Agni," said Earth, "is the progenitor of gold; Surya, of rays of light.\(^1\) The parent and guide\(^*\) of me, and of all spheres, is the supreme\(^\dagger\) Nara\(\text{ya}\)na, who is Brahma, the lord of the lord of patriarchs; the eldest of the eldest-born; one with minutes and hours;\(^\ddagger\) one with time; having form, though indiscrrete. This assemblage of yourselves, O gods, is but a part of him. The Suns,\(^\S\) the Winds, the Saints,\(^||\) the Rudras, the Vasus, the A\(\text{s}\)wins, Fire,\(^\|\) the patriarch-creators of the universe, of whom Atri is the first, all are but forms of the mighty and inscrutable\(\text{**}\) Vishnu. The

---

\(^1\) 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: गवां सूर्यं परी गुहं।

\(^*\) "Parent and guide" is to render guru. Vardya is a variant.

\(^\dagger\) Guru.

\(^\ddagger\) कलाकाशानिमित्तयां।

\(^\S\) Corrected from "sun"; the original exhibiting the plural. For a similar passage, in which the Suns are spoken of, vide infra, p. 258.

\(^||\) आदित्यम भवतः साध्याः, "the Adityas, the Maruts, and the Sadhyas." See Vol. II., pp. 27, 79, 22.

\(^\|\) Vahnayak; i., e., the Agnis, or 'Fires'. There are forty-nine of them. See Vol. I., p. 156, note 1. Also compare note § to p. 258, infra.

\(^\text{**}\) "Mighty and inscrutable" is intended to represent aprameya.
Yakshas, Rákshasas, Daityas, spirits of evil,* serpents, and children of Danu, the singers and nymphs of heaven, are forms of the great spirit, Vishnú. The heavens, painted with planets, constellations,† and stars; fire, water, wind, and myself, and every perceptible thing; the whole universe itself, consists of Vishnú. The multifarious forms of that manifold being encounter and succeed one another, night and day, like the waves of the sea.: At this present season, many demons, of whom Kálanemi is the chief, have overrun, and continually harass, the region of mortals. The great Asura Kálanemi,¹ that was killed by the powerful Vishnú, has revived in Kaṁsa, the son of Ugrasena; and many other mighty demons, more than I can enumerate.—as Arishta,§ Dhenuka, Keśin, Pralamba, Naraka,|| Sunda,¶ and the fierce Báña,** the son of Bali,²—are born in the palaces of kings. Countless hosts †† of proud and powerful spirits, chiefs

¹ According to the Váyu, Kálanemi, or Káyavadha, was a son of Virochana, the grandson of Hiraúyakaśipu.‡‡ His death is described in the Hari Varnśa.§§

² These appear subsequently in the narration, and are destroyed by Kṛishná.|||

---

* Piśácha. See Vol. II., p. 74, notes 2 and 3. † Ráksha.

†† तथाधवधक्षता यानि बहों व सागरे ††


†† Akśhauhiti.‡‡ See Vol. II., pp. 30 and 69.

§§ Chapter XLIX.

||| As we shall see, two of them, Dhenuka and Pralamba, were slain by Balaráma.
of the demon-race, assuming celestial forms, now walk the earth; and, unable to support myself beneath the incumbent load, I come to you for succour. Illustrious deities, do you so act, that I may be relieved from my burthen; lest, helpless, I sink into the nethermost abyss.”

When the gods had heard these complaints of Earth, Brahmó, at their request, explained to them how her burthen might be lightened. “Celestials,” said Brahmó, “all that Earth has said is, undoubtedly, true. I, Mahádeva,† and you all, are but Náráyána: but the impersonations of his power are for ever mutually fluctuating; and excess or diminution is indicated by the predomiance 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, Brahmó,§ attended by the gods, went to the milky sea, and there, with minds intent upon him, praised him whose emblem is Garúda.

“O thou,” said Brahmó, “who art distinct from holy writ;¹ whose double nature is twofold wis-

¹ Anámánya (अनामाय); not the immediate object of the

† Called, in the original, Bhava. See Vol. I., p. 116.
‡ विभूतययू यास्य तासामिव पर्सरम् ।
बाधिकां नूनता बाध्यवाधकलिन वर्तित ॥
§ Substituted, by the Translator, for Pitámaха.
dom,\(^1\) superior and inferior, and who art the essential end of both; who, alike devoid and possessed of form, art the twofold Brahma;\(^2\) smallest of the least, and largest of the large; all, and knowing all things; that spirit which is language; that spirit which is supreme; that which is Brahma, and of which Brahma is composed! Thou art the Ōg-, the Yajur-, the Sáma-, and the Atharva-Vedas.\(^*\) Thou art accentuation,\(^†\) ritual, signification,\(^‡\) metre, and astronomy; history, tradition,\(^§\) grammar, theology,\(^||\) logic,\(^¶\) and law:\(\text{**}\) thou who art inscrutable. Thou art the doctrine that investigates the distinctions between soul, Vedas,\(\text{++}\) which is devotion, not abstraction; ritual or worship, not knowledge.

\(^1\) The two kinds of knowledge (द्वी विवेच) are termed Pará (परा), ‘supreme,’ and Apará (अपरा), ‘other’ or ‘subordinate’. The first is knowledge of Param Brahma, of spirit abstractedly considered, perfect knowledge derived from abstraction; the second is knowledge of Šabda-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.

\(^2\) Param Brahma and Šabda-Brahma. See the preceding note.

---

\(\text{**} \) ब्रह्मवाच.

द्वी विवेच लमनाखाय परा चैवापरा तथा।

ते पव भवति कुप्ये मूर्ति: चत्वार्थिमेव प्रयो।

द्वी ब्रह्मणी लक्षीयोऽसि खुलासमसर्वस्वस्ववित्।

शत्वर्गं परं चैव ब्रह्म श्रद्धमयं यतं।

\(\text{†} \) Śikṣha.

\(\text{‡} \) Nirukta. See Vol. III., p. 67.

\(\text{§} \) Purāṇa.

\(\text{||} \) Mimāṃsā.

\(\text{¶} \) Nyāyika or nyāyaka.

** Here the original addresses Adhokshaja. See Vol. I., p. 28, note \(\text{†}\).

\(\text{++} \) 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 hearest without ears, and seest without eyes. Thou art one and multiform. Thou movest without feet; thou seizest without hands. Thou knowest all, but art not by all to be known. He who beholds

1 The doctrine alluded to may be either intended generally; or, in the several instances,—the discussion of the spiritual soul and living soul, of body subtile and sensible, and of matter endowed with qualities,—reference may be 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 jivātman and the paramātman, 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 tenuous.

‡ The passage is from the Śvetāśvatara-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, as the lord of fire: in

quoted and translated by Sir William Jones: see his Works, Vol. XIII., p. 368. The passage is thus cited by the commentator on our text:

\[
\text{व्रह्मिश्ऱिपादोऽजनो मुहीता}
\text{पश्चाचु: स गुरूऽववरण:।}
\text{स पैंतिव च च तस्य चेता}
\text{त्रामाक्षर्यु पुष्यं महांसम।}
\]

"Without hand, or foot, he runs, he grasps; without eyes, he sees; and, without ears, he hears. He knoweth all that may be known; and no one knoweth him. Him they call the first great spirit."

1 Vareṇya rūpa: explained by Paramānanda mūrti, "he whose form (or impersonation) is supreme felicity."

2 Literally, 'navel of all', लं विश्वामाधि:। The passage is also read लं विश्वामाधि:। "Thou art all and the first;" the cause or creator.

3 Or the passage is understood, "Thou art one subsequently to Prakṛiti:" लमेक: प्रकृतेः परसंताः।§ That is, thou art Brahmā,

† The ordinary reading is लमेक: परतः परसंताः।

‡ Literally, 'the divine Fire', भवाःप्रतायाः। Hutāśa is fire, especially in its divine aspect, as Agni.

§ This is the reading of some MSS.
four manifestations,\textsuperscript{1} givest light and fertility to Earth. Thou art the eye of all,\textsuperscript{*} and wearer of many shapes, and unobstructedly traversest the three regions of the universe.\textsuperscript{†} As fire, though one, is variously kindled, and, though unchangeable in its essence, is modified in many ways, so thou, lord, who art one omnipresent form, takest upon thee all modifications that exist. Thou art one supreme; thou art that supreme and eternal state which the wise behold with the eye of knowledge. There is nothing else but thou, O lord: nothing else has been, or will be. Thou art both discrete and indiscriminate, universal and individual,\textsuperscript{§} omniscient, all-the active will of the Supreme, creating forms from rudimental matter.

\textsuperscript{1} As the three fires \textsuperscript{||} 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,\textsuperscript{¶} beauty, power, and wealth.

\footnote{To the letter, 'the eye everywhere' or 'in all respects', \textit{विश्वतदबु:}. The Translator renders the explanation of the commentator.}

\footnote{\textit{चेथा पदेन ले निदिकिः विषात}. 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 \textsuperscript{‡}.}

\footnote{\textit{च्यायितीर्को वहुः समिष्ठिते}
\begin{center}
\textit{विकारभैरविकाररूपः}
\end{center}
\begin{center}
\textit{तथा भवान्वम्बर्गितकर्प};
\end{center}
\begin{center}
\textit{कुपाशिक्षाशाखेनुपश्चतीश}.\textsuperscript{∥}
\end{center}
I find no variant of the first line that regularizes the prosody.}

\footnote{\textit{समिष्ठितिकक्ष्यवान}, "collective and distributive."

\textsuperscript{∥} The three principal fires, out of an aggregate of five, are here intended. See Vol. III., p. 175, note \textsuperscript{§}; and p. 11, note 1, \textit{supra}.}

\footnote{\textit{Varchas}.}
seeing, omnipotent, possessed of (all) wisdom, and strength, and power. Thou art liable neither to diminution nor increase; thou art independent, and without beginning; thou art the subjugator (of all). Thou art unaffected by weariness, sloth, fear, anger, or desire. Thou art free from soil, * supreme, merciful, † uniform, ‡ undecaying, § lord over all, the stay of all, the fountain of light, imperishable. To thee, uninvested by material envelopes, ² unexposed to sensible imaginings, § aggregate of elemental substance, ³ 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).”⁴

---

¹ Pīta. One copy has Śánta, ‘calm,’ ‘undisturbed.’
² Beyond the separate layers or envelopes of elementary substances (see Vol. I., p. 40); or, according to the Vedánta notions, uninvested by those grosser sheaths or coverings, derived from food and the like, by which subtle body is enclosed.
³ Mahāvibhúti saṁsthāna (महाविभूति सांस्थान). Vibhúti is explained by Prapancha,—sensible, material, or elementary substance, constituting body.
⁴ The passage is somewhat obscurely expressed, and is differently interpreted. It is:

नाकारणकारणाद्वारा कारणकारणातः 

"Not from no cause, nor from cause, nor from cause and no

---

* Nirvadhya.
† Niradhistha. And several MSS. have niradhishṭa.
‡ Akṣhara-krama, ‘of unfailing might.’
§ निरालम्बनमावनः।
|| Purushottama.
¶ I find the variant pròpta.
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 Kāmya-karman: neither of these can form any necessity for Vishúu’s descent, as they might of a mere mortal’s being born on the earth. Or, Káraña is explained to mean ‘obtaining pleasure’, from Ka (क) and Araña (आरण), ‘obtaining;’ obtaining happiness, or the cause of it, piety, virtue (धर्म); and, with the negative, Akáraña (अकारण), the reverse, pain, the consequence of wickedness (आधर्म). The purport is clear enough: it is merely meant to state, that Vishúu is not subject to the necessity which is the cause of human birth.

* विभक्षूपधरः।
† Literally, ‘with his mind,’ manasa.
§ तदुच्छतामश्वं व: सिद्धिनिवाधार्यंताम्।
∥ तुषाव भूषो देृष्टि साध्वसाववतश्रू।
This means, that Brahmá resumed his panegyric, "the gods being prostrated in awe." There are no variants in my MSS.
¶ सुव्हासिषृव्यात्तिबुद्धमनाष-गरैवसामयतिगीर्वान्न।
itual root of those principles! Do thou show favour upon us. Behold, lord, this earth—oppressed by mighty Asuras, and shaken to her mountain-basements,—comes to thee, who art her invincible defender, to be relieved from her burthen. Behold me, Indra,† the Aświns; Varuṇa, and Yama, the Rudras, the Vasus, the Sun, the Winds, Fire,§ and all other celestials, prepared to execute whatever thou shalt will that we shall do. Do thou, in whom there is no imperfection, O sovereign of the deities, give thy orders to thy servants. Lo! we are ready.”

When Brahmá had ended, the supreme lord plucked off two hairs, one white and one black, and said to the gods: “These my hairs shall descend upon earth, and shall relieve her of the burthen of her distress.” Let all

1 The term Pradhána, which is repeated in this passage, is explained, in the second place, to mean Púniṣ, ‘soul’ or ‘spirit’:

2 The same account of the origin of Kṛishṇa is given in the Mahábhárata, Ádi Parvan,|| Vol. I., p. 266. The white hair is impersonated as Balaráma; the black, as Kṛishṇa. 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 Kaṁśa and

† Designated, in the original, by his epithet Vītra-ripu, ‘the foe of Vītra.’ See Vol. II., p. 79, note ‡.

‡ The Sanskrit names Náṣatyas and Dansra. The two are often called Náṣatyas, as well as Aświns. Vide supra, p. 103.

§ Agni. Read ‘the Fires’. Vide supra, p. 249, note ¶.

|| Sl. 7306—7308. The passage is extracted, translated, and commented on, in Original Sanskrit Texts, Part IV., pp. 220—222.
the gods, also, in their own portions, go down to earth, and wage war with the haughty Asuras, who are there incorporate, and who shall, every one of them, be destroyed. Doubt not of this. They shall perish before the (withering) glance of mine eyes. This my (black) hair shall be impersonated in the eighth conception of the wife of Vasudeva, Devakí,—who is like a goddess,—and shall slay Kaúsa, who is the demon Kálanemi.”

Thus having spoken, Hari disappeared; and the gods, bowing to him, though invisible, returned to the summit of Mount Meru, from whence they descended upon earth.†

The Muni Nárada informed Kaúsa that the supporter of the earth, Vishúu, would be the eighth child of Devakí; and, his wrath being excited by this report, he placed both Vasudeva and Devakí in confinement. Agreeably to his promise, the former delivered to Kaúsa each infant, as soon as it was born. It is said that these, to the number of six, were the children of the demon Hiraúyakasípu,§ who were introduced into the womb (of Devakí), at the command of Vishúu,

his demons. Or, the birth of Ráma and Kúshán was a double illusion, typified by the two hairs.” This seems to be a refinement upon an older and somewhat undignified account of the origin of Kúshán and his brother. The commentator on the Mahábhárata argues that they are to be understood merely as the media by which Devakí and Rohiúi conceived.

* Purvotpanna, “who were produced aforetime,” is what I find.
† For the original of this paragraph, the native comment on it, and a translation of both, see Original Sanskrit Texts, Part IV., pp. 218 and 220.
‡ The Translator often, as here, puts “Vishúu”, where the original has Bhagavat.
§ See Vol II., p. 30.
(during the hours of Devaki’s repose), by (the goddess) Yoganidrā,¹ the great illusory energy* of Vishńu, by whom, as utter ignorance,† the whole world is beguiled. To her Vishńu said: “Go, Nidrá, to the nether regions, and, by my command, conduct, successively, six (of their princes), to be conceived of Devakí. When these shall have been put to death by Kaúsa, the seventh conception shall be formed of a portion of Śesha, who is a part of me; and this you shall transfer, before the time of birth,‡ to Rohini, another wife of Vasudeva, who resides at Gokula.§ The report shall run, that Devakí miscarries, through the anxiety of imprisonment,|| and dread of the Raja of the Bhojas.¶ From being extracted from his mother’s womb, the child shall be known by the name of Sankarshaṇa; and he shall be (valiant and strong, and) like the peak of the white mountain** (in bulk and complexion). I will, myself,

¹ Yoganidrā †† (योगनिद्रा) is the sleep of devotion or abstraction, the active principle of illusion, personified, and also termed Māyā and Mahāmāyā, also Avidyā (or ignorance). In the Durgā Māhātmya of the Mārkandaśeya Purāṇa, she appears as Devi or Durgā, the Śakti or bride of Śiva, but, in our text, as Vaishānavi, or the Śakti of Vishńu.

* Mahāmāyā, “the great Illusion.”
† Avidyā.
‡ समूतिसम, which, the commentator alleges, means “at the time of birth”.
§ Compare p. 111, supra.
|| रोचोपरोचत, “from confinement in prison,” according to the commentator.
¶ The original, Bhojardā, intends Kaúsa. Vide infra, p. 271, note †.
** For the mountain-range here mentioned, called Śvetádri, see Vol. II., p. 109; also, ibid., pp. 114, 115, and 266.
become incarnate in the (eighth) conception of Devakí; and you shall immediately take a similar character, as the embryo-offspring of Yaśodá. In the night of the eighth luna-tion of the dark half of the month Nabhás,* 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 Yaśodá, and you, to that of Devakí. 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, Nišumbha,§ and numerous other demons,¹ you shall sanctify the earth in many places.² Thou art

¹ Allusion is here made to the exploits of Durgá, as celebrated especially in the Durgá Máhátmya; and it must be posterior to the date of that or some similar composition. The passage may be an interpolation; as the Márkaṇḍéya Puráña, in general, has the appearance of being a more recent compilation than the Vishńu.||
² This refers to the Píthasthánas,¶ fifty-one places, where, according to the Tantras, the limbs of Sáti** fell, when scattered

* The Sanskrit has नभस्रि क्रिष्णा; "Kríshńa’s eighth of Nabhás," which denotes the eighth day of the light fortnight of Nabhás, sacred to Kríshńa. Nabhás is the same month as Śrávana,—July and August.
† Ordinarily, Indra is said to have a thousand eyes, as is indicated by his epithet sahasráksha.
‡ Śakra, in the Sanskrit.
§ Corrected from “Sumbha” and “Nisumbha”. The two Dánavas referred to were brothers.
¶ See Vol. I., Preface, pp. LXXXIX. and XC.
** Corrected, here and below, from “Śati”.
wealth, progeny,* fame, patience, heaven and earth, fortitude,† modesty, nutrition,‡ dawn, and every other female (form or property).§ They who address thee, morning and afternoon, with reverence and praise, and call thee Áryá, Durgá, Vedagarbhá, Ambiká, Bhadrá, Bhadrakáli,¶ Kshemuyá,** or Kshemankari,†† shall receive, from my bounty,‡‡ whatever they desire. Propitiated with offerings of wine, and flesh, and various

by her husband, Śiva, as he bore her dead body about, and tore it to pieces, after she had put an end to her existence, at Daksha’s sacrifice. This part of the legend seems to be an addition to the original fable made by the Tantras; as it is not in the 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 Jwálámukhí, Vindhyaavásiní,|| Káligháti,¶¶ and others, temples are erected to the different forms of Devi or Satí, not to the phallic emblem of Mahádeva, which, if present, is, there, as an accessory and embellishment, not as a principal; and the chief object of worship is a figure of the goddess,—a circumstance in which there is an essential difference between the temples of Durgá and shrines of Osiris.

* I do not find संतति, but संजति, ‘humility;” and so reads the commentator, who explains the word by विनय
† Dhārti. Two pages on, it is rendered by “patience”; “fortitude” being there employed to translate dhairya.
‡ Pushti.
¶ See Vol. I, Preface, p. LXXXIX.
** Corrected from “Kshemi”.
†† I find the variant Kshemakari.
:: Prasáda.
§§ Vol. I, pp. 120—134.
||| Near Mirzapore.
¶¶ A few miles south of Calcutta.
viands, thou shalt bestow upon mankind all their prayers. Through my favour, all men shall ever have faith in thee. Assured of this, go, goddess, and execute my commands.”

* ते सवे सर्वदा भद्रे मद्यसादादसंशयम् ।
असंसिद्धा भविष्यन्ति गच्छे देवि चषोदितम् ]
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 Devaki¹), 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 Yoganidrá, as that of Yaśodá, exactly as the supreme Vishńu* had commanded. When the portion of Vishńu had become incorporate upon earth, the planetary bodies moved in brilliant order in the heavens, and the seasons were regular and genial.† "No person could bear to gaze upon 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 Vishńu was contained in her person. "Thou", said the divinities, "art that Prakṛiti, infinite and subtile, which

¹ It is mentioned, in the preceding Chapter, that they were, all, put to death, in which the Hari Vaṁśa concurs. The Bhágavata makes Kaṁsa spare them, and restore them to their parents: as he had nothing to apprehend from their existence.

* Parameshśhin is the term here rendered "supreme Vishńu." The commentator explains it by parameshicara. Parameshśhin is the same as Brahmá, in Vol. II., p. 19, note.

† ततो यहवशः सम्यक्प्रचार दिनिष्किष्क I विषोर्थे मही याति ज्ञतवोऽस्मववज्ञभमा: II
formerly bore Brahmá in its womb. Then wast thou the goddess of speech, the energy of the creator of the universe, and the parent of the Vedas.* Thou, eternal being, comprising, in thy substance, the essence of all created things, wast identical with creation; thou wast the parent of the triform sacrifice, becoming the germ of all things.† Thou art sacrifice, whence all fruit proceeds; thou art the wood,‡ whose attrition engenders fire. As Aditi,§ thou art the parent of the gods; as Diti,|| thou art the mother of the Daityas, (their foes). Thou art light,¶ whence day is begotten; thou art humility,** the mother of (true) wisdom; thou art kingly policy,†† the parent of order;‡‡ thou art modesty, the progenitrix of affection;§§ thou art desire, of whom love is born;¶¶ thou art contentment, whence resignation is derived;¶¶ thou art intelligence, the mother of knowledge;*** thou art patience,††† the parent of fortitude;†††

---

* There is neither this nor so much in the original:

ततो वाषी जगद्युद्दर्भात्मातिश्रोभे।
For Vedagarbha, vide supra, p. 262.

† सुध्यभ्यवभिः च सुशिंभूता सनातनः।
‡ जीवभूताः च सर्वेऽय व्यज्ञभिः भवत्वयेऽ।

† Arani. See Vol. III., p. 330, note *.
§ See Vol. II., pp. 26, 27.
‖ See Vol. II., pp. 26 and 30.
†† Niti is the term rendered "kingly policy".
¶¶ कामगर्भी तच्छं। Comment: काम: कामोऽच्छं। गमि चक्षा

रक्षाभिषायः।

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, รักษา, and ตารา. Compare the Sanskrit extract of note ••, below.
† Jagaddhatri.
‡ I have inserted this word, for adri.
§ This, too, I have intercalated, for vana.
|| Kharvata.
¶ Khetā.
** यहतश्चान्रकाचिचिच निमान्नशतस्वन्तुकाम्।
चवकाशमन्दिः यहद्वातिन्द्रावति नमश्च यत। ||
†† Mahāloka, jañaloka, tapoloka, and Brahma-loka. They are named in the original. See Vol. I., p. 98, note 1; and Vol. II., pp. 226, et seq.
++ Daitya, in the original.
§§ To represent both gandharva and chāraṇa.
||| Yaksha.
¶¶ Rākṣasa.
*** Guhyaka. See Vol. III., p. 116, note †.
prehension;—are, now, with that Vishńu, in thee.* Thou art Swáhá; thou art Swadhá;† thou art wisdom, ambrosia,‡ light, and heaven. Thou hast descended upon earth, for the preservation of the world. Have compassion upon us, O goddess; and do good unto the world. Be proud to bear that deity by whom the universe is upheld."§

* तैरकरण्याः सवेशः सर्वभावः।

† रुपाञ्जल्पुर्याः न परिवेश्दार्शेः।

‡ विश्वाखिलप्रभुसानि स विश्वुर्भेदायव।

Some MSS., as is observed by the commentator, have नाम- instead of रुप-. The Translator has taken both, and has omitted to render कर्म-, which is defined by लला, while रुपa is defined by tattva.

Some remarks on the expression लला 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 *.

§ प्रीत्या लं धार्येश्चां भृतं चेनाखिलं जगत्

Íśána, ordinarily denoting Śiva, here appears as a name of Vishńu. It is similarly applied in the Mahábhárata, Ádí-parvan, sl. 22.
CHAPTER III.

Birth of Kríshńa; conveyed, by Vasudeva, to Mathurá, and exchanged with the new-born daughter of Yaśodá. Kármśa attempts to destroy the latter, who becomes Yoganídhrá.

THUS eulogized by the gods, Devakí bore, in her womb, the lotos-eyed (deity), the protector of the world. The sun of Achyuta rose in the dawn of Devakí, 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 Janárdana 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) Śrívatsa on his breast, he ad-

---

* तज्ज्वमर्गितनमवताप्राक्वमलदिव्यसुखं।
बर्मूव सर्वमलोकमवैमूर्ति श्रीभणीयदा॥

Kaumudí, in this passage, means, according to the commentator, the full-moon of Kaumuda, a name of the month of Kárttika.
† Śíndhu.
‡ Vide supra, p. 101, note 1.
dressed him in terms of love and reverence, and represented the fears he entertained of Kaúsa. "Thou art born," said Vasudeva, "O sovereign god of gods, bearer of the shell, the mace, and the discus; but, now, in mercy, withhold this thy celestial form; for Kaúsa will assuredly put me to death, when he knows that thou hast descended in my dwelling." Devakí, also, exclaimed: "God of gods, who art all things, who comprisest all the regions of the world in thy person,* and who, by thine illusion, hast assumed the condition of an infant, have compassion upon us, and forego this thy four-armed shape; nor let Kaúsa, the impious son of Diti, know of thy descent."

To these applications Bhagavat answered, and said: "Princess, in former times, I was prayed to by thee, and adored, in the hope of progeny. Thy prayers have been granted; for I am born thy son."† So saying, he was silent. And Vasudeva, taking the babe, went out, that same night: for the guards were, all, charmed by Yoganidrá, as were the warders at the gates of Mathurá; and they obstructed not the passage of Ánaka-dundubhi. To protect the infant from the heavy rain that fell from the clouds of night, Ñesha, (the many-headed serpent), followed Vasudeva, and spread his hoods (above their heads); and, when the prince, with the child in his arms, crossed the Yamuná river, deep as it was, and dangerous with numerous whirlpools,
the waters were still, and rose not above his knee.*
On the bank he saw Nanda and the rest, who had come thither to bring tribute due to Kaúsa; but they beheld him not.† At the same time, Yaśodá was, also, under the influence of Yoganidrá, 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 Yaśodá awoke, she found that she had been delivered of a boy, as black as the dark leaves of the lotos; and she was greatly rejoiced.

Vasudeva, bearing off the female infant (of Yaśodá), reached his mansion, (unobserved, and entered), and placed the child in the bed of Devakí. He then remained as usual. The guards were awakened by the cry of the new-born babe; and, starting up, they sent word to Kaúsa, that Devakí had borne a child. Kaúsa immediately repaired to the residence of Vasudeva, where he seized upon the infant. In vain Devakí convulsively entreated him to relinquish the child.‡

---

1 The Bhágavata, more consistently, makes Vasudeva find Nanda and the rest fast asleep, in their houses, and subsequently describes their bringing tribute or tax (kara) to Kaúsa.

* यमुनायं चातिमस्थारं नामवर्तसमाकुलाम्।
   वसुदेरवी वहनविषुषु हामलावनां चत्वारी॥

† This last clause is supplied by the Translator. The commentator adds, that Nanda and his companions came, because beguiled by Yoganiidrá; and this remark seems to have been misunderstood. The original is:

   नमस्ते नमस्ते कथम् यमुनायां दुःखं सः।
   सुख सुखिते देवका सम्बन्धं निवारितः॥
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 Kaśīna: "What avails it thee, Kaśīna, 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.¹

¹ Chief of the tribe of Bhoja, a branch of the Yādavas. Vide supra, p. 73.

* ऋवाप कुपं च महतापुषपान्तमहामुजम ।

† Siddha.

‡ Corrected from "Bhoja rājā". In another place, Bhojarāja is rendered, and rightly, "the Raja of the Bhojas", i. e., Kaśīna. Vide supra, p. 260, text and note ¶.
CHAPTER IV.

Kamsa addresses his friends, announces their danger, and orders male children to be put to death.

KAMSA, much troubled in mind, summoned all his principal Asuras,—Pralamba, Kesin, and the rest,—and said to them: “O valiant chiefs, Pralamba, Mahabahu,* Kesin, Dhenuka, Putaná, Arishta, and all the rest of you, hear my words. The vile and contemptible denizens of heaven are assiduously plotting against my life;† for they dread my prowess. But, heroes, I hold them of no account. What can the impotent Indra or the ascetic Hara perform? Or what can Hari accomplish, except the murder of his foes by fraud?§ What have we to fear from the Adityas, the Vasus, the Agnis, or any others of the immortals, who have, all, been vanquished by my resistless arms? Have I not seen the king of the gods, when he had ventured into the conflict, quickly retreat from the field, receiving my shafts upon his back,—not, bravely, upon his breast? When, in resentment, he withheld the fertilizing showers from my kingdom, did not my arrows compel the clouds to part with their waters, as much as were required? Are not all the monarchs of the earth in terror

---

* I have inserted this name. The Translator seems to have taken the word for an epithet, and as not worth rendering. See an annotation near the end of Chapter XII. of this Book. Mahabahu, a Dánava, is spoken of in the Hariwánsa, sl. 200.

† शत्रुमरीर्यादः जत: किल दुराधिर्भि।

‡ Ekachárín; ‘solitary’, according to the commentator.

§ हरिया वापि वि साध्य किल्लेक्केरुप्रातिनि।
of my prowess, and subject to my orders, save, only, Jarāsandha, my sire? ¹ Now, chiefs of the Daitya race, it is my determination to inflict still deeper degradation upon these evil-minded and unprincipled gods. † Let, therefore, every man who is notorious for liberality: (in gifts to gods and Brahmans), every man who is remarkable for his celebration of sacrifices, be put to death; that, thus, the gods shall be deprived of the means by which they subsist. § The goddess who has been born as the infant child of 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, Kaṁsa retired into his palace, and liberated Vasudeva and Devakī from their captivity. "It is in vain," said he to them, "that

¹ Jarāsandha, prince of Magadha, was the father-in-law of Kaṁsa.

---

* Guru, in the original. The commentator says that Jarāsandha was his 'superior', because his father-in-law.

† अभमेन च भैवस्वा जायते देवपुरुषवः।
हास्य मे जायते वीरास्वसु यत्परेष्वपि॥
तथापि खलु दुष्पाना तेषामभवधिकं मया।
अपकाराय दैवीभ्रत्र यत्नीयं दुरावगम्य॥

‡ Yajaswīn is so defined by the commentator. Tapaswīn, 'ascetic', is a variant.

§ I find no reading but

कार्यां देवपकाराय तेषां सर्वां बधः।

‖ Kaṁsa married Bājivalochanā, daughter of Jarāsandha, king of Magadha. See the Mahābhārata, Sabhā-parvan, sl. 610.

IV. 18
I have slain (all) your children; since, after all, he who is destined to kill me has escaped. It is of no use to regret the past.* The children you may hereafter have may enjoy life unto its natural close: no one shall cut it short.” Having thus conciliated them, Kaṁsa, alarmed for himself, withdrew into the interior apartments of his palace.

* तद्भवं परितापित ।
CHAPTER V.

Nanda returns, with the infants, Kṛiśñá and Balaráma, to Gokula. Pútaná killed by the former. Prayers of Nanda and Yaśodá.

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 Rohini 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).

1 It is, literally, ‘went to the cart’ or ‘waggon,’ नन्दस्य शकटं गतः; as if Nanda and his family dwelt in such a vehicle, as the Scythians are said to have done. The commentator explains Śaśa (शकट) “the place of loosing or unharnessing the waggon,” शकटावभोजनानि। In the Bhágavata, Vasudeva does not quit Mathurá, but goes to the halting-ground of Nanda, who has come to that city, to pay his taxes: चयी तद्वनि। वर्ण; explained by the comment तत्क वससिद्धां शकटोत्तारभूमिः।

* The commentator gives the reason: महाधानानां दुष्यजनसंविधानं ज युक्तम्।

† Literally, ‘herd’—gokula.

‡ X., Prior Section, V., 20.
Some time after they were settled at Gokula, (the female fiend) Pútaná, the child-killer, came thither, by night, and, finding (the little) Kríshña asleep, took him up, and gave him her breast to suck.¹ Now, whatever child is suckled, in the night, by Pútaná instantly dies; but Kríshña, laying hold of the breast with both hands, sucked it with such violence, that he drained it of the life;* and the hideous† Pútaná, roaring aloud, and giving way in every joint;‡ fell on the ground, expiring. The inhabitants of Vraja awoke, in alarm, at the cries of the fiend, (ran to the spot, and) beheld Pútaná lying on the earth, and Kríshña in her arms. Yaśodá, snatching up Kríshña, waved over him a cow-tail brush, to guard him from harm, whilst Nanda placed (dried) cow-dung (powdered,) upon his head. He gave him, also, an amulet;² saying, at the same time: “May Hari,

¹ In the Hari Vaṣṇa,§ this female fiend is described as coming in the shape of a bird.

² The Rakshá—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 Šáens or witches, there is one day in the year, the Rákhi Purúṣimá, 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 Rákhi is, also, sent, sometimes, by

* क्षणेऽः तत्सङ्ग गाढः करामामोपपीडितम्।
गृहिला प्राणमयितः पपी कीपसमन्वितः॥
† Because, says the commentator, she resumed, at the time of death, her proper form.
‡ विच्छिन्नक्षायुबन्धन॥ § Śū. 3423.
the lord of all beings (without reserve), protect you; he from the lotos of whose navel the world was developed, and on the tip of whose tusks the globe was upraised from the waters!* May that Keśava, who assumed the form of a boar, protect thee!† May that Keśava, who, as the man-lion,† rent, with his sharp nails, the bosom of his foe, ever protect thee! May that Keśava, who, appearing, first, as the dwarf,§ suddenly traversed, in all his might, with three paces, the three regions of the universe, constantly defend thee!‡ May Govinda guard thy head; Keśava, thy neck; Vishṇu, thy belly; ** Janārdana, 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.

* See Vol. I., p. 61, note 2.
† चेन दुर्गायविघंता धाराभवनी जगत।
‡ Nṛśimha. See Vol. II., p. 34, note 1; also, p. 106, supra.
§ See Vol. I., Preface, p. LXXV.
‖ See Vol. III., p. 18, text and note †.
¶ वामनो रचतु सदा भवन्त य: चक्षादमृत॥
चित्रित्रक्रमानक्रामचित्रोविकुरदासुः।

** गुह्न सुगठरस।
†† बाह प्रबाह च; the two divisions of the arms.

‡‡ रथवाहितेवर्पिततव नारायणिहृष्य।

|| Rākṣasa.
¶¶ चरं मच्छल।
sword of Vishńu, and the echo of his shell! May Vai-kunțha\* guard thee in the cardinal points; and, in the intermediate ones, Madhusúdana!† May Hrishíkeśa; defend thee in the sky; and Mahídhara,§ upon earth!”

Having pronounced this prayer to avert all evil,|| Nanda put the child to sleep, in his bed‡ underneath the waggon. Beholding the vast carcass of Pútaná, the cowherds were filled with astonishment and terror.

\* A metronym of Vishńu; one of the names of his mother being Vi-kunțhá. See Vol III., text and note ††.

† “The destroyer of Madhu”, a demon. See Vol. II., p. 52.

‡ Corrected from “Rishíkeśa”. For Hrishíkeśa, see Vol. I., p. 2, note 1.

§ Being interpreted, “the upholder of the earth.”

|| Swastyayana.

‡ Paryankiká, ‘cot’, according to the commentator.
CHAPTER VI.

Krishna overturns a waggon: casts down two trees. The Gopas depart to Vindavana. Sports of the boys. Description of the season of the rains.

On one occasion, whilst Madhusudana was asleep underneath the waggon, he cried for the breast; and, kicking up his feet, he overturned the vehicle; and all the pots and pans* were upset and broken. The cowherds and their wives (hearing the noise,) came, exclaiming: "Ah! ah!" And there they found the child sleeping on his back. "Who could have upset the waggon?" said the cowherds. "This child," replied some boys, (who witnessed the circumstance). "We saw him," said they, "crying, and kicking the waggon with his feet; and so it was overturned. No one else had anything to do with it." The cowherds were exceedingly astonished at this account; and Nanda, not knowing what to think, took up the boy; whilst Yasodha 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 कुष्ठभाष्ण, कुष्ठभाष्णम् | The commentator takes notice of this variant.

† यशोदा शकतारणयाभाष्णकपालिका: I
शकतं चार्च्यामास द्धिपूणयकलाचति: ||

‡ See Vol. II., p. 213.
the knowledge of the cowherds;¹ and the wise sage, eminent amongst the wise, named the elder of them Ráma, and the other, Kríshña. In a short time, they began to crawl about the ground, supporting themselves on their hands and knees, and creeping everywhere, often amidst ashes and filth. Neither Rohiñí nor Yaśodá was able to prevent them from getting into the cow-pens, or amongst the calves, where they amused themselves by pulling their tails. As they disregarded the prohibitions of Yaśodá, and rambled about together constantly, she became angry, and, taking up a stick, followed them, and threatened the dark-complexioned Kríshña with a whipping.* Fastening a cord round his waist, she tied him to the wooden mortar;² and, being in a great passion, she said to him: “Now, you naughty boy, get away from hence, if you can.” She then went about her domestic affairs. As soon as she

¹ The Bhágavata† describes Garga’s interview with Nanda, and the inducements of the latter to keep the former’s celebration of the Sanáskáras (or initiatory rites) of the two boys secret from the Gopas. Garga there describes himself as the Purohita‡ (or family priest) of the Yádavas.

² The Ulákhala (or mortar) is a large wooden bowl, on a solid stand of timber; both cut out of one piece. The pestle is, also, of wood; and they are used chiefly for bruising or threshing unwinnowed corn, and separating the chaff from the grain. As important agents in household economy, they are regarded as sacred, and even hymned in the Vedas.§

* यशोदा यद्यमादाय कपिलागुगता च तम् ।
| दर्श्य कमलपनाचं तर्जन्यानी रूपं तदि ॥

The MSS. containing the commentary omit this stanza.
† X., Prior Section, Chapter VIII.
‡ Rather, as dohírya. § As in the Rigveda, I., XXVIII., 5 and 6.
had departed, the lotos-eyed Kṛishṇa, 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 Kṛishṇa 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 Kṛishṇa is called Dāmodara,—from the binding of the rope (dāman) round his belly (udara).† The elders of the cowherds, with Nanda at their head, looked upon these circumstances with alarm, considering them as of evil omen.‡ “We cannot remain in this place,” said they. “Let us go to some other (part of the) forest; for here many evil signs threaten us with destruction:—the death of Pūtana, the upsetting of the

---

* Our text and that of the Hari Varṣa take no notice of the legend§ of Nalakūbara|| and Maṅigriva, sons of Kubera, who, according to the Bhāgavata,¶ had been metamorphosed, through a curse of Nārada, into these two trees, and for whose liberation this feat of Kṛishṇa was intended.

† This legend is referred to by the commentator.

|| Corrected from “Nalakūvara”.

¶ X., Prior Section, IX., 22, 23. Nalakūbara and Maṅigriva are there called guhyakas.
waggon, and the fall of the trees without their being blown down by the wind. Let us depart hence, without delay, and go to Vṛindāvana, where terrestrial prodigies may no more disturb us."

Having thus resolved, the inhabitants of Vraja communicated their intention to their families, and desired them to move without delay. Accordingly, they set off, with their waggon 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 waggon in the form of a crescent.‡

---

1 The Hari Vaṁśa,§ not satisfied with the prodigies which had alarmed the cowherds, adds another, not found, it is believed, anywhere else. The emigration, according to that work, originates, not with the Gopas, but the two boys, who wish to go to Vṛindāvana; and, in order to compel the removal, Kṛishṇa 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.

† Aklishta-karman, "resolute in achievement," or "indefatigable."

‡ Chapter LXV.
As the two boys, Ráma and Dámodara, 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 cow-pens of Vrindávana.

Then came on the season of the rains, when the atmosphere laboured with accumulated clouds, and the quarters of the horizon were blended into one by

---

1 The Káka-paksha, or crow’s wing, implies the hair left on each side of the head; the top being shaved.

* वत्सपाली च संवृत्ति रामदामोदरी ततः।
  एक्षानास्रिती गौंधे चेतुभोजलीलया॥

† Avatamësaka, a word of various meanings. According to the scholar, it here signifies ‘ear-rings’.

‡ मीपवेषुक्तात्तोषी पञ्चवाष्ठात्तस्वानी।

§ काकपालधरी बाली कुमाराविव पावकी।

Kumára, Skanda, or Kárttikeya is called Pávaki, because a son of Pávaka. The commentator says that the two parts—ašśa— or forms of Kárttikeya, Sákha and Viśákha, are meant by “the two Pávakas”,

|| महातत्वेः ||
the driving showers.* The waters of the rivers rose, and overflowed their banks, and spread beyond all bounds, like the minds of the weak and wicked, transported beyond restraint by sudden prosperity.† The pure radiance of the moon was obscured by heavy vapours; as the lessons of holy writ are darkened by the arrogant scoffs of fools (and unbelievers).‡ The bow of Indra.§ held its place in the heavens, all unstrung, like a worthless man elevated, by an injudicious prince, to honour.|| The white line of storks appeared upon the back of the cloud, in such contrast as the bright conduct of a man of respectability¶ opposes to the behaviour of a scoundrel.** The ever-fitful lightning, in its new alliance with the sky, was like the friendship of a profligate†† for a man of worth.‡‡ Overgrown by the spreading grain,§§ the paths were indistinctly traced, like the speech of the ignorant, that conveys no positive meaning.||

* There is here a stanza,—and one recognized by the commentator,—which the Translator has passed by:

प्रकटन वश्‌ वायुः। शशीगोपासुता सही।
तदा मारकतिवातीपप्रज्ञानविमृष्टिः।

"The earth, luxuriant with new-grown grass, and bestrown with ša-kragopas, then became emerald and, as it were, adorned with rubies."

The šakragopa or indragopa is a beautiful insect which no one that has seen it in India can ever forget.

† मरांसिः दुविनीतानां ग्राम्य लक्षीं नवामिव।
‡ सहाकावाहो मूखीयां ग्रगलभामधिरिविक्षित्वेत।
§ Šakra, in the original.
¶ अवास्ताविचित्रवेक्ष्य नृपसेव परियहि।
¶¶ Kušāna. ** Durvākāta. †† Durjana. ‡‡ Pravara.
§§ My MSS. have sashpa, 'young grass,'—not sanya.
|||| श्रवणनारम्यास्त्रः प्रज्ञानामबिभेकः।
At this time, Kṛishṇa and Rāma, accompanied by the cow-boys, traversed the forests, that echoed with the hum of bees and the peacock’s cry.* Sometimes they sang in chorus, or danced together; sometimes they sought shelter from the cold, beneath the trees; sometimes they decorated themselves with flowery garlands,†—sometimes, with peacocks’ feathers; sometimes they stained themselves of various hues, with the minerals of the mountain; sometimes, weary, they reposed on beds of leaves, and, sometimes, imitated, in mirth, the muttering of the thunder-cloud; sometimes they excited their juvenile associates to sing;‡ and, sometimes, they mimicked the cry of the peacock, with their pipes. In this manner, participating in various feelings and emotions, and affectionately attached to each other, they wandered, sporting and happy, through the wood. At evening-tide came Kṛishṇa and Balarāma,§ like two cow-boys,∥ along with the cows and the cowherds. At evening-tide, the two immortals, having come to the cow-pens, joined, heartily, in whatever sports amused the sons of the herdsman.¶

---

* उक्तात् शिखिसारः तस्मिन्काले महावच●
† The Sanskrit has garlands of kadamba-blossoms.
‡ गायत्रातत्मागोपानां प्रज्ञापरसं काचिति ●
§ Here called, in the original, Bala.
∥ गोपवेषधरी, “clad like cowherds,” is one reading; गोपवेषुधरी, “carrying cowherds’ pipes,” is another.
¶ विकालेऽच यथाजोष्प्रज्ञातः महावचली ●
   गोपः समाजः सहःती विक्रीडातिः मराविच ●
CHAPTER VII.

Krishna combats the serpent Kaliya: alarm of his parents and companions: he overcomes the serpent, and is propitiated by him: commands him to depart from the Yamuna river to the ocean.

ONE day, Krishna, unaccompanied by Rama, went to Vrindavana. He was attended by a troop of cowherds, and gaily decorated with wild flowers. On his way, he came to the Yamuna, which was flowing in sportive undulations, and sparkling with foam, as if with smiles, as the waves dashed against the borders. Within its bed, however, was the fearful pool of the serpent Kaliya, boiling with the fires of poison,—from the fumes of which, large trees upon the bank were blighted, and by whose waters, when raised, by a gale, into the air, birds were scorched. Beholding this dreadful lake, which was like another mouth of death, Madhusudana reflected, that the wicked and poisonous Kaliya, who had been vanquished by him-

---

1 The commentator says, this means nothing more than that the waters of the pool were hot: विषाधितमा गहनं तथावारिल यस्न।$ I do not know if hot springs have been found in the bed, or on the borders, of the Jumna. The hot well of Sita-kuṇḍ, near Mongir, is not far from the Ganges.

* Kālindī, one of its synonyms, in the original. The Yamunā is so called from Mount Kalinda, whence it rises.
† In some MSS., he is here called Kaliya; and so his name is ordinarily written in the sequel. For his origin and abode, see Vol. II., p. 74, note 1, and p. 210, note 1.
: विषाधितमा तापवारिलम्।
§ I do not find these words, but something like them, in the commentary.
self (in the person of Garuḍa), and had been obliged to fly from the ocean (where he had inhabited the island Ramaṇāka), must be lurking at its bottom, and defiling the Yamunā, the consort of the sea, so that neither men nor cattle could slake their thirst by her waters. Such being the case, he determined to dislodge the Nāga, and enable the dwellers of Vraja to frequent the vicinage without fear:* for it was the especial purpose, he considered, of his descent upon earth, to reduce to subjection all such violators of law. “Here,” thought he, “is a Kadamba-tree, which is sufficiently near. I can climb up it, and thence leap into the serpent’s pool.” Having thus resolved, he bound his clothes† tightly about him, and jumped, boldly,‡ into the lake of the serpent-king. The waters, agitated by his plunge amidst them, were scattered to a considerable distance from the bank; and, the spray falling upon the trees, they were immediately set on fire by the heat of the poisonous vapour combined with the water; and the whole horizon was in a blaze.§ Krishṇa, having dived into the pool, struck his arms in defiance;¹ and the snake-

¹ Slapping the upper part of one arm with the hand of the other is a common act of defiance amongst Indian athletes.

---

* तदृश नागराजर्श्य कर्नष्यो नियमी मया।
अन्यत्रासि नुख्य चेन चरेयुग्रंजवासिनः।
† Parikara, ‘a girdle.’
‡ Vēgita, ‘expeditiously.’
§ तेनाभिपतता तत्र चोभितः स महाभ्रदः।
सम्बिते दूरजातांश्यु तापसिक्षावहीहस्वाण।
तं हि दुष्टवियज्ञानात्मामुपवनोधिताः।
जन्मसं पाद्यः सबो ज्ञालखात्रियितरः।
king, hearing the sound, quickly came forth. His eyes were coppery red; and his hoods were flaming with deadly venom. He was attended by many other (powerful and) poisonous snakes,—feeders upon air,—and by hundreds of serpent-nymphs, decorated with rich jewels, whose ear-rings glittered with trembling radiance, as the wearers moved along.* Coiling themselves around Kṛishṇa, they, all, bit him with teeth from which fiery poison was emitted. Kṛishṇa's companions, beholding him in the lake, encompassed by the snakes twining around him, ran off to Vraja, lamenting and bewailing aloud his fate.† “Kṛishṇa,” they called out, “has foolishly plunged into the serpent's pool, and is there bitten to death by the snake-king. Come and see.” The cowherds, and their wives, and Yaśodā, hearing this news, which was like a thunderbolt, ran, immediately, to the pool, frightened out of their senses, and crying: “Alas! alas! where is he?” The Gopis were retarded by Yaśodā, who, in her agitation, stumbled and slipped at every step;‡ but Nanda, and the cowherds, and the invincible§ Rāma hastened to (the banks of) the Yamunā, eager to assist Kṛishṇa. There they beheld him (apparently) in the power of the serpent-king, encompassed by twining snakes, and making no effort (to escape). Nanda, as soon as he set his eyes upon his

* प्रकाशितप्रच्छललुक्षज्ञकाण्यः ∥
† तत तच परिपक्षज्ञ शर्मोगिणिप्रिक्षितम् ∥
   गोपय व्रजसुपायगम्य चुकुश्यं शोकलालसः ∥
‡ हा हा क्यासाविवितते जनो गोपिनामतिभिड्कः ∥
   यशोद्या समं भानी त्रूत्तं प्रसखिनितं यथी ∥
§ Adbhuta-vikrama.
son, became senseless; and Yaśodā, also, (when she beheld him, lost all consciousness). The Gopīs, overcome with sorrow, wept, and called affectionately, and with convulsive sobs,* upon Keśava. “Let us all,” said they, “plunge, with Yaśodā, into the fearful pool of the serpent-king. We cannot return to Vraja. For what is day, without the sun? What, night, without the moon? What is a herd of heifers, without its lord? What is Vraja, without Kṛishṇa? Deprived of him, we will go no more to Gokula. The forest will lose its delights; it will be like a lake without water.† When this dark-lotus-leaf-complexioned Hari is not present, there is no joy in the maternal dwelling. How strange is this! And, as for you, ye cowherds, how, poor beings, will you live amidst the pastures, when you no longer behold the brilliant lotus-eyes of Hari?‡ Our hearts have been wiled away by the music of his voice.§ We will not go, without Puńḍarīkākṣa, to the folds∥ of Nanda. Even now, though held in the coils of the serpent-king, see, friends, how his face brightens with smiles, as we gaze upon him!”

When the mighty son of Rohiṇī, ¶ (Balarāma,) heard these exclamations of the Gopīs, and, with disdainful glance, beheld the cowherds overcome with terror,
Nanda gazing fixedly upon the countenance of his son, and Yasodá unconscious, he spake to Krishńa in his own character: "What is this, O god of gods? The quality of mortal is sufficiently assumed. Dost thou not know thyself eternal? Thou art the centre of creation; as the nave is of the spokes of a wheel." A portion of thee have I, also, been born, as thy senior.† The gods, to partake of thy pastimes as man, have, all, descended under a like disguise; and the goddesses have come down to Gokula, to join in thy sports. Thou, eternal, hast, last of all, appeared below.‡ Wherefore, Krishńa, 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)."¶

* लस्य कृष्णो नामिराशास्मिव संध्रयः ||
† Only thus much is translated of the following:
केतुप्रहर्ता पाता च चैवोकृते ले च चरीमयः ||
सेन्द्रहट्टविशिष्टुभिभ्यंतः स्वर्गवन्दविभः ||
चित्तवर्धिन्यान्यानवस्तिशीव योगिभिः ||
जगवर्धेव जगन्नाथ भारतावतरणिवेशया
भवतीयाः च मधेयु तवांश्राहमवजः ||
The scholiast tacitly recognizes these lines as part of the text, and comments on them.
‡ The original is, here, not very closely adhered to:
मनुष्यवीरो भगवावततो भजतः सुरा: ||
विद्भचन्तमस्वस्वो च सर्व समासते ||
भवतार्यं भवान्युवं गोकुलं च सुराः ज्ञाना: ||
कौशिक्यमात्रानं स्मादवल्लेश्वरस्तिमभ्यतः ||
§ Here, again, the rendering is very free.
|| Bala-chāpala.
¶ तद्रथ द्रम्यतां कृष्ण बुद्धार्म्म दशः ||
Thus reminded (of his real character, by Ráma), Krishńa 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 Krishńa.* Trampled upon by the feet of Krishńa, 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 Madhusúdana. “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

---

* The expressions are क्रश्य्या रेचकी: and द्वस्यपाटनिपतिन।
And Rechaka and Dāndapāta 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 Dāndapāda-nipātena, § “the falling of the feet, like that of a club.”

† Patni, ‘wives.’
‡ Paramēśvara.
§ Also, च्छम्यपाटनिपतिन।

|| The commentary quotes a considerable extract, from some unnamed metrical authority, on the steps in dancing.
gods themselves are unable worthily to praise thee, the lord self-existent. How, then, shall females proclaim thy nature? How shall we (fully) declare him, of whom the egg of Brahmā, made up of earth, sky, water, fire, and air, is but a small portion of a part? Holy sages have in vain sought to know thy eternal essence. We bow to that form which is the most subtle of atoms, the largest of the large; to him whose birth is without a creator, whose end knows no destroyer, and who, alone, is the cause of duration. There is no wrath in thee; for thine is the protection of the world; and, hence, this chastisement of Kāliya. Yet, hear us. Women are to be regarded with pity by the virtuous: animals are humanely treated, even by fools. Let, therefore, the author of wisdom have compassion upon this poor creature. Thyself, as an oviparous, hooded snake, art the upholder of the world. Oppressed by thee, he will speedily perish. What is this feeble serpent, compared to thee, in whom the universe re-

* न समझीः पुरा सोतुः यमनवर्मच ममस्।
† यत्तानि न चिन्दुरिनियम यत्सद्यमयोगिनः।
‡ Paramärtha.
§ कौयः स्वच्छोऽयि ते नातिस्विन्तिपालनभवते।
कारण कालियः अः दमने श्रयतामत॥
|| The only readings that I find yield a very different sense. The ordinary original is:
खिलुः नुकम्यः सापवान मृडः द्रौणाम् अन्तवः।
Instead of द्रौणाम्, one MS. has द्रौणाः च।
¶ च भमतं वर,—the vocative.
** समस्तजगद्धातो महानवण्डजः फसी।
लवा च पीढ़ितो जयाः सुबफर्तैधन जीवितम॥

Krishṇa is not here called a snake. Some copies have, instead of ब्रह्मण्डजः, ब्रह्मण्डः।
poses? Friendship and enmity are felt towards equals and superiors, (not for those infinitely beneath us∗). Then, sovereign of the world, have mercy upon us. This (unfortunate) snake is about to expire. Give us, as a gift of charity, our husband.”

When they had thus spoken, the Nága 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 (Brahmá). 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 Brahmá, Rudra, Chandra, Indra, the Maruts, the Aświns, the Vasus, and Ádityas; of whom the whole world is an infinitely small portion,§ a portion destined to represent his essence; and whose nature, primitive or derived, || Brahmá 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 Pauránsik writer would not use in such a lax way a word corresponding to “infinitely”.

† तवाद्वुपि मेवाचय नाथ स्वामिविक वलय ||

जिरसंतिज्ञ यष्ठः तस्म कोषास्मि किं लहस् ||

‡ लं परस्त्वं परर्ष्ट्राभयं परं ततः यज्ञवल्क ||

परस्परात्मकी यष्ठः तस्म कोषास्मि किं लहस् ||

§ एवावेषु सूचांशः ||

|| Sat and asat.

¶ Pushpānulepana, “unguents made from flowers.”
the deities ever adores, unconscious of his real person; whom the sages that have withdrawn their senses from all external objects worship in thought, and, enshrining his image in the purposes of their hearts, present to it the flowers of sanctity? 1* I am quite unable, O god of gods, to worship or to hymn thee. Thy own clemency must, alone, influence thy mind to show me compassion. It is the nature of snakes to be savage; and I am born of their kind. Hence, this is my nature, not mine offence. The world is created, as it is destroyed, by thee; and the species, form, and nature of all things in the world are thy work. Even such as thou hast created me, in kind, in form, and in nature, such I am; and such are my actions.† Should I act differently, then, indeed, should I deserve thy punishment; for so thou hast declared. 2 Yet, that I have been

1 Bháva-pushpas. There are said to be eight such flowers: clemency, self-restraint, tenderness, patience, resignation, devotion, meditation, and truth.†

2 Both in the Vedas and in the institutes of law; where it is enjoined, that every one shall discharge the duties of his caste and condition; and any deviation from them merits punishment; as by the texts निषिद्धावचरये दृष्टः, “In following prohibited observances, a person is punishable;” and स्थानाविविधतां सम्मेलनार्थं, चेतितं मया।

† The commentator has: ahinásā, indriya-nigraha, sarva-bhūta-dayā, kshamā, kama, tapas, dhyāna, satya.
punished by thee is, indeed, a blessing; for punishment from thee alone is a favour. * Behold, I am now without strength, without poison,—deprived of both by thee! Spare me my life. I ask no more. Command me what I shall do."†

Being thus addressed by Káliya, Krishńa 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 Garuḍa, 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

कुर्ष्माभोति किलिल्यम्, **“Who does acts unsuited to his natural disposition incurs guilt.””

* तथापि यज्ञगत्वा मी हे पातितवावृचि ।
  स सोढोऽय वरी हे शःस्वतो मे नायतो वरः ॥
† न्तवीयो हतवियो हमितो ही लघाचुत ।
  जीवितं दीयतामिकबाय करोभ किद ॥
‡ This introduction is supplied by the Translator.
§ Ma०rdhan, ‘head.’
|| ‘To Krishńa’, in the original.
¶ यति सपेप परिववथ मूले पुनरिवागतम् ।
  गोपा सुधि गोविल्नि सिरियुन्नेवैवेशि. ॥
** These quotations are taken from the commentary.
peril,* were filled with wonder, and sang the praise of Kṛishṇa, who is unaffected by works.† Thus, eminent by his glorious exploits, and eulogized by the Gopas and Gopīs, Kṛishṇa returned to Vraja.‡

* ब्रह्म शिवजां नदीम ।
† Akliṣṭa-karman. Vide supra, p. 282, note †.
‡ Instead of the reading of two verses, here rendered, the MSS. containing the commentary have three verses, naming Baladeva, Nanda, and Yaśodā, as accompanying Kṛishṇa on his way back to Vraja.
CHAPTER VIII.

The demon Dhenuka destroyed by Rāma.

AGAIN, tending upon the herds, Rāma and Keśava* wandered through the woods, and (on one occasion), came to a pleasing grove of palms, where dwelt the fierce demon† Dhenuka,‡ feeding upon the flesh of deer.§ Beholding the trees covered with fruit, and desirous of gathering it, the cowherds called out (to the brothers), and said: "See, Rāma; see, Krīshṇa! In this grove, belonging to the great Dhenuka, the trees are loaded with ripe fruit, the smell of which perfumes the air. We should like to eat some. Will you throw some down?"|| As soon as the boys had spoken, Sankarśana and Krīshṇa (shook the trees, and) brought down the fruit on the ground. Hearing the noise of the falling fruit, the fierce¶ and malignant demon** (Dhenuka), in the form of an ass, hastened to the spot, in a (great) passion, and began to kick Rāma†† on the

---

* The original has Bala.
† Dānava.
‡ According to the Harivāna, sl. 3114, Dhenuka was the same as Khara, for whom see Vol. III., p. 316, note ||.
§ The reading accepted by the commentator yields "flesh of men and kine."
|| हे राम हे श्रवण सदा धेनुकेनिष्ठ रथवति ।
भुमिदेशो यत्र भक्तिष्ठात्मकानामात् सत्तम ॥
फलानि पश्च तारानां गन्धांसन्धित्तदिण्ड च ।
वचनमुन्मभीपाम् पालतां यदि रोचते ॥
¶ Durāsada.
** Daiteya.
†† Substituted, by the Translator, for Bala.
breast with his hinder heels. Ráma, however, seized him by both hind legs, and, whirling him round, until he expired, tossed his carcass to the top of a palm-tree, from the branches of which it struck down abundance of fruit, like rain-drops poured upon earth by the wind.† The animals that were of kin to Dhenuka came running to his aid; but Kríshña and Ráma‡ treated them in the same manner,§ until the trees were laden with dead asses,|| and the ground was strewn with ripe fruit. Henceforward, the cattle grazed, unobstructed, in the palm-grove, and cropped the new pasturage, where they had never before ventured.†

† This exploit is related in the Bhágavata, Hari Vaṁśa, and other Vaishńava Puránas, much in the same strain, but not always in the same place. It more commonly precedes the legend of the discomfiture of Káliya.

‡ Elsewhere it is said that Kríshña slew Dhenuka. See, for instance, the Mahábhárata, Udyoga-parvan, śl. 4410.

§ Balabhadra, in the original. See the next note.

|| Daitya-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 Ráma, at the command of Kṛishñá.

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 Bháṇḍíra 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: गोगोपगोपीनाम्।
‡ भाण्डीरवर्त is the reading here followed; but that accepted by the commentator is भाण्डीरवर्ण, his explanation of which is: भाण्डीराख्रो नरसत्सत्सत्वल्लिङ्गवनम्। The tree referred to is, therefore, called Bháṇḍíra. In other works, however, it is called Bháṇḍíra, also.
§ The allusion here, the commentator says, is to their hair, as being tonsured in a peculiar fashion. Vide supra, p. 283, note 1.
|| सुवर्णाम्बज्जन्यायम् ती तद्रा ऋषितामारी।
महेन्द्रायुधसंयुतो चेतनाग्राविवापुर्दी।||
sovereigns of the earth. Assuming human duties, and maintaining the human character, they strayed through the thickets, amusing themselves with sports suited to their mortal species and condition, in swinging on the boughs of trees,* or in boxing, and wrestling,† and hurling stones.

Having observed the two lads thus playing about, the Asura Pralamba, seeking (to devour) them, came amongst the cowherd boys, in the shape of one of themselves, and mixed, without being suspected, in their pastimes;‡ for he thought, that, thus disguised, it would not be difficult to find an opportunity to kill, first, Kṛishṇa, and, afterwards, the son of Rohiṇī. § The boys commenced playing at the game of leaping like deer, two and two together.|| Govinda was matched with Śrīdāman, ¶ and Balarāma, ** with Pralamba:

---

1 Jumping with both feet at once,—as deer bound,—two boys together. The one that holds out longest, or comes to a given point first, is the victor; and the vanquished is then bound to carry him to the goal, if not already attained, and back again to the starting-post, on his shoulders. The Bhāgavata does not specify the game, but mentions that the vanquished carry the victors on their backs.

¶ A friend of Kṛishṇa.

** Bals, in the Sanskrit.
the other boys were coupled with one another, and went leaping away. Govinda* beat his companion, and Balaráma, † his; and the boys who were on Krishná’s side were, also, victorious. Carrying one another, they reached the Bhándíra-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 Sankarsháná, the latter mounted upon his shoulders, like the moon riding above a dark cloud; and the demon ran off with him, but did not stop. ¶ Finding himself, however, unable to bear the weight of Balaráma, || he enlarged his bulk, (and looked) like a black cloud in the rainy season. Balaráma, † beholding him like a scorched mountain,—his head crowned with a diadem, and his neck hung round with garlands, having eyes as large as cart-wheels, a fearful form, and shaking the earth with his tread,—called out, as he was carried away, to his brother: “Krishná, Krishná, I am carried off by some demon, disguised as a cowherd, and huge as a mountain. ** What shall I do? Tell me, Madhustúdana. †† The villain runs away with speed.” Krishná‡‡ opened his mouth, smiling,—for he well knew

* Substituted, by the Translator, for Krishná.
† “The son of Rohíú, in the original.”
‡ Punyevavartye svè yè yè tad pararājita: ||
§ Sankaśyān te kāsanena śrīmaśrutiśya dānava: ||
N tasya prajagamśe ev samschru riva vāraṇāya: ††
|| Bauhiinyayā, in the Sanskrit.
¶ In the Sanskrit, Sankarshaṇā.
** This sentence is rendered very freely.
†† The original has Madhunishūdana.
‡‡ The Sanskrit has Govinda.
the might of the son of Rohini, *—and replied: "Why this subtle pretext of merely mortal nature, † thou who art the soul of all the most subtle of subtile things? Remember yourself, the radical cause of the whole world,—born before all cause, and all that is alone, when the world is destroyed. ‡ Dost thou not know that you and I are, alike, the origin of the world, who have come down to lighten its load? The heavens are thy head; the waters are thy body; § earth is thy feet; thy mouth || is eternal fire; the moon is thy mind; ‖ the wind, thy breath; thy arms and hands are the four regions of space. ** Thou hast, O mighty lord, a thousand heads; †† a thousand hands, and feet, and bodies. A thousand 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

---

* Rauhniyea, in the original.
† किंमय मानुयो मायो वाक्मित्रावलम्ब्यति।
‡ Here, again, the translation is far from literal.
§ Murti.
|| Vaktra.
‖ Manas.
** दिश्वश्वतस्वभ्य बाहवति।
†† Vaktra.
:: सहस्रपञ्चवा निरावः
:: सहस्रशार्वां मुनयो गृहरिति।
§§ Chardachara.
from an instant, thou devourest the world?* As the waters of the sea, when swallowed up by submarine flame, are recovered by the winds, and thrown, in the form of snow, upon the Himáchala, where, coming into contact with the rays of the sun, they reassume their watery nature;¹ so, the world, being devoured by thee,

¹ This passage is read and explained differently in different copies.† In some it is:

चतु यथा वादवाचिनाम्भु:
हिमलक्षयं परिग्रह्य गृहीतम्।
हिमाली मातुमोहव गृहीतगा—
ज्ञानसुपरीति पुनःस्थितं॥

And this is explained: सामुद्रमभु वादवाचिन वहिना चतुर्म भवित घनीमुख हिमलक्षयं कलसकंबिन वायुणा वादवाचिनगतेन सूक्ष्मरिति—
नाहीमयिन परिग्रह्य गृहीत गृहीतकांकाश्व ज्ञात ज्ञानमचिन भवित—
ति शैरः ॥ "The water of the ocean, devoured by the fire called Vádava, becoming condensed, or in the form of dew or snow, is seized by the wind called Kastaka,§ from which the Vádava fire has departed, consisting of a pipe of the solar rays, and, being placed in the air, lies or is on the Himáchala," &c. This is rather an awkward and confused representation of the notion; and the other reading is somewhat preferable. It consists simply in sub-

* क्षतार्धिन्दिनेत्रज्ञकालः
निमित्यथूवें जगद्वितदस्ति ॥

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 वादवाचिनाम्भु, 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 imitable might,† destroy, of thyself, the demon. Suspending awhile thy mortal character, do what is right."

Thus reminded by the magnanimous Krishña, the powerful Baladeva† laughed, and squeezed Pralamba

* एवं लया संहरणीः समितः
    जगतमभीतं पुनर्भवस्माः ।
    तवैव समीय समुद्रतत्तः
    जगतमभीतं ज्ञानमेऽपि ॥

† Ameyātman.
‡ Bala, in the original.
§ I do not find this; and it seems to have been put together, with additions, from the words of the scholiast. Perhaps the Translator here transcribes some marginal gloss on the latter part of the scholiast’s explanation; for the first quotation contains only a part of it.

|| Nowhere do I meet with the काल्स of the Translator, from which he has extracted “Ka”. The only variant of काल्स, in my MSS., is चाल्स, the चाल्स of which, the commentator explains, signifies हिमाचले चिलम् ।
with his knees, * striking him, at the same time, on the head (and face), with his fists, so as to beat out both his eyes. The demon, vomiting blood from his mouth, and having his brain forced through the skull, † fell upon the ground, and expired. The Gopas, beholding Pralamba slain, were astonished, and rejoiced, and cried out “Well done”, and praised Balaráma.‡ And, thus commended by his play-fellows, and accompanied by Kṛishña, Bala, § after the death of the Daitya Pralamba, returned to Gokula.¹

ranges, where they are arrested by a diminished temperature, descend in the form of snow, and again supply the streams that perpetually restore to the sea the treasures of which it is as perpetually plundered.

¹ According to the Hari Varśa || the gods, themselves, praised this proof of Ráma’s strength (bala), and hence he derived the name of Balaráma.

* The Sanskrit has nothing corresponding to the words “with his knees”.
† निषाश्रितमलिकः
‡ Substituted, by the Translator, for Bala.
§ The original has Ráma.
|| Śi. 3785.

IV. 20
CHAPTER X.

Description of autumn. Kṛishna dissuades Nanda from worshipping Indra: recommends him and the Gopas to worship cattle and the mountains.

WHILST Rāma and Keśava were sporting, thus, in Vraja, the rainy season ended, and was succeeded by the season of autumn, when the lotos is full-blown. The (small) Śapharí fish, in their watery burrows,* were oppressed by the heat, like a man by selfish desires, who is devoted to his family.† The peacocks, no longer animated by passion, were silent amidst the woods, like holy saints‡ who have come to know the unreality of the world. The clouds, of shining whiteness, exhausted of their watery wealth, deserted the atmosphere, like those who have acquired wisdom, and depart from their homes.§ Evaporated by the rays of the autumnal sun, the lakes were dried up, like the hearts of men, when withered by the contact of selfishness.|| The (pellucid) waters of the season were suitably embellished by white water-lilies; as are the minds of the pure, by the apprehension of truth. Brightly, in the starry sky, shone the moon, with undiminished orb, like the saintly being who has reached the last stage of

* पञ्चवन्दृऽधः ।
† पुष्पिभिष्राधिसहस्राः समलिनि यथा गृही ।
‡ Yogi.
§ उत्सुक्य नलसर्वसं निर्मलं सितमुद्रयः ।
तथयुक्ताम्बर भैरवं गृहे विज्ञानिनो यथा ॥
|| बन्धूनिमास्ममलिनि हृदयानीव दृष्टिनाम ।
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 affections. 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 Vishnu in all things. The autumnal sky was wholly free from clouds, like the heart of the ascetic whose cares have been consumed by the fire of devotion. The moon allayed the fervours of the sun; as discrimination alleviates the pain to which egotism gives birth. The clouds of the atmosphere, the muddiness of the earth, the discoloration of the waters, were, all, removed by autumn; as abstraction detaches the senses from the objects of perception. The exercise of inspiring, suppressing, and expiring the vital

* "Charmadeha bhoga sphukulam yatha."
† "Rivers and lakes" is for jaldasa.
‡ "Samal chyupahadiraabh sarve yadha budha."
§ Haiba.
|| "Kuhogino shreeramarathata ruchipriyakam.
†† "Kamavastasamhaya yogi nischalana yadha yati."
** "Clear and pure" is to render ati-prasanna.
†† Yojin.
*** Kahrushya, 'foulness.'
§§ Pratyahara, '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, Kṛṣṇa, 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 kalendars, the Śakradhwajotthāna, || 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

---

* Prāṇāyāma ṛvāmābh: sarasā dhātvārḥ: ||

नक्षत्रविवेक चक्रात: कुम्भकादिभ: ||

† Nakṣattra.

‡ Maha.

§ The commentator gives a quotation, apparently from some Yoga treatise, elucidating them.

|| The Translator had, here, and near the end of the note, "Prāṇa," which occurs in the commentator's explanation of the technicality pūraka:

पुरक: || पुरक: वाचो: ||

¶ The names of the festival which I find are Śakrotthāna, Śakrotthana-
dhwajotthana, Indradhwajamūntthana, &c.

** Light fortnight. The month of Bhādra includes part of August and part of September.
them, as if out of curiosity, what festival* of Indra it was in which they took so much pleasure.† Nanda replied to his question, and said: "Śatakratu; (or Indra) is the sovereign of the clouds and of the waters. Sent by him, the former bestow moisture upon the earth, whence springs the grain by which we and all embodied beings subsist; with which, also, and with water, we please the gods.§ Hence, too, these cows bear calves and yield milk, and are happy, and well-nourished, || So, when the clouds are seen distended with rain, the earth is neither barren of corn, nor bare of verdure; nor is man distressed by hunger. Indra,¶ the giver of water, having drunk the milk of earth by the solar rays, sheds it, again, upon the earth, for the sustenance of all the world. On this account, all sovereign princes offer, with pleasure, sacrifices to Indra,** at the end

very middle of the rainy season), according to the Tithi Tattwa, †† following the authority of the Kālikā and Bhavishyottara Pūrāṇas. The Śakradhwajothāna 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.

---

* Maha.
† This sentence is much more compressed than the original.
‡ See Vol. I., p. 150.
§ उपयुञ्जानाय कपयासम्य देवता: ||
    || चौरववाह दुरा गावो वल्सववाह निविन्ता: ||
    || तेन संवाधिते: प्रभृ: पद्मासुत्ता भवति व ||
¶ Parjanya, in the original.
** The original has Śakra.
†† See Raghunandana's Institutes of the Hindoo Religion, Vol. I., pp. 73—75. Also see the Śabdakalpdruma, sub voce मुक्तचत्र।
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.¹ Hear me describe what practical science is. Agriculture, commerce, and tending of cattle,—the knowledge of these three professions constitutes practical science. Agriculture is the subsistence of farmers; buying and selling, of traders. Kine are our support. Thus, the knowledge of means of support is threefold. The object that is cultivated by any one should be, to him,

¹ Or, Ānvikshiki (आन्विक्षिकी), the science of inquiring by reasoning, Tarka (तर्क), or logic; Trayi (त्रयी), the three Vedas collectively, or the doctrines they teach: Vārttā (वार्त्ता), rendered ‘practical,’ is the knowledge of the means of acquiring subsistence (वृत्ति): the fourth is Daṅdaṇāti (दण्डनीति), the science of government, both domestic and foreign.**

* ** Prāvaśi, “during the rainy season,” literally. But the Translator has the authority of the comment: Prāvaśi। गताचारिति शेषः शरद-कर्षणसंगति।
† In the original, Dāmodara.
‡ Śakra, in the Sanskrit.
§ The original has the singular.
|| विषा इत्या महाभाष्य वार्ता वृत्तिवाच्याय।
* * "The knowledge of means of support" is to render vārttā.
** This note is taken, as to its substance, from the commentary. Compare Vol. I., p. 85, note 1; and p. 86, note 1.
as his chief divinity:* that should be venerated and worshipped, as it is his benefactor. He who worships the deity of another, and diverts from him the reward that is his due,† obtains not a prosperous station;‡ either in this world or in the next. Where the land ceases to be cultivated, there are bounds assigned, beyond which commences the forest: the forests are bounded by the hills; and so far do our limits extend. We are not shut in with doors, nor confined within walls; we have neither fields nor houses; we wander about, happily, wherever we list, travelling in our wagons.¹ The spirits of these mountains, § it is said, walk the woods in whatever forms they will, or, in their proper persons, sport upon their own precipices.|| If they should be displeased with those who inhabit the forests, then, transformed to lions and beasts of prey, they will kill the offenders. We, then, are bound to worship the mountains, to offer sacrifices to cattle.* What have we to do with Indra?** Cattle and moun-

¹ These nomadic habits are entirely lost sight of in the parallel passages of those Purāṇas in which the juvenile life of Krishṇa is narrated. The text of the Hari Vaṁśa is, in most of the other verses, precisely the same as that of the Vishṇu Purāṇa; putting, however, into the mouth of Krishṇa a long additional eulogium on the season of autumn.

* विवाया यो यथा युक्तज्ञ सा दैवतं महत् ।
† यो वियुक्तज्ञ: फलमयं योजयकरां नरः ।
‡ "A prosperous station" is for sobhana.
§ Literally, "these mountains."
|| Sānu.

¹ सिरियव्रथस्व तब्यान्त्रोव्रथस्य प्रवर्तताम ।
** 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 Krishńa, 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),

* Sūd. But there is a variant,—the reading of the commentator,—sira, ‘the plough.’
† चाद्रियनारण्य:। Some MSS. have चाद्रियनीकसः।
‡ ताम्राक्षोवर्चन: शैलो भविष्यविविधाहि:।
चर्चितं पूजातं मेधं पशुं इत्य विधानत।॥
§ The Translator has taken this meaning of sindaha from the comment:
सम्बतोहमवचीरादि:।
‖ Homa.
¶ Ṛpiḍa, ‘chaplet,’
even as Karttikeya 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, Karttikeya presented himself, saying "I am the mountain," and partook of much food presented by the Gopas; whilst, in his own form as Karttikeya, he ascended the hill, along with the cowherds, and worshipped his other self. Having promised them many blessings, the mountain-person of Karttikeya vanished; and, the ceremony being completed, the cowherds returned to their station.

---

1 The Hari Vamsa says: "An illusory Karttikeya, having become the mountain, ate the flesh that was offered:"

मांसं च मायया छण्डो गिरिशुला समस्यते ।
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:"

संस्तोऽस्तीति दिवेन कपिण्य प्रजहास वै ।
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 Punal, 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.

---

* गायः शैलं तत्स्यनुकुञ्जामर्यादितः प्रदक्षिणम् ।
**वसवायभायि नरेन्त्रं सतोया जलदा रुव ॥
† मोया लक्ष्या ततो वराण ॥
‡ Śi. 3874.
§ Śi. 3876.
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 Sañvartaka. "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;

---

* Śakra, in the Sanskrit.
† Ādhmāta, 'inflated by.'
‡ Gopatya.
§ The original has Surendra.

|| विषुःक्षाकशाहतवसीत्व घनिष्ठेन ||
नादापूर्वितंदि क्ष्रीघारासारमपानत ||
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 Krishña.† 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, Krishña 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

---

* गावलु तेन पतता वर्ष्वातीन वेगिना।
धूता: प्रार्थांञ्जः सन्निपतिसन्निपिशिरोधरा: ||

† The Sanskrit says nothing of the calves looking piteously at their mothers:

वत्सराघ्र दीपवदना: पवलाकिम्यकिर्तरा:।
चाहि चाहियोक्यश्चत्र: छष्िमुचुरिचिंतका: ||

‡ In the original, the cows are named before their keepers.

§ द्यमान्त्रप्रियो धीर्यांत्यावोशिपिशिरातलस्म।
धारविखानि गोमेश पृथुक्षुचिमिरोपि ||

|| Here the Sanskrit gives Krishña the title of Jagannātha.
fall." Upon this, all the people, with their herds, and their waggons and goods, and the Gopís, distressed by the rain, repaired to the shelter of the mountain, which Kṛishṇa held, steadily, (over their heads). And Kṛishṇa, as he supported the mountain, was contemplated, by the dwellers of Vraja, with joy and wonder; and, as their eyes opened wide with astonishment and pleasure, the Gopas and Gopís sang his praise.* For seven days and nights did the vast clouds, sent by Indra, rain upon the Gokula of Nanda, to destroy its inhabitants; but they were protected by the elevation of the mountain: and the slayer of Bala, Indra, being foiled in his purpose, commanded the clouds to cease.† The threats of Indra: having been fruitless, and the heavens clear, all Gokula came forth (from its shelter), and returned to its own abode. Then, Kṛishṇa, in the sight of the surprised inhabitants of the forests, restored the great mountain Govardhana to its original site.¹

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 Mahabalipoor. It is related, much to the same purport, in the Bhāgavata, &c. Śiśupāla, ridiculeing the exploit, asserts that Govardhana was nothing more than an ant-hill.

* This sentence is rendered very freely.
† This sense is not conveyed by the original:

**मिथ्याप्रियति कबिमीहात्यासास तान्वानु।**

Indra, not named, is here referred to as Balabhīd. For Bala, an enemy of the celestials, see the Rigveda, passim.

‡ Devendra, in the Sanskrit.
CHAPTER XII.

Indra comes to Gokula; praises Kṛishṇa, and makes him prince over the cattle. Kṛishṇa promises to befriend Arjuna.

AFTER Gokula had been saved by the elevation of the mountain, Indra* became desirous of beholding Kṛishṇa. The conqueror of his foes, accordingly, mounted his vast elephant, Airāvata,† and came to Govardhana, where the king of the gods beheld the mighty Dāmodara: tending cattle, and assuming the person of a cow-boy, and, although the preserver of the whole world, surrounded by the sons of the herdsmen.§ Above his head he saw Garuda, the king of birds,|| invisible to mortals,‡ spreading out his wings, to shade the head of Hari. Alighting from his elephant, and addressing him apart, Śakra, his eyes expanding with pleasure, thus spake to Madhusūdana: “Hear, Kṛishṇa, the reason why I have come hither,—why I have approached thee; for thou 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.††

* Designated, in the original, by his epithet Pākaśāsana, ‘the chastiser of Pāka’, a Daitya slain by Indra.
† See Vol. I., p. 146, note 1.
‡ The Sanskrit has Kṛishṇa.
§ The translation is, here, compressed.
|| पचिपुक्तव।
‡ अन्तर्घातग। There is a variant, अन्तरिचनग।
** The original adds Paramēkswara.
†† Kadana. The commentator explains it by vimarda.
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, grateful for their preservation, in order to install you as Upendra; and, as the Indra of the cows, thou shalt be called Govinda.”

1 Gobhiś cha choditaḥ (गोभिष चोदितः); that is, ‘delegated,’ says the commentator, ‘by the cow of plenty, Kámadhenu, 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 Kríshña, is a modern piece of mysticism, drawn from such sectorial works as the Brahma Vaivarta Puráṇa and Hari Varnaṣa.

2 The purport of Indra’s speech is to explain the meaning of two of Kríshña’s names, Upendra and Govinda. The commentators on the Amara Kośa agree in explaining the first, the younger brother of Indra, रुद्राणुज्वलारुपेच् (रुद्रारुपेच्); conformably to the synonym that immediately follows, in the text of Amara; Indrávaraja (इन्द्रवरज), a name that occurs also in the Mahábhárata; Kríshña, as the son of Devaki, who is an incarnation of Aditi, being born of the latter, subsequently, to Indra. Govinda is he who knows, finds, or tend, cattle; Gám vindati (गां विन्दति). The Pauráṇik etymology makes the latter the Indra (इन्द्र, quasi रुद्र) of cows; and, in this capacity, he may well be considered as a minor or

* गोभिष चोदितः क्रिष्ण लताकाशमहिहागतः ∥
लक्ष चाराभिरकर्क्षयं युक्तलक्ष्मकारायात् ∥
स वां क्रिष्णामिश्रीकामि गवं वाक्यमहोदितः ∥
उपेन्द्रे गवामिश्रो गोविन्दस्य भविष्यसि ∥

† Gháṣṭá.
‡ I, I, 15.
from his elephant, * Airávata, and, with the holy water

inferior Indra; such being the proper sense of the term Upendra (Upa in composition); as, Upa-puráña, ‘a minor Puráña,’ &c. The proper import of the word Upendra has, however, been anxiously distorted by the sectarian followers of Krishña. Thus, the commentator on our text asserts that Upa is, here, synonymous with Upari (उपरि), and that Upendratwa, ‘the station of Upendra,’ means ‘rule in the heaven of heavens, Goloka;’ a new creation of this sect, above Satya-loka, which, in the uncorrupt Pauránik system, is the highest of the seven Lokas: see Vol. II., p. 227. So the Hari Vaúśa† makes Indra say:

मीमोध्य प्रवेशः खापितो गीमरीषारः।
उपेन्द्र रूपः हृद्या गाहृति द्रविदे देवता॥

“As thou, Krishña, art appointed, by the cows, Indra superior to me, therefore the deities in heaven shall call thee Upendra.” The Bhágavata does not introduce the name, though it, no doubt, alludes to it, in making the divine cow Surabhi, who is said to have come from Goloka with Indra, address Krishña, and say:

इद्दाः नस्लाभिषेज्यामी ब्रह्मण नोदितायतम॥

“We, instructed by Brahmá, will crown you as our Indra.” Accordingly, Krishña has the water of the Ganges thrown over him by the elephant of Indra; and Indra, the gods, and sages praise him, and salute him by the appellation of Govinda. The Hari Vamśa§ assigns this to Indra alone, who says: “I am only the Indra of the gods: thou hast attained the rank of Indra of the kine; and they shall, for ever, celebrate thee, on earth, as Govinda:"

आँ विशेषः देवानां लं गावामिन्द्रां गतः।
गोविन्द इति लोकास्त्वं लोक्ष्यति भूििि श्रावन्तम॥

All this is very different from the sober account of our text, and is, undoubtedly, of comparatively recent origin.

* Upaváhyá.
† Śí. 4005, 4006.
‡ नीची is the reading in the passage as cited by the commentator.
§ Śí. 4004, 4005.
it contained, performed (the regal ceremony of) aspersions. The cattle, as the rite was celebrating, deluged the earth with their milk.

When Indra* had, by direction of the kine, inaugurated Krishña;† the husband of Śachi‡ 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 Pṛithá.¶ Let him ever be defended by thee, and he will assist thee in bearing thy burthen.** He is to be cherished by thee, Madhusūdana, like another self." To this, Krishña†† replied: "I know thy son,‡‡ who has been born in the race of Bharata; and I will befriend him as long as I continue upon earth. As long as I am present, invincible §§ Śakra, no one shall be able to subdue Arjuna in fight. When the great demon ||| Kaṁsa has been slain, and Arishṭa, Keśin, Kuvalayāpīḍa, Naraka,¶¶ and other fierce Daityas shall have been put to death,

* Devendra, in the original.
† The Sanskrit has Janárdana.
‡ Śachipati, a title of Indra. See Vol. II., p. 72, note 2.
§ प्रचारवेदन्तिक्या ।
|| Vide supra, pp. 101, 102, and pp. 158, 159
¶ In the original, Krishña is here addressed as purusha-vyāghra, "tiger of a man." See Vol. III., p. 118, note §; also, supra, p. 1, note *.
** प्रचारवेदन्त शान्ति स ति बीर: करिष्टि ।
†† Bhagavat, in the Sanskrit.
‡‡ The original has Pārtha, a metronym of Arjuna. Vide supra, pp. 101, 102.
§§ Arindama.
||| One of the Daityas, Mahābāhu, is intended by the term translated "the great demon". Vide supra, p. 272, note *.
¶¶ These Daityas, Kuvalayāpīḍa excepted, are named in p. 250, supra.
there will take place a great war,* in which the bur-
then 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 Bhá-
rata war is at an end."

Upon Krishná's § ceasing to speak, he and Indra||
mutually embraced; and the latter, mounting his ele-
phant, Airávata, returned to heaven. Krishná, with
the cattle and the herdsmen, went his way to Vraja,
where the wives of the Gopas watched for his ap-
proach.¶

---

* Maháhava.
† In the original, Indra is here addressed as Sahasráksha, 'thousand-
eyed.' Vide supra, p. 261, text and note †.
‡ Kunti, so called from her father, Kunti or Kuntibhoja, is the same
person as Píthá. Vide supra, pp. 101, 102, and 158, 159.
§ Janárdana's, according to the Sanskrit.
|| Substituted, by the Translator, for Devarája.
¶ ऋषिश्रीरिस्व सहितो गोभिरगौपालिका पुण्यनृतजम्।
श्रीगमामस्स गोपीनां दृष्टियूतितेन वसंता। ||
There is a variant, ending the second verse with the words दृष्टिपा-
तैक्षामनम्।

IV. 21
CHAPTER XIII.

Krīshṇa 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 Krīṣṇa,* whom they had seen holding up Govardhana: "We have been preserved, together with our cattle, from a great peril, by your supporting the mountain (above us). But this is very astonishing child's play, unsuitable to the condition of a herdsman; and all thy actions are those of a god. Tell us what is the meaning of all this.† Kāliya has been conquered in the lake;‡ Pralamba has been killed; Govardhana has been lifted up: our minds are filled with amazement. Assuredly, we repose at the feet of Hari, O thou of unbounded might.§ For, having witnessed thy power, we cannot believe thee to be a man. Thy affection, Keśava, for our women and children, and for Vraja; the deeds that thou hast wrought, which all the gods would have attempted in vain; thy boyhood, and thy

---

* The original gives him the epithet akliṣṭa-kārīṇa, the same as akliṣṭa-karmāṇa, for which vide supra, p. 282, note †.

† बालक्रीड़यमतुला गोपालविं जगुप्सितम्।
दिवर्यं च कर्मं भवत् किमेतचत्तात कथाताम्॥

‡ Toya. The scene of Kāliya's defeat was the Yamunā. Vide supra, p. 286.

§ सल्य सल्य ह्यरे पाद्वी शयामो मितविक्रम।
The cowherds adjure Krīṣṇa by the feet of Hari. And the commentators repeat the leading words of the text, of which I find no variants: पाद्वी पादायं 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, Krishnâ 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 Dânava. 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 Krishnâ apparently displeased.**

But Krishnâ, 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 Gopis in sport. Accordingly, he §§ and Râma commenced singing sweet low strains,

---

* Asabhana. † Dânava.
† “For a moment,” according to the original, kshaśam.
§ Praiṣaya-kopavat, “affectionately vexed.”
|| तदामथवन्यसदशी वुदिविव: क्षियताम मच्छ।
‡ Variant: Vraja, instead of vana.
** Praiṣaya-kopin; the same as praṇaya-kopavat. See note §, above.
†† तथा कुशिद्वनीयुक्तामासोदिवतिहिशकलाम।
‡‡ वनराजिन्तथा कुशुपुष्मासोदिव्यमोरसाम।
§§ Called, in the original, Sauri.
in various measures,* such as the women loved; and they, as soon as they heard the melody, quittd their homes, and hastened to meet the foe of Madhu.† One damsel gently sang an accompaniment to his song; another attentively listened to his melody. One, calling out upon his name, then shrunk abashed; whilst another, more bold, and instigated by affection, pressed close to his side.: One, as she sallied forth, beheld some of the seniors (of the family), and dared not venture, contenting herself with meditating on Kršñā,§ 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, Kršñā¶ 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:

अनेकनर्तकोयोष्क चिच्तात्लक्षयान्वितम्।
आचतु:परिष्युग्मलावरासंके महृशीतिद्वम्॥

* There are four readings here, all containing unintelligible technicalities. The commentators dwell on this passage at length.
† Madhusūdana.
¶ यद्य च कालिनिमाव्या तत्पराश्मविचित्ति।
§ Govinda, in the original.
|| This is a very free rendering.
¶ For Govinda, again.
** Quoted by the commentators.
of the Gopis imitated the different actions of Krishna, and, in his absence, wandered through Vrindavana, (representing his person). "I am Krishna," cries one. "Behold the elegance of my movements." "I am Krishna," exclaims another. "Listen to my song."* "Vile Kaliya, stay! For I am Krishna," 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 Krishna, the Gopis imitated him, whilst away, and beguiled their sorrow by mimicking his sports.‡ Looking down upon the ground, one damsel calls to her friend, as the light down upon her body stands erect (with joy), and the lotoses of her eyes expand: "See, here are the marks of Krishnas 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-

* 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

† waćा प्रवीति कृष्णः सम गीतिनिर्भृत्याम् ॥

‡ घर्ष वृत्तिभिन्नानां धृतों गोवर्धनो मया ।

§ अभवव्रजाशास्त्रजाशाश्रास्त्रार्थावश्यालि पशुत ।

According to the Purânik writers, "the acts of the divinity are his, likelihood, or sport"; and even "his appearances are regarded as his lika, or
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. 48, note 1.

For the scholastic Supreme of the Hindus,—which, only that it has neither mate nor emanations, may be compared with the Ḫoθ of Gnosticism,—see note * to p. 253, supra. Brahma, the sole existence,—all else being sheer phantasm,—is pure spirit, and, therefore, incognizant. 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 1 and *.

For extracts from Dr. South and Erigena, see the supplement to this note, at the end of the volume.

* कापि तेन सम चाता हजपुष्पा मद्यालसा।
पद्यानि तस्कारीतानि घनान्यत्समतृचि व ॥
† अन्यज्ञानि सवैः विष्णुभविषि यथा।
‡ This sentence, in its latter portion, is freely translated.
taken her hand, and left her neglected; for here the paces indicate the path of a person in despair. Undoubtedly, he promised that he would quickly come again; for here are his own footsteps returning with speed. Here he has entered the thick forest, impervious to the rays of the moon; and his steps can be traced no further."* Hopeless, then, of beholding Kríshńa, the Gopīs returned, and repaired to the banks of the Yamuná, where they sang his songs;† and presently they beheld the preserver of the three worlds,‡ with a smiling aspect, hastening towards them. On which, one exclaimed "Kríshńa! Kríshńa!" unable to articulate anything else; another affected to contract her forehead with frowns, as drinking, with the bees of her eyes, the lotus of the face of Hari; another, closing her eyelids, contemplated, internally, his form, as if engaged in an act of devotion. Then MÁdhava, coming amongst them, conciliated some with soft speeches, some, with gentle looks;§ and some he took by the hand: and the illustrious deity sported with them in the stations of the dance.|| As each of the Gopīs, however, attempted to keep in one place, close to the side of Kríshńa, the circle of the dance could not be constructed; and he, therefore, took each by the hand, and,

---

* प्रत्विश्व गहनं क्रणम् पदस्त्र न लब्ध्ये।

† Charita, 'achievements.'
‡ Also here called aklistha-cheshīta, "unwornied in exploits." Compare aklistha-karnan, in note † to p. 282, supra.
§ भीमज्ञानिति: "with frowning looks."

|| ताभि: प्रवत्तवित्ताभिमोहीभि: सह सादृश्।

रायम् रात्मोहीभिक्ष्दारचरितो हरि:॥
when their eyelids were shut by the effects of such touch, the circle was formed.¹ Then proceeded the

¹ This is a rather inexplicit statement;* but the comment makes it clear. Kríshña, it is said, in order to form the circle, takes each damsel by the hand, and leads her to her place. There he 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 Kríshña’s. The Bhágavata† is bolder, and asserts that Kríshña multiplied himself, and actually stood between each two damsels:

रासोतसं: संयुक्तो गोपीमण्डलमिरितः।
योगीतिरं ज्ञेष्ण तासं संधि द्वयोद्वियोः।
प्रविष्टिन गृहीतानि काँडे स्तनक्तं सियं।
यं मरेरलङ् * * * * * * * * * * * §

The Rása-dance, formed of a circle graced by the Gopis, was, then, led off by the lord of magic, Kríshña having placed himself in the midst of every two of the nymphs.”|| The Hari Vámaṇa intimates the same, though not very fully:

तासु पद्मीण्वता स्वरा रमणति समीरमसस।
गायत्राः ज्ञणापीतं द्वन्द्वशो गोपक् थवः।

“Then all the nymphs of the cowherds, placing themselves in couples in a row, engaged in pleasant diversion, singing the deeds of Kríshña.” The Pankti, or row, is said, by the commentator,**

* And the rendering is very far from being literal.
† X., Prior Section, XXIII., 3.
‡ The commentator Ratnagaribha, who quotes the first two verses of this stanza, gives the second thus:

योगीतिरं ज्ञेष्ण तासं संधि द्वयोद्वियोः।

§ I have completed Professor Wilson’s partial citation of this passage.
|| M. Hauvette-Besnault’s translation of the entire passage quoted above is as follows: “La fête du rása, embelli par le cercle des Gopis, était menée par Cíchňa, qui, usant de sa puissance magique—et se plaçant entre elles, deux à deux, les tenait embrassées par le cou; et chaque femme croyait qu’il était auprès d’elle.”

Vide infra, p. 331, note **.

¶ Śír. 4088.
** Nilakaútha.
dance, to the music of their clashing bracelets, and songs that celebrated, in suitable strain, the charms of

to mean, here, the Maṇḍala, or ring; and the ‘couples’, to imply that Kṛishṇa was between every two. He quotes a verse* to this effect, from some other Vaishnava work: 

**चब्ज्ञानामचब्ज्ञामलरे माधवो माधवं चालरे चाल्ना: **

**संज्ञागीत्वेशुना देवकीन्द्रः।**

"Between each two damsels was Mādhava; and between each two Mādhavas was a nymph; and the son of Devaki played on the flute". For, in fact, Kṛishṇa is not only dancing with each, but also, by himself, in the centre. For this the commentator on the Hari Vaṇīśa cites a passage from the Vedas:

**वलि पुरुषो मुखि जन्मा तस्मि चरिवि रेरिहाण।** †

Literally, "The many-formed (being) assumes (various) bodies. One form stood apart, occupying triple observance." ‡ Now, if the verse be genuine, it probably refers to something that has little to do with Kṛishṇa; but it is explained to apply to the Rāśa; the form of Kṛishṇa being supposed to be meant, as wholly distinct from the Gopīs, and yet being beheld, by every one of them, on each side and in front of her. In the meditation upon Kṛishṇa which is enjoined in the Brahma Vaivarta, he is to be contemplated in the centre of the Rāśa Maṇḍala, in association with his favourite Rādhā. But the Maṇḍala described in that work is not a ring of dancers, but a circle of definite space at Vṛndāvana, within which Kṛishṇa, Rādhā, and the Gopīs divert them-

---

* The quotation seems to be prose.
† Rightly, and as quoted by the commentator:
‡ This interpretation does not represent accurately the meaning of the verse as explained by the commentator on the Harivānśa. But the commentator’s explanation is not worth stopping to set forth.
the autumnal season.\* Krishna sang the moon of autumn,—a mine of gentle radiance; but the nymphs repeated the praises of Krishna 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 Rasa Yatra, is celebrated, in various parts of India, in the month of Karttika, upon the sun’s entrance into Libra, by nocturnal dances, and representations of the sports of Krishn\a. 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 Rasa Mandala of the Brahma Vaivarta, Radha is accompanied by thirty-six of her most particular friends amongst the Gopis; but they are, each, attended by thousands of inferior personages; and none of the crowd are left without male multiples of Krishn\a. The only mysticism hinted at, in that Purana, is, that these are, all, one with Krishn\a; the varied vital conditions of one spirit being represented by the Gopis and the illusory manifestations of Krishn\a; he himself being supreme, unmodified soul.

\* ततः प्रवृत्ति रासायणलययिनिः:धनः।
अनुयातशरक्षायगीतितप्रचातमात्।

† द्बायः शरस्तरसं कैसुद्रें कुमुदाकरस।
वष्णी मोरीजनश्वलं त्यायायमुपनः:पुनः।

‡ दद्रीः स्निधि, “placed on the shoulder.”

§ Madhu-nighat\a.
art of singing his praises, embraced him.* The drops of perspiration from the arms of Hari were like fertilizing rain, which produced a crop of down upon the temples† of the Gopis. Kṛiṣhṇa sang the strain that was appropriate to the dance. The Gopis repeatedly exclaimed "Bravo, Kṛiṣhṇa!" to his song. When leading, they followed him; when returning,‡ they encountered him; and, whether he went forwards or backwards, they ever attended on his steps. Whilst frolicking thus with the Gopis, they considered every instant, without him, a myriad § of years; and, prohibited (in vain) by husbands, fathers, brothers, they went forth, at night, to sport with Kṛiṣhṇa, 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 herdsman 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.**

* कारचित्रविलिस्त्राः परिर्भव चुचुम्ब तमः ।
गोपी गीतेन्त्रित्रवाजनुष्णि मथुरूद्वनम् ॥

The damsel not only embraced but kissed him.
† The original, kapola, yields 'cheeks.'
‡ Valane, "in turning."
§ Koti, 'ten millions.'

¶ छण्ड गोपाङ्कस्ता रावृत रमयंलि रतिप्रिया: ।
¶ सोक्यों केशोरवयो मानयांधुर्मून: ।
रैम्य ताभिनेतिबाबा चपासु चिपात हित: ॥

** In the Journal Asiaticque for 1865, pp. 373—445 (Series VI., Vol. V.), M. Hauvette-Besnault has published the text, accompanied by an exact
and elegant translation, of the Panchadāhydyā, i.e., Chapters XXIX.—XXXIII. of the Bhāgavata-purāṇa, Book X., Prior Section, on the frolics of Krīshṇa 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 Vishnū-purāṇa.

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.

Krishna kills the demon Arishtha, in the form of a bull.

ONE evening, whilst Krishna* and the Gopis were amusing themselves in the dance, the demon Arishtha, disguised as a savage bull,† came to the spot, after having spread alarm through the station. His colour was that of a cloud charged with rain; he had vast horns; and his eyes were like two (fiery) suns. As he moved, he ploughed up the ground with his hoofs; his tongue was repeatedly licking his lips; his tail was erect; the sinews of his shoulders were firm, and, between them, rose a hump of enormous dimensions; his haunches were soiled with ordure, and he was a terror to the herds; his dewlap hung low; and his face was marked with scars, from butting against the trees.§ Terrifying all the kine, the demon who perpetually haunts the forests in the shape of a bull, destroying hermits and ascetics, advanced.|| Beholding an animal of such a formidable aspect, the herdsmen and their women were exceedingly frightened, and called aloud on Krishna, who came to their succour, shouting, and slapping his arms in defiance.¶ When the Daitya heard the noise, he turned upon his challenger; and, fixing

* Janardana, in the original.
† The Sanskrit simply calls Arishtha samada, 'furious.'
‡ Tikshna, 'sharp.'
§ The description of Arishtha is not rendered to the letter.

|| पात्यक्ष्ण सर्वं गर्भाक्ष्णिको वृषभक्षण्डुक्षः । 
सूर्याणाःपंचानुयो वनाध्याटिति च श्रद्धा ॥
¶ बिन्दुनाराष्ण तत्रर्थाय तत्राद्यथ पद्मच ॥

|| पात्यक्ष्ण सर्वं गर्भाक्ष्णिको वृषभक्षण्डुक्षः । 
सूर्याणाःपंचानुयो वनाध्याटिति च श्रद्धा ॥
¶ बिन्दुनाराष्ण तत्रर्थाय तत्राद्यथ पद्मच ॥
his eyes and pointing his horns at the belly of Keśava, he ran furiously upon the youth. Kṛishṇa stirred not from his post, but, smiling in sport and derision, awaited the near approach of the bull, when he seized him, as an alligator* would have done, and held him, firmly, by the horns, whilst he pressed his sides with his knees. Having thus humbled his pride, and held him captive by his horns,† he wrung his throat, as if it had been a piece of wet cloth, and, then, tearing off one of the horns, he beat the fierce demon with it, until he died, vomiting blood from his mouth. Seeing him slain, the herdsmen glorified Kṛishṇa,‡ as the companies of the celestials of old praised Indra,§ when he triumphed over (the Asura) Jambha.¶

^ This exploit is related a little more in detail in the Bhāga-
vata and Hari Vamśa.

* Grāha.

† तथा द्यूर्बलं भृहं गृहीतं क्षिप्राः विषाण्योः।

‡ The original has Janārdana.

§ 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, Sānti-parvan, 31. 3660, Jambha, Bala, and Pāka are named together.
CHAPTER XV.

Kuńsa informed, by Nárada, of the existence of Kṛishńa and Balaráma: he sends Keśin to destroy them, and Akrúra, to bring them to Mathurá.

AFTER (these things had come to pass,) Arishra the bull-demon,* and Dhenuka, and Pralamba had been slain, Govardhana had been lifted up, the serpent Káliya had been subdued, the two trees had been broken, the female fiend Pútaná had been killed, and the waggon had been overturned, Nárada went to Kuńsa, and related to him the whole, beginning with the transference of the child from Devaki to Yaśodá. Hearing this from Nárada, Kuńsa was highly incensed with Vasudeva, and bitterly reproached him, and all the Yádavas, in an assembly of the tribe. Then, reflecting what was to be done, he determined to destroy both Ráma and Kṛishńa, 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, Cháńúra and Mush́ika, by whom they would, assuredly, be killed.‡ “I will send,” he said, “the noble Yadu,§ Akrúra, the son of Swaphalka,|| to Gokula, to bring them hither. I will order the fierce Keśin, who haunts the woods of Vṛindávana, to attack

---

* Kakudmín.
† Dhanur-maha.
‡ There is much freedom in the rendering of this sentence.
§ Yadu-pungava.
|| Vide supra, p. 94.
them; and he is of unequalled might, and will surely kill them. * Or, if they arrive here, my elephant, Ku-valayápída, shall trample to death these two cow-boy sons of Vasudeva." Having thus laid his plans to destroy Ráma and Janárdana, the impious Kaúsa sent for the heroic Akrúra, and said to him: "Lord of liberal gifts, 1 attend to my words, and, out of friendship for me, perform my orders. Ascend your chariot, and go hence to the station of the herdsman Nanda. † Two vile boys; portions of Vishńu, have been born there, for the express object of effecting my destruction. On the fourteenth lunation I have to celebrate the festival of arms; 2 and I wish them to be brought here, by you,

1 Dána-pati. The epithet refers to Akrúra's possession of the Syamantaka gem (vide supra, p. 91), although, as here used by Kaúsa, it is an anachronism; the gem not becoming his until after Kríshña's maturity.

2 Dhanur-maha (धनुमहा). The same phrase occurs in the different authorities. In its ordinary acceptation, it would imply any military festival. There is one of great celebrity, which, in the south of India, closes the Daśahará, or festival of Durgá, when military exercises are performed, and a field is ravaged, as typical of the opening of a campaign. Worship is paid to military implements. The proper day for this is the Vijaya daśamí, or tenth of the light half of Āświna, falling about the end of September or beginning of October. Transactions of the Bombay Society, Vol. III., p. 73; also, Amara Kośa, § under the word लोहाभिसार || (Lohábhisára). Both our text and that of the Bhá-

* वृंदावनपर घोरमदिश्यामि च कैशिनम् ||
   तृतीयसावतिकालामित्रि घातायथाति ||

† Nanda-gokula.

‡ The original has "sons of Vasudeva", वधुदेवसुति।

§ II., VIII., II., 62. || More usually read लोहाभिसार.
to take part in the games, and that the people may see them engage in a boxing-match with my two dexterous athletæ,* Cháníra and Mushíka; or, haply, my elephant, Kuvalayápída, driven against them by his rider; † shall kill these two iniquitous youngsters, sons of Vasudeva. When they are out of the way, I will put to death Vasudeva himself, the cowherd Nanda, and my foolish father, Ugrasena; and I will seize upon the herds and flocks,‡ and all the possessions, of the rebellious Gopas, who have ever been my foes. Except thou, lord of liberality,§ all the Yádavas are hostile to me: but I will devise schemes for their extirpation; and I shall, then, reign over my kingdom,|| in concert with thee, without any annoyance. Through regard for me, therefore, do thou go, as I direct thee; and thou shalt command the cowherds to bring in, with speed, their supplies of milk, and butter, and curds.”¶

gavata, however, intimate the celebration of the feast in question on the fourteenth day of the fortnight (in what month, is not specified); and an occasional ‘passage of arms,’ therefore, is all that is intended. The fourteenth day of the light lunation of any month is, commonly, held appropriate for a holyday or religious rite. It will be seen, in the sequel,** that the leading feature of

* 'Pancratists,' more nearly; malla, in the Sanskrit. For the import of this term, see an annotation near the end of Chapter XX. of the present Book.
† Mahá-mátra.
‡ Go-dhanáni.
§ Dána-pati.
|| चबाद्वय, says the original,—“freed from Yádavas.”

† यथा च माहिष्य सर्पिंदिय वायुपहार्य वै।
गोपा: समानकल्याणं लयं वाच्यास्थ्या तथा॥

** See Chapter XX. of this Book.

IV. 22
Being thus instructed, the illustrious Akrúra readily undertook to visit Kṛishṇa;* and, ascending his stately chariot, he † went forth from the city of Mathurā.

the ceremonial was intended to have been a trial of archery,—spoiled by Kṛishṇa’s breaking the bow that was to have been used on the occasion.

* इवाछासः वास्तवाकृती महाभागवतो द्विजः।
प्रीतिमानमवत्कृष्णं श्री द्रूक्यामीति सल्लरः॥

† Madhu-priya is the epithet which the original here gives him. It means, literally, “dear to the Madhus;” i. e., the commentators say, “to the family of Madhu.”
CHAPTER XVI.

Keśin, in the form of a horse, slain by Kṛishṇa: he is praised by Nárada.

KEŚIN, confiding in his prowess, having received the commands of Kaṁsa, set off to (the woods of) Vṛindāvana, with the intention of destroying Kṛishṇa. He came (in the shape of a steed), spurning the earth with his hoofs, scattering the clouds with his mane, and springing, in his paces, beyond the orbits of the sun and moon. The cowherds and their females, hearing his neighings, were struck with terror, and fled to Govinda for protection, calling upon him to save them. In a voice deep as the roaring of the thunder-cloud, Kṛishṇa replied to them: "Away with these fears of Keśin! Is the valour of a hero annihilated by your alarms? What is there to apprehend from one of such little might, whose neighings are his only terrors; a galloping and vicious steed, who is ridden by the strength of the Daityas?* Come on, wretch! I am Kṛishṇa; and I will knock all thy teeth down thy throat, as the wielder of the trident† did to Pūshan.‡

---

† AsVirabhadradidtoPūshā§or Pūshan,—a form of Sūrya,—at the sacrifice of Daksha. See Vol. I., p. 181, note ||.

‡ Pinākadhṛṣṭ. The pināka is, here, a club.

§ Nominative case of, not an optional substitute for, Pūshan.

|| 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 Krīshṇa,* 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 Krīshṇa, 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 Krīshṇa, 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 car, one eye, and one nostril. Krīshṇa 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

* Janārdana, in the original.
† कृष्णो वदनं तेन विश्रता भण्डाकान ।
शारिता टृष्णा: पेतुः सिताध्यवयवा हृद ॥
‡ The only reading that I find is यथा वाहिदहरासमंस्मृतेषपंचित:।
Ratnagarbha’s interpretation is: “like a disease neglected from its beginning”: उत्भवितार्थम्य पंचित: ऋविकितस्य। Śrīdhara’s comment is briefer.
§ Here follow the untranslated words शक्तर्षूच समुम्तुजन ।
|| Asura.
¶ Insert ‘unwarried’, अनायकतनः। ** Puṇḍarikākṣha.
†† Vīpāra. Nārada is commonly considered to be a Devarshi. See Vol. III., p. 68, l. 1; but also see Vol. I., p. 100, note 2.
in a cloud, beheld the fall of Keśin, and delightedly exclaimed: "Well done! lord of the universe, who, in thy sports, hast destroyed Keśin, the oppressor of the denizens of heaven! Curious to behold this great combat between a man and a horse,—such a one as was never before heard of,—I have come from heaven. Wonderful are the works that thou hast done, in thy descent (upon the earth). They have excited my astonishment; but this, (above all), has given me pleasure. Indra and the gods lived in dread of this horse, who tossed his mane, and neighed, and looked down upon the clouds. For this, that thou hast slain the impious Keśin, thou shalt be known, in the world, by the name of Keśava.\| Farewell! I will now depart. I shall meet thee again, conqueror of Keśin, in two days more, in conflict with Kaűśa.** When the son of Ugra-

---

1 Or Keśi and va ‘who kills,’—from vadh or bach, ‘to kill.’ But this is a Paurāṇik etymology, and less satisfactory than the usual grammatical one of Keśa, ‘hair,’ and ‘va’ possessive affix; Kṛśńa corresponding, in this respect, to the Apollo Crini- tus. 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 Kṛśńa,—whence he is called Keśava, ‘the rayed’ or ‘radiant’. Mahābhārata, Moksha Dharma.

* Jagannātha.
† Vide supra, p. 325, note §.
‡ Trīdvaukas.
§ Substituted, by the Translator, for Śakra.
\| Compare the Harivaṁśa, śl. 4337:

स्वाल्या हुत: केश्री तस्मांवक्षासर्न मुशु।
केशवो नाम नाम्रा लं ख्यातो कोक्षे भविषयस।

** 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 will now depart, Govinda. A great deed, and acceptable to the gods, has been done by thee. I have been much delighted with thee, and now take my leave.”† When Nárala had gone, Kṛishṇa, not in any way surprised, returned, with the Gopas, to Gokula,—the sole object of the eyes of the women of Vraja.¹

¹ The legend is told by all the other narrators of Kṛishṇa’s juvenile exploits.

* भारावतारकता लं पृथिवya: पृथिवीधर ।
† सोसं याखासि गोविन्दे दृवतारथं महत्तपम्।
ङ्वता सम्भवितश्चाः स्वस्ति तेऽसु त्रावाम्यहम॥

---
CORRIGENDA, &c.

P. 2, note ||. Also see Vol. I., p. 200, supplement to p. 152.

P. 11, note *• Purúravas and Urvaśī are, both, named in the Rigveda, X., XCV. For other references touching them, see Original Sanskrit Texts, Part I., p. 226, et aliter (2nd ed.).

P. 14, note **. In sl. 1761 of the Hārivaṇ śa, we find its second mention of Jāhnu and his wife Kāveri. Probably it was in note 2 to p. 138 that Professor Wilson entertained the intention, which he pretermitted to fulfill, of recurring to Kāveri.

P. 15, l. 1. Read Kuśa.


P. 17, l. 3 ab infra. For the original, from this point of Chapter VII. to its end, and an improved translation, see Original Sanskrit Texts, Part I., pp. 349—351 (2nd ed.).

P. 20, notes, l. 4 ab infra. Read पितरं.

P. 25, notes, ll. 9 and 12. For चक्षुक्तकर्मण, here rendered "remorseless", see p. 282, note †.

P. 26, notes, l. 2. Read Devarāta.

P. 26, notes, l. 5. Read चक्षुकत्वामनवसि.

P. 30, note *. I am indebted to Dr. Muir for calling my attention to the Asura Swarabhānu of the Rigveda, V., XI. See Original Sanskrit Texts, Part I., pp. 469, 470 (2nd ed.).

P. 31, notes, last line. That is to say, the Bhágavata-puráśa has Kuśa, where the Vishnu-puráśa has Leśa.

P. 32, l. 2. For Kāśirāja, read king of the Kāsis. Compare supplementary note, a little below, on p. 57, notes 4 and §§. Also see my Benares, Ancient and Medieval, p. 7, notes 2 and 7.

P. 32, note 2. Read Kāṣya.

P. 32, note ||. My MSS. of the Váyu-puráśa are rather doubtful as to the reading Rāṣṭra.

P. 33, l. 5. For another Divodása, see p. 146, l. 1. Regarding the Kāsis and the two Paurānik Divodásas, I have elsewhere written as follows: "The Rigveda affords no warrant for connecting with the Kāsis any person whom it mentions. It speaks of Divodasa, and it speaks of Pratardana; but only in later literature are they called father and son, and rulers of the Kāsis; and, where Kātyāyana, in his Rigveda-ttikramāniki, characterizes the latter as Kāṣirāja, he may have expressed himself metachronically, under the influence of a modern tradition which he and his contemporaries accepted. As to the former, we find, indeed, in post-vidik books, two Divodásas; into whom a single personage seems to have been parted. One of them is son of Bhdryáswa, as in the Rigveda; but it is the other, the son of Bhimaratha, and father of Pratardana, that is called king of the Kāsis. It may be added, that there is no ground for considering Badhyaswa and Bhimaratha to be two names of one and the same person." Benares, &c., p. 9, note 1.

P. 36, l. 1. Read Ṛitadhvaja.
P. 39, notes, l. 9 ab infra. See, for Kāśirāja, supplementary note, a little above, on p. 32, l. 2.

P. 40, notes, l. 2. Read Śānti Parvan.

P. 40, note •. Kāśi, too, is a patronym of Kāśa.

P. 43, notes, l. 3 ab infra. Read Śrīnjaya.

P. 44, note ††. For Khaattravṛiddha, read Leśa. See p. 31, note ††.

P. 47, notes, l. 7 ab infra. Read दुधुं चाजूँ च पूर्वे.

P. 47, note ||. Substitute, for the whole: Ādi-parvan, śl. 3762.

P. 55, notes, l. 3 ab infra. Instead of तब, some copies of the commentary read तख.

P. 57, notes 4 and §§. We should translate: “king of the Ávanyas”, to render Ávanyā. In many such cases, the subjects of a ruler, not his territory, must be understood. Compare Kāśirāja, &c. &c.

P. 59, notes, l. 21. The “Gehlots” or Gahlots are referred to Guhila or Gobhillas, as their eponymist. See the Journal of the American Oriental Society, Vol. VI., pp. 500, 510, and p. 518, note n.

P. 73, notes, l. 12. Read घुड़.

P. 73, note †. In one copy of the commentary, I find, as the reading, Mṛitti-kāvata,—the true name, in all probability. As to Mṛitti-kavati,—by which appellation the same place seems to be designated,—it is represented as having been on the Narmadā See the Hariwānśa, śl. 1985.

P. 74, notes, l. 13. Read चन्द्रिच.

P. 84, notes † and §. It should have been added, that the capital of Videha is Mithilā. This is not the name of a country, as Professor Wilson—in Vol. III., p. 330, note 1, and elsewhere,—supposes it to be.

P. 87, ll. 12, 14, and 18. The term “Kāśirāja”, it is most likely, is no proper name here, but simply descriptive,—“king of the Kāśis.” See supplementary note on p. 32, l. 2, of this volume.

P. 103, notes **. For of Avanti, the country, read Ávanyas.

P. 108, note †. The reading should be, undoubtedly: पूर्वस्वर्गवेति.

P. 109, note ||||. Puru must be right. See the preceding note.

P. 110, l. 4. Read Kānhsa.

P. 111, notes, l. 3 ab infra. Read Suwanśa.

P. 126, note †. Also vide supra, p. 101, note ***.

P. 146, note ††. See supplementary note on p. 33, l. 5.

P. 148, notes, l. 7 Read Hari Vamśa.

P. 150, ll. 6 and 7. For an account, from the Mahābhārata, of the birth of Jarāsandha, see Original Sanskrit Texts, Part IV., pp. 247, 248. It is, in substance, as follows. Jarāsandha’s father, King Bhīhadhratha, had two wives. After having long been barren, each of them bore him half of a son. These moieties, contemplated with horror, were cast away. Jarā, a female ghoul, that she may carry off the pieces the more readily, lays them together. The halves coalesce, and become endowed with life. The boy thus patched up wails out; whereupon the servants sally forth from Bhīhadhratha’s palace, and the king and queen with them. The ghooul assumes a human form, and makes over the infant to its father. She discloses that she has been worshipped, in ignorance of her real character, as the king’s house-goddess, and adds, that, in gratitude for the homage done her, she has restored
the monarch his son, the halves of whom, she alleges, were united into an animated whole quite independently of her will or power.

Bṛihadratha subsequently directs his subjects, the inhabitants of Magadha, to celebrate a great festival in Jarā's honour.

Herein, as Dr. Muir repeats after Professor Lassen, we are furnished with "an instance of the local adoration of particular deities in ancient India."

P. 151, notes, l. 2 ab infra. For seventh, read ninth.


P. 158, note 2. For the probably correct interpretation of the original, Kāśirāja, see supplementary note on p. 32, l. 2.

P. 159, notes, l. 4. For hy, read by.

P. 159, note 3. In the Mahābhārata, Adi-parvan, 3829, we read, that Bāhmasena married काशी बलस्वरां, "Balandharā, daughter of the king of the Kāśis." M. Fauche, mistaking an accusative for a locative, has translated: "Bāhmasena épousa dans Kāṣi Balandharā." I doubt whether Kāśi or Kāśi, as the name of a city or kingdom, is anywhere to be met with in ancient Sanskrit literature.

P. 164, note 1. For Hāstina-pura, compare p. 139, note 8.

P. 166, notes, l. 3. Read verse is.

P. 170, notes, l. 10. Read Mahāwainso.

P. 171, notes, l. 18. Read Rājagriha.

P. 173, notes, last line. Read श्वनमा.

P. 180, note 1; and p. 181, note 8. We here have traces of a second dynasty of Kāśi kings. For the first, see pp. 30–40.

P. 186, note 8. The king named between Nanda and Chandragupta I have conjectured, very hesitatingly, may have borne the appellation of Bāhanmanas. See my Benares, &c., p. 12, note 8.

P. 189, notes, l. 8. Read Priyadarśin.

P. 198, note 8. For further mention of Śrisātakarnī, see General Cunningham's Bihār Tope, pp. 264 and 272.

P. 200, notes, l. 18. Read while differing.

P. 203, notes, last line. Read is it.

P. 212, l. 1. Here and elsewhere, the most carefully written MSS. yield Bāhlikas. Vāhlika, Vāhlika, &c., I am, therefore, disposed to account erroneous.

P. 231, l. 1; p. 232, l. 2; and p. 234, l. 8. Read Ārishis.

P. 235, notes, l. 1. Read चद्मतिनिमा.

P. 237, l. 3. Regarding Devāpi, see p. 153, note 3.

P. 240, notes, l. 4. A comma has disappeared from the end of the line.

P. 247, note 1. The passage here referred to occurs, likewise, in the Bṛhad-āraṇyaka Upaniṣhad, as V., 1: see Messrs. Boehmling and Roth's Sanskrit-Wörterbuch, Vol. I., under अ. In Vol. V., again under चच, the same learned and most meritorious lexicographers indicate the following similar stanza from the Atharva-veda,—X., VIII., 29:

पूर्णां पूण्यस्तुर्णिनि पूर्णं पूर्णिन सिध्यति ।
उत्तो तद्वा विण्यम् वत्सात्परिषम्यति ||

The commentator whom I intend, in my note under remark, is Ratnagarbha. See, a little below, supplementary annotation on p. 303, note 1, &c.
P. 250, note ††. For an explanation of the term akshauiiti, see a note on Book V., Chapter XXII.

P. 252, note †. Read Śūkṣha.

P. 259, note †. For the native, read Śridhara's.

P. 261, notes, l. 7. Read places where.

P. 261, note * . The mistake of the Translator is borrowed from his Bengal version.

P. 262, notes, l. 4. Read fable, made.

P. 262, note †. Read Three pages.

P. 267, 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 Bouddhisme 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. 280, note * . The stanza occurs in the MSS. accompanied by Śridhara's commentary.

P. 284, note * . Read commentators.

P. 286, note §. The words quoted by the Translator are Śridhara's.

P. 290, note †. Both the scholiasts expound the stanzas here transcribed.

P. 291, note ||. Śridhara, who, equally with Ratnagarbha, cites the verses on dancing, attributes them to Bharata.

P. 293, l. 12. Inadvertently, I have not corrected the Translator's "Brahma" into Brahma. But see the next note.

P. 293, note †. As Dr. Muir suggests to me, I should have added, that पर्खाब्य: means 'preceding the Supreme,' not "the progenitor of the supreme (Brahma)"; and पर्खात्यत्रस्म: means 'supreme beyond the Supreme', not "beyond all finite objects". These hyperboles, it scarcely need be observed, are designed to express incomprehensibilities.

P. 295, notes, l. 1. I have to thank Dr. Muir for calling my attention to the fact, that the adage adduced should be rendered: "He who does an act suited to his natural disposition incurs no guilt."

P. 296, note †. The Translator has followed the text as accepted by Śridhara.

P. 297, note §. The reading which Professor Wilson prefers is Śridhara's.

P. 297, notes, l. 8. Read भूपदगो चयत.

P. 299, note †. माण्डौरवते is the lection of Śridhara.

P. 303, note 1; and p. 304, notes § and ||. Of the two commentaries on Book V., Ratnagarbha's and Śridhara's, the Translator has relied on the former, most generally, and, in speaking of "the commentator", refers thereto, except in those scattered cases where I have noted to the contrary. These two commentaries—the latter of which was inaccessible to me, when preparing my annotations on the first twelve Chapters of Book V.—coincide, in a noticeable degree, not only in the authorities which they adduce, but in their 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 commentaries,—Ratnagarbha's and Śridhara's,
respectively. The words of Śrīdhara, as professedly copied by Professor Wilson, deviate somewhat, as usual, from a punctual representation.

वास्तवः is the lection which Śrīdhara prefers to the more ordinary ब्रह्मेऽ.

P. 304, notes, l. 2. Read गतिनालके।

P. 304, note *. In commenting on this stanza, Śrīdhara quotes from Dālālin, to whom, therefore, he must have been posterior.

P. 308, note $. The quotation is given by Śrīdhara, also, who claims to take it from the Ṭyāga-sūstra.

P. 308, note ||. For commentator’s, &c., read commentators’ quotation explanatory of the technicalities pūraka, &c.

P. 312, note *. It is Śrīdhara’s reading to which the Translator here accords the preference.

P. 316, note †. See, further, for Bala, p. 334, note ||.


P. 318, note †. Read Ghaṇṭā.

P. 326, notes, l. 6 ab infra. In a sermon by Dr. South, preached at Westminster Abbey, Feb. 22, 1684—5, is the following passage: “T is, as it were, the sport of the Almighty, thus to baffle and confound the sons of men by such events as both cross the methods of their acting and surpass the measure of their expectations.”

With the Ṭvāc of the Gnostics compare “the superessential one of Plotinus, to whom neither Intelligence, nor Self-consciousness, nor Life, nor even Being can be attributed.” Coleridge’s Aids to Reflection, p. 158, (ed. of 1836).

Erigena sublimates deity into something well-nigh as shadowy: “Deus itaque nescit se quid est, quia non est quid; incomprehensibilis quippe in aliquo, et sibi ipsi et omnii intellectui.” De Divisione Naturae, II., 28 (ed. Migne, col. 589).

It seems, that, in the sphere of the profundities, the election lies, to most minds, between something like this and the popular theologies which offer, as their first principle, a Supreme constituted in the image of man. P. 329, note *. The quotation referred to, when read unmangled, turns out to be half of a Jānaki stanza:

ऋषिताः सन्धियोः संधियोः संधियोः संधियोः

रन्तो मोक्षं सत्त्वे मर्यात् सत्त्वे मर्यात् सत्त्वे मर्यात्

P. 331, notes, l. 3 ab infra. Read श्रिविनासिष्टः.
CATALOGUED.