WORKS

THE LATE

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सद्यमेव जयते



FOR THSYSTEM

HINDU MYTHOLOGY AND TRADITION.

TRANSLATED

FROM THE ORIGINAL SANSKRIT

AND

HLUSTRATED BY NOTES

DERIVED CHIEFLY FROM OTHER PURANAS,

BY THE LATE

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सद्यमेव जयते

VISHŃU PURÁŃA.

BOOK IV. (continued).

CHAPTER VI.

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

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

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

^{*} Literally, "tiger of a sage," muni-śárdúla. See Vol. III., p. 118, note §.

⁺ Dyuti and śila.

Kártavíryárjuna,* 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 Náráyańa. The son of Atri was Soma¹ (the moon), whom Brahmᆠinstalled 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 Brihaspati, the preceptor of the gods. In vain Brihaspati sought to recover his bride; in vain Brahmá commanded, and the holy sages remonstrated: Soma refused to relinquish her.§ Uśanas, || out of enmity to Brihaspati, took part with Soma.¶ Rudra, who had studied under Angiras,

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

^{*} That is to say, Arjuna, son of Kritavirya. See, for him, Chapter XI. of this Book.

[†] Called, in the original, by his epithet abjayoni.

[†] Compare Vol. II., p. 85.

इ वज्ज्यस्तु वृहस्पितचोदितेन ब्रह्मणा चोद्यमानः सक्तबदैविधिर्मिया-चौमानोऽपि न मुमोच।

^{||} In the corresponding passage of the Bhágavata-purána,—IX., XIV., 6,—the name is Śukra. For the discordant accounts of the parentage of Usanas, see Vol. II., p. 152, note 1; for Śukra, ibid., pp. 117, 155.

[🤊] तस्यु हि वृहस्पतिदेषादुश्चना पार्ष्णियाहोऽभवत्।

^{**} IX., XIV., 3.

(the father of Brihaspati*), befriended his fellow-student. In consequence of Uśanas, their preceptor, joining Soma, Jambha, Kujambha, and all the Daityas, Dánavas, and other foes of the gods, came, also, to his assistance; † whilst Indra and all the gods were the allies of Brihaspati.:

Then there ensued a fierce contest, which, being on account of Táraká (or Tárá), was termed the Tárakámaya or Táraká 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 Brahmá, for protection; on which he interposed, and, commanding Usanas, with the demons, and Rudra ** with the deities, to desist from strife, compelled Soma to restore Tárá to her husband. †† Finding that she was pregnant, # Brihaspati desired her no longer to retain her burthen; §§ and, in obedience to his orders, she was delivered of a son,

^{*} See Vol. I., p. 153, note 2.

[†] सहान्तमुखमं चक्रुः।

[‡] बृहस्पतेरपि सकलदेवसैन्यसहायः भूकोऽभवत्।

[§] एवं च तथोरतीवोग्धः संग्रामलार्कानिमत्तस्तारकामयो नामा-भवत् । Nilakańtha, commenting on the Mahábhárata, Sabhá-parvan, ઇ.८ 939, explains the term tárakámaya as follows: तार्का तारा बृहस्प-तिभार्था। सैव आमयविद्नाग्रहेतुर्यस्मिन् । आमयो रोगः।

^{||} Asura.

[¶] Dánavas, in the original.

^{**} Substituted for Sankara.

^{††} बृहस्पतेसारामदात्।

[†] Antakprasavá.

^{§§} नैष मम चेत्रे भवत्यान्यसुतो धार्यसमुत्मृ जैनमसमिधार्थेनिति।

whom she deposited in a clump of long Munja-grass.* The child, from the moment of its birth, was endued with a splendour that dimmed the radiance of every (other) divinity; and both Brihaspati and Soma, † fascinated by his beauty, claimed him as their child. The gods, in order to settle the dispute, appealed to Tárá; 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, Brahmá§ (again interfered, and) pacified | the child, and then, addressing Tárá, said: "Tell me, daughter, is this the child of Brihaspati? or of Soma?" "Of Soma," said Tárá, 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 &#}x27;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 ishika, which the scholiast explains to mean munja.

[†] Exchanged for Indu.

[.] दुष्टें कसात्ममं तातं नाखासि। ऋवैव ते शास्तिमयमहं करोमि यथा नैवमन्याप्यतिमन्यर्वचना भवतीति।

[§] Pitámaha, in the original.

If Samnivarya, 'checking.'

[¶] लज्जाजडमाह सोमस्रेति।

^{**} Udupati.

It has already been related how Budha begot Purúravas by Ilá.* Purúravas¹ was (a prince) renowned for liberality, devotion, magnificence, and love of truth, and for personal beauty. Urvasí, having incurred the imprecation of Mitra and Varuna, determined to take up her abode in the world of mortals, and (descending, accordingly,) beheld Purúravas. As soon as she saw him, she forgot all reserve, and, disregarding the delights of Swarga, became deeply enamoured of the prince. Beholding her infinitely superior to all other females, in grace, elegance, symmetry, delicacy, and

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

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

^{*} See Vol. III., pp. 233-236.

⁺ For a fanciful etymology of the name Buddha, as denoting the founder of Buddhism, see Vol. III., p. 210, note §.

[.] See Chapter XXII. of this Book.

[§] See Vol. III., p. 2.

beauty, Purúravas was equally fascinated by 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 Puráńa and

^{*} उभयमपि तन्मनस्त्रमनन्यदृष्टि परित्यत्तसमस्तान्यप्रयोजनमासीत्।
† राजा तु प्रागल्भ्यात्तामाह। Comment: प्रागल्भ्यात्। असंकोचात ।

[‡] लज्जावखण्डितमुखमुर्वश्री प्राह।

[§] The love-making of Purúravas and Urvasí was somewhat less delicate, as represented in the Bhágavata-puráńa, IX., XIV., 18-20.

^{||} Urańaka, 'lambs'; and so below.

^{¶.} श्रयनसमीपे ममोरणकद्यं पुत्रभूतं नापनेयम्।

^{**} The original has "Manasa and other lakes": मानसादिषु सरःसु।
See Vol. II., p. 110, note *; and p. 117.

^{††} For this garden, see Vol. II., p. 110, note *; and p. 116.

Purúravas for his bride increased every day of its duration; and, the affection of Urvasí augmenting equally in fervour, she never called to recollection* residence amongst the immortals. Not so with the attendant spirits at the court of Indra; and nymphs, genii, and quiristers † found heaven itself but dull, whilst Urvasí was away.: Knowing the agreement that Urvasí had made with the king, Viśwavasu was appointed, by the Gandharvas, to effect its violation; and he, coming, by night, to the chamber where they slept, carried off one of the rams. Urvasí was awakened by its cries, and exclaimed: "Ah me! Who has stolen one of my children? Had I a husband, this would not have happened! To whom shall I apply for aid?" The Raja overheard her lamentation, but, recollecting that he was undressed, and that Urvasí might see him in that state, did not move from the couch. Then the Gandharvas came and stole the other ram; and Urvaśi, hearing it bleat, cried out, that a woman had no protector, who was the bride of a prince so dastardly as to submit to this outrage. This incensed Purúravas

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

^{&#}x27; न स्पृहां चकार।

[†] Apsaras, siddha, and gandharva.

[‡] विना चोर्वस्था सुरलोकोऽप्सर्सां सिद्धगन्धर्वाणां च नातिर्मणी-चोऽभवत्। Inc Translator has not cared to reproduce the story of Pururavas and Urvasí with very close literality.

[§] See Vol. II., p. 285, note †; &c.

^{||} Śl. 1367.

highly; and, trusting that the nymph would not see his person, as it was dark, he rose, and took his sword, and pursued the robbers, calling upon them to stop and receive their punishment. At that moment the Gandharvas caused a flash of brilliant lightning to play upon the chamber; and Urvasí 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 Urvaśi; and, not finding her anywhere, he wandered, naked, over the world, like one insane. At length, coming to Kurukshetra,* he saw Urvasí 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." Purúravas, thus comforted, returned to his capital. Urvasí 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, Urvasí and the monarch met at Kurukshetra, and she consigned to him his

^{*} See Vol. II., p. 133, note 1.

⁺ Antarvatni.

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 Urvasí. 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 Urvasí, offer oblations; and you shall, assuredly, obtain your wishes." The Raja took the brasier, and departed, and came to a forest. Then he began to reflect, that he had committed a great folly, in bringing away the vessel of fire, instead of his bride; and, leaving the vessel in the wood, he went (disconsolate,) to his palace. In the middle of the night he awoke, and considered that the Gandharvas had given him the brasier to enable him to obtain the felicity of living with Urvasí, 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 बन्धुमानमितबलकोग्न:।

[†] Amnáya; and so below.

saw a young Aśwattha tree growing out of a Śamí-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 Śamí-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 Gáyatrí. He recited that holy verse, and rubbed together sticks of as many inches as he recited syllables in the Gáyatrí. 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 Urvasí. In this way, celebrating many sacrifices, agreeably to the form in which offerings are presented with fire, Purúravas obtained a seat in the sphere of the Gandharvas, and

¹ 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 Gáyatri, would be twenty-four inches. The Bhágavata attaches to the operation a piece of mysticism of a Tántrika origin. Purúravas, whilst performing the attrition, mentally identifies himself and Urvasí with the two sticks, and repeats the Mantra उदेशसार्या प्राथम प्राथम । ‡

^{*} Angula, 'finger-breadths.'

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

[†] These words are not from the text of the Bhágavata, 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 Ilá.¹;

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, Dakshińa, 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, Náráyańa; and that, in the beginning of the Tretá age, Purúravas made them, all, 'three':

पुरूरवस एवासी खयी वेतामुखे नृप।

That is, according to the commentator, the ritual was then instituted: **कर्मगार्ग: पकटो वमूद।** The Matsya Purána 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 orfered; 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 Urvasí, see the Śatapatha-bráhmańa, XI., V., I., 1.

⁺ Tretá.

[:] Aila.

[§] 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."

विग्रैः स विग्रहं चक्ने वीर्योक्यत्तः पुरूरवाः।
जहार च स विग्राणां रत्नान्युत्क्रोभ्रतामपि॥
सनत्नुमारसं राजन्त्रह्मचोकादुपेत्य ह।
अनुद्र्भं ततस्रके प्रत्यगृक्षात्तचाप्यसी॥
ततो महर्षिभः कुद्धैः सद्यः भ्रप्तो व्यनभ्रत।
खोभान्वितो वजमदान्नष्टसंभ्रो नराधिषः॥



CHAPTER VII.

Sons of Purúravas. Descendants of Amávasu. Indra born as Gádhi. Legend of Řichíka and Satyavatí. Birth of Jamadagni and Viśwámitra. Paraśuráma, the son of the former. (Legend of Paraśuráma.) Śunańśepha and others, the sons of Viśwámitra, forming the Kauśika race.

PURÚRAVAS had six sons,—Áyus, Dhímat, Amávasu, Viśwávasu, Śatáyus, and Śrutáyus. 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:

Mahábhárata.†	Matsya.	Agni.	Kúrma.	Bhágavata. ‡
Áyus	Á ' yus	Áyus	Áyus	Áyu
Dhímat	Dh r itimat	Dhímat	Máyus	Śrutáyu
Amávasu	Vasu	Vasu	Amáyus	Satyáyu
Dŕidháyus	Dŕidháyus	Uśráyus	Viśwayus	Raya
Vanáyus	Dhanáyus	Antáyus	Śatáyus	Vijaya
Śatáyus	Śatáyus	Śatáyus	Śrutáyus	Jaya
• *	Aśwáyus	Ŕitáyus		
	Divijáta §	Divijáta §	}	

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

^{*} The Harivańsa, śl. 1372, 1373, and again in śl. 1413, 1414, gives seven, namely, Viśwayus and Śrutayus, besides the names of the Mahabharata, Dhimat excepted; for the word dhiman, as is shown by the context, must be taken to qualify Amavasu.

[†] Adi-parvan, 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-purána.

Amávasu was Bhíma; his son was Kánchana; his son was Suhotra, 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 Jáhnaví).

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

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

² Kánchanaprabha: Brahma.

³ Hotraka: Bl 'gavata.

⁴ The Brahma Purána and Hari Vamsa add, of this prince, that he was the husband of Káverí, the daughter of Yuvanáswa, who, by the imprecation of her husband, became the Káverí river;—another indication of the Dakshina origin of these works. The Hari Vamsa has another Jahnu, to whom it gives the same spouse, as we shall hereafter see. **

⁵ Sunuta: †† Brahma. Púru: Bhágavata.

^{*} According to the Váyu-puráńa, his mother was Keśiki. The Harivańśa calls her Keśini.

⁺ Váťa.

^{*} Yajnapurusha. See Vol. I., p. 61, note 1; p. 163, note *

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

^{||} Both Kánchanaprabha and Kánchana: Váyu-purána, and Harivamsa.

The Váyu-purána recounts the same legend.

^{**} Where? †† I find Sunaha, apparently.

his son was Balákáśwa; his son was Kuśá, who had four sons,—Kuśámba, Kuśanábha, Amúrtaraya, and Amávasu. Kuśámba, being desirous of a son,

Váyu. Brahma and Hari Vamsa. Bhágavata.

Kuśáśwa or	T7 111 40	
Kuśasthamba ¶	Kuśáśwa **	Kuśámbu ††
Kuśanábha	Kuśanábha	Kuśanábha
Amúrtarayaśa ***	Amúrtimat	Múrtaya §§
Vasn	Kuśika	Vasu.

The Rámáyana has Kusamba, Kusanabha, Amurtarajas, ¶¶ and Vasu; and makes them, severally, the founders of Kausambi, of Mahodaya (which afterwards appears the same as Kanoj), Dharmáranya, and Girivraja; the latter being in the mountainous part of Magadha.

¹ Valaka: § Brahma. Ajaka: Bhágavata.

² The Brahma Purána and Hari Vamsa add, that Kúsa was in alliance with the Pahlavas and foresters.

³ Our authorities differ as to these names:

^{*} The Bhágavata-purána has Jahnu, Púru, Balaka, Ajaka, Kusa.

[†] Kusika, here and below, in one MS. The Vaidik tradition assigns him to the family of Ishiratha.

^{*} So read all my MSS. but one, which gives Amúrtiraya. See the Mahábhárata, Śánti-parvan, śl. 6194. I have displaced the Translator's "Amurttaya". His Hindu-made English version has Amúrta.

[§] This seems very doubtful. Probably the reading is Balaka.

^{||} See note *, above.

[¶] My MSS. give Kuśamba or Kuśastamba.

^{**} In both the Brahma-purána and the Harivamsa I find Kusamba. Indeed, I have nowhere met with "Kusaswa", as son of Kusa

^{††} Corrected from "Kuśamba". Kuśambu is, of course, a gross error; but it is characteristic of the Bhágavata-purána.

^{‡‡} Judging from my MSS., I conjecture that the correct reading may be Amurtarajasa.

^{§§} Corrected from "Amurttaraya".

Bála-kánda, XXXII., 3-8. ¶¶ Corrected from "Amurttarajasa."

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 Kuśámba's son. He was, accordingly, born as Gádhi, * of the race of Kuśa (Kauśika). Gádhi had a daughter named Satyavatí. Ŕichíka, of the descendants of Bhŕigu, 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. Richíka, having propitiated Varuna, the god of ocean, obtained from him, at (the holy place called) Aśwatírtha, a thousand such steeds, and, giving them to the king, espoused his daughter.2

¹ The Brahma and Hari Vamsa make Gadhi the son of Kusika; the Vayu; and Bhagavata, of Kusamba; § the Ramayana, || of Kusanabha.

² The Rámáyańa 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, Aśwatirtha is in the district of Kanoj; perhaps, at the confluence of the Kálanadí with the Ganges. The agency of the god of Ocean, in procuring horses, is a rather curious additional coincidence between Varuna and Neptune.

^{*} Anciently, Gathin. See Professor Wilson's Translation of the Rigveda, Vol. I., p. 27, note a.

⁺ Induvarchas.

[†] But the Translator, according to note 3 in the preteding page, did not find Kuśamba in the Váyu-puráńa. It appears there, however, and as convertible with Kuśika. See Vol. III., p. 16, notes, l. 1.

[§] Correct by note †† in the last page. || Bála-káńda, XXXIV., 5.

In order to effect the birth of a son, Richíka¹ 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 Brahman, alike devoid of affluence, valour, and power." Satyavatí agreed to her mother's proposal; and they exchanged messes.

When Richíka 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, Bhŕigu, the father of Řichíka, prepares the Charu.

^{&#}x27;एष चर्भवलायमपर्स्वताचा । सम्यगुपयोज्यः । इत्युत्का वनं जगाम । The sequel of the story is considerably expanded in the English.

pared for thy mother: thou hast done wrong. In that food I had infused the properties of power, and strength, and heroism; in thine, the qualities suited to a Brahman,—gentleness, knowledge, and resignation. In consequence of having reversed my plans, thy son shall follow a warrior's propensities, and use weapons, and fight, and slay. Thy mother's son shall be born with the inclinations of a Brahman, and be addicted to peace and piety." 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 Viśwá-Satyavatí afterwards became the Kauśikí river. 1 Jamadagni married Reńuká, the daughter of Reńu, of the family of Ikshwáku, and had, by her, the destroyer of the Kshattriya race, Paraśuráma, who was a portion of Náráyana, the spiritual guide of the universe. 2

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

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

^{*} See Original Sanskrit Texts, Part I., p. 85.

[†] Bála-kánda, XXXIV., 8.

[;] See Vol. II., p. 146, note §.

LEGEND OF PARAŚURÁMA.

(From the Mahábhárata.*)

"Jamadagni (the son of Richíka,1) was a pious sage, who, by the fervour of his devotions, whilst engaged in holy study, obtained entire possession of the Vedas. Having gone to King Prasenajit, he demanded, in marriage, his daughter Reńuká; and the king gave her unto him. The descendant of Bhrigu 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, Reńuká, 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 Mrittikávatí, with a garland of lotoses on his neck, sporting with his queen, in the water; and

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

¹ The circumstances of Richika's marriage, and the birth of Jamadagni and Viśwámitra, 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., Parasuráma. 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, Rumanwat, then Sushena, then Vasu, and then Viśwávasu; and each, as he entered, was successively commanded, by his father, to put his mother to death; but, amazed, and influenced by natural affection, neither of them made any reply: therefore, Jamadagni was angry, and cursed them; and they became as idiots, and lost all understanding, and were like unto beasts or birds. Lastly, Ráma returned to the hermitage, when the mighty and holy Jamadagni said unto him 'Kill thy mother, who has sinned; and do it, son, without repining.' Ráma, accordingly, took up his axe, and struck off his mother's head; whereupon the wrath of the illustrious and mighty Jamadagni was assuaged, and he was pleased with his son, and said: 'Since thou hast obeyed my commands, and done what was hard to be performed, demand from me whatever blessings thou wilt, and thy desires shall

* व्यभिचाराच तसात्सा क्रिनाशसि विचेतना।

Nilakańtha, the commentator, quotes, hereupon, the following stanza, apparently from the Mahábhárata:

सुन्दरं पुरुषं दृष्टा भातरं वितरं सुतम्। योनिर्द्रवित नारीणां सत्यं सत्यं जनार्दन॥

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

be, all, fulfilled.' Then Ráma begged of his father these boons: the restoration of his mother to life, with forgetfulness of her having been slain, and purification from all defilement; the return of his brothers to their natural condition; and, for himself, invincibility in single combat, and length of days. And all these did his father bestow.

"It happened, on one occasion, that, during the absence of the Řishi's sons, the mighty monarch Kártavírya, (the sovereign of the Haihaya tribe, endowed, by the favour of Dattátreya, with a thousand arms, and a golden chariot that went wheresoever he willed it to go), " came to the 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 to the sacred oblation, and cast down the tall trees sur-

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

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

^{*} These descriptive epithets of Kartavirya are transferred hither, by the Translator, from &1. 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 slaver 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 Viśwamitra, related in the Ramayańa.

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

^{*} Arjuna, in the Sanskrit.

[†] Mahábhárata, Sánti-parvan, śl. 1748.

crime that they have committed, in slaying, with their deadly shafts, an old man, like you, wholly occupied with pious cares, and engaging not in strife! Much have they to boast of to their fellows and their friends,—that they have shamelessly slain a solitary hermit, incapable of contending in arms!' Thus 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 Kártavírva; 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; and he filled, with their blood, the five large lakes of Samantapanchaka, from which he offered libations to the race of Bhrigu. There did he behold his sire again; and the son of 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 Kasyapa, the Brahmans divided it in pieces amongst them; and they were, thence, called Khańdaváyana Brahmans. Having given the earth to Kasyapa, the hero of immeasurable

¹ This more than 'thrice slaying of the slain' is explained, in the Rajadharma, 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 Rama had given the earth to Kasyapa, 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 Śúrpáraka. The traditions of the Peninsula ascribe the formation of the coast of Malabar to this origin, and relate that Parasurama compelled the ocean to retire, and introduced Brahmans and colonists, from the north, into Kerala, or Malabar. According to some accounts, he stood on the promontory of Dilli, and shot his arrows to the south, over the site of Kerala. It seems likely, that we have proof of the local legend being, at least, as old as the beginning of the Christian era, as the Mons Pyrrhus of Ptolemy is, probably, the mountain of 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 Riksha mountain, where he was nourished by the bears; Sarvakarman, the son of Saudása, was saved by Paráśara, performing the offices of a Śúdra; Gopati, son of Sibi, was nourished by cows, in the forests; Vatsa, the son of Pratardana, was concealed amongst the calves in a cowpen; the son of Deviratha was secreted, by Gautama, on the banks of the Ganges; Brihadratha was preserved in Gridhrakúťa;

^{*} It has not appeared worth while to point out the freedoms of translation which occur in this episode as here rendered.

[†] See Vol. III., p. 304, note 1.

The son of Viśwamitra was Śunahśepha,* the descendant of Bhrigu,—given by the gods, and, thence, named Devarata.¹ Viśwamitra had other sons, also,

and descendants of Marutta were saved by the ocean. From thes 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 Rámáyańa, Book I., Chapter LII., no doubt intimates a violent and protracted struggle, between the Brahmans and Kshattriyas, for supreme domination in India; as, indeed, the text of the Mahábhárata† more plainly denotes; as Earth is made to say to Kaśyapa: "The fathers and grandfathers of these Kshattriyas have been killed by the remorseless Ráma, in warfare on my account:"

एतेषां पितर्श्वैव तथैव च पितामहाः । मद्धं निहता युद्धे रामेणाक्षिष्टकर्मणा॥

'The story of Sunahsepha is told by different authorities, with several variations. As the author of various Súktas in the Rich, he is called the son of Ajígarta. The Rámáyana makes him the middle son of the sage Richíka, sold to Ambarísha, king of Ayodhyá, by his parents, to be a victim in a human sacrifice offered by that prince. He is set at liberty by Viśwámitra; but it is not added that he was adopted. The Bhágavata; concurs in the adoption, but makes Śunahśepha the son of Viśwámitra's sister, § by Ajígarta, of the line of Bhŕigu, 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 Richíka, but alludes to his being the victim at Hariśchandra's sacrifice. According to the Rámáyana, Viśwámitra called upon his sons to take the place of Śunahśepha, and, on their refusing, degraded them to the condition of Chándálas. The Bhágavata says, that

[·] Here, and everywhere below, corrected from "Sunahsephas".

[†] Sánti-parvan, śl. 1800, 1801.

[;] IX., XVI., 30, 31.

^{\$?}

amongst whom the most celebrated were Madhuch-

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

• जैथे मन्त्रदूशं चन्नस्वामन्वञ्च वयं साहि।

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

^{*} These fifty were the elder sons.

[†] IX., XVI., 35.

[‡] On the subject treated of in this note Professor Wilson expressed himself, at a later date, as follows:

[&]quot;The story of Sunahsepa, or, as usually written, Sunahsepha, has been, for some time, known to Sanskrit students, through the version of it presented in the Rámáyana, Book I., Chapter LX., Schlegel; LXIII., Gorresio. He is, there, called the son of the Rishi Richika, 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 Viśwamitra, 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 Viśwamitra teaches him, according to Schlegel's text, two Gathas, -according to Gorresio's, a Mantra: but the latter also states, that he propitiated Indra by Richas, -- Mantras of the Rig-veda (Rigbhis tushfava 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. Kulluka Bhatta names the son, Sunahsopha, and refers, for his authority, to the Bahwricha Brahmana. The story is

chhandas, Jaya, Krita,* Devadeva,† Ashtaka,: Kach-

told, in full detail, in the Aitareya Brahmana; but the Raja is named Harischandra. He has no sons, and worships Varuna, in order to obtain a son, promising to sacrifice to him his first-born. He has a son, in consequence, named Rohita; but, when Varuna claims his victim, the king delays the sacrifice, under various pretexts, from time to time, until Rohita attains adolescence, when his father communicates to him the fate for which he was destined. Rohita refuses submission, and spends several years in the forests, away from home. He, at last, meets, there, with Ajígarta, a Kishi, in great distress, and persuades him to part with his second son, Sunahsepha, to be substituted for Robita, as an offering to Varuna. The bargain is concluded; and Sunahsepha is about to be sacrificed, when, by the advice of Viśwamitra, one of the officiating priests. he appeals to the gods, and is, ultimately, liberated. The Aitareya Brahmana has supplied the commentator with the circumstances which he narrates, as illustrative of the series of hymns in this section. Dr. Rosen doubts if the hymns bear any reference to the intention of sacrificing Sunahsepha: but the language of the Brahmana 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 Súktas is somewhat equivocal, and leaves the intention of an actual sacrifice open to question. The Bhágavata follows the Aitareya and Manu, in terming Sunahsepha the son of Ajigarta, and names the Raja, also, Harischandra. In the Vishnu Purana, he is called the son of Viśwamitra, and is termed, also, Devarata, or god-given. But this relates to subsequent occurrences, noticed, in like manner, by the other authorities, in which he becomes the adopted son of Viśwamitra, 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. Viśwamitra's share in the legend may, possibly, intimate his opposition, and that of some of his disciples, to human sacrifices." Translation of the Rigveda, Vol. I., p. 59, note a.

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

^{*} I have substituted Jaya, Krita, for "Kritajaya". If we were to read only one name here, it would be, according to all my MSS., Jayakrita. See note † in the next page.

[†] Two MSS. have Deva. See note † in the next page. The Harivaméa has Devala.

[;] In several copies, Ashta.

chhapa,* and Háríta.† These founded many families,: (all of whom were known by the name of) Kau-sikas, and intermarried with the families of various Rishis.¹

मधुक्कन्दो जयसैव क्रतदेवी ध्रवाष्टकी। कक्कपः पूरणसैव विश्वामित्रसुतासु वै॥

¹ The Bhágavata says one hundred sons, besides Devaráta and others, as Ashíaka, Háríta, § &c. Much longer lists of names are given in the Váyu, Bhágavata, ¶ Brahma, and Hari Vamsa. The two latter specify the mothers. Thus: Devasravas, Kati (the founder of the Kátyáyanas), and Hiranyáksha were sons of Śálávatí;** Renuka, Gálava, Sánkriti, Mudgala, Madhuchchhandas, and Devala were sons of Renu; and Ashíaka, Kachchhapa, and Háríta were the sons of Drishadwatí. The same works enumerate the Gotras, the families or tribes of the Kausíka Brahmans. These are: Párthivas, Devarátas, Yájnavalkyas, Sámarshanas, Udumbaras, Dumlánas, Tárakáyanas, Munchátas, Lohitas, Renus, Káríshus, Babhrus, Pánins, †† Dhyánajápyas, ‡ Śyálantas, Hiranyákshas, Śankus, Gálavas, Yamadútas, Devalas, Śálankáyanas, Báshkalas, Dadátrvádaras, Sausratas, Saindhaváyanas, Nishnátas,

^{*} Corrected from "Kachchapa".

[†] So reads one of my MSS.; the rest having Haritaka.

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 Bhagavata specifies only Jaya and Kratumat, also.

^{||} Eight are there named: Madhuchchhandas, Jaya, Krita, Deva, Dhruva, Ashfaka, Kachchhapa, Púrana. It will be satisfactory to the Sanskrit scholar to see the original:

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

^{**} Corrected from "Silavati".

^{††} Corrected from "Páninas".

tt Corrected from "Dhyánajyápyas".

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

सन्ध्रमेव जयन

^{*} The lists of the Váyu-purána, Brahma-purána and Harivainsa 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.

Sons of Áyus. Line of Kshattravíiddha, or kings of Kásí. Former birth of Dhanwantari. Various names of Pratardana. Greatness of Alarka.

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

The son of Kshattravriddha was Suhotra, *† who had three sons,—Káśa, 5: Leśa, 6 & and Gritsama-

¹ Dharmavíiddha: Váyu. Víiddhasarman: Matsya. Yajna-sarman: Padma.

² Darbha: Agni. Dambha: Padma.

³ Vipápman: Agni and Matsya. Vidáman: Padma. The two last authorities proceed no further with this line.

⁴ Sunahotra: Váyu, Brahma.

⁵ Káśya: Bhágavata.

⁶ Sála: | Váyu, Brahma, Hari Vainsa: whose son was Árshti-

^{*} In the copies of the text accompanied by the commentary, the collocation of words, being আયુનામારાદ્યો:, yields Arahu or Árahu. Two MSS., however, of the pure text have स राहो:, i. e., Rahu.

The Váyu-purána, in the corresponding passage, gives, as wife of Puránas, Prabhá, daughter of Swarbhánu. Swarbhánu, according to our Purána,—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 flext page.

[†] Kasya, in two MSS.

[§] Two copies have Lasya.

I find Sala in the Váyu-purána.

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

sheńa,† father of Charanta; Váyu: of Kaśyapa; Brahma and Hari Vamśa.‡

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

"'The seer (i. e., he who received the revelation) of this Mandala was the Kishi Gfitsamada. He, being formerly the son of Sunahotra in the family of the Ángirases, 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 Gfitsamada, son of Sunaka, in the family of Bhfigu. Thus, the Anukramaniká (Index to the Kigveda) says of him: 'That Gfitsamada, who, having been an Ángirasa, and son of Sunahotra, became a Bhárgava and son of Sunaka, saw the second Mańdala.' So, too, the same Saunaka says, in his Kishi-anukramańa, regarding the Mańdala beginning with 'Thou, O Agni:'—Gfitsamada, son of Sunaka, who is declared to have been, naturally, an Ángirasa, and the son of Sunahotra, became a Bhírgu.' Hence, the seer of the Mańdala is the Kishi Gfitsamada, son of Sunaka.'

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

^{*} Corrected, throughout this chapter, from "Ghritsamada".

[&]quot;It is to be observed, that this Gritsamada, who is here described as belonging to the regal lineage of Pururavas, is the reputed Rishi of many hymns in the second Mańdala of the Rigreda. Regarding him the Commentator Sayana has the following remarks, in his introduction to that Mańdala:

[†] Corrected from "Árshtisena". My MSS. of the Váyu-puráňa give Árshińeśwa; and Árshtisheńa as son of Saunaka.

^{*} Kuśa: Bhágavata-puráńa, IX., XVII., 3.

lished the distinctions of the four castes. The son of Káśa was Káśirája; his son was Dírghatamas; 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†), Náráyańa had conferred upon him the boon, that he should subsequently be born in the family of

¹ The expression is चातुर्वेष्णेप्रवर्तिचता, '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 Váyu:

पुची घृत्समदस्य च शुनको यस्य शौनकः। ब्राह्मणाः चित्रयास्यैव वैस्थाः शूद्रास्ययेव च। एतस्य वंशे समुद्भता विचित्रैः कर्मभिर्द्दिजाः॥

"The son of Gritsamada was Sunaka, whose son was Saunaka. Brahmans, Kshattiyas, Vaisyas, and Sudras were born in his race; Brahmans by distinguished deeds." The existence of but one caste in the age of purity, however incompatible with the legend which ascribes the origin of the four tribes to Brahma, 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 Káśiya: Brahma.‡
- ³ Dirghatapas: Váyu. Gřitsatamas: § Agni. The Bhágavata || inserts a Ráshtra before this prince; and the Váyu, a Dharma, after him.

^{*} संसिद्धकार्यकरणः सकलसंभृतिष्वशेषज्ञानवित्।

[†] This explanation is borrowed from the commentary.

[†] Káši: Bhágavata-purána. Kášaya (?): Váyu-purána. Kášeya: Harivamša, śl. 1734, in the best MSS. Vide infra, p. 40, note

[§] Corrected from "Ghritsatamas". || And so the Váyu-purána.

Káśirája, should compose the eightfold system of medical science, and should be, thereafter, entitled to a share of offerings (made to the gods). The son of Dhanwantari was Ketumat; his son was Bhímaratha; his son was Divodása; his son was Pratardana, †—

वायवालयहोर्घ्वागं (?) ग्रन्थ दंष्ट्रं जरा विषम् । त्रप्रावङ्गानि तस्याज्ञस्थिकित्सा येषु संस्थिता॥

¹ The eight branches of medical science; are: 1. Śalya, extraction of extraneous bodies; 2. Śalákya, treatment of external organic affections: these two constitute surgery; 3. Chikitsa, administration of medicines, or medical treatment in general; 4. Bhútavidyá, treatment of maladies referred to demoniac possession; 5. Kaumárabhíttya, midwifery and management of children; 6. Agada, alexipharmacy; 7. Rasáyana, alchemical therapeutics; 8. Vájíkarańa, use of aphrodisiacs. Dhanwantari, according to the Brahma Vaivarta Puráńa, was preceded, in medical science, by Átreya, Bharadwája, and Charaka: his pupil Suśruta is the reputed author of a celebrated work still extant. It seems probable that Kásí or Benares was, at an early period, a celebrated school of medicine. 8

² Some rather curious legends are connected with this prince, in the Váyu and Brahma Puráńas, and Hari Vamsa, and, especially, in the Kásí Khanda of the Skanda Purána. According to these authorities, Śiva and Párvatí, desirous of occupying Kásí, which

^{*} See Original Sanskrit Texts, Part I., p. 230 (2nd ed.). Many of the personages named hereabouts are of Vaidik notoriety.

[†] Also called Dyumat. Bhágavata-purána.

They are named as follows, in a couplet quoted by the scholiast:

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, káyaśuddhi, kumáratantra, and aqadatantra.

[§] 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 Bhadraśreńya. He had various other appellations, as: Śatrujit, the

Divodása possessed, sent Nikumbha, one of the Gańas 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 Váyu, founded another on the banks of the Gomatí. 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 Váyu is:

भद्रश्रेष्यसं पुत्राणां श्रतमृत्तमधित्वनाम् । हला निवेशयामास दिवोदासो नराधिषः॥ भद्रश्रेष्यसं राज्यं तु हतं तेन बंबीयसा। भद्रश्रेष्यसं पुत्रसु दुर्दमो नाम नामतः॥ दिवोदासेन बालेति घृणया सं विवर्जितः। दिवोदासादृषद्वयां वीरो जच्चे प्रतर्दनः॥ तेन पुत्रेषा बालेन प्रहृतं तस्य वै पुनः। वैरस्थानं महाराज्ञा तदा तेन विधित्सता॥

"The king Divogasa, having slain the hundred sons of Bhadraśreńya, took possession of his kingdom, which was conquered by that hero. The son of Bhadraśreńya, celebrated by the name of Durdama, was spared, by Divodása, as being an infant. Pratardana was the son of Divodása, 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 Puráńa and Hari Vamśa* tell the story twice over, chiefly in the words of the Váyu, 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-vainsa are not bear out these unimportant statements.

[‡] Śl. 1584, 1585; also, śl. 1742—1745.

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

हैहयस तु दायायं हतवान्स महीपतिः। ऋाजहे पितृदायायं दिवोदासहतं बलात्॥ भद्रश्रेखस्य पुरेण दुर्दमेन महासना। वैरस्यानं महाराज चित्तयेण विधित्सता॥

"That prince (Durdama) invading his patrimonial possessions, the territory which Divodása had seized by force was recovered by the gallant son of Bhadraśreńya, Durdama, a warrior desirous, mighty king, to effect the destruction of his foes." Here the victory is ascribed to Durdama, in opposition to what appears to be the sense of the Váyu, and what is, undoubtedly, that of our text, which says, that he was called Pratardana, from destroying the race of Bhadraśreńya, and Śatrujit, from vanquishing all his foes: ततः प्रतद्ताः। स च अद्भाष्ट्रभावाः भवार्यकाः भवार्यकाः भवार्यकाः । स च अद्भाष्ट्रभावाः भवार्यकाः भवार्यकाः । ततः प्रतिकार्यकाः भवार्यकाः । ततः प्रतिकार्यकाः । 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 Vaińsa, we have precisely the same lines, slightly varied as to their order; but they are preceded by this verse: *

भद्रश्रेखस पूर्वं तु पुरीं वाराणसीं भवात्। यदुवंश्रमसूतस्य तपस्यभिरतस्य च॥

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

त्रष्टारघो नाम नृषः सुतो भीमरघस्य वै। तेन पुत्रेषु बालेषु प्रहृतं तस्य भारत। वैरस्थानं महाराज चित्रयेण विधित्सता॥

Professor Wilson's authority seems to be peculiar here. See M. Langlois's Translation of the *Harivainša*, 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 Kuvalayáśwa, 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*}

- ¹ The Váyu, Agni, Brahma Puráńas, and Hari Vamsa 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 Ŕitadhwaja as two princes following Vatsa.
- ² The Váyu, Brahma, and Hari Vamsa repeat this stanza, and add, that Alarka enjoyed such protracted existence, through the favour of Lopamudra, and that, having lived till the period

* षष्टिं वर्षसहस्राणि षष्टिं वर्षश्तानि च । ऋलकादपरो नान्यो बुभुजे मेदिनीं युवा॥

[&]quot;The king called Ashtáratha was the son of Bhímaratha; and by him, great king, a warrior desirous of destroying his foes, was (the country) recovered, the children (of Durdama) being infants." THE GETHER GREAT GREAT

[†] So reads the Váyu-purána.

[†] More or less literally. And so does the Bhágavata-puráńa, IX., XVII., 7.

The son of Alarka was Sannati; ** his son was Sunítha; his son was Suketu; his son was Dharma-

at which the curse upon Kásí terminated, he killed the Rákshasa Kshemaka,—by whom it had been occupied, after it was abandoned by Divodása,—and caused the city to be reinhabited:

शापस्थाने महाबादुईला चेमकराचसम्। रम्यां निवेशयामास पुरीं वाराणसीं पुनः॥†

¹ Several varieties occur, in the series that follows, as the comparative lists will best show:

Bhagavata.‡	Brahma.	Váyu.	Agni.
Alarka	Alarka	Alarka	Alarka
Santati	Sannati	Sannati	Dharmaketu
Sunitha	Sunitha	Sunitha	Vibhu
Suketana	Kshema	Suketu §	Sukumára
Dharmaketu	Ketumat	Dhrishtaketu	Satyaketu
Satyaketu	Suketu	Veńuhotra	
Dhŕishťaketu	Dharmaketu	Gárgya	
Sukumára	Satyaketu	Gargabhúmi	
Vítihotra	Vibhu	Vatsabhúmi	
Bharga	Ánarta	50.50°	
Bhárgabhúmi	Sukumára	10000	
_	Dhrishtaketu	जयत	
	Veńuhotŕi¶		
	Bharga		
	Vatsabhúmi		

^{*} I find only this reading. Professor Wilson's "Santati" I take to be a misscript of a very few MSS.

[†] Harivańsa, śl. 1591; and again, śl. 1748, 1749, with trifling deviations. The Váyu-puráńa has very nearly as above; the Brahma-puráńa, the very words there given.

^{*} IX., XVII., 8, 9.

[§] My MSS. of the Váyu-puráńa insert, between Suketu and Dhrishtaketu, Dharmaketu, Satyaketu, Vibhu, Suvibhu, and Sukumara.

^{||} On the name here, in the $V \dot{a} y u ext{-} p u r \dot{a} \dot{n} a$, see the Translator's next note.

[¶] I find Venuhotra both in the Brahma-purana and in the Harivainsa. 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 Dhřishťaketu; his son was Vainahotra; his son was Bhárga; his son was Bhárgabhúmi, from whom (also,) rules for the four castes were promulgated.

The Hari Vamsas 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 Kaśi princes the descendants of Vitatha, the successor of Bharata. The Brahma Purana and Hari Vamśa, determined, apparently, to be right, give the list twice over; deriving it, in one place, from Kshattravriddha, as in our text, the Vayu, and the Bhagavata; 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 Vamsa has superfluously inserted.

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

वेगुहोत्रसृतश्चापि गार्यो वै नाम विश्वतः। गार्यस्य गर्गभूमिसु वत्सो वत्सस्य घीमतः। ब्राह्मणाः चित्रयास्येव तयोः पुत्राः सुधार्मिकाः॥

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

^{*} A single copy reads Vítahotra.

[🕻] One MS. has Bhárgava.

[‡] Bhárgavabhúmi, in one copy.

[§] Śl. 1588—1597; śl. 1749—1753. The two lists there given vary from each other by a considerable number of items; and neither of them, in any copy of the *Harivainśa* that I have seen, harmonizes with the list in the *Brahma-purána*.

^{||} The Váyu-puráňa is intended.

These are the Káśi* princes, (or, descendants of

of the passage is, that Gárgya (or, possibly, rather, Bharga, one of the sons of Pratardana,) and Vatsa were the founders of two races (Bhúmi, 'earth', implying 'source' or 'founder'), who were Kshattriyas by birth, and Brahmans by profession. The Brahma† and Hari Vamsa, apparently misunderstanding this text, have increased the perplexity. According to them, the son of Venuhotra was Bharga; Vatsabhúmi was the son of Vatsa; and Bhargabhúmi (Bhígubhúmi: Brahma,) was from Bhárgava. "These sons of Angiras were born in the family of Bhígu, thousands of great might, Brahmans, Kshattriyas and Vaisyas:"

विगुहोचसुतथापि भर्गो नाम प्रजिश्वरः। वत्सख वत्सभूमिसु भर्गभूमिसु भागवात (भृगुभूमिसु भागवात)॥ एते ह्याङ्गिरसः पुचाः जाता वंग्नेऽथ भागवे। ब्राह्मणाः चित्रया विश्वासिजोयुक्ताः सहस्रगः॥ः

The commentator has: वत्तस्यां कंपितः पुत्रान्तरमाह। वत्तभूमिरित। भागवात्। वत्तस्यातः। ग्राङ्गरसः। गांववस्याङ्गरसवात्।
भागवे। विश्वामित्रस्य भागवत्वात्। "Another son of Vatsa, the
father of Alarka, is described: Vatsabhúmi, &c. From Bhárgava,
the brother of Vatsa. (They were) Angirasas, from Gálava, belonging to that family, (and were born) in the family of Bhŕigu,
from the descent of Viśwamitra." 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 "Káśya"; the original being काश्यो भूपतयः or काश्यो भूभृतः, 'the Káśi kings', or, as we should say, 'the Káśis'. These rulers take their name from Káśi, or Káśirája: vide supra, p. 32, note ‡. Śridhara, commenting on the Bhágavatapuráńa, IX., XVII., 10, says: काश्यः। काश्वेश्याः। Compare Vol. II., p. 157, note †.

⁺ This Purana contains, almost literally, the stanzas cited just below,

[‡] Harivańsa, śl. 1596—1598; with which compare śl. 1572—1574. See, on both passages, Original Sanskrit Texts, Part I., pp. 52, 53 (pp. 231, 232, 2nd ed.).

[§] Nilakańtha. Arjuna Miśra remarks to the like effect

Káśa*).¹ We will now enumerate the descendants of Raji.

On the subject of note 2, in p. 33, supra, some further illustration is derivable from the Mahabharata, Santi Parvan, Danadharma.† Haryaśwa the king of the Káśis, reigning between the Ganges and the Yamuna, or in the Doab, was invaded and slain by the Haihayas, t a race descended, according to this authority, from Śaryáti, the son of Manu (see Vol. III., p. 255, note 1). Sudeva, the son of Haryaswa, was, also, attacked and defeated by the same enemies. Divodása, his son, built and fortified Benares, as a defence against the Haihayas; but in vain; for they took it, and compelled him to fly. He sought refuge with Bharadwája, by whose favour he had a son born to him, Pratardana, who destroyed the Haihayas, under their king Vitahayya,§ and reestablished the kingdom of Kásí. Vítahavya, through the protection of Bhřigu, became a Brahman. The Mahábhárata gives a list of his descendants, which contains several of the names of the Kásí dynasty of the text. Thus, Gritsamada is said to be his son; and the two last of the line are Sunaka 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 Káśa is Káśeya. Vide supra, p. 32, note ‡.

[†] The passage referred to is found in the Anusasana-parvan, Chap. XXX.

[†] The original so calls the hundred sons of Haihaya. He and Tala-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 Pratikshattra, son of Kshattravŕiddha.

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

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

^{*} Asura.

[†] For the history of Prahlada, see Vol. II., pp. 30-69.

[.] Hereupon the scholiast quotes the ensuing stanza:

all the regions; and I, the Indra of the three spheres, am thy son." The Raja smiled, and said, "Even be it so. The regard that is conciliated by many agreeable speeches is not to be resisted even when such language proceeds from a foe: (much less should the kind words of a friend fail to win our affection)."* He, accordingly, returned to his own city; and Indra† remained (as his deputy,) in the government of heaven.

When Raji ascended to the skies, his sons, at the instigation of 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 Brihaspati, 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 Brihaspati, "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

> अन्नदाता भयवाता कन्यादाता तथैव च। जनिता चोपनेता च पचैते पितरः स्नुताः॥

This should seem to be a quotation, without reference to book, of the Vriddha-chánakya, IV., 19.

[ं] अनितिक्रमणीया हि वैरिपचादप्यनेकविधचाटुवाक्यगभी प्रणतिः।

⁺ Satakratu, one of his epithets, in the original.

^{† ?} Purodáša-khańda.

[§] ऋभिचारिकं * * जुहाव।

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 contemners 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.² Kshattravriddha had a son named Pratikshattra;³ his

जिनधमें समाखाय वेदबाह्यं स वेदवित्।

- ² The Bhágavata enumerates, however, as his descendants, Rabhasa, Gabhíra, and Akriya, whose posterity became Brahmans. The same authority gives, as the descendants of Anenas, the fifth* son of Áyus, Śuddha, Śuchi, Trikakud,† and Śántaraya.‡
- ³ The Váyu agrees with our text, in making Pratipaksha (Pratikshattra) the son of Kshattravriddha; § but the Brahma Purána and Hari Vamsa consider Anenas || to be the head of this branch of the posterity of Ayus. The Bhágavata substitutes Kuśa (the Leśa of our text, the grandson of Kshattravriddha), for

and the second s

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

Corrected from "fourth".

[†] Here insert Dharmasárathi.

[.] Corrected from "Santakhya".

[§] I find Kshattradharma in the Váyu-puráńa. A little below, the sam-Puráńa calls him Kshattradharman. See note ††† in the following page

II The descendants of Anenas are specified, in the Brahma-puráńa, a follows: Pratikshattra, Śńinjaya, Jaya, Vijaya, Křiti, Haryaśwata, Sahadeva, Nadina, Jayatsena, Sankřiti, Kshattradharman. And herewith tollies, punctually, the Harivańśa, śl. 1513—1517.

son was Sanjaya; his son was † Vijaya; his son was Yajnakita; his son was Harshavardhana; his son was Sahadeva; his son was Adina; his son was Jayasena; his son was Sankiti; his son was Kshattradharman. †† These were the descendants of Kshattraviddha. 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 sages, it should be, perhaps, sings:, the patronymic Ksháttravíiddha; making, then, as the Bhágavata §§ does, Pratikshattra the son of the son of Ksháttravíiddha.

- ¹ Jaya: Bhágavata, Váyu, ¶¶
- ² Vijaya: Váyu. II Krita: Bhágavata.
- 3 Haryaśwa: Brahma, Hari Vańiśa.*** Haryavana: Bhagavata.
- ⁴ The last of the list: Váyu.††† Ahína: Bhágavata.
- ⁵ Kshattravriddha: Brahma, Hari Vamsa. ###
- * See note || in the preceding page.
- † Sanjaya's son was Jaya, and Jaya's was Vijaya, according to all my MSS. Also see note †††, below.
- ‡ So read all my MSS. but one, which exhibits Krita. Professor Wilson had "Yajnakrit".
 - § A single copy has Haryaswa. | In two MSS., Ahina.
 - ¶ Only one of my MSS. gives this name; all the rest showing Jayatsena.
 - ** Here the Bhagavata-purana 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 Haryaśwata in both works. See note || in the preceding page.
 ††† Here, again, Professor Wilson's MSS. of the Váyu-puráňa seem to be imperfect. Mine give the following series, to begin a little back:
 F shattradharma, Pratipaksha, Sanjaya, Jaya, Vijaya, Jaya, Haryadwana, Sahadeva, Adina, Jayatsena, Sankíiti, Kritadharman. At the end of the genealogy is this line:

इत्वेते चत्रधर्माणी नज्ञषस्य निबोधत।

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

CHAPTER X.

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

YATI, Yayáti, * Samyáti, Áyáti, † 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 Valla Parvan, Udyoga Parvan, Dánadharma Parvan, and others; also, in the Padma and other Puránas. He had obtained the rank of Indra; but, in his pride, or at the suggestion of Sachi, compelling the Rishis to bear his litter, he was cursed, by them, to fall from his state, and reappear, upon earth, as a serpent. From this form he was set free by philosophical discussions with Yudhishthira, and received final liberation. Much speculation, wholly unfounded, has been started by Wilford's conjecture, that the name of this prince, with Deva, 'divine', prefixed, a combination which never occurs, was the same as Dionysius, or Bacchus. 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-puráňa and Harivamsa. See Vol. III., p. 164, notes § and ¶.

[†] This name, I find, is ordinarily corrupted into Ayati or Ayati.

[‡] In the Mahabharata, Adi-parvan, śl. 3155, they appear as Yati, Yayati, Samyati, Ayati, Ayati, and Dhruva.

[§] Yati married Go, daughter of Kakutstha, agreeably to the Vayu-purana, and the Harivansa, sl. 1601.

^{||} See the Asiatic Researches, Vol. VI., p. 500; Vol. XIV., p. 376.

the sovereignty; and Yayáti, therefore, succeeded to the throne. He had two wives, Devayání, the daughter of Uśanas, and Śarmishthá, the daughter of Vŕishaparvan; of whom this genealogical verse is recited: "Devayání bore two sons, Yadu and Turvasu." Śarmishthá, the daughter of Vŕishaparvan, had three sons, Druhyu,: Anu, § and Púru." Through the

Matsya.	Agni.	Padma.¶	Linga. **
$ m \mathring{U}$ dbhava	Udbhava	Udbhava	Samyáti ††
Panśchi ‡‡	Panchaka	Pava	Champaka §§
Sunyáti	Pálaka	Viyáti	Andhaka
Meghayáti	Megha	Meghayáti	

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

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

विजातिश्वितं षडिमे सर्वे प्रखातकीर्त्तयः।

^{*} The Vaidik form is Turvasa.

[†] A Danava. See Vol. II., p. 70.

In all my MSS. but one, the name, here, is Druhya.

[§] So often do we meet with Anu, that it may, perhaps, be regarded as the Pauranik corruption of the original Anu.

^{||} Corrected from "Puru", here and elsewhere.

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

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

^{**} Prior Section, LXVI., 61, 62. I there find Yati, Yayati, Samyati, Ayati, Andhaka, and Vijati. Śl. 61 ends with the words पश्चमोऽन्थकः, which Professor Wilson must have found corrupted into चम्पकाऽन्थकः; for the next stanza begins:

^{††} 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.

^{§§} Ser note **, above.

Ill Is this, in part, a printer's blunder, for Saryati, the name I find?

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

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

यदुं च तुर्वसुं चैव देवयानी व्यजायत। दुह्युं चानुं पूरं च श्रमिष्ठा वार्षपर्वणी॥

Kávya, 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, &l. 3162. The correspondence is not of the closest.

means of your youth. Do not refuse compliance with my request." Yadu, however, was not willing to take upon him his father's decay; on which, his father denounced an imprecation upon him, and said: "Your posterity shall not possess dominion." He then applied, successively, to Druhyu, Turvasu, and Anu, and demanded of them their juvenile vigour. They all refused, and were, in consequence, cursed by the king.* Lastly, he made the same request of 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 Yayati 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 Viśwachí,‡ and was wholly attached to her, and conceived no end to his desires. The more they were gratified, the more ardent they became; as it is said in this verse:§ "Desire is not appeased by enjoyment: fire fed with sacrificial oil becomes but the more intense. No one has ever more than enough of rice,

^{*} For an ancient allusion to the exclusion from sovereignty of Yadu and Turvaśa, see Professor Wilson's Translation of the *Rigveda*, Vol. III., p. 179, text and note 3.

[ं] सोऽपि च नवं यौवनमासाब धर्माविरोधेन यथाकामं यथाका-नोपपत्रं यथोत्साहं विषयं चचार सम्यक्प्रजापाननमकरोत्।

[‡] 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 Manavas, 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 relinguish, and which grows not old with the aged.* The hair becomes grey, the teeth fall out, as man advances in years; but the love of wealth, the love of life, are not impaired by age." "A thousand years have passed," reflected Yayáti, "and my mind is still devoted to pleasure: every day my desires are awakened by new objects. I will, therefore, now renounce all sensual enjoyment, and fix my mind upon spiritual truth. Unaffected by the alternatives of pleasure and pain, and having nothing I may call my own, I will, henceforth, roam the forests with the deer.";

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

¹ Bhrigutunga, according to the Brahma.

या दुस्त्यजा दुर्मतिभिया न जीर्यति जीर्यतः । तां तृष्णां संत्यजन्याज्ञः सुखेनैवाभिपूर्यते ॥ † पूर्णं वर्षमहस्रं मे विषयासक्तचितसः । तथाप्यनुदिनं तृष्णा ममैतेष्वेव जायते ॥ तसादितामहं त्यक्ता ब्रह्मष्णाधाय मानसम् । निर्द्वन्द्वो निर्ममो भूत्वा चरिष्यामि मृगैः सह ॥

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

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

•	Váyu and Padma,	Brahma and Hari Vamsa. §	Bhagavata.
Turvasu	South-east	South-east	\mathbf{West}
Druhyu	West	West	South-east
Yadu	South-west	South	South
Anu	North	North	North

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

* क्रत्वा मण्डिमनो नृपान्। Comment: खण्डिदेशाधिपान्।

[§] So I find in the Brahma-puráńa, with which the Linja-puráńa, Prior Section, LXVII., 11—12, agrees. But the Harivańśa, śl. 1617—1619, has:

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

[†] And see the preceding note.

[†] Neither in the Bhágavata-purána nor even in the commentary on it do I find the term mandala-nnipa. Iśwara is the designation which that Purána gives to Turvasu and the rest.

one black ear, as a fee for his preceptor Viśwámitra. 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 Rávana prisoner: is killed by Parasuráma: his descendants.

I WILL first relate to you the family of Yadu, the eldest son of Yayáti, in which the eternal, immutable, Vishíu descended upon earth, in a portion of his essence; 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 Krishna 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 yaksha, and followed by guhyaka,—terms left untranslated.

⁺ Kimpurusha.

[†] 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 Brahmarshi, more usually,—see Vol. III., p. 68, note 1.

^{||} Ni. ikriti. There is a variant, nardkriti, 'in the form of a man.' It is noticed by the scholiast.

called Vishnu, was manifested in this family.*

Yadu had four sons,—Sahasrajit, Kroshtu,† Nala, and Raghu.¹ Śatajit 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 irreconcileable variations occur.

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

Váyu.	Brahma. []	Bhágavata.¶	Kúrma.
Níla	Nala	Nala	Níla
Ajita	Anjika	Ripu**	Jina
Raghu++	Payoda	1	Raghu

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

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

^{*} This sentence renders a stanza.

[†] So read all my MSS.; and such is the lection of the Váyu-puráńa. The Translator's "Kroshti" I take to have been a typographical error for Kroshti. See notes || and ¶, below. Also vide infra, p. 61, note *.

† One MS. has Veńuhaya.

[§] Mahahaya is the lection of one copy; and so reads the Bhágavata-puráña. In the Linga-puráña, Śatajit's sons are called Haihaya, Haya, and Venuhaya; and so in the Harivamśa and the Matsya-puráña.

^{||} I find Sahasrajit, Payoda, Kroshtri, Nila, and Anjika.

[¶] IX., XXIII., 20. For Kroshtu I there find Kroshtri.

^{**} Corrected from "Aripu".

^{††} My MSS. have Laghu. And see note §§, below.

⁺⁺ In my MSS., Sahasrada, Payoda, Kroshfu, Nila, and Anjika.

^{§§} Yadu's five sons I find called, in the Linga-purána, Sahasrajit, Kroshíu, Níla, Ajaka, and Laghu. Only that it reads Ajika and Raghu, the Matsya-purána has the same names; and so has the Kúrma-purána, except that it gives Anjita and Raghu (or Laghu, in some MSS.

^{||} As the Váyu-purána, the Kúrma-purána, and the Harwamsa.

son of Haihaya was Dharmanetra; ** his son was Kunti; *his son was Sáhanji; *† his son was Mahishmat; *his son was Bhadrasena; *5; his son was Durdama; \$ his son was Dhanaka, *6 who had four sons,—Kritavírya,

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

- ¹ Dharmatantra: Váyu. Dharma: ¶ Kúrma. **
- 2 Kírtti: Váyu. ++
- ³ Sanjneya: Váyu. Śankhańa: Agni. Sáhanja, of Sáhanjaní-purí:‡‡ Brahma. Sanjnita: Linga.§§ Samhana: Matsya. Sohanji: Bhágavata.
- ⁴ By whom the city of Máhishmatí (on the Nurbudda) was founded:¶¶ Brahma Puráńa, Hari Vamsa.
- ⁵ So the Bhágavata; but the Váyu,*** more correctly, has Bhadraśreńya.††† *Vide supra*, p. 33, note 2.
 - ⁶ Kanaka: Váyu, &c. *** Varaka: Linga. §§§ Andhaka: Kúrma.
 - * In a single MS., Dharma.
 - † Two of my MSS. have Sáhajit.
- ‡ My best MSS. have Bhadrašreńya. The Váyu-puráńa says he was Raja of Benares.
 - § Durmada: Váyu-purána and Bhágavata-purána.
 - || See note § in the preceding page.
- Haihaya's son was Dharma, and his was Dharmanetra, according to the Linga-purána and the Kúrma-purána.
 - ** And Bhágavata-purána, which gives him a son Netra, father of Kunti.
- †† And Linga-purána, Kúrma-purána, and Brahma-purána. Kárta and Kárti: Harivansa.
 - ** And so the Harivamsa, śl. 1846.
 - §§ I find Sanjaya. The Kúrma-puráńa has Sanjita.
- III I find Samhata.
- To One of my copies of the Vishnu-purana notices this fact.
- *** And so the Kúrma-puráńa, Linga-puráńa, Brahma-puráńa, Harivańsa, &c.
- ††† See notes ; and ***, above.
- ttt As the Brahma-purána and Harivamsa.
- §§§ I find Dhanaka.
- III I find Dhenuka.

Kŕitágni, * Kŕitavarman, † and Kŕitaujas. Kŕitavírva's son was Arjuna, the sovereign of the seven Dwípas, the lord of a thousand arms. This prince propitiated the Sage Dattátreya, the descendant of Atri, who was a portion of Vishnu, and solicited, and obtained from him, these boons: a thousand arms; never acting unjustly; subjugation of the world by justice, and protecting it equitably; victory over his enemies; and death by the hands of a person renowned in the three regions of the universe. With these means he ruled over the whole earth with might and justice, and offered ten thousand sacrifices. Of him this verse; is still recited: "The kings of the earth will, assuredly, never pursue his steps in sacrifice, in munificence, in devotion, in courtesy, and in self-control." § In his reign, nothing was lost, or injured; and so he governed

न नूनं कार्तवीर्यस्य गतिं यास्यन्ति पार्थिवाः। यज्ञदानतपोयोगश्रुतवीर्यजपादिभिः॥

The Váyu-purána has:

न नूनं कार्तवीर्यस्य गतिं यास्यन्ति मानवाः। यज्ञैदीनैस्रपोभिश्व विक्रमेण श्रुतेन च॥

Compare the Márkańdeya-puráńa, XIX., 29; also the Brahma-puráńa, &c.

श न नूनं कार्तवीर्यस्य गतिं यास्यन्ति पार्थिवाः । यज्ञैदीनैस्तपोभिवा प्रश्रयेण दमेन च ॥

See Original Sanskrit Texts, Part I., pp. 171, 172.

|| The scholiast quotes, from the Kurma-purána, the following line, addressed to Arjuna:

श्रनष्टद्रव्यता चैव तव नामाभिकीर्त्तनात्।

And I have found the ensuing stanza, of similar purport, in an extract from the Brahmáńda-puráńa:

[·] Kitavírya: Váyu-purána.

[†] The Kúrma-purána has Kritadharma.

It runs thus, in the Bhágavata-purána,—IX., XXIII., 24:

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, Rávańa came, on his tour of triumph, to (the city) Máhishmatí; and there he, who boasted of overthrowing the gods, the Daityas, the Gandharvas and their king, was taken prisoner by Kártavírya, and confined, like a (tame) beast, in a corner of his capital. At the expiration of his long reign, Kártavírya was killed by Paraśuráma, who was an embodied portion of the mighty Náráyańa. Of the hundred sons of this king the five † principal were

कार्तवीर्यार्जुनो नाम राजा बाज्यसहस्रवान्। तस्य स्मरणमात्रेण गतं नष्टं च लभ्यते॥

¹ According to the Váyu, Kártavírya was the aggressor, invading Lanká, and there taking Rávańa 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 Vasishíha), the son of Varuna, whose hermitage had been burnt, according to the Mahábhárata, Rájadharma, by Chitrabhánu (or Fire), to whom the king had, in his bounty, presented the world. The Váyu makes the king himself the incendiary, with arrows given him, by Súrya, to dry up the ocean.

[&]quot;Arjuna, son of Kritavirya, was a king with a thousand arms. By simply calling him to mind, a thing lost or ruined is restored."

See, further, the Harivamsa, sl. 1864.

^{*} 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.

[‡] Anusásana-parvan, Chapter II.

Śúra, ¹ Śúrasena, Vŕishańa, ^{2*} Madhu, ³† and Jayadhwaja. ⁴ The son of the last was Tálajangha, who had a hundred sons, called, after him, Tálanjanghas: the eldest of these was Vítihotra; [‡] another was Bharata, ⁵ who had two sons, Vŕisha and Sujáti. ⁶§ The son of Vŕisha was Madhu: ⁷ he had a hundred sons, the chief

- ³ Krishna, in all except the Bhagavata. ‡‡
- 4 King of Avanti: Brahma and Hari Vamsa. §§
- ⁵ Ananta: Váyu and Agni; || || elsewhere omitted.
- ⁶ Durjaya¶¶ only: Váyu, Matsya.***
- ⁷ This Madhu, according to the Bhágavata, ††† was the son of Kártavírya. The Brahma and Hari Vamása make him the son of Vrisha, but do not say whose son Vrisha 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. ***

¹ Úrjita: Bhágavata.

² Vrishabha: Bhágavata. Dhrishta: Matsya. Dhrishna: Kúrma. | Prishokta: ¶ Padma. Vrishni: Linga. ** Krishnáksha: Brahma. ††

^{*} One MS, has Dhrishana.

[†] In three copies the reading is Madhudhwaja.

[†] In one MS., Vitahotra. In the Váyu-purána, Virahotra.

[§] Professor Wilson had "Sujáti", by typographical error, for Sujáti. But the original, in all my MSS., question, yields only Sujáta.

^{||} I find Vrisha and Dhrishta.

[¶] The Harivamsa has Dhrishtokta or Dhrishnokta.

^{**} I find Dhrishta. †† I find Vrishana.

tt The Brahma-purána has Madhupadhwaja.

^{§§} And so the Linga-puráña. I have corrected Professor Wilson's "Avanti". A country, not a city, is intended.

^{|| ||} The Linga-purána has Anarta.

^{¶¶} He was son of Krishna (?), according to the Linga-purana.

^{***} Vrisha and others, unnamed, were sons of Vitihotra, according to the Kúrma-puráńa and Linga-puráńa.

^{†††} By probable inference, but not explicitly: IX., XXIII., 28.

tit But vide supra, p. 53, notes 1, ||, and tit.

of whom was Vrishni;* and from him the family† obtained the name of Vrishni.¹ 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 Yadavas.²§

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

It has been speculated that "the Jartikas of the Mahábhárata and the Puránas 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 Ját, that "the difference of the long and short a is a mere fashion of spelling, and shows no difference of origin, family, or habit." The two words, properly represented, are Jat and Ját.

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

II In the best MSS. I find Vŕishúi.

¹ The Bhágavata agrees with our text; but the Brahma, Hari Vaínsa, Linga, and Kúrma make Vřishana; the son of Madhu, and derive the family-name of Vřishnis, or Várshneyas, from him.

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

^{*} तस्यापि वृष्णिप्रमुखं पुत्रश्रतमासीत्। He had a hundred sons,— "Vrishni and others."

⁺ Gotra,

[‡] The Translato. had "Madhavas", although the original runs: मधु-संज्ञहित्य मध्रभवत्।

[¶] My MSS. give: Virahotras, Bhojas, Ávartis (or Avantis), Tuńdikeras, and Talajanghas. The *Linga-puráńa* has: Viuhotras, Haryátas, Bhojas, Avantis, and Śúrasenas.

^{**} Corrected, here and below, from "Avantyas"; the original, in some MSS.,—see the last note,—being স্থাৰন্থ:

Tuńdikeras,* and Játas. † The Matsya and Agni omit the first, and substitute Bhojas; and the latter are included in the list in the Brahma, Padma, Linga, and Hari Vamsa. For Jatas the reading is Sanjátas or Sujátas.; The Brahma Purána has, also, Bharatas, who, as well as the Sujátas, are not commonly specified, it is said, 'from their great number.' They are, in all probability, invented, by the compiler, out of the names of the text, Bharata and Sujáti. The situation of these tribes is Central India; for the capital of the Tálajanghas was Máhishmatí, ¶ or Chulí-Maheśwar, **-still called, according to Colonel Tod, Sahasra báhu kí bastí, 'the village of the Thousand-armed,' that is, of Kártavírya. Annals and Antiquities of Rajasthan, Vol. I., p. 39, note. The Tuńdikeras 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 Tuńdikera abbreviated, as Tuńdari, on the Taptee. The Avantis were in Ujjayini; # and the Bhojas were in the neighbourhood, probably, of Dhár, in Malwa. §§ These tribes must have preceded, then, the Rájput tribes by whom these countries are now occupied, or: Rahtors, Chauhans, Pawars, Gehlots, and the rest. There are still some vestiges of them; and a tribe of Haihayas still exists "near the

^{*} Tauńdikeras, according to the Brahma-purána and Harivamsa.

[†] Nowhere do I find this name.

[‡] As in the Harivamsa, śl. 1895.

[§] And so the Harivainsa.

^{||} Vide supra, p. 57, note §.

[¶] What ground is there for this assertion?

^{**} See Vol. II., p. 166, note 8.

^{††} The correct form is खेड़ा, which is, doubtless, corrupted from खेट, 'village'.

^{‡‡} Has this statement any foundation beyond the fact that Ujjayini was called Avanti? See Vol. III., p. 246, note 2.

^{§§} At least, a Bhoja—one of some half dozen kings of that name, known to India,—reigned at Dhárá in the eleventh century. See Vol. II., p. 159.

M. Vivien de Saint-Martin would identify the Bhojas with the Bhotias. Géographie du Véda, p. 136.

very top of the valley of Sohagpoor, in Bhagel-khund, aware of their ancient lineage, and, though few in number, are still celebrated for their valour." Tod's Annals, &c. of Rajasthan, Vol. I., p. 39. The scope of the traditions regarding them—especially, of their overrunning the country, along with Sakas and other foreign tribes, in the reign preceding that of Sagara (see Vol. III., p. 289),—indicates their foreign origin, also; and, if we might trust to verbal resemblances, we might suspect, that the Hayas and Haihavas 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 Hamayas, as Colonel Tod supposed; although we cannot, with him, imagine the word 'horse' itself is derived from Haya. Annals, &c. of Rajasthan, Vol. I., p. 76.

^{*} Colonel Tod speculates that "The Hihya [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 †.

t It is not at all clear that Colonel Tod proposes such a derivation.

CHAPTER XII.

Descendants of Kroshíu. Jyámagha's connubial affection for his wife Śaibyá: their descendants kings of Vidarbha and Chedi.

KROSHŤU,* the son of Yadu,¹ had a son named Vřijinívat;²† his son was Swáhi;³‡ his son was Rushadgu;⁴§ his son was Chitraratha; his son was Śaśabindu,∥ who was lord¶ of the fourteen great gems;⁵ he had a hundred thousand wives and a

- ² Vajravat: Kúrma. **
- 3 Śánti: †† Kúrma. Swáha: Matsya. Triśanku: ‡ Linga. §§
- ¹ Vishámsu: Agni. Říshabha: || || Linga. Kušika: Kúrma. ¶¶ Rušeku: Bhágavata. ***
 - ⁵ Or articles the best of their kind; ††† seven animate, and

¹ In the Brahma Purána and Hari Vamsa, we have two families from Kroshtri; 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.

^{*} So read all my MSS., instead of the "Kroshtíi" of the former edition. Vide supra, p. 53, note +.

[†] And so the Váyu-puráha, Linga-puráha, Kúrma-puráha, &c. Variants of our text are Vřijinivat, Vřijinivat, and Břihaddhwaja.

¹ Variants: Sáhi and Ahi.

[§] The Translator misread this name as "Rushadru". Two of my MSS, have Urusanku. The reading of the best MSS, of the Harivainsa is Rushadgu.

^{||} In the Rúmáyana, Bála-kánda, LXX., 28, the Śaśabindus are named in connexion with the Haihayas, Tálajanghas, and Śúras.

[¶] Chakravartin.

^{**} See note †, above. Vřijinavat: Bhágavata-puráňa. †† I find Khyáti.

^{‡‡} In the Linga-purána I find Swatin (?), and Kusanku as his son.

^{§§} The Váyu-puráňa and Brahma-puráňa have Swáhi.

^{||||} I do not find that the *Linga-purána* gives this name, or any at all, between Kuśanku and Chitraratha.

^{***} Raśadu seems to be the reading of the Váyu-puráńa; Ushadgu, that of the Brahma-puráńa.

^{†††} The commentary on the Vishnu-purana gives one set of these "gems",

million of sons. The most renowned of them were Přithuyaśas, Přithukarman, Přithujaya, Přithu-

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.

'The text states this in plain prose; but the Váyu quotes a verse which makes out but a hundred hundred or 10.000 sons:

तचानुवंश्रसोकोऽयं यस्मिन्गीतः पुराविदैः। शश्रिक्टोसु पुचायां श्रतानामभवच्छतम्। धीमतामनुरूपानां भूरिद्रवियतेजसाम्॥

from the *Dharma-saúhitá*, a metrical work; and Śrídhara, in his scholia on the *Bhágavata-puráńa*, IX., XXIII., 31, gives another set, from the *Márkaúdeya-puráń...* 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-sainhith is as follows:

वकं रथो मिणः खड़्र युर्म रतं च पश्चमम् । केतुर्निधिय सप्तेव प्राणहीणा निचवते ॥ भार्या पुरोहितयेव सेनानी रथक्रच यः। पत्त्ययौ कलभयेति प्राणिनः सप्त कीर्त्तिताः। चतर्दशेति रत्नानि सर्वेषां चक्रवर्तिनाम् ॥

Śridhara's quotation from the Márkańdeya-puráńa I have not succeeded in verifying:

गजवाजिर्थस्त्रीषुनिधिमान्याम्बरद्रुमाः। भ्रतिपाभमणिन्छचविमानानि चतुर्दभ्॥

- * Prithudharma: Váyu-purána.
- † In the Váyu-purána I find Prithunjaya.
- † Purohita.
- § Rathakrit; 'a car-maker'(?).
- | Patti.
- ¶ I find no reading but chakra, a word of various meanings, 'army' being one of them.

kírtti, Přithudána,* and Přithuśravas.† The son of the last of these six¹ was Tamas;² his son was Uśanas,³‡ who celebrated a hundred sacrifices of the horse; his son was Śiteyus;⁴§ his son was Rukmakavacha;⁵ his son was Parávíit,∥ who had five sons,

¹ The Matsya has the first, third, and fifth of our text, and Prithudharma, Prithukirtti, and Prithumat. The Kurma has, also, six names, ¶ but makes as many successions.

² Suyajna: Agni, Brahma, Matsya. ** Dharma: Bhágavata. ††

³ Ushat: Brahma. Hari Vamsa.

⁴ Śitikshu: Agni. Śineyus: Brahma. ‡‡ Ruchaka §§: Bhágavata. The Váyu has Marutta and Kambalabarhis, brothers, instead.

⁵ Considerable variety prevails here. The Brahma and Hari Vamsa have Marutta, ||| the Rajarshi (a gross blunder: see Vol. III., p. 243), Kambalabarhis, Śataprasúti, Rukmakavacha; the Agni, Marutta, Kambalabarhis, Rukmeshu; whilst the Bhágavata makes Ruckaka son of Usanas, and father to the five princes who, in

^{*} Přithudátři: Váyu-puráňa.

[†] He alone is named in the Brahma-purána and Harivamsa.

[†] The Linga-purána has Śaśabindu, Anantaka, Yajna, Dhriti, Uśanas.

[§] Thus read two MSS., while Satáyus and Satavapus are found in others. But the ordinary lection is Siteshu; and so read the Kúrmapuráńa and Linga-puráňa.

^{||} In the Kúrma-puráńa, he has only one son, Jyámagha.

[¶] Přithuyašas, Přimukarman, Přithujaya, Přithušravas, and Přithusattama. Ušanas is son of the last.

^{**} And the Harivamśa.

^{††} The Váyu-purána has something different; but I am unable to decipher what it is.

^{‡‡} And the Harivamsa.

^{§§} 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,* Jyámagha, Pálita, and Harita.¹† To this day the following verse relating to Jyámagha is repeated: "Of all the husbands submissive to their wives, who have been, or who will be, the most eminent is the king Jyámagha,² who was the

the text, are the grandsons of Rukmakavacha.

- ¹ The Bhágavata has Purujit, Rukma, § Rukmeshu, Prithu, and Jyámagha. The Váyu reads the two last names Parigha and Hari. ☐ The Brahma and Hari Vamsa insert Parájit ¶ 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. Pálita and Harita were set over Videha (विदेश पिता न्यसत्। Linga††) or Tirhoot; and Jyámagha went forth to settle where he might: according to the Váyu, he conquered Madhyadeśa (the country along the Narmadá), Mekalá, and the Śuktimat mountains. ** So the Brahma Puráún states, that he established himself along the Říkshavat mountain, and dwelt in Śuktimatí. He names his son, as we shall see, Vidarbha. The country so

^{*} Corrected, here and below, from "Prithurukman". The word occurs in the midst of a compound. For its form as given above, see the Harivainsa, sl. 1980, with which the Váyu-puráña, &c. agree.

[†] One of my MSS. gives Parávíit 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 Lingapurána has Śiteshu, Maruta, Kambalabarhis, Rukmakavacha.

[§] Corrected from "Rukman".

^{||} And so reads the Linga-purána.

[¶] Instead of Parávŕit.

^{**} Only they have Hari, not Harita; and, in some MSS., Palita, for Pálita.

^{††} Prior Section, LXVIII., 33.

^{‡‡} It does not appear, from my MSS. of the Váyu-puráňa, that mention is made of Madhyadeśa. The names occur of Narmada, Mekalá, Mítitikávatí, Śuktimati, and the Řikshavat mountains:

husband of Śaibyá." Śaibyá was barren; but Jyámagha* was so much afraid of her, that he did not take any other wife. On one occasion, the king, after a desperate conflict, with elephants and horse, defeated a powerful foe, who, abandoning wife, children, kin, army, treasure, and dominion, fled. When the enemy was put to flight, Jyámagha beheld a lovely princess left alone and exclaiming "Save me, father! Save me, brother!" as her (large) eyes rolled wildly with affright. The king was struck by her beauty, and penetrated with affection for her, and said to himself: "This is fortunate. I have no children, and am the husband of a sterile bride. This maiden has fallen into my hands, to rear up to me posterity. I will espouse her. But, first, I will take her in my car, and convey her to my palace, where I must request the concurrence

called is Berar; and, amongst his descendants, we have the Chaidyas, or princes of Baghelkhańd and Chandail,† and Daśárha (more correctly, perhaps, Daśárńa, Chhattísgarh;); so that this story of Jyámagha's adventures appears to allude to the first settlement of the Yádava tribes along the Narmadá, more to the south and west than before.

ऋचवन्तं गिरिं गला शुक्तिमत्यामयाविशत्।

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

^{* &}quot;Though desirous of progeny": ग्रुपत्यकामोऽपि।

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

The Pandits of Central India, beguiled by distant verbal similarity, maintain that Chedi is one with the modern District of Chundeyree (Chanderi); and this groundless identification has even found its way into popular literature. See the Hindi *Premaságara*, 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, Śaibyá came to the palace-gate, attended by the ministers, the courtiers, and the citizens, to welcome the victorious monarch. But, when she beheld the maiden standing on the left hand of * the king, her lips swelled and slightly quivered with resentment, and she said to Jyámagha: "Who is this light-hearted damsel that is with you in the chariot?" The king, unprepared with a reply, made answer precipitately, through fear of his queen: "This is my daughter-in-law." "I have never had a son," rejoined Saibyá; "and you have no other children. Of what son of yours, then, is this girl the wife?"+ The king, disconcerted by the jealousy and anger which the words of Śaibyá displayed, made this reply to her, in order to prevent further contention: "She is the young bride of the future son whom thou shalt bring forth." Hearing this, Saibyá 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".

[†] खुषासंबन्धवाचीषा कतमेन सुतेन ते।

Lagna, horá, améaka, and avayava. The scholiast defines horá to be half a rasi; améaka, a ninth of one; and avayava, a twelfth of one.

darbha, and married him to the damsel he had brought home.* They had three sons,—Kratha, Kaisika,¹† and Romapáda.² The son of Romapáda was Babhru;³ and his son was Dhriti.⁴ The son of Kaisika was Chedi,‡ whose descendants were called the Chaidya kings.⁵ The son of Kratha was Kunti;⁶ § his son was

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

² Lomapáda: Agni. ¶

³ Vastu: Váyu. Kŕiti: Agni.

⁴ Áhuti: Váyu. Iti: Padma. Dyuti: Matsya. Bhřiti: Kúrma.**
This latter is singular, in carrying on the line of Romápada for twelve generations further.††

⁵ The Bhágavata, however, makes the princes of Chedi continuous from Romapáda; as, Babhru, Dhŕiti, ‡‡ Uśíka, Chedi—the Chaidyas, amongst whom were Damaghosha and Śi pála.

⁶ Kumbhi: Padma.

^{*} The original runs: तस्य च विद्रभं इति पिता नाम चक्रे । स च तां सुषामुपयेमे । The scholiast says, in explanation: स च । विद्रभी: । क्यां ज्येष्ठामुपयेमे । ज्यामघस्य पूर्वप्रतिज्ञातत्वादित्याद्व्यम् । This obedient youth, then, because of his father's prediction, married a woman who, it seems, may have been of nubile age before he was born.

[†] Two of my best MSS. have Kauśika.

[†] Chidi (?): Váyu-puráńa.

[§] क्रयस्य सुषापुत्रस्य कुन्तिर्भवत्। "Kunti was offspring of Kratha, son of the so-called daughter-in-law." Comment: सुषाया:। ज्यामघस्य सुषायाः सत्याः पुत्रस्य।

And so the Váyu-puráńa, the Kúrma-puráńa, the Linga-puráńa, &c. Add the Váyu-puráńa, the Harivaínsa, &c. The Linga-puráńa reads

[¶] Add the Vayu-purana, the Harivamsa, &c. The Linga-purana reads Romapada.

^{**} I find Dhriti. The Linga-purána has Sudhriti.

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

^{**} Kriti is the ordinary reading.

Vŕishńi; his son was Nirvŕiti; his son was Daśárha; his son was Vyoman; his son was Jímúta; his son was Vikŕiti; his son was Bhímaratha; his son was Navaratha; his son was Daśaratha; his son was Šakuni; his son was Karambhi; his son was Devaráta; his son was Devaráta; his son was Devakshattra; his son was Ma-

- Vikala: Matsya.
- 4 Nararatha: Brahma, Hari Vamśa. §§
- ⁵ Dridharatha: Agni. Devaráta: Linga. || ||
- ⁶ Soma: Linga. ¶¶ Devanakshattra: Padma.

दशाहीं नैधृतो नामा महारिगणसूदनः।

¹ Dhrishta: Váyu. Dhrishti: Matsya. **

² Nivŕitti: Váyu.†† Nidhŕiti: Agni. The Brahma makes three sons,—Avanta, Daśárha, and Balivŕishahan. In the Linga, it is said, of Daśárha, that he was तामारिगणसूदनः, ‡‡ destroyer of the host of copper (faced; European?) foes.'

^{*} One MS. has Nirdhŕiti; another, Nivŕitti. The Linga-puráňa has Nidhŕiti, preceded by Rańadhŕishťa. The Kúrma-puráňa gives Nivŕitti.

[†] Two MSS. give, like the Bhágavata-puráña, Vyoma. The Váyu-pu-ráña has Vyoman; the Linga-puráña, Vyapta.

One of my best MSS. of the Vishńu-puráńa inserts Abhijit after Vyoman.

[‡] In three copies, Vankriti.

[§] The Váyu-puráńa interposes Rathavara between Bhímaratha and Navaratha.

^[] Karambhaka: Váyu-puráña. Karambha, in the Linga-puráña; also, in the Kúrma-puráña, which has, hereabouts, numerous names, &c. which I am unable to make out in my MSS.

[¶] And so the Linga-purána, &c. Devaráj: Kúrma-purána.

^{**} Vŕita: Linga-puráńa.

^{††} My MSS. have Nirvfitti, also.

^{‡‡} In my MSS. there is a very different reading:

^{§§} This work—and so the Brahma-purána—has, in the present chapter, many other peculiarities, here unnoticed, as to proper names.

^{||} Dridharatha, in my MSS.

^{¶¶} I find Devakshattra there.

dhu; his son was Anavaratha; his son was Kuruvatsa; his son was Anuratha; his son was Puruhotra; his son was Amsu; his son was Satwata, from whom

1	There	is	great	variety	in	the	succeeding	appellations	:
---	-------	----	-------	---------	----	-----	------------	--------------	---

Bhágavata.	Váyu.	Brahma.	
Madhu	Madhu T	\mathbf{M} adh \mathbf{u}	
Kuruvaśa	Manu**	Manavaśas	
Anu	Puruvatsa †	Purudwat	
Puruhotra	Purudwat	(Madhu	
Áyu	Satwa	and Satwa	
Sátwata	Satwata	Satwata	
Matsya.	Padma.	Kúrma.	
Madhu	Madhu	Madhu	
Uruvas	Puru	Kuru ++	
Purudwat	Punarvasu	Anu §§	
Jantu	Jantu	$\mathbf{Amsa} \ \ $	
Satwata	Satwata	Andhaka¶¶ Satwata	

^{*} Two of my best MSS. omit this name.

[†] One MS. has Anurata; another, Anu, with a son Anuta, father of Purubotra.

[:] All my MSS. but two give Amsa.

[§] Some MSS. have Sátwata.

^{||} Perhaps my MS. is defective; but it names only Madhu, Purudwat, Satwa, and Satwata.

[¶] The Váyu-puráńa seems to place Devana between Devakshattra and Madhu.

^{**} I think the Váyu-puráńa has Mahátejas, Manu, and Manuvaśa, and as brothers.

^{††} Puruvasa, in my MSS.,-and as son of Mahatejas, perhaps.

^{‡‡} I find Kuruvasa; and, apparently, Purudwat follows, before Anu.

^{§§} After Anu I find Purukutsa. | | | Amsu, 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, Kuruvamsa or Kuruvamsaka, Anu, Amsu and Purudwat, Satwa (son of Amsu), Satwata.



CHAPTER XIII.

Sons of Satwata. Bhoja princes of Mrittikávatí. Súrya the friend of Sattrájita: appears to him in a bodily form: gives him the Syamantaka gem: its brilliance and marvellous properties. Sattrájita gives it to Prasena, who is killed by a lion: the lion killed by the bear Jámbavat. Křishna, suspected of killing Prasena, goes to look for him in the forests: traces the bear to his cave: fights with him for the jewel: the contest prolonged: supposed, by his companions, to be slain: he overthrows Jámbavat, and marries his daughter, Jámbavatí: returns, with her and the jewel, to Dwáraká: restores the jewel to Sattrájita, and marries his daughter, Satyabhámá. Sattrájita murdered by Satadhanwan: avenged by Krishna. Quarrel between Krishna and Balaráma. Akrúra possessed of the jewel: leaves Dwáraká. Public calamities. Meeting of the Yádavas. Story of Akrúra's birth: he is invited to return: accused, by Krishna, of having the Syamantaka jewel: produces it in full assembly: it remains in his charge: Krishna acquitted of having purloined it.

THE sons of Satwata* were Bhajin,† Bhajamána, Divya, Andhaka,‡ Devávŕidha,§ Mahábhoja, and Vŕishńi.¹|| Bhajamána¶ had three sons, Nimi,² Kŕi-

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-puráňa, Brahma-puráňa, and Harivamśa.

⁺ Corrected from "Bhajina".

[‡] For the conflicting accounts of his parentage, see Goldstücker's SanskrIt Dictionary, sub voce.

[§] Corrected, in this chapter, from "Devavriddha".

^{||} Sátwata's sons, according to the Bhágavata-purána, IX., XXIV., 6, 7, were Bhajamána, Bhaji, Divya, Vřishni, Devávřidha, Andhaka, and Mahábhoja.

[¶] He was skilled in the Dhanurveda, the Kúrma-puráňa alleges.

kańa, ** and Vrishńi, * by one wife, and as many † by another, :—Śatájit, Sahasrájit, and Ayutájit. * The son of Devávridha was Babhru, of whom this verse is recited: "We hear, when afar, and we behold, when

agree in the number, and, mostly, in the names. Mahábhoja is sometimes read Mahábhága.

- ² Krimi: Brahma, ** Agni, Kúrma. ††
- ¹ Pańava: Váyu. Kramańa: Brahma.‡ Kŕipańa: Padma. Kinkińa: Bhágavata.§§
 - ² Dhrishthi: Bhágavata, || || Brahma. ¶¶
- ³ The Brahma and Hari Vamsa add, to the first three, Sura and Puranjaya, *** and, to the second, Dasaka. †††
 - * Corrupted, in some of my MSS., into Krikwańa and Krińwańa.
 - † This second family is unrecognized by the Kúrma-puráńa.
- ‡ Both wives bore the name of Sfinjayá, agreeably to the Váyu-pu-rána and Harivani-sa.
- § Professor Wilson had "Śatajit, Sahasrajit, and Ayutajit"; but, in all my MSS. but one, I find as above. All the names are, apparently, different in the Váyu-puráňa, my copies of which are, here, very illegible. The Linga-puráňa has Ayutáyus, Śatáyus, and Harshakíit, with Síinjayá as their mother, and does not name the first set of sons at all.
 - || Not so. See the end of the next note.
- ¶ As in the Linga-puráńa; Mahábáhu, in the Brahma-puráńa and Harivańśa. Add: for Bhajin, Bhajana, Linga-puráńa; Bhogin, Brahma-puráńa and Harivańśa. Also see note || in the preceding page.

The Linga-purána reads, instead of Bhajamána, bhrújamána, and makes it an epithet of Bhajana.

- ** And Harivamsa.
- †† I find Nisi(?) there. Nimlochi: Bhágavata-purána.
- ‡‡ And so reads the Harivamsa.
- §§ Kfitaka : Kúrma-puráńa.
- || || Vrishni is the accepted lection.
- $\P\P$ Vŕisha, in my MSS. The $Hariva\acute{m}\acute{s}a$ has Dhŕishťa. There is no third son in the $K\acute{u}rma\text{-}pur\acute{a}\acute{n}a$.
- *** And so adds the Vayu-purana.
- ††† This is the reading of my best MSS. Professor Wilson had "Dásaka". The Váyu-puráńa, in my MSS., has Vámaka.

nigh, that Babhru is the first of men, and Devávŕidha is equal to the gods. Sixty-six persons, following the precepts of one, and six thousand and eight, who were disciples* of the other, obtained immortality."† Mahábhoja was a pious prince: his descendants were the Bhojas, the princes of Mŕittikávatí,¹; thence called Márttikávatas.²§ Vŕishńi had two sons, Sumitra and Yudhájit:³ from the former, Anamitra || and Śini were

So the scholiast explains the word purusha here.

† यथैव शृगुमो दूराद्पञ्चाम तथान्तिकात्। बभुः श्रेष्ठो मनुष्याणां देवदेवावृधः समः॥ पुरुषाः पञ्च षष्टिश्व षद्वहस्राणि चाष्ट च। येऽमृतलमनुप्राप्ता बसोदेवावधादिषि॥

These stanzas occur in the Linga-purána, Prior Section, LXVIII., 6—8, and in the Bhágavata-purána, IX., XXIV., 9, 10, with the sole difference, in both works, of 'sixty-five' for 'sixty-six'. Also compare the Harivainsa, sl. 2011—2013. The Váyu-purána &c. have very different numbers.

¹ By the Parnáśá river: ¶ Brahma Purána: a river in Malwa.

² These are made, incorrectly, the descendants of Babhru, in the Hari Vamsa.**

³ The Bhágavata, Matsya, and Váyu agree, in the main, as to the genealogy that follows, with orr text. The Váyu states that Vrishúi had two wives, Mádrí and Gándhárí: by the former he had Yudhájit and Anamitra, and, by the latter, Sumitra and Devamídhusha. †† The Matsya also names the ladies, but gives Su-

[‡] The commentator alleges that the city was called Mfittikavana: मृत्तिकावनं नाम पुरम्। तच स्थिता नृपा मार्त्तिकावता:। In the text, no city at all is named, as appears from the next note.

[§] The original has only तस्यान्वये भोजा मार्त्तिकावता बभूवुः।

^{||} A single MS. has Anumitra.

 $[\]P$ See Vol. II., ρ . 152, notes 2 and §.

^{**} Śl. 2014.

^{††} There seems to be something wrong here; for my MSS. of the Váyu-puráńa agree in reading:

born. ** The son of Anamitra was Nighna, † who had two sons, Prasena and Sattrájita. † The divine Áditya (the Sun) was the friend of the latter.

On one occasion, Sattrájita, whilst walking along the

mitra to Gándhárí, and makes Mádrí the mother of Yudhájit, Devamídhusha, Anamitra, and Śini. The Agni has a similar arrangement, but substitutes Dhíishía for Víishúi, and makes him the fifteenth in descent from Satwata. The Linga, § Padma, Brahma Puráńas, and Hari Vaínsa || have made great confusion, by altering, apparently without any warrant, the name of Víishúi to Kroshíri.

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

गांधारी जनयामास सुमित्रं मित्रनन्दनम् । माद्री युधाजितं पुत्रं सा तु तै देवमीदृषम् । अनिमत्र शिनिं चैव तावुभी पुरुषोत्तमी॥

Here, Gandharí is represented as having only one son, Sumitra; and Madrí has Yudhajit, Devamídhusha, Anamitra, and Śini.

Instead of Devamidhusha, Professor Wilson gave, by inadvertence, "Devamidhush", as the name in the Váyu-puráňa. At the same time, he found, in the Matsya-puráňa, "Devamidhusha".

* The Sanskrit runs: वृष्णे: सुमिनी युधाजिच पुनी अनत्। तत-स्थानमिनिश्चि तथा। Anamitra and Sini are, thus, other sons of Vrishni. The Kúrma-purána says, expressly:

वृष्णेसु पुत्रो बलवाननिमत्रः शिनिस्तथा।

- † Nimna: Bhágavata-purána.
- † Corrected, everywhere, from "Satrájit". The Bhágavata-puráńa has both Satrájita and Satrájit; the Linga-puráńa, the latter. In the Váyu-puráńa, the reading seems to be Śakrajit.
- § This Purana, in my MSS., has Vrishni, not Kroshtri. It states, too, that he had Sumitra by Gandhari, and, by Madri, Devamidhusha, Anamitra, and Śini.
- || According to my best MSS., Gándhárí is mother of Sumitra, and of him only; Mádrí, of Yudhájit, Devamídhusha, and Anamitra.
 - ¶ IX., XXIV., 12.

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

^{&#}x27; यथैन वोन्नि, वहिपिण्डोपममहमपश्चं तथैनाबाग्रती गतमधन न किंचित्रगनता प्रसादीक्षतं विशेषमुपलच्यामि।

[†] ततस्तमाताम्रोज्ज्वसहस्ववपुषमीषदापिङ्गसनयनमादित्यमद्राचीत्।

Here, as just before, the Translator has supplied the name of Krishna.

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 Sattrájita, he did not deprive him of it, that he might not occasion any disagreement amongst the family. Sattrájita, on the other hand, fearing that Krishnall 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.

^{*} Bhára, which here, more probably, imports a weight of gold equal to twenty tulás. So the commentator understands the term; and the same view is taken by Śridhara, commenting on the Bhágavata-puráńa, X., LVI., 11.

[ं] तत्रभावाच्च सकलखैव राष्ट्रस्थोपसगीवृष्टिवालामिचोरदुर्भिचा-दिभयं न भवति।

दे Read 'wished', **लिप्सां चत्री।**

[§] Called, in the original, bhúpati, 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 "Sukumara", 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 Kŕishňa'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 Krishna,: 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, Krishna advanced into the cavern, and saw the brilliant jewel in the hands of the nurse, who

^{*} Yadulokak.

[†] नर्णानर्णनथयत्।

[.] Bhagavat, in the original.

[§] The scene of this hunt of Krishua's was, according to the Váyu-purána, the Rikshavat and Vindhya mountains.

[🏿] इत्याकर्ष्य जब्यस्यमन्तकोदन्तः ।

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 Krishňa 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 Kŕishna, in the celebration of his Śráddha, 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, Jámbayat 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,

त्रमुरसुर्यचगन्धर्वराचसादिभिरप्यखिनैर्भगवाच जेतुं श्रव्यः जि-

thou art a portion of my sovereign lord, Náráyaúa, the defender of the universe." Thus addressed by Jámbavat, Kŕishňa 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 Kŕishňa, 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 Kŕishňa† took the gem, for the purpose of clearing his reputation. He then returned, along with (his bride) Jámbavatí, to Dwáraká.

When the people of Dwáraká beheld Krishňa 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. Krishňa: related to the whole assembly of the Yádavas all that had happened, exactly as it had befallen, and, restoring the Syamantaka jewel to Sattrájita, was exonerated from the crime of which he had been falsely accused. He then led Jámbavatí into the inner apartments.

When Sattrájita reflected that he had been the cause

मुतावनिगोचरैरत्ववीर्चैर्नरावयवभूतैश्च तिर्चग्योन्यनुमृतिभिः किं पुन-रस्रद्विधः।

[&]quot; जाम्बवतीं नाम कन्यां गृहागमनार्घभूतां याहयामास।

[†] Achyuta, in the Sanskrit.

[‡] The original has Bhagavat.

of the aspersions upon Krishńa's character, he felt alarmed; and, to conciliate the prince, he gave him to wife his daughter, Satyabhámá. The maiden had been, previously, sought in marriage by several of the most distinguished Yádavas, as Akrúra, Kritavarman, and Śatadhanwan,* who were highly incensed at her being wedded to another, and leagued in enmity against Sattrájita. The chief amongst them, with Akrúra and Kritavarman, said to Śatadhanwan:† "This caitiff Sattrájita has offered a gross insult to you, as well as to us, who solicited his daughter, by giving her to Krishńa. 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 Sattrájita.:

When news arrived that the sons of Páńdu had been burned in the house of wax, 1 Krishńa, || who knew the real truth, set off for Várańávata, to allay the ani-

¹ This alludes to events detailed in the Mahábhárata. ¶

^{*} तां चाक्रूरक्षतवर्मग्रतधन्वप्रमुखा यादवाः पूर्वं वर्यामासुः।

[†] अकूर्ज्ञतवर्मप्रमुखाश्च श्रातधन्वानमूनुः। In the passage quoted in the last note, pramukha is rendered "most distinguished"; here, "chief". Read: "Akrúra, Kŕitavarman, Šatadhanwan, and other Yádavas"; and "Akrúra, Kŕitavarman, and others."

^{• ः} एवमुक्तस्रियसावप्याह।

[§] 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 Jaiugriha-parvan.

mosity of Duryodhana, and to perform the duties his relationship required. Satadhanwan, taking advantage of his absence, killed Sattrájita 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 Váranávata, and told her husband how Sattrájita had been killed by Śatadhanwan, in resentment of her having been married to another, and how he had carried off the jewel; and she implored him to take prompt measures to avenge such heinous wrong. Krishna, 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 Dwaraka, Krishnas took Baladeva apart, and said to him: "A lion slew Prasena, hunting in the forests; and now Sattrájita has been murdered by Śatadhanwan. As both these are removed, the jewel which belonged to them is our common right. Up, then; ascend your car; and put Satadhanwan to death!"

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

सत्वे ममैषार रासना। नाहमेतां तस्य दुरातानः सहिष्ये।

[†] न ह्यनुक्क वरपाद्यं तत्कृतनी डाश्रियणो विहंगा वध्यनी।

[ः] तदलमत्यर्थममुनासात्पुरतः श्रोकप्रेरितवाक्यपरिकरेण।

[§] Vasudeva, in the Sanskrit.

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

^{*} Here again the original has Vasudeva; and so frequently below.

[†] Akrúra's speech is rendered very freely. Krishna and Baladeva are eulogized, in it, under the names, respectively, of Chakrin and Sirin.

[‡] Satadhanus is the name, in the original, here and several times below.

When Krishna heard of Satadhanwan's flight, he harnessed his four horses,-Saibya, Sugríva, Meghapushpa, and Baláhaka,-to his car, and, accompanied by Balaráma,* set off in pursuit. The mare (held her speed, and) accomplished her hundred leagues; but, when she reached the country of Mithilá, (her strength was exhausted, and) she (dropped down and) died. Satadhanwan,1 dismounting, continued his flight on foot, (When his pursuers came to the place where the mare had perished,) Krishna said to Balarama: † "Do you remain in the car, whilst I follow the villain on foot, and put him to death. The ground here is bad; and the horses will not be able to drag the chariot across it." Balaráma, accordingly, stayed with the car; and Krishna followed Satadhanwan on foot. When he had chased him for two kos, he discharged his discus; and, although Satadhanwan was at a considerable distance, the weapon struck off his head. Krishna, 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 Satadhanwan to no purpose; for the precious gem, the quintessence of all worlds, was not upon his person. When Balabhadra heard this, he flew into a violent rage, and said to Vásudeva: "Shame light upon you, to be thus greedy of wealth! I acknowledge no

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

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, Balabhadra went to the city of Videha,† where Janaka¹ 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 Dhŕitaráshíra, learned from Balabhadra the art of fighting with the mace. At the expiration of three years, Ugrasena and other chiefs of the Yádavas,; being satisfied that Kŕishńa had not the jewel, went to Videha, § and removed Balabhadra'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.

^{*} ऋलमेभिर्ममायतोऽलीकशप्रधः।

[†] Videha is a country. The name of its capital, here intended, is not mentioned. See Vol. II., p. 165.

[‡] I find वभू यसेनप्रभृतिभियादवै:, "Babhru, Ugrasena, and other Yadavas."

Who is the Babhru here mentioned? There would be an anachronism in identifying him with the Babhru, son of Devávíidha, named in p. 72, supra.

[§] Videhapuri, "the capital of Videha." See note †, above.

^{||} My MSS. yield 'Baladeva's'.

The ofiginal has 'gold', suvarna.

religious rites,* and, purified with holy prayers,¹ lived in affluence for fifty-two years;† and, through the virtue of that gem, there was no dearth or pestilence: in the whole country.² At the end of that period, Sa-

Yajna, 'sacrifices.'

‡ Read "portent, famine, epidemic, or the like," तत्रीपसर्गदुर्भिचम-

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

¹ The text gives the commencement of the prayer; § but the commentator does not say whence it is taken: सवनगरी जिन्य-विश्वी निम्नन्त्रसहा भगवति । "O goddess, the murderer of a Kshattriya or Vaisya 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'.

² Some of the circumstances of this marvellous gem¶ seem to identify it with a stone of widely diffused celebrity in the East, and which, according to the Mohammedan writers, was given, originally, by Noah to Japheth; the Hajarul matar of the

[†] सवनगती हि चित्रयविश्वी नियन्त्रह्महा भवतीत्वतो दीचानवचं प्रविष्ट एव तस्थी दिपष्टिवर्धाण। "For he that kills a Kshattriya or a Vaisya 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 bservances for sixty-two years."

[§] 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।

[¶] M. Langlois, in his translation of the Harivaméa, 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 soûryacânta, et que nous prenons quelquefois pour le cristal; ou bier un ornement royal, marque distinctive de l'autorité, que tous ces princes se disputaient."

trughna, the great-grandson of Satwata,* was killed by the Bhojas; and, as they were in bonds of alliance with Akrúra, he accompanied them in their flight from

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

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

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

[&]quot;When, after escaping the tremendous catastrophe of the Deluge, the ark rested on Mount Jud, and the great patriarch, either by the direct inspiration of the Divine Being, or from the impulse of his own discretion, proceeded to allot to his children the different quarters of the earth, he assigned to Yapheth the countries of the north and east. And we are further informed, that, when the latter was about to depart for the regions allotted to him, he requested that his father would instruct him in some form of prayer, or invocation, that should, whenever he required it, procure for his people the blessing of rain. In compliance with this request, Noah imparted to his son one of the mysterious names of God, inscribing it on a stone; which, as an everlasting memorial, he delivered, at the same time, into his possession. Yapheth now proceeded, with the whole of his family, to the north-east, according to appointment; devoting himself, as is the manner of those who inhabit the boundless plains in that quarter, to a wandering and pastoral life; and, having instituted, for his followers, the most just and virtuous regulations for their conduct, never failed to procure for them, through the influence of the sacred deposit consigned to him by his father, rain and moisture for their lands, whenever occasion made it necessary. This stone has been denominated, by the Arabs, the Hidjer-ul-mattyr, lapis imbifer, or rainstone; by the Persians, Sang-yeddah, aid-stone, or stone of power; and, by the Turks, Jeddah-taush. And it is affirmed, that the same stone was preserved among the Moghúls 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 Garuda: called together the Yádavas, with Balabhadra and Ugrasena, and recommended them to consider how it was that so many prodigies should have occurred at the same time. On this, Andhaka, one of the elders of the Yadu race, thus spake: "Wherever Śwaphalka, § the father of Akrúra, dwelt, there famine, plague, dearth, and other visitations were unknown. Once, when there was want of rain in the kingdom of Káśirája, | Śwaphalka was brought there, and immediately there fell rain from the heavens. It happened, also, that the queen of Kásirája 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 Kásirája 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

^{*} Anávŕishti. † Maraka.

[‡] Uragári, in the original; significatively, 'the enemy of snakes.'

[§] For his origin, vide infra, p. 94.

^{||} Corrected, throughout, from "Kaśiraja".

^{¶ &}quot;God rained", देवी ववर्ष.

^{**} Ascertained, says the scholiast, for such, by means of astrology, &c.

the world. Her father called her Gándiní;* and he subsequently gave her to Śwaphalka, when he came to his palace for his benefit. Gándiní, as long as she lived, gave a cow to the Brahmans every day. Akrúra was her son by Śwaphalka; and his birth, therefore, proceeds from a combination of uncommon excellence.† When a person such as he is is absent from us, is it likely that famine, pestilence, and prodigies: should fail to occur? Let him, then, be invited to return. The faults of men of exalted worth must not be too severely scrutinized." §

Agreeably to the advice of Andhaka the elder, || the Yádavas sent a mission, headed by Keśava, Ugrasena, and Balabhadra, to assure Akrúra ¶ that no notice would be taken of any irregularity committed by him; and, having satisfied him that he was in no danger, they brought nim 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. Křishňa, observing this, reflected, ¹ that the descent of Akrúra from Gándiní

¹ Krishńa'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.

[†] तसीवं गुणमिथुनादुत्पत्तिः।

[🗄] मरकदुर्भिचाबुपद्रवाः।

[§] ऋलमितगुणवत्यपराधान्वेषणेन।

^{||} The original calls him "elder of the Yadus", यदुवृद्धस्थान्धकस्य तद्यनमाकर्ष्यः।

T Called, in the Sanskrit, Śwaphalki, from the father, Śwaphalka.

and Śwaphalka was a cause wholly disproportionate to such an effect, and that some more powerful influence must be exerted, to arrest pestilence and famine. "Of a surety", said he to himself, "the great Syamantaka jewel is in his keeping; for such, I have heard, are amongst its properties. This 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, Krishna† 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 Satadhanwan: 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. Krishna, 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.

अन्यत्रयोजनमुद्दिश्च सक्तवयादवसमाजमात्रगेहे एवाचीकरत्।

[†] Janárdana, in the Sanskrit.

Corrected from "Sudhanwan",—a mere slip of the pen, presumably. But vide supra, p. 83, note 1.

[§] दानपते जानीम एव वयं यथा श्रतधन्वना तदिदमखिलजगत्सा-

We all derive advantage from its virtues. But Balabhadra suspects that I have it; and, therefore, out of kindness to me, show it (to the assembly)." When Akrúra, who had the jewel with him, was thus taxed, he hesitated what he should do. "If I deny that I have the jewel," thought he, "they will search my person, and find the gem hidden amongst my clothes. I cannot submit to a search." So reflecting, Akrúra said to Náráyana, the cause of the whole world: "It is true that the Syamantaka jewel was entrusted to me by Śatadhanwan.* When he went from hence, I expected, every day, that you would ask me for it; and with much inconvenience, therefore, I have kept it until now. † The charge of it has subjected me to so much anxiety, that I have been incapable of enjoying any pleasure, and have never known a moment's ease. Afraid that you would think me unfit to retain possession of a jewel so essential to the welfare of the kingdom, I forbore to mention to you its being in my hands. But now take it, yourself, and give the care of it to whom you please." Having thus spoken, Akrúra drew forth, from his garments, a small gold box, and took from it the jewel. On displaying it to the assembly of the Yádavas, the whole chamber where they sat was illuminated by its radiance. "This", said

रभूतं खमन्तकरत्नं भवतः समर्पितं तदेतद्राष्ट्रीपकारकं भवतः सकाग्ने तिष्ठति।

^{*} Here we find Śatadhanus again, in the Sanskrit.

[†] अपगते च तिस्रव्रद्य यः परः यो वा भगवात्मां याचिष्यतीति क्रतमितरितिकुक्रेणैतावत्कालमधारयम्।

[‡] Samudgaka.

Akrúra, "is the (Syamantaka) gem, which was consigned to me by Śatadhanwan. Let him to whom it belongs now take it."

When the Yádavas beheld the jewel, they were filled with astonishment, and loudly expressed their delight. Balabhadra immediately claimed the jewel, as his property jointly with Achyuta, as formerly agreed upon; * whilst Satyabhámá demanded it, as her right, as it had, originally, belonged to her father. Between these two, Krishna considered himself as an ox between the two wheels of a cart, + and thus spake to Akrúra, in the presence of all the Yádayas: "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-

तमानोका ममायमचुतेनैव सामान्यः समन्विच्छित इति बन्धभद्रः सस्युहोऽभवत् ।

[†] बलसत्वाननावलोकनात्वृष्णो ८ प्यात्मानं चक्रान्तरावस्थितमिव मेने। Bala and Satyá are the proper names that here occur.

[:] कथं चैतत्सत्यभामा। 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) Krishńa: from false aspersions shall never become the subject of unfounded accusation in the least degree, and, living in the full exercise of his senses, shall be cleansed from every sin. 1

The story o. the Syamantaka gem occurs in the Bhágavata, § Váyu, Matsya, Brahma, and Hari Vamsa, || and is alluded to in other Puránas. It may be considered as one common to the whole series. Independently of the part borne, in it, by Krishna, 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.

⁺ Kshálaná, literally, 'washing'.

[‡] Substituted, by the Translator, for Bhagavat.

[§] X., LVI. and LVII.

^{||} Chapters XXXVIII. and XXXIX.

The version of the story given in the preceding pages is much fuller than that of any other Purana I have examined.

CHAPTER XIV.

Descendants of Śini, of Anamitra, of Śwaphalka and Chitraka, of Andhaka. The children of Devaka and Ugrasena. The descendants of Bhajamána. Children of Śúra: his son Vasudeva: his daughter Přithá married to Páńdu: her children, Yudhishthira and his brothers; also Karńa, by Áditya. The sons of Páńdu by Mádrí. Husbands and children of Śúra's other daughters. Previous births of Śiśupála.

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

- ¹ Bhúti: Váyu. Kuńi: Bhágavata.** Dyumni: Matsya. ††
- ² The Agni makes these, all, brother's sons of Satyaka, and adds another, Kishabha, the father of Śwaphalka.

The Kurma-p., also, -vide supra, p. 74, note *, -speaks of two Sinis:

त्रनमिचा च्छिनिर्जे के किन हो वृष्णिनन्द्रनात्।

Here, Sini is youngest son of Anamitra, son of Vrishni.

From this the Vayu-purana differs slightly:

अनिसवाचित्रेनिजेश्चे कनिष्ठादुष्णिनन्द्रनात्।

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

- § Variants: Sanga, Sanjaya, and Asima. Jaya: Bhágavata-purána.
- || Kuńi, in one MS.; Sŕińi, in another.
- The Váyu-pu ána calls them Bhautyas, as being descendants of Bhúti.
- ** And so in the Linga-purána.
- †† Bhúmi, in the Harivainša, which here wants a stanza, in the Calcutta edition.

^{* &#}x27;Son', according to two MSS. † Vide supra, p. 73.

[†] This Śini, according to the Bhágavata-puráńa, 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.

In the family of Anamitra, Přišni* was born; his son was Śwaphalka,¹ the sanctity of whose character† has been described: the younger brother of Śwaphalka was named Chitraka.: Śwaphalka had, by Gándiní, besides Akrúra, Upamadgu,§ Mřidura,|| Arime-

Several of the notes that follow should be compared together, and with note ¶ in p. 96, infra.

[] Also read Mridara and Mridu. The Brahma-purána has Madura.

¶ According to the Linga-purána, Śwaphalka was son of Yudhájit, son of a son of Madri. This unnamed son, the commentator says, was Devamidhusha; and he explains the term Várshni, applied to Śwaphalka, as signifying "founder of the Vŕishni family". The text is as follows:

माद्राः सुतस्य संजज्ञे सुतो वार्ष्णिर्युधाजितः। श्वपन्त इति विख्यातस्त्रेनोक्यहितकारकः॥

Comment: माद्राः सुतस्य देवमीढुषसंज्ञकप्रथमपुत्रस्य युधाजितः सुतः। वार्ष्णिवृष्णिकुजोद्भवः। श्वफल्क इति विख्यातः संजज्ञे इत्यन्वयः।

- ** Víshníi was Anamitra's third son, according to the Purána referred to: IX., XXIV., 14.
- †† My MS. gives Prishni, son of Yudhajita.

Śl. 1908.

§§ The Váyu-purána has:

माद्याः सुतस्य जज्ञे तु सुतः पृश्चिर्युधाजितः।

Compare the first verse of the stanza quoted in note ¶, above; and see the Harivamsa, st. 2080. || || Vide supra, p. 73, note 3, ad finem-

¹ The authorities are not agreed here. Śwaphalka, ¶ according to the Agni, as just remarked, comes from Śini, the son of Anamitra. The Bhágavata, instead of Pŕiśni, has Vŕishni, son of Anamitra;** the Brahma†† and Hari Vamśa‡‡ have Vŕishni; and the Agni, Pŕishni, son of Yudhájit. §§ The Matsya also makes Yudhájit the ancestor of Akrúra, through Řishabha and Jayanta. Yudhájit, in the Brahma, &c., is the son of Kroshíri.

^{*} Vrishni, in four MSS. † "Sanctity of character" is for prabhava.

[‡] Chitraratha: Bhágavata-purána, According to the Linga-purána, Chitraka was son ° Sumitra.

[§] Two MSS. gi & Upamangu, as in, for instance, the Váyu-purána; which then has Mangu, as has the Brahma-purána.

jaya, * Giri, Kshattropakshattra, † Śatrughna, : Arimardana, § Dharmadhrik, || Drishtaśarman, ¶ Gandhamocha, Áváha, ** and Prativáha. ¹†† He had, also, a daughter, Sutárá. ::

* Professor Wilson had "Śarimejaya"; his Hindu-made English version, "Ravi, Sarinjaya," preceded by "Mrida". The original, - 神夏、「石取」「「七句句, might be resolved into "Mridu, Ravisa, Arimejaya": but that this is corrupt appears from the high authority of the Vayu-purana, which reads:

उपमङ्गसया मङ्गुर्मृदुरश्चारिमेजयः।

- † These names are written, in the original, as one long compound; and it is more likely than not that we should here read "Kshattra, Upakshattra". Professor Wilson's Bengal translation has "Girikshetra, Upakshetra". One MS. gives Kshattropeta. The Vayu-purana gives, plainly, Girirakshas and Yaksha.
 - ‡ Śatruhan: Brahma-puráńa.
- § Three MSS. have Avimardana. The Váyu-puráńa seems to give Párimardana.
 - || Dharmabhfit: Váyu-purána and Brahma-purána.
 - T Corrected from "Dhrishtasarman". One MS. has Drishtadharma.
- ** Professor Wilson had, instead of two names, "Gandhamojaváha"; and all my MSS. but one—which has Gandhamobaváha,—might be read to yield Gandhamojáváha. There is little risk in the alteration which I have ventured; as the Váyu-puráńa has

* * * * * * गन्धमोचसायापरः। स्रावाहप्रतिवाही च वसुदेवा वराङ्गना॥

†† In the Brahma-purána there are, hereabouts, in my single MS., many partly undecipherable, and yet indubitable, variations from the Vishnu-purána. The Harivamsa adds to our Purána, 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 Váyu-puráńa calls her Vasudevá. See the Sanskrit quotation in note **, above. In the Linga-puráńa, her name is Sudhará, according to my MSS.; in the Harivańśa, Sundari.

¹ The different authorities vary in the reading of these names,

Devavat and Upadeva* were the sons of Akrúra.† The sons of Chitraka: were Přithu and Vipřithu, § 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 Akrúra, but, no doubt, incorrectly.**

- * Instead of these two names, one MS. has Deva and Anupadeva, as has Professor Wilson's Bengal translation. The Brahma-puráña gives Vastudeva and Upadeva; the Harivaínéa, Prasena and Upadeva.
- † His wife, according to the Linga-puráńa, Brahma-puráńa, and Harivańsa, is Ugraseni.
 - Corrected from "Chitrika".
 - § Corrected from "Vipritha". Vidúratha: Bhágavata-purána.
 - || The Váyu-purána has Satyaka.
- The Linga-purána has, in my MSS.: Akrúra, Upamangu, Mangu, Vítia, Janamejaya, Girirakshas, Upaksha, Śatrughna, Arimardana, Dharmabhíit, Víishťadharma, Godhana, Vara, Áváha, and Prativáha. The Harivainśa, śl. 1916—1918, has, in my best MSS.: Akrúra, Upamangu, Mangu, Mídara, Arimejaya, Arikshipa, Upeksha, Śatrughna, Arimardana, Dharmadhíik, Yatidharman, Gíidhramojándhaka, Áváha, Prativáha. In śl. 2083—2085, we find Madura for Mídara, Girikshipa for Arikshipa, Ákshepa for Upeksha, Śatruhan for Śatrughna, Dharmabhíit for Dharmadhíik, and Dharmin for Yatidharman. The Bhágavata-purána has: Akrúra, Ásanga, Sárameya, Mídura, Míduvid (or Míduri), Giri, Dharmavíiddha, Sukarman, Kshetropeksha, Arimardana, Śatrughna, Gandhamáda, Pratibáhu. The Brahmapurána has, with other names, Arimejaya, Áváha, and Prativáha. The readings of the Váyu-purána, scattered through the preceding notes, are especially deserving of attention.

There is little doubt, that, of all the Puranas, the Vayu-purana generally presents, in their oldest extant Pauranik form, the particulars that make up the works of the class to which it belongs.

** In the Váyu-puráňa they are called Přithu, Vipřithu, Aśwagriva, Aśwabáhu, Supárśwaka, Gaveshańa, Arishťanemi, Aśwa, Suvarman, Dharmabhŕit, Abhúmi, and Bahubhúmi. In the Linga-puráňa we read: Vipřithu, Přithu, Aśwagriva, Subáhu, Sudhásúka, Gaveshańa, Arishťanemi, Aśwa, Dharma, Dharmabhŕit, Subhúmi, and Bahubhúmi. Much the same persons are named in the Brahma-puráňa, where they are called sons of Sumitra. The list slightly differs, again, in the Harivańśa, śl. 1920, 1921, 2087—2089.

kura,*Bhajamána, Śuchi.¹ Kambalabarhisha.† The son of Kukura was Vŕishťa;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 Śamin:¶ Váyu. Śaśi: Matsya. Śini: Agni.** This last makes them the sons of Babhru, and calls the first Sundara.

² Vrishńi: Bhágavata, †† Váyu, Matsya, &c. ‡† Dhrishła: Agni. Dhrishńu: Brahma, §§ Hari Vańśa.

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; Tittiri, Agni. ¶¶

⁴ Nava: Agni. Bala: Linga.*** Nala: Matsya. Tamas: Kúrma. Anu: Bhágavata.

⁵ The Matsya, Váyu, and Agni agree with our text. The

^{*} Corrected, here and below, from "Kukkura", which I find nowhere. The Váyu-puráńa has Kakuda.

[†] Corrected from "Kambalavarhish".

[†] In one MS. is Dhrishtá; in another, Vrishti.

[§] One MS. here inserts Taittiri; another, Taitiri.

^{||} The ordinary reading, that followed by the Translator, is: तुम्बुक्सला भवसंज्ञ सन्देनोहकदुन्द्भः; and the scholiast has: भवसंज्ञ स्वापनाम चन्दनोहकदुन्द्भः। But I find, in one MS., तुम्बक्सला भवसंज्ञः। तसासन्दनानकदुन्द्भः, which makes Chandanánakadundubhi son of Bhava; and another MS. has, by corruption, चन्दनी नान-कदुन्द्भः। The Váyu-puráña exhibits Chandanodakadundubhi, making him son of Revata; and the Linga-puráña gives Chandanánakadundubhi.

[¶] Corrected from "Sami".

^{**} Śama, in my MS. of the Brahma-puráńa. The Harivainśa has, in different MSS., Śama and Śami.

^{††} Vahni is the name I there find.

^{**} As the Linga-purána.

^{§§} I find Vrishti.

III Revata, in my MSS. Vilomaka: Linga-purána.

^{¶¶} Also the Brahma-puráńa.

^{***} 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, ¶ Sudeva, and Devarakshita; ** and seven daughters, Vrikadevá, †† Upadevá, ‡ Devarakshitá, Śrídevá, Śántidevá, Sahadevá, §§ and Devakí: ||| all the daughters were married to Vasudeva. ¶¶ The sons of Ugrasena were Kamsa, Nyagrodha, Sunáman, *** Kanka, Śanku, †††

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

नवीयसेनस्य सुतासेषां कंसस्तु पूर्वजः। तेषां पुत्राय पौत्राय भ्रतभोऽष सहस्रभः॥

^{*} Variant: Tumbaru. See Vol. II., pp. 284-293.

[†] The Váyu-puráńa has Abhijita.

[†] One of my MSS. inverts the order of Abhijit and Punarvasu; and so do the Brahma-purána and the Harivania.

[§] The Váyu-purána gives him two brothers, Báhuvat and Ajita.

In the Vayu-purana, Áhuka has a third son, Dhriti.

[¶] One MS. has Deva and Anupadeva.

^{**} Devavardhana: Bhágavata-purána.

^{††} Vŕishadevá: Linga-purána.

^{‡‡} One of my MSS. has Upadevi; also, for some of the names that follow, Śridevi, Śantidevi, and Sahadevi.

^{§§} Mahádevá, in one copy.

III In the Bhágavata-purána they are Dhritadevá, Śantidevá, Upadevá, Śridevá, Devarakshitá, Sahadevá, Devakí. See, further, the Harivamsa, sl. 2026, 2027.

^{¶¶} Here ends the genealogical portion of the Linga-purána, - Prior Section, LXIX, 42, -with these words:

^{***} Variant: Sunabha.

^{†††} Four MSS. have Sanku; one, Sanka. The Brahma-puráńa has Subhúshańa.

⁺⁺⁺ See note +, above.

Subhúmi,* Ráshtrapála,† Yuddhamushti,: and Tushtimat; § and his daughters || were Kamsá, Kamsavatí, Sutanu, ¶ Ráshtrapálí, and Kankí.**

The son of Bhajamána¹ was Vidúratha;†† his son was Śúra;‡ his son was Śamin;²§§ his son was Pratikshattra;³ his son was Swayambhoja;⁴ his son was Hridika,∭ who had Kritavarman, Satadhanus,¶¶ Deva-

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

- ¹ This Bhajamána is the son of Andhaka, according to all the best authorities: so the Padma calls this branch the Ándhakas. The Agni makes him the son of Babhru.
 - ² Váta, Niváta, Śamin: Váyu. †††
 - 3 Sonáśwa: Matsya. Sonáksha: Padma. Śini: Bhágavata.
 - 4 Bhojaka: Agni. Bhoja: Padma.
- * Swabhúmi, the reading of Professor Wilson's Bengal translation, occurs in three MSS.; Kusumi, in one. Suhú: Bhágavata-purána.
 - † Here the Váyu-purána inserts Sutanu.
- † Corrected from "Yuddhamushthi". One MS. has Yuddhasíishti. Srishti: Bhágavata-purána.
- § Instead of these last two names, the Váyu-purána has Yuddha, Tushfa, and Pushfimat.
- || They are called, in the Váyu-puráňa, Karmavatí, Dharmavatí, Śatánkrú (?), Ráshfrapálá, and Kahlá (?).
 - ¶ Śúrabhú: Bhágavata-purána.
 - ** Kanka, in two MSS., as in the Bhagavata-purana.

For these sons and daughters, see the Harivainsa, sl. 2028, 2029.

- †† See Vol. III., p. 268, note *; also, infra, Chapter XX., near the beginning.
- ‡‡ The Váyu-purána gives him a brother, Ráshfrádhideva or Rájyá dhideva.
- §§ Bhajamána: Bhágavata-purána.
- | Híidika: Bhágavata-purána. ¶¶ Śatadhanwan: Váyu-purána.
- *** I find Aridyota.
- ††† I there find six other brothers: Śońi, Śwetavahana, Gadavarman, Nitana, Śakru, and Śakrajit

mídhusha,* and others.¹ Śúra, the son of Devamídhusha,² was married to Márishá,† and had, by her,

In one MS., Devárhana, and with Devamidha just below: the latter is the name in the *Bhúgavata-purána*. Another MS. has Devamidha, and then Devamidhaka.

† In the Váyu-vurána we read, according to my MSS .:

माष्यां तु जनयामास शूरो वै देवमी हुषम्।

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

By Aśmaki, Śura had Devamidhusha, it is stated just before the line quoted.

- ⁺ As the Váyu-purána, my MSS. of which are, here, so incorrect, that I scruple to conjecture their readings. Ten sons are named in the Harivanisa, śl. 2036, 2037.
- § Mention is made of this reading, as a variant, by the commentator on the Vishňu-puráńa.
 - || See note *, above.
 - Torrected from "Kambalavarhish".
 - ** Corrected from "Sudanstra".
- †† I find Anumitra.
- $^{\ddagger}_{+}$ In the $V\dot{a}yu$ -puráńa, at least according to my MSS., there are undeniable traces, through a haze of misscription, of several names quite different from those here given. Also see the Harivaínsa, sl. 2038, et seq.

For the name Sattrájit, vide supra, p. 74, note ‡.

§§ Corrected from "Devamidhush". În the Harivainsa, sl. 1922, 1923, Sura is son of Devamidhusha and Asmaki, and Vasudeva is son of Sura and Bhojya.

¹ Ten sons: Matsya, &c. +

² Devárha: § Váyu, Padma, Agni, and Matsya; dand a different series follows, or: Kambalabarhisha, ¶ Asamaujas, Samaujas, Sudańshira, ** Suvaśa, Dhiishia, Anamitra,†† Nighna, Sattrájit.; They all make Vasudeva the son of Śúra, however; but the three first leave it doubtful whether that Śúra was the son of Bhajamána, or not. The Bhágavata and Brahma agree with the text, which is, probably, correct. The Brahma has Śúra, son of Devamídhusha; §§ although it does not specify the latter amongst the sons of Hiidika.

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 förm in his family; and, thereupon, they sounded, with joy, the drums of heaven: from this circumstance, Vasudeva was also called Ánakadundubhi.¹ His throthers were Devabhága, Devaśravas, § Anádhíishtí, Karundhaka, Vatsabálaka, ¶ Sŕinjaya, ** Śyáma, †† Śamíka, ‡ and Gańdúsha; § and his ¶ sisters were Pŕithá, Śrutadevá, Śrutakírtti, Śrutaśravas, and Rájádhideví.

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

+ Bhagavat.

§ Devastava, in one copy.

¶ In one MS, the name is Vatsandhamaka; in another, Vámsavánaka.
** The last three names are, in the Váyu-purána, Kada, Nandana, and

Bhrinjin, as best I can read them.

†† Equivalent variant: Śyámaka. ‡† The Váyu-puráńa seems to give Śanika.

§§ Devabhága, Devaśravas, Ánaka, Srinjaya, Śyámaka, Kanka, Śamika, Vatsaka, Vrika: Bhágavata-puráńa. See, further, the Harivańsa, śl. 1926—1928.

|||| Insert 'five'; for the Sanskrit has: वसुद्वादीनां पञ्च भगिन्यो

¶¶ Kunti, in two MSS.: and this is the name in the Bhágavata-puráńa, &c.

*** The following is taken from the Bhagavata-purana, IX., XXIV., 31-35:

Anaka, a larger, and Dundubhi, a smaller, drum.

^{&#}x27; ऋयाहतदृष्या।

[!] Insert 'nine', following the original.

^{||} One MS. has Anavrishti; another, Adhrishta. Anadrishi(?): Váyu-puráña.

bore him Yudhishthira, Bhíma,* and Arjuna, who were, in fact, the sons of the deities Dharma, Váyu (Air), and Indra. † Whilst she was yet unmarried, also, she had a son: named Karna, begotten by the divine Áditya § (the Sun). Pándu had another wife, named

साप दुर्वाससो वियां देवहतीं प्रतीषितात्। तस्या वीर्यपरीचार्थमाजुहाव रविं शुचिम्॥ तदैवोपागतं देवं वीच्य विस्नितमानसा। प्रत्ययार्थं प्रयुक्ता मे याहि देव चमस्व मे॥ अमोघं दर्शनं देवि आधासे विय चात्मजम्। योनिर्यथा न दुष्येत कर्ताहं ते सुमध्यमे॥ इति तस्यां स आधाय गभं सूर्यो दिवं गतः। सवः कुमारः संज्ञे दितीय इव भास्करः॥ तं सात्यजन्नदीतीये क्रच्छान्नोकस्य विभ्यती। प्रपितामहस्तामुवाह पाण्डुवैं सत्यविक्रमः॥

Burnouf's translation of this passage is subjoined:

"Pritha avait cu de Durvasas satisfait un charme capable de faire apparaître les Dieux à sa voix; un jour Pritha voulant essayer la force de ce charme, appela le buillant soleil.

"Le Dieu lui apparut aussitôt; mais frappée d'étonnement à sa vue, Pfithâ lui dit: C'est uniquement pour essayer ce charme que je t'ai ap-

pelé, ô Dieu; va, et pardonne-moi ma curiosité.

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

"Ayant ainsi parlé, le Dieu du soleil eut commerce avec Pfithâ; 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.

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

- * Variant: Bhimasena.
- † The two last names are Anila and Śakra, in the Sanskrit.
- ‡ कानीन: पुन: the original calls him. In the Laws of the Manavas, IX., 172, the term kánina is applied to the son of an unmarried woman who subsequently becomes the wife of her lover.
- § Substituted, by the Translator, for Bháswat or Bháskara; for the MSS. allow an option.

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

Śrutadevá was married to the Kárúsha (prince) Vŕiddhaśarman, and bore him the fierce Asura* Dantavaktra.† Dhŕishťaketu,‡ Raja of Kaikeya,² § married Śrutakírtti, and had, by her, Santardana and four other sons, || known as the five Kaikeyas. Jayasena,¶ king of Avantí,** married Rájádhideví, and had Vinda and Anuvinda.†† Śrutaśravas was wedded to

करूपाधिपतिवीरो दन्तवको महाबलः।

- [‡] Unnamed alike in the text and in the commentary. The Translator seems to have taken his appellation from the *Bhágavata-puráńa*, IX., XXIV., 37.
- § Kekaya, in two MSS. The Bhágavata-puráńa has Kaikaya; also, "five Kaikayas", just below.
- || In the Váyu-puráńa, they are called Chekitána, Břihatkshattra, Vinda, and Anuvinda; the last two being entitled आवर्ती (आवर्ती?). That Puráńa, in my MSS.,—which, perhaps, have omitted something,—make no mention of the husband or children of Rajadhideví.
- ¶ Here, again, Professor Wilson has supplemented the original,—probably by the aid of the *Bhágavata-purána*, IX., XXIV., 38. It is observable that the names of Jayasena's two sons are not specified there.
- ** The original has आवन्धी, "of Avanti", the country; and the term applies to Vinda and Anuvinda. Some MSS. have आवर्धी. Compare note ||, above.
- †† Corrected from "Anavinda".
- ‡‡ Particularly in the Adi-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.

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

² The Padma calls him king of Kashmir.

^{*} Mahásura.

[†] The Váyu-puráña does not call him an Asura, but king of the Karushas:

Damaghosha,* Raja of Chedi, and bore him Śiśupála.¹ This prince was, in a former existence, the unrighteous but valiant monarch† of the Daityas, Hirańyakaśipu,‡ who was killed by the divine guardian of creation, (in the man-lion Avatára). He was, next, the ten-headed§ (sovereign, Rávańa), whose unequalled prowess, strength, and power were overcome by the lord of the three worlds, (Ráma). Having been killed by the deity in the form of Rághava, he had long enjoyed the reward of his virtues, in exemption from an embodied state, but had now received birth, once more, as Śiśupálá, the son of Damaghosha, king of Chedi. ¶ In this character, ** he renewed, with greater inveteracy than ever, his hostile hatred towards the god surnamed Puńdaríkáksha, †† a portion of the

¹ The Brahma Purána and Hari Vamsa^{‡‡} make Śrutadevá mother of Śiśupála; and Prithukírtti, of Dantavaktra.

^{*} Called, in the Váyu-puráňa, a rájarshi.

[†] Purusha.

^{*} See Vol. II., pp. 34, et seq.

[§] Daśánana, in the Sanskrit: see the next chapter. I have supplied the parentheses that follow.

Daśagriva is, in a corresponding passage, the epithetical name of Rávańa, in the Váyu-puráńa.

^{||} Akshata.

[¶] बज्जकालोपभुक्तविविधभोगो भगवत्सकाशादवाप्तश्रदीरपातोञ्जव-पुरूपकोऽय भगवतेव राघवरूपिणा सोऽपि निधनमुपनीतस्रेदिरा-जदमघोषपुत्रः शिशुपालनामाभवत् ।

^{**} शिशुपालले।

^{††} The original has Puúdaríkanayana, a synonym of Puúdaríkáksha; on the signification of which, see Vol. I., p. 2, note 1.

^{##} Śl. 1930-1932.

supreme being, who had descended to lighten the burthens of the earth, and was, in consequence, slain by him. But, from the circumstance of his thoughts being constantly engrossed by the supreme being, Śiśupála 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.



CHAPTER XV.

Explanation of the reason why Śiśupála, in his previous births as Hirańyakaśipu and Rávana, was not identified with Vishńu, on being slain by him, and was so identified, when killed as Śiśupála. The wives of Vasudeva: his children: Balaráma and Krishna his sous by Devakí: born, apparently, of Rohiní and Yaśodá. The wives and children of Krishna. 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 Vishňu, as Hirańyakaśipu and Rávańa, 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 Śiśupála.*

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

This chapter opens with three stanzas:

मैनेय उवाच।
हिराणकाशिपुले च रावणले च विष्णुना।
त्रवाप निहतो भोगानप्राप्यानमरेरपि॥
न लयं तच तेनैव निहतः स कायं पुनः।
संप्राप्तः शिशुपालले सायुज्यं शास्ति हैरी॥
एतदिच्छाम्यहं श्रीतं सर्वधर्मभृतां वर।
कौतृहलपरेणितत्पृष्टो मे वक्तुमहंसि॥

Vishnu. 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 Vishnu, only unlimited power and enjoyment upon earth, as Dasánana, * 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, Dasánana, being entirely subject to the passion of love,; and engrossed completely by the thoughts of Jánakí, could not comprehend that the son of Dasaratha & 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 Vishnu 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 Vishnu 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 Krishna was ever present to his thoughts, in his ordinary semblance,

^{*} द्शाननत्व। Ravana is meant. For Dasanana, vide supra, p. 104, text and note §. † Para-brahman.

[‡] Ananga, in the original.

[§] Dáśarathi.

having eyes as beautiful as the leaf of the lotos, clad in bright vellow 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 Krishna, 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 Vishnu, 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 Vishnu is named, or called to recollection, even in enmity, obtains a reward that is difficult of attainment to the demons and the gods. How much greater shall be his recompense, who glorifies the deity in fervour and in faith!*

Vasudeva, also called Ánakadundubhi, had Pauraví, 1

¹ Pauraví is, rather, a title attached to a second Rohińi, 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। पुर्वंशोद्भविति रोहिष्णा विशेष-णम्। त्रात एव पौरव्या न पृथम्वंशकीर्त्तनम्।

[†] The MSS. at present accessible to me state:

रीहिणी पौरवी चैव वाल्मीकस्याताजाभवत्।

Rohińí, Madirá, Bhadrá, Devakí, and several other wives. His sons, by Rohińí, were Balabhadra, Sárańa,* Śatha,† Durmada, and others.‡ Balabhadra§ espoused Revatí, and had, by her, Niśatha‡ and Ulmuka. The sons of Sárańa were Márshi, Márshimat,¶ Śiśu, Satyadhŕiti,** and others. Bhadráśwa, Bhadrabáhu, Durgama, Bhúta,†† and others!! were born in the family of Rohińí,§§ (of the race of Púru‡). The sons (of Vasudeva), by Madirá, were Nanda, Upananda, Kŕitaka,¶¶ and others. Bhadrá**** bore him

According to this, Pauravi was daughter of Válmíka.

In my copies of the *Linga-puráúa*, however, Pauraví is called daughter of Bahlika. Some MSS. of the *Harivaínsa* here have Bahlika; others, Bahlika.

^{*} More than half my copies have Sárana.

[†] So read, like Professor Wilson's Bengal translation, all my MSS but one, which gives Sala. In the MS, which the Professor followed all but exclusively, I find the 3 of this name so written as to look exceedingly like 3. Hence his "Saru", now corrected.

[†] The Bhágavata-puráña names Bala, Gada, Sáraña, Durmada, Vipula, Dhruva, and Krita.

[§] In two copies, Baladeva. | One MS. gives Nishadha.

[¶] Altered from "Marshti, Marshtimat", a reading which I find in only a single MS., and that not a good one. The variants of these names are numerous, but of no appreciable importance.

^{**} In one MS. I find Satya and Dhriti.

^{††} Instead of these two names, one of my MS. has Damabhúta; another, Madabhúta.

^{‡‡} The commentator says that the others are Pińdáraka and Uśinara.

^{§§} My best and oldest MSS. unaccompanied by the commentary yield Pauravi, on which reading the scholiast remarks: पौरचा द्रति पाटेऽपि रोहिणी नामा इत्यर्थः। एतिषामेव रोरिखास्तनया दश्ति हरिवंश् यहणात्कुलजा वंशाः।

^{|||||} According to all my MSS., Pura. See note † in the preceding page.
¶¶ In addition to these, the Bhágavata-puráňa mentions Śúra, and speaks of others unnamed.

^{***} According to the Bhágavata-puráńa, Kauśalyá—whom the commentator identifies with Bhadrá,—had but one son, Keśin.

Upanidhi, Gada,* and others. By his wife Vaiśálí,† he had one son, named Kauśika. Devakí bore him six sons,!—Kírttimat, Susheńa,§ Udáyin, || Bhadrasena, Řijudása,¶ and Bhadradeha;** all of whom Kamsa put to death.¹

¹ The enumeration of our text is rather imperfect. The Váyu†† names the wives of Vasudeva, Pauraví, Rohińí, Madirá, Rudrá, Vaišákhí, Devakí; and adds two bondmaids,‡ Sugandhí and Vanarájí. The Brahma Puráňa and Hari Vamsa §§ name twelve wives and two slaves: Rohiúí, Madirá, Vaišákhí, Bhadrá, Sunámní, Sahadevá, Šántidevá, Šrídevá, Devarakshitá, Vřikadeví, Upadeví, Devakí; and Šantanu and Vaďavá. ¶ The children of the two slaves, according to the Váyu, were Puńdra, who became a king, and Kapila, who retired to the woods. In the Bhágavata, we have thirteen wives: Pauraví, Rohiúí, Bhadrá, Madirá, Rochaná, Ilá, Devakí, **** Dhřitadeví, Šántidevá, Upadeví, †††

^{*} For two Gadas in the Bhágavata-purána, see note; in the preceding page, and note || in the page following.

[†] Variants: Vaisali and Kausali.

[†] The Bhágavata-purána, IX., XXIV., 53, 54, names eight: Kírttimat, Sushena, Bhadrasena, Řiju, Sammardana, Bhadra, Sankarshana (lord of serpents), and Hari; with a daughter, Subhadra. In commenting on the same Purána, X., I., 8, Śridhara, according to my best MSS., substitutes Mridu and Santardana for Řiju and Sammardana.

[§] Nearly all my MSS. give Sushena.

^{||} Udadhi, in one copy.

Torrected from "Rijudaśa".

^{**} One MS. has Bhadradeva; and another reads Bhadra and Vidhideva.

^{††} This work says, that Anakadundubhi had, in all, thirteen wives.

^{**} Paricháriká.

^{§§} Śl. 1947—1949.

^{[[]]} Sutanu, in my MSS., &c.

^{¶¶} Corrected from "Baravá".

^{***} IX., XXIV., 44.

^{†††} I find Lnfitadevá and Upadevá.

When Devakí was pregnant the seventh time, Yoganidrá (the sleep of devotion), * sent by Vishnu, extricated the embryo from its maternal womb, at midnight, and transferred it to that of Rohińi; and, from having been thus taken away, the child (who was Balaráma,) received the name of Sankarshana. Next, (the divine Vishnu himself,) the root of the vast universal tree, inscrutable by the understandings of all gods, demons, sages, and men, past, present, or to come, adored by Brahmᆠand all the deities,: he who is without beginning, middle, (or end), being moved to relieve the earth of her load, descended into the womb of Devakí, and was born as her son Vásudeva. Yoganidrá, proud to execute his orders, removed the embryo to Yaśodá, the wife of Nanda the cowherd. At his birth, the earth was relieved from all iniquity; the sun, moon, and planets shone with unclouded splendour; all fear of calamitous portents was dispelled; and universal

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 Bhagavata-purana, not the text itself.

The children of these daughters are named as follows, in the Bhágavata-purána: of Dhritadevá, Viprishťa; of Śántidevá, Praśama, Praśrita, and others; of Upadevá, Kalpavarsha and others, all kings; of Śridevá, Vasu, Hamśa, Suvamsa, 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 Rukmiń,† Satyabhámá,‡ Jámbavatí,§ Cháruhásiní,∥ 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,¶ Chárudeshóa, Sámba, and others.** Pradyumna married Kakudmatí,†† the daughter of Rukmin, and had, by her, Aniruddha.‡ Aniruddha married Subhadrá,§§ the granddaughter of the same Rukmin; and she bore him

' सुप्रसन्नादित्वचन्द्रादियहम्यालादिभयं सुख्यमानसम्बिलमेवैत-ज्जगदपासाधमसभवत्तसिंख पुण्डरीकनयने जायमानि।

For Pundarikanayana, vide supra, p. 104, note ††.

- † Daughter of Bhishmaka, king of Vidarbha. The story of Kŕishúa's abducting her is told in Book V., Chapter XXVI.
 - ‡ Daughter of Sattrajita. Vide supra, p. 80.
 - § Daughter of Jambavat. Vide supra, p. 79.
- || Professor Wilson had "Jatahaśini", a misprint for Jalahaśini, the reading of all my copies but one. This one, my Ajmere MS., has Chárnhásini, which is much more likely to be correct. In early medieval times, = and = were hardly distinguishable, and there was something of resemblance between = and = . It is, therefore, very likely that Jálahásini originated in a graphical corruption of Cháruhásini.
 - ¶ See Book V., Chapter XXVI.
- ** The Linga-puráña names Chárudeshúa, Sucháru, Cháruvesha, Yaśo-dhara, Cháruśravas, Cháruyaśas, Pradyumna, and Sámba, as sons by Rukmińi.
- †† 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 gaña on Panini, VIII., II., 9.

Compare Vol. II., p. 194, text and note ‡.

^{*} See Book V., Chapter XXVIII.

^{§§} One MS. has Suchandrá.

a son named Vajra. The son of Vajra was Pratibáhu;* and his son was Sucháru.

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

The wives and children of Krishna are more particularly described in the next book. The Brahma Purána and Hari Vamsa+ add some details of the descendants of Vasudeva's brothers. Thus, Devabhága is said to be the father of Uddhava; Anádhŕishti, tof Devaśravas, a great scholar or Pandit. Devaśravas, another brother of Vasudeva, had Śatrughna and another son, called Ekalavya, who, for some cause being exposed when an infant, was found and brought up by the Nishádas, and was, thence, termed Nishádin. Vatsavat (Vatsabálaka §) and Gandúsha being childless, Vasudeva gave his son Kausika, to be adopted by the former; and Krishna gave Charudeshna and three others to the latter. Kanavaka ¶ (Karundhaka) had two sons,-Tantrija ** and Tantripála. †† Aváksŕinjima ‡‡ (Sŕinjaya) had, also, two,-Vira and Aśwahanu. The gracious Śamika became as the son (although the brother) of Syáma, §§ and, disdaining the joint rule which the princes of the house of Bhoja exercised, made himself paramount. Yudhishthira was his friend. The extravagant numbers of the Yádavas merely indicate that they were (as they undoubtedly were) a powerful and numerous tribe, of whom many traces exist in various parts of India.

⁺ Śl. 1935.

[†] He is called father of Nivíittaśatru. It is Uddhava that is characterized as a great scholar.

[§] For the names parenthesized in this note, vide supra, p. 101.

Read Kasika, also.

[¶] Corrected from "Kanaka".

^{**} I find the two forms Tandrija and Tantija.

^{††} In my MSS., &c., Tandripála and Tantipála. Professor Wilson reads the two brothers' names like M. Langlois.

The correct name seems to be Grinjima.

^{§§} See the Harivainsa, sl. 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 Yádaya 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. T

> तिस्रः कोयः सहस्राणामष्टाभीति भ्रतानि च। कुमाराणां गृहाचायाश्चापयोग्यासु ये रताः॥ संख्यानं यादवानां कः करिष्यति महात्मनाम्। यवायुतानामयुतं कवेणास्ते भ्रताधिकम्॥

The commentator observes that the last line is also read:

यत्रायुतानामयुतनवेगासे यदाङकः।

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

- † Read "eighty-eight". See the Sanskrit, as quoted in the preceding note.
 - † To be corrected to "thirty-eight millions and eight hundred thousand".
 - § What follows of this chapter is, also, in verse.
 - || The original has Daiteyas.

तिषामुत्सादनाषाय भवि देवो यदोः कुले। अवतीर्णः कुलग्रतं यत्रैकाभ्यधिकं दिज॥

Only one god is here spoken of; and he, as the context shows, is Vishnu. Compare the beginning of Chapter XI.,—pp. 52, 53, supra.

Vishóu 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 Vrishni shall be purified from all sin, and obtain the sphere of Vishnu.



CHAPTER XVI.

Descendants of Turvasu.

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

The son of Turvasu was Vahni; his son was Gobhánu; his son was Traiśámba; his son was Karandhama; his son was Marutta. Marutta had no children; and he, therefore, adopted Dushyanta; of the family of Púru; by which the line of Turvasu

¹ Varga: Agni.

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

³ Tribhánu: Váyu. ¶ Trisánu: Brahma. ** Traisáli: Agni. Trisári: Matsya.

^{*} I find a variant, Turvasu,—a temper between the Vaidik Turvasa and the ordinary Pauranik 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, Karandhama; my Ajmere MS., Turvasu, Vahni, Bharga, Bhánu, Chitrabhánu, Karandhama.

These two copies, preserved in remotely separate districts of India, contain only the text of the Vishhu-puraha; 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 Puru", here and just after.

I find there,-IX., XXIII., 16,-Vahni, Bharga, Bhanumat.

[¶] I find Trisánu. The Bhágavata-purána, however, has Tribhánu.

^{**} And the *Harivaínša*. From this point I am unable to verify the Translator's references to the *Brahma-purána*.

merged into that of Púru. This took place in consequence of the malediction denounced (on his son) by Yayáti. ²

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

¹ Besides Bharata,—who, as will be hereafter seen, was the son of Dushyanta,—the Váyu, Matsya, Agni, and Brahma Puránas enumerate several descendants in this line, for the purpose, evidently, of introducing, as the posterity of Turvasu, the nations of the south of India. The series is Varuttha, * (Kurúttháma, † Brahma), Ándíra‡ (Ákríra, Brahma); whose sons are Pándya, Karnáía, Chola, Kerala.§ The Hari Vamsa || adds Kola; and the Agni, very incorrectly, Gándhára.

^{*} In the Váyu puráňa I find Sarútha (?).

[†] The Harivainsa, in my best MSS., agrees with the Brahma-purana.

[†] The Harivanisa has Andida; the Vayu-purana, Adira (or Adira?).

[§] The Váyu-purána has Pándya, Kerala, Chola, and Kulpa (??).

^{||} Sl. 1836. Karháfa is omitted there.

Wide supra, p. 49, and p. 50, notes 1 and §.

^{**} See Vol. II., p.-184, note †; and Vol. III., p. 295, note 1.

CHAPTER XVII.

Descendants of Druhyu.

THE son of Druhyu* was Babhru;† his son was Setu; his son was Aradwat;¹ his son was Gándhára;²

- ¹ Also Áraddha, § in MSS.; and Áratta, Matsya, which last seems to be the preferable reading. The Váyu has Áruddha; || the Brahma, Angárasetu. ¶ But Áratta 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:

खायते यस नामा तु गान्धार्विषयो महान्। गान्धारदेशजासापि तुरगा वाजिनां वराः॥**

The Matsya reads the beginning of the second line, आरट्टेशजा-सासु; showing that Áraíta†† 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 Harivainśa; in others, Babhrusena. Druhyu had two sons, Babhru and Setu: Váyu-puráňa.
 - † Angárasetu: Harivaínéa. And his son was Gándhára.
 - § I have not met with this variant. One MS. has Arada.
- I I find Aruddha, son of Setu; and the son of Babhru is said to have been Ripu.
 - The Bhágavata-purána has Árabdha.
 - ** Compare the Harivamsa, śl. 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,—Karňa-parvan, śl. 2055, 2056:

श्रतद्वस्य विपाशा च तृतीयैरावती तथा। चन्द्रभागा वितस्ता च सिन्धुषष्ठा बहिगिरै:॥ त्रारट्टा नाम ते देशा नष्टधमा न तान्वृजेत्।

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 Dhrita; 2† his son was Duryáman; 3‡ his son was Prachetas, § who had a hundred sons; and they were the princes of the lawless Mlechchhas (or barbarians) of the north. 4

- ² Ghrita: Agni. ¶
- ³ Durdama: Váyu and Bhágavata.** The Matsya, Brahma, and Agni insert a Vidupa (Duduha, †† or Vidula) before Prachetas.
- ⁴ So the Bhágavata and Matsya. The Mahábhárata says, the descendants of Druhya are the Vaibhojas, a people unacquainted with the use of cars or beasts of burthen, and who travel on rafts: they have no kings.

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

^{*} All my MSS. but two have Gharma; but the Váyu-puráńa reads Dharma.

[†] In one MS., Vrita.

[;] Most of my MSS. give Durgama; two, Durdama. I nowhere find "Duryaman".

[§] He had a son Suchetas, according to the Harivamsa, st. 1841.

^{||} Good MSS of the Harivainsa have Gharma.

[¶] Some MSS. of the Váyu-purána give this; others, Dhrita. The same variety of reading is found in MSS of the Harivanisa.

^{**} I find, in it, Durmada.

^{††} This is the name in the Harivanisa.

CHAPTER XVIII.

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

ANU,¹ the fourth son of Yayáti, had three sons, Sabhánara, Chákshusha,* and Paramekshu.² The son of the first was Kálánara;³† his son was Sŕinjaya;‡ his son was Puranjaya; \$ his son was Janamejaya; his son was Mahámańi;⁴∥ his son was Mahámanas, who had two sons, Uśínara and Titikshu. Uśínara¶ had five

¹ By some unaccountable caprice, the Brahma Purána and Hari Vamsa, 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.

² Paksha and Parapaksha: Váyu. Parameshu: Matsya. Paroksha, Bhágavata.

³ Kálánala: ** Váyu. Koláhala: Matsya. ††

⁴ Mahásála: Agni. ** Mahásíla: Bhágavata.

^{*} Two MSS. have Chakshu, the reading of the Bhágavata-purána.

[†] One MS. has Kalanara; another, Kalanala.

[†] Corrected, here and elsewhere, from "Śrinjaya."

[§] Omitted in the Bhagavata-purána.

^{||} In three copies I find Mahásála.

[¶] For a people bearing this name, see the Kaushitaki-bráhmańa Upanishad, IV., 1.

^{**} And so in the *Harivaniśa*. Kalánala's son, according to my MSS. of the *Váyu-puráňa*, was Mahámanas: in other words, the Sŕinjaya, &c. of our text are not mentioned. Nor, from the integrity of the metre, does it seem that anything is wanting.

^{††} Kálanara: Bhágavata-puráúa. Paramanyu, in my best MSS, of the Harivainsa.

^{!!} And so reads the Harivamsa.

sons*: Śibi, Nriga,¹ Nara,²† Krimi,‡ Darva.³§ Śibi had four sons:|| Vrishadarbha,¶ Suvíra, Kaikeya,**

- ' Nriga: †† Agni. !! Vana: Bhágavata.
- ² Nava: Matsya. §§ Śama: || || Bhágavata.
- ³ Vrata: Agni. Suvrata: Matsya. ¶¶ Daksha: Bhágavata. ***
 According to the Brahma Puráńa and Hari Vamśa, ††† the five
 sons of Uśinara were the ancestors of different tribes. Śibi was
 the progenitor of the Śaibas; Nriga, of the Yaudheyas; Nava, of
 the Navaráshíras; ‡‡‡ Vrata, §§§ of the Ambashíhas; and Krimi
 founded the city Krimilá.
- * Their mothers, according to the Vayu-purána, were, severally, Dřishadwatí, Nřigá, Navá, Křimi, and Darvá. Compare the Harivanisa, \$1. 1675.
- † Nfiga and Nara are in all my MSS. but one. This, Professor Wilson's all but exclusive favourite, has नूनगर. Read the first symbol as नू,—which, in that place, it very much resembles,—and suppose an error in न, and we get Professor Wilson's "Trina, Gara," now discarded. Transpose, in -नूनगर, the न and ग, and the true lection is restored.
 - ! One MS. has Mrishi.
- § Corrected from "Darvan", 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 Váyu-purúńa, they originated the Vřishadarbhas, Suvidarbhas, Kekayas, and Mádrakas.
- ¶ In one MS. I find Pfishadarbha. The Váyu-puráña has Vřishadarbha; and so have the Bhágavata-puráña and the Harivanisa.
 - ** Kekaya, in the Váyu-puráńa; Kaikeya, in the Harivańsa.
- †† See notes * and †, above, and ||| , below.
- # And in the Harivanisa.
 - §§ Add the Váyu-purána and the Harivainsa.
- || || See note ***, below.
- ¶¶ Add the Vayu-purana and the Harivamsa.
- *** The Bhágavatu-purána gives Usinara four sons: Sibi, Vana, Sami, and Daksha.
- +++ \$l. 1678, 1679.
- † The Harivaínsa speaks of Navaráshtra as the kingdom of Nava.
- §§§ This reading is very questionable. See note ¶¶, above.
- The Váyu-purána alleges that Sibi and the rest possessed Sibapura,

and Madraka.^{1*} Titikshu‡ had one son, Ushadratha;²; his son was Hema;³ his son was Sutapas; his son was Bali, on whose wife five sons § were begotten by Dírghatamas, or Anga, || Banga, ¶ Kalinga, ** Suhma, †‡ and Puńdra;⁴;; and their descendants, and

Yaudheya, Navaráshíra, Kíimilápuri, and Ambashíbá. The passage runs, in the Váyu-puráña:

भिने: भिन्पुरं ख्यातं यीधेयं तु नृगस्य तु। नवस्य नवराष्ट्रं तु क्रमेलु क्रमिलापुरी॥ सत्रतस्य तथाम्बद्या।

- * Corrected from "Madra".
- † He was a renowned king in the east, the Vayu-purana states.
- * A single MS. gives Rushadratha, the reading of the Váyu-puráňa, in my MSS. The Harivaínsa has Ushadratha.
 - § The original has बालेंगं जतं, "Kshattriyas 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 Bengal translation, the name is Sumadra. But Suhma is the correct reading, according to the Mahábhárata (Ádi-parvan, śl. 4219), the Váyu-purána, the Harivanísa, &c. For the Suhmas, see Vol. II., p. 165, note 11.
- ** One of my MSS. has Pauńdra; another, Pauńdraka. See Vol. II., p. 170, notes 5 and **.
 - §§ Ruśadratha: Bhágavata-puráńa. || || Add the Harivaínsa.
- II This is additional to the five names in the text; for the Bhágavata-purána distinctly says,—IX., XXIII., 4, 5,—that Dírghatamas begot six sons.

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

³ Pheńa: Agni. || || Sena: Matsya.

⁴ Odra, ¶¶ or, in some copies, Andhra: *** Bhágavata.

^{***} See Vok 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; this son was Divi-

the second section of the second section is a second section of the second section in the second section is a second section of the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section of the second section is a second section of the section of the second section of the section of

पुत्रानुत्पादयामास चातुर्वर्ष्णकरासुवि।

¹ Of Suhma; it may be remarked, that it is specified, in the Siddhánta Kaumudí, § as an example of Pánini's rule प्राचा नगराने (VII., III., 24), by which Nagara, compounded with names of countries in the east, becomes Nágara, as Sauhmanágara (सीहानागर:), 'produced, &c. in a city of Suhma.' The descendants of Anu, according to the Mahábhárata, were, all, Mlechchhas. The lastnamed work, || as well as the Váyu and Matsya Puráńas, have an absurd story of the circumstances of the birth of Dirghatamas, who was the son of Ujási Tor Utathya, the elder brother of Brihaspati by Mamatá, and of his begetting Anga and the rest. They agree in assigning descendants of all four castes to them; the Vayu stating that Bali had प्रांचात्रविष्यंकरान ; ** and the Matsya ascribing it to a boon given by Brahmá to Bali: चत्रो नियतान्व णांस्त्वं खापयेति, 'Do thou establish the four perpetual castes.' Of these, the Brahmans are known as Baleyas; alau: ब्राह्मणाश्च वै. The Matsya calls Bali the son of Virochana, and त्रायुक्तस्प्रमाणिकः, 'existing for a whole Kalpa;' identifying him, therefore, -only in a different period and form, -with the Bali of the Vámana Avatára. ++

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

^{*} The original of this clause runs: तन्नामसंततिसंज्ञाश्च पञ्च विषया

[†] One MS. has Anapana; another, Anapanga.

^{*} See Vol. II., p. 165, note 11; and p. 177, note §.

[§] Vol. I., p. 579, Calcutta edition of Samvat 1920.

^{||} Adi-parvan, Chapter CIV.

[¶] Almost certainly, Utathya has no such second name.

^{**} The entire verse is:

^{††} 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 Khanapána.

ratha; * his son was Dharmaratha; † his son was Chitraratha; his son was Romapáda, 2;—also called Daśaratha, \$—to whom, being childless, Daśaratha, the son of Aja, || gave his daughter Śántá, to be adopted. 3 After

hana: Agni. Dadhiváhana: ¶ Matsya. **

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

चेन विष्णुपदे गिरी सोमः भन्नेण सह वै। पीतो महात्मना॥

² The Matsya and Agni insert a Satyaratha.

³ This is noticed in the Rámáyańa, in the story of the hermit Ŕishyaśringa, to whom Śántá was given in marriage. Her adoptive father is called, in the Rámáyańa,—as he is in the Agni and Matsya,—Lomapáda:†† the meaning is the same, 'hairy foot.' Rámáyańa, 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 Diviratha.

[†] In a single copy I find Hiranyaratha.

Hereabouts there are very deplorable omissions in all my MSS. of the Váyu-purána. 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 Harivamsa.

[§] Read: "his son was Chitraratha, also called Romapáda; his son was Daśaratha." So, at least, it is natural to render; the original being ततश्चिर्यो रोमपादसंज्ञी यस पुनी द्श्र्यो जज्ञे। But the Translator has the authority of the commentator.

In the Bhágavata-purána, IX., XXIII., 6—10, it is Chitraratha that is alled Romapada; he has only one son, Chaturanga; and there is no mention of any Daśaratha but the father of Śanta. With this compare the Harivańsa.

[¶] In Lakshmivallabha's Kalpadrumakaliká, mention is made of Dadhiváhana, Raja of Champá, who fought with Śatánika, Rajá of Kausámbi.

^{**} Add the Harivańsa. †† The true Rámáyańa has Romapáda.

^{##} Bála-káttda, I., X. and XI., in the genuine Rámáyana.

this,* Romapáda had a son named Chaturanga; his son was Prithuláksha;† his son was Champa, who founded (the city of) Champá.¹ The son of Champa was Haryanga; his son was Bhadraratha, who had two sons, Brihatkarman and Brihadratha.¹ The son of the first was Brihadbhánu;² his son was Brihanmanas;§ his son was Jayadratha, who, by a wife who was the daughter of a Kshattriya father and Brahmani mother, had a son named Vijaya.³ His son was Dhriti; his

¹ The Bhágavata differs, here, from all the other authorities, in omitting Champa, the founder of Champápurí, ¶— 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 Rámáyańa were very wide of the truth, when they conjectured that it might be Angwa, or Ava.

² Brihaddarbha: Brahma. The Bhágavata omits the two successors of Champa, and makes Brihadratha, Brihatkarman, and Brihadbhánu sons of Prithuláksha.

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

^{*} I find no Sanskrit for this. † Prithula is the reading of one MS.

[†] Two of my best MSS.—those from Arrah and Ajmere,—have Bhadraratha, father of Brihadratha, father of Brihadratha; another has, instead of Haryanga, Harshana, father of Brihadratha, father of Brihadratha.

[§] The Harivainsa, sl. 1702, has Bhadraratha, Brihatkarman, Brihaddarbha, Brihanmanas.

^{||} According to the Harivańića, Břihanmanas had, for sons, Jayadratha, by Yaśodevi, and Vijaya, by Satyá.

Thampa,—formerly Malini: Harivainsa, st. 1699. We now see, probably, the source of the error "Champamalini", in Vol. III., p. 289, note 1.

^{**} Messrs. Carey and Marshman: Vol. I., p. 119, note.

^{††} Read "half-brother".

^{‡‡} The Bhágavata-purána has: Bfihadratha, father of Bíihanmanas, father of Jayadratha, father (by Sambhuti,) of Vijaya.

son was Dhritavrata; his son was Satyakarman;* his son was Adhiratha,¹ who found Karńa† in a basket,‡ on the banks of the Ganges, where he had been exposed by his mother, Prithá.§ The son of Karńa was Vrishasena.² 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 Karńa, the half-brother of the Páńdus; 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 Dŕidharatha (or Bŕihadratha) and Janamejaya (or Viśwajit). ***
 - ² Śúrasena: Váyu. Vikarńa: Brahma. ††

^{*} Satkarman: Bhágavata-purána.

^{† &}quot;The half-brother of the Páńdavas, by their mother Pŕithá, who, before her marriage to Páńdu, had borne Karňa 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 Śúra,—and his wife Rádhá; whence Karňa is called, also, a Súta, and Rádheya, 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 káshtha-panjara. Perhaps the receptacle was a wooden crib.

[§] The original is: अधिर्थो योऽसी * * * वर्ण पुत्रमवाप।

Father of Vrisha, says the Harivainsa.

[¶] Add the Harivamśa.

^{**} According to the Harivamsa, sl. 1704, Viśwajit was father of Karúa.

^{††} And so the Harivaínsa.

CHAPTER XIX.

Descendants of Púru. Birth of Bharata, the son of Dushyanta: his sons killed: adopts Bharadwája or Vitatha. Hastin, founder of Hastinápura. Sons of Ajamídha, and the races derived from them, as Pánchálas, &c. Křípa and Křipi found by Šántanu. Descendants of Řiksha, the son of Ajamídha. Kurukshetra named from Kuru. Jarásandha and others, kings of Magadha.

THE son of Púru was Janamejaya; his son was Prachinwat;* his son was Pravíra;† his son was Manasyu; his son was Abhayada;¹ his son was Su-

¹ Abhayada: Váyu. Vítamaya: 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 Purâñas. In the first, ¶ Pravira** is made the son of Púru; his son is Manasyu, who has three sons, Śakta, Samhanana, and Vággmin; and there the line stops. Another son of Púru is Raudráśwa, whose sons are Řicheyu and the rest, as in omtext;†† making them the second in descent, instead of the eleventh

^{*} Corrected from "Prachinvat", for which I find no warrant in MSS

⁺ One MS. has Suvira.

[†] The reading of the Bhágavata-purána is Namasyu.

[§] Professor Wilson had "Bhayada". This, however, I find in no MSS save his favourite,—so often alluded to, which is, frequently, most necessary,—and in his Hindu-made English version.

[[] Corrected from "Chárupáda".

[¶] Śl. 3695 — 3701.

^{**} With Iswara and Raudraswa for brothers.

^{††} I find their næmes to be: Řicheyu, Kaksheyu, Kfikańeyu, Sthandleyu, Vaneyu, Jaleyu, Tejeyu, Satyeyu, Dharmeyu, Sannateyu.

Anwagbhanu is named first of all, where it is said that Raudraism sons were ten. With which of them is he to be identified?

dyumna; 1* his son was Bahugava; 2 his son was Sam-yáti; 3† his son was Ahamyáti; 4 his son was Raudráśwa 5, who had ten sons: Éiteyu, 6 Kaksheyu, § Sthamdileyu,

In the second list, ii the son of Púru is Janamejaya, whose successors are Práchinwat, ¶ Samyáti, Ahamyáti, Sárvabhauma, Jayatsena, Aváchína, Ariha, Mahábhauma, Ayutanáyin, Akrodhana, Devátithi, Ariha, Řiksha, Matinára,—who is, therefore, the fifteenth from Púru, instead of the fourth, as in the first account, of the twelfth, as in the text.

- 1 Dhundu: Váyu. Śambhu: Agni. Sudhanwan: Brahma.**
- ² Bahuvidha: Agni and Matsya, ††
- ³ Sampáti: Agni.
- 4 Omitted: Váyu. Bahuvádin: Matsya.
- ⁵ Bhadráśwa: Matsya.
- ⁶ Rájeyu: Váyu. Řicheyu: Agni. They were the sons of
- * In one MS., Sudyu.
- † Four MSS. have Sampáti.
- ‡ One of my MSS. gives, instead of Ghriteyu, &c., Kriteyu, Ganeyu, Dharmeyu, Santateyu, Varpeyu, Prasanneyu; another gives, after Sthaleyu, only Dharmeyu, Satyeyu, Dhaneyu; another,—the sole one that names ten,—Riteyu, Kaksheyu, Sthandleyu, Ghriteyu, Kriteyu, Sthaleyu, Jaleyu, Dharmeyu, Dhaneyu, Prasannateyu. No two of all my MSS. agree as to this family. Professor Wilson's Bengal translation has names (in a different order,) as in the text, except that Kriteyu stands in place of Vrateyu. Vrateyu is the ninth son, in the Bhágavatapurána, IX., XX., 4; he and Vaneyu being transposed.

The Harivańsa, sl. 1659, 1660, has, according to my best MSS.: Richeyu, Krikańeyu, Kaksheyu, Sthańdileyu, Sannateyu, Kriteyu, Jaleyu, Sthaleyu, Dhaneyu, Vaneyu. The variants of different copies are numerous. The mother of these ten sons, according to some MSS., was Ghritachi, the Apsaras.

- § Kuksheyu: Bhágavata-puráńa.
- $|| \dot{S}l. 3763 3778.$
- ¶ Thus the name is spelled, on etymological grounds, in the Mahábhárata, Ádi-parvan, sl. 3765, et seq.
 - ** And in the Harivańsa. Sudyu: Bhágavata-puráńa.
- †† Most of my MSS. of the Harivamsa give Subáhu, and then Raudráswa; thus omitting Samyáti and Ahamyáti.

Ghriteyu,* Jaleyu, Sthaleyu, Santateyu, Dhaneyu,† Vaneyu,‡ and Vrateyu.¹§ The son of Ŕiteyu was Rantinára,²|| whose sons were Tamsu,¶ Apratiratha,**

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

¹ The Váyu names, also, ten daughters, §§ Rudrá, Šúdrá, Madrá, Subhagá, Amalajá, Talá, Khalá, Gopajálá, Támrarasá, and Ratnakútí; ‡‡ and adds, that they were married to Prabhákara. a Rishi, of the race of Atri. The Brahma Purána and Hari Vamsa ¶¶ have a legend of the birth of Soma (the Moon) from him and one of these ten; who succeeded to the power and prerogatives of Atri. The sons of the other wives were less distinguished: but they formed families eminent amongst holy Brahmans, called Swastyátreyas.

² Atimára or Atibhára:*** Bhágavata. Antinára: Matsya. Ma-

^{*} One copy has Vriteyn. The Bhagavata-purana reads Kriteyn.

[†] Dharmeyu: Bhágavata-purána. ‡ Satyeyu: Bhágavata-purána.

[§] This name is in no MS. accessible to me. See note; in the foregoing page.

^{||} My Ajmere and Arrah MSS. have Atinara; another MS., Atitara another, Atitara; another, Matinara.

[¶] 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 Bhágavata-purána. Also see the end of note ‡ in the page preceding. †† Ádi-parvan, śl. 3698.

^{§§} In the Harivanisa, st. 1661, they are called, in my MSS, of hest note: Bhadrá, Śúdrá, Madrá, Śaladá, Maladá, Khalá, Balá, Baladá, Surasá, Gochapalá. Here, again, there are very many various readings.

^{||||} I suspect a missake here; but my single MS. of the Váyu-puraina does not enable me to ascertain the true reading. In the Harivainsa, the epithet स्वीर्तकार: is applied to all the ten sisters.

^{¶¶} Śl. 1663 — 1668.

^{***} I find Rantibhára.

and Dhruva. ** The son of the second; of these was Kańwa; and his son was Medhátithi, from whom the Kańwayana; Brahmans § descended. Anila | was

tinára: Mahábhárata, ¶ Agni, and Brahma.** According to the Matsya and Hari Vamsa (not in the Brahma Purána), Gaurí, the daughter of this prince, was the mother of Mándhátři, of the family of Ikshwáku.††

- ¹ In place of these, the Matsya has Amúrtirajas and Nrichandra; and there are several varieties in the nomenclature. In place of the first, we have Vasu (or Trasu), Váyu; Tamsurogha, Agni; Tamsurodha, Brahma; ‡ and Sumati, Bhágavata. Pratiratha is read, for the second, in the Agni and Brahma; §§ and, for the third, Suratha, Agui; Subáhu, Hari Vamása.
- ² Medhátithi is the author of many hymns in the Rig-veda; and we have, therefore, Brahmans and religious teachers descended from Kshattriyas.
 - Malina: Váyu. Raibhya: Bhágavata. Dharmanetra: Brahma

^{*} According to the Mahábhárata, Ádi-parvan, śl. 3702 – 3704, Matinára, likewise called Anádhíishti, had four sons: Tamsu, Mahat, Atiratha, and Druhyu.

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

[†] Variant: Kańwivana. Also vide infra, p. 140, note †.

[§] According to the Bhágavata-puráha, Praskanwa and others, all Bráhmans.

If This reading is in only one of my MSS., most of which read Ainila. Two have Elina, son of Medhatithi. The Ajmere MS., too, has Elina; but it calls him son of Paru. In the Arrah MS., the reading is Ailiua, son of Trasu.

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

^{**} Add the Harivánisa.

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

^{††} The Harivainsa has, in different MSS., Tainsurodha, Tainsurodya, Tainsurogha, &c.

^{§§} Also in the Harivainša, which has Apratiratha, likewise, - the preferable reading.

^{|| ||} Son of Sumati, and father of Dushyanta.

the son of Tamsu; and he had four sons, of whom

Purána. The Hari Vaméa* omits him; making sad blundering work of the whole passage. Thus, the construction is such as to intimate that Tamesu (or Tamesurodha) had a wife named Ilá,† the daughter of Medhátithi,—that is, his brother's great-grand-daughter:

मेधातिथिः सुतस्य यसात्काखायना दिजाः। इला नाम तृ यस्यासीत्कन्या वै जनमेजय। ब्रह्मवादिन्यधिस्त्री च तंसुसामभ्यगच्छत॥

But this, as the commentator observes, is contrary to common sense (अर्थकलाद्युक्तं); and he would read it, therefore, इली नाम तु यखासीत्वन्या, 'the daughter of him who was named Ilin;' a Raja so called. But, in the Váyu and Matsya, we have Iliná, the daughter of Yama, married to Tamsu, and mother of Malina or Anila; more correctly, perhaps, Ailina:

इलिना तु यमस्यासीत्वन्या साजनयत्सुतम् । नसो (तंसो) सुद्यितं पुत्रं मिलनं ब्रह्मवादिनम् ॥ उपदानवी ततो लेभे चतुरस्त्विलनाताजात् । सुष्यन्तमिति ॥ ‡

The blunder of the Hari Vamsa, 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 Ilina (* fina). the son of Tamsu, in the Mahabharata, & agreeably to the Anuvanisa-śloka which is there quoted. 'Saraswati bore Tamsu to Matinara; and Tamsu begot a son, Ilina, by Kalingi:'

तंसुं सरस्वती पुत्रं मितनाराद्जीजनत्। देखिनं जनयामाम कालिङ्गां तंसुराताजम्॥

^{*} Śl. 1718, 1719.

[†] Ilini is the accepted reading.

[‡] In but one of any copies of the Váyu-purána do I find any portion of this passage; and there only two lines of it occur, and in a miserably deprayed form.

[§] Ádi-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 Tamsu; even the Brahma Purána concurs: but the Hari Vamsa makes them his sons; having, apparently, transformed Tamso sutah (तंसी सुतः), 'the son of Tamsu,' into a synonym of Tamsu, or Tamsurodha; as in these parallel passages:

तंसी सुतोऽय राजर्षिधर्मनेतः प्रतापवान् । उपदानवी ततो पुत्रांखतुरोऽजनयच्छुभान् ॥

"The son of Tamsu was the illustrious sage Dharmanetra: Upadánaví had, from him, four excellent sons." Brahma Purána.

तंसुरोधोऽय राजर्विधर्मनेत्रः प्रतापवान् ।

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

उपदानवी सुताल्लोमे चतुरखंसुरोधतः ॥

Tansurodha was a royal sage, the illustrious institutor of laws. Upadánaví had four sons from Tansurodha." Hari Vansa. The commentator explains Dharmanetra (घर्मन्द्र) to be 'institutor of laws' (धर्मप्रतिकः). We have Upadánaví before,**—as the daughter of Vrishaparvan, the Daitya,—married to Hiranyáksha. Hamilton (Buchanan) calls her the wife of Sughora. The four sons are named, in other authorities, with some variations: Dushyanta, Sushyanta (or Rishyanta, or Sumanta), Pravíra, and Anagha (or

Naya). The Mahábhárata†† enumerates five,—Dushyanta, Śúra, Bhíma, Pravasu, and Vasu,—but makes them the sons of Ílina, and grandsons of Tamsu.

^{*} Variant: Dushmanta.

[†] The original has दुष्यनावायलारः पुत्राः, "four sons, namely, Dushyanta and others."

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

[§] Śl. 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, śl. 3708.

his name is chanted by the gods: "The mother is only the receptacle; it is the father by whom a son is begotten. Cherish thy son, Dushyanta; treat not Śakuntalá with disrespect. Sons, who are born from the paternal loins, rescue their progenitors from the infernal regions. Thou art the parent of this boy: Śakuntalá has spoken truth."* From the expression 'cherish' (bharaswa) the prince was called Bharata. 1†

' माता भस्त्रा पितुः पुत्री येन जातः स एव सः। भरस्व पुत्रं दुष्यन्त मावसंस्थाः ग्रकुनालाम्॥ रेतोधाः पुत्र उद्मयति नरदेव यमजयात्। स्वं चास्य धाता गर्भस्य सत्यमाह ग्रकुनाला॥

In the Bhágavata-purána, IX., XX., 21, 22, we find these identical words, with the change—mending the metre,—of पुव उज्ञयति into पुवी नयति. Burnouf translates the passage as follows:

¹ These two ślokas are taken from the Mahábhárata, Ádi Parvan, p. 112,‡ and are part of the testimony borne, by a heavenly messenger, to the birth of Bharata. They are repeated in the same book, in the account of the family of Púru, p. 139.§ They occur, with a slight variation of the order, in other Puráńas, as the Váyu &c., || and show the greater antiquity of the story of Śakuntalá, although they do not narrate it. The meaning of the name Bharata is differently explained in the Śakuntalá.¶ He is said

[&]quot;La mère est le réceptacle; c'est au père qui l'a engendré qu'appartient le fils: protége ton fils, ô Duchyanta; ne méprise pas Çakuntalâ.

[&]quot;Un fils qui donne à son père de la postérité, ô roi, le fait remonter de la demeure de Yama; tu es le père de cet enfant: Çakuntalâ a dit la vérité."

[†] This sentence is added by the Translator.

^{\$}l. 3102, 3103.

[§] Śl. 3783, 378**4**.

^{||} Add the Harivainsa, sl. 1724-1726.

[¶] The two explanations that follow occur near the end of Act VII, of the Śākuntala.

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 sacrified to the Maruts; and they gave him Bharadwája,—the son of Brihaspati, by Mamatá, the wife of Utathya, †-expelled by the kick of Dírghatamas, (his half-brother, before his time). This verse explains the purport of his appellation: "Silly woman,' said Brihaspati, 'cherish this child of two fathers' (bhara dwá-jamt). 'No, Brihaspati,' replied Mamatá: 'do you take care of him.' So saving, they both abandoned him; but, from their expressions, the bov was called Bharadwája." § He was, also, termed Vitatha, in allusion to the unprofitable (vitatha) birth

to be so called from 'supporting' the world: he is, also, there named Sarvadamana, 'the conqueror of all.'

मूढे भर द्वाजिमिमं भर द्वाजं वृहस्पते । यातौ यदुःका पितरौ भरद्वाजस्ततस्त्वयम् ॥

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

^{*} My Ajmere and Arrah MSS. read 'three'. Herewith the Bhagavata-purana agrees, and, further, calls them natives of Vidarbha.

[†] See Vol. III., p. 16, note §.

 $^{^{\}star}$ The rational etymology of Bharadwaja is $bharat + v\acute{a}ja$.

[&]quot;Femme ignorante, nourris ce fils de deux pères, [disait Brihaspati]. Nourris-le toi-même, ô Brihaspati, [répondit Mamatâ]. Et parce que le père et la mère, après avoir ainsi parlé, s'en allèrent, [laissant l'enfant,] il fut nommé Bharadvâdja."

of the sons of Bharata. The son of Vitatha was Bha-

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

धर्मसंक्रमणं चापि मर्ज्जिभरताय वै। श्रयाजयञ्जरद्वाजो मह्ज्ञिः क्रतुभिर्हि तम्॥ पूर्वे तु वितथे तस्य क्रते पुत्रजन्मनि। ततीऽथ वितथो नाम भरद्वाजात्मुतोऽभवत्॥ *

In the Váyu, Matsya, and Agui, however, the story is much more consistently narrated; and Bharadwája, 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 Váyu, the Maruts bring to Bharata, already sacrificing for progeny, (Heria na: ya arguni) "Bharadwája, the son of Břihaspati;" and Bharata, receiving him, says: "This Bharadwája shall be Vitatha:"

ततः स वितथो नाम भरद्वाजसदास्यहम्।

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:

पूर्वं तु वितथे तिस्मिन्छते वै पुत्रजन्मनि । ततस्तु वितथो नाम भरदाजो नृपो भवान् ॥

And the Agni tells the whole story in one verse:

ततो मरुज्ञिरानीय पुत्रः स तु बृहस्पतेः। संक्रामिनो भरद्वाजः क्रतुभिर्वितथोऽभवत्।

"Then, the son of Brihaspati being taken by the winds, Bhara-

^{*} Harivanisa, śl. 1729, 1730.

vanmanyu: 1* his sons were many; † and, amongst them, the chief were Brihatkshattra, Mahávírya, 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: भरद्वाजखेन भरतपुनलद्भायां वितथित नाम।: "The name of Bharadwája, 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 sacrífice for his own adoption, whatever the compiler of the Hari Vaínsa may please to assert. From Bharadwája, a Brahman by birth, and king by adoption, descended Brahmans and Kshattriyas, the children of two fathers:

तसादेव भरदाजाद्वाह्यणाः चित्रया भृवि। द्वामुष्यायणनामानः स्रोता द्विपितरसु वै॥ §

The Mahabharata, in the Adi 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 Bharadwája, by great sacrifices, a son, Bhumanyu; and, in another passage, it makes Bhumanyu the son of Bharata by Sunandá, daughter of Sarvasena, king of Káśi: p. 139, v. 3785. The two are not incompatible.

¹ Manyu: Bhágavata. Suketu: Agni. ¶ But the Brahma and Hari Vamsa omit this and the next generation, and make Suhotra, Anuhotra, ** Gaya, Garga, and Kapila the sons of Vitatha. They then assign to Suhotra two sons, Kásika and Gritsamati, †† and

^{*} Two MSS, have Bhumanyu.

[†] The Bhágavata-purána says there were five: Brihatkshattra, Jaya, Mahavirya, Nara, and Garga.

^{*} My MSS. have a different reading from this, which is ungrammatical. The gloss, as I find it, ends with the words वितथनाको निर्तिमाह।

[§] This is from the $V\dot{a}yu$ - $pur\dot{a}\dot{n}a$; but I am unable to correct it by may copy; for I have only one here, and that most indifferent, generally: $vide\ supra$, p. 124, note $\dot{\tau}$.

^{||} In the original, Sunandá is termed Kášeyi, and by the patronym of Sárvaseni.

[¶] Bhuvanmanyu: Váyu-purána.

^{**} I find Subotri.

⁺⁺ Corrected from "Ghritsamati".

and Garga.¹ The son of Nara was Sankŕiti;* his sons were Ruchiradhí† and Rantideva.²: The son of Garga was Śini;³ and their descendants, called Gárgyas§ and Śainyas, || although Kshattriyas by birth, became Brahmans.⁴ The son of Mahávírya was Urukshaya,⁵¶

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 Brihat, Ahárya, Nara, Garga: Matsya.
- ² Guruvírya 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 Charmańwatí, ‡‡ the modern Chumbul.
 - 3 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: केनियलार्शन ब्राह्मशास बसूद: 188
- ⁵ Durbhakshaya: || || Váyu. Urukshat: Matsya. Duritakshaya: Bhágavata.

^{*} In four MSS, the name is Samskriti,

[†] 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 *Vásavadattá*, Preface, p. 53.

[§] Three MSS. yield Gargas. || Saineyas, according to one MS.

[¶] In one MS., Urunjaya. The Váyu-purána 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 Káśa.

^{††} Stanza XLVII., edition of Professor Wilson.

[†] The name of the river is not in the poem itself, but is supplied by the commentators.

^{§§} Compare note * in p. 145, infra.

^{||} My MS. has an illegible name; but it is not this, certainly.

who had three sons, Trayyáruńa,* Pushkarin, and Kapi, † the last of whom became a Brahman.: The son of Brihatkshattra was Suhotra, 2 § whose son was

¹ Trayyaruni, Pushkararuni, Kavi; || all became Brahmans: उरुताः सता होते सर्वे ब्राह्मणतां गताः।

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

काव्यानां तु वरा ह्येते चयः प्रोक्ता महर्षयः। गर्गाः संक्रतयः काव्याः चत्रोपेता द्विजातयः॥

Gargas, Sankritis, and Kávyas. Ibid.

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

^{*} Two MSS. give Trayyaruńi.

[†] Nearly all my MSS. have Kapila; but, in some of them, Kapila is written over Kapi.

[‡] The original says that they all three became Brahmans: पुत्रचया-भूत्। तच चितयमपि पश्चाद्विप्रजासुपजगास। Professor Wilson's Bengal version is here correct. Compare Vol. III., p. 48, note ‡.

[§] Omitted in the Bhágavata-puráña, which makes Hastin son of Brihatkshattra.

^{||} The same names are found in the Bhágavata-purána. The Váyu-purána seems to read Trayyaruni, Pushkaráruni, and Kapi.

[¶] Ádi-parvan, śl. 3714.

^{**} And of Pushkarińi.

^{††} Ádi-parvan, śl. 3720.

^{**} Ibid., śl. 3786, 3787.

^{§§} See the preceding page, note **.

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

hotra, the son of Brihatkshattra, grandson of Vitatha, and parent In the two blundering compilations mentioned, we have, first (Hari Vamsa, ch. 20), a Suhotra, son of Brihatkshattra, of the race of Púru: his descent is not given; but, from the names which follow Suhotra, the dynasty is that of our present text: secondly (Hari Vamsa, ch. 27), Suhotra, son of Kanchana, of the line of Amávasu, and father of Jahnu, &c.: thirdly (Hari Vamsa, ch. 29), Suhotra, the son of Kshattravriddha, and progenitor of the Káśi kings: fourthly (Hari Vamsa, ch. 32), we have the first and third of these personages confounded; Suhotra is made the son of Vitatha, and progenitor of the Kási kings, the dynasty of whom is repeated; thus connecting them with the line of Púru, instead of Avus, in opposition to all authority. Again, we have a notable piece of confusion; and Suhotra, the son of Vitatha, is made the father of Brihat, the father of the three princes who, in our text, and in the Hari Vamsa, ch. 20, are the sons of Hastin; and amongst whom Ajamidha is made the father of Jahuu, and ancestor of the Kausikas, instead of being, as in ch. 27, and as everywhere else, of the family of Amávasu. The source of all this confusion is obvious. The compilers extracted all the authentic traditions accurately enough; but, puzzled by the identity of name, they have, also, mixed the different accounts together, and caused very absurd and needless perplexity. It is quite clear, also, that the Hari Vamsa 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.

The same of the sa

^{*} Two of my best MSS. have Hastinapura. With reference to the name of this place, see the Mahabharata, Adi-parvan, śl. 1786, et seq.

[†] Nevertheless, it is but little inferior to the Vishnu-purana.

sons of Hastin were Ajamídha, ¹ Dwimídha, and Purumídha.* One son of Ajamídha was Kańwa, whose son was Medhátithi.²† His: other son was Brihadishu, § whose son was Brihadvasu:³ || his son was Brihatkarman;⁴ his son was Jayadratha;⁵¶ his son was Viśwajit;⁶ his son was Senajit, whose sons were Ru-

- ⁴ Brihatkáya: Bhágavata.
- ⁵ Satyajit: Hari Vamsa.
- 6 Aśwajit: Matsya. Viśada: Bhágavata.

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

² The copies agree in this reading; yet it can scarcely be correct. Kańwa has already been noticed, as the son of Apratiratha. Caroning to the Bhágavata, the elder §§ son of Ajamidha was Priyamedha, from whom a tribe of Brahmans descended. The Matsya has Břihaddhanus, and names the wife of Ajamidha, Dhúminí. It also, however, along with the Váyu, makes Kańwa the son of Ajamidha, by his wife Kešiní.

³ Brihaddhanus: Bhágavata. Also called Brihaddharman: Hari Vamsa. ¶¶

^{*} One MS. gives Suramidha. That Purumidha left no offspring, we learn from the Bhágavata-purána, IX., XXI., 30.

[†] The original adds, as has the Váyu-purána: यत: कार्यायना दिजा:; thus verbally repeating what is stated in p. 130, supra. Here, as before, some MSS. yield Kańwayana.

[‡] I. e., Ajamidha's, as the Sanskrit states distinctly.

[§] Brihaddhanus: Váyu-purána.

Two of my best MSS. have Brihaddhanus.

[¶] Brihadratha, in one MS. And so reads the Vayu-purana.

^{**} Ádi-parvan, śl. 3720.

^{††} Ibid., śl. 3789.

^{**} Vide supra, pp. 129, 130.

^{§§} The Bhagavata-purana does not say "elder".

^{||||} Corrected from "Priyamedhas".

^{¶¶} Brihadvishnu(?): Váyu-purána.

chiráśwa, Káśya, Dřidhadhanus, and Vatsahanu. **
The son of Ruchiráśwa was Přithusena; † his son was Pára; † his son was Nípa: he had a hundred sons, of whom Samara, the principal; was the ruler of Kámpilya. ** Samara had three sons, Pára, Sampára, § Sadaśwa. || The son of Pára was Přithu; his son was Sukřiti; his son was Vibhrája; ** ¶ his son was Anuha, ***

	Bhágavata. ††	Matsya.	Hari Vamsa. ‡‡
1	Ruchiráswa	Ruchiráśwa	Ruchira
	Káśya	Káśya	Śwetaketu
	Dridhahanu	Dŕidháswa	Mahimnára
	Vatsa.	Vatsa, king of Avanti.	Vatsa, king of Avanti.

- ² Kámpilya appears to be the Kampil of the Mohammedans, situated in the Doab. §§ It was included in Southern Panchála. [[]] The Matsya makes Samara the son of Kásya.
 - 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.
 - + Přithusheňa: Váyu-puráňa.
- ‡ It seems, from the Bhágavata-purána, that Pára and Prithusena were, both, sons of Ruchiráswa.
 - § One MS. has Sanghára.
 - || Sadaśwa is the more ordinary reading.
- Torrected from "Vibhratra", which, unquestionably, is no word. It is enough to remind the Sanskrit scholar, that \Im is often so written as to be easily mistakeable for \Im . "Bidhatra" 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, Kavya (?), Dridhadhanus, Vatsa: Váyu-pur ána.
- §§ See Vol. II., p. 160, note 6.
- || || See the Mahabharata, Adi-parvan, śl. 5512.
- ¶¶ See note ¶, above.

who married Kritwí,* the daughter of Śuka (the son of Vyása), and had, by her, Brahmadatta;¹ his son† was Viśwaksena; his son was Udaksena;² and his son was Bhalláta.³

The son of Dwimídha⁴ was Yavínara; his son was Dhřitimat; his son was Satyadhřiti; his son was Dři-

- ² Dańdasena: Hari Vamsa.
- ³ Bhalláka: Váyu. || Bhalláda: Bhágavata. The Váyu makes him the last of the race. ¶ The Hari Vamśa** adds, that he was killed by Karúa.†† The Matsya names his successor Janamejaya, when the race of the Nípas was exterminated by Ugráyudha; as noticed below.‡‡
- ⁴ So the Váyu and Bhágavata. The Matsya and Hari Vamsa, with less consistency, derive this family, also, from Ajamídha. §§
 - ⁵ Kritimat: Bhágavata.

The Bhágavata omits the descents subsequent to Nípa, and makes Brahmadatta the son of Nípa by Sukřiti. In the Hari Vamśa § 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 Bhágavata, Brahmadatta composed a treatise on the Yoga, a Yoga-tantra.

^{*} Kfipi, in one MS. But the reading is scarcely of any account.

[†] By Go, according to the Bhágavata-purána.

[‡] I find Kritwi, daughter of Suka.

[§] Chapter XXI.

I find Bhallara (?) in my one MS.

This statement seems to be an error. See note ‡‡, below.

^{**} Śl. 1070.

^{††} Rådheya, in the original. Karúa was so called from his fostermother, Rådhá, wife of Dhŕitaráshíra. Vide supra, p. 126, note †.

^{‡‡} And so says the Váyu-purána, at least in my MS.

^{§§} And with these our Purana agrees. For, after naming Bhallafa, it proceeds: तसाताजी दिमीढ:। दिमीढस यवीनरसंज्ञ:।

dhanemi; his son was Supárśwa; his son was Sumati; his son was Samnatimat; his son was Krita, to whom Hiranyanabha taught (the philosophy of) the Yoga; and he compiled twenty-four Samhitás (or compendia), for the use of the eastern Brahmans who study the Sama-veda. The son of Krita was Ugráyudha, by whose prowess the Nípa race of Kshattriyas was destroyed. His son was Kshemya; his son was

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

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

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

^{*} Two of my best MSS. have, respectively, Santimat and Samnati.

[†] The Bhágavata-purána 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 Váyu-purána, something that I am unable to read in my MS.

[‡] Son of Nípa, who was, apparently, son of Kritin, according to the Bhágavata-purána.

[§] येन प्राचुर्येण, "by whom, to a great extent."

^{||} The original has only नीपचयः कृतः। Professor Wilson has inserted, in his text, the commentator's gloss: नीपाः। चित्रयविश्वेषाः। तैषां चयः कृतः।

[¶] Kshema, in one MS. This is the reading I find in the Vayu-purána.

^{**} In my MS., it gives, as son of Dúidhanemi, Suvarman; then, Sárvabhauma, several illegible names, and Rukmaratha, father of Supárswa.

^{††} IX., XXI., 28, 29. See note †, above.

[#] *Śl.* 1083.

^{§§} Sl. 1072.

III Śl. 1793.

Suvíra; his son was Nripanjaya; ** his son was Bahuratha. † These were, all, called Pauravas.

Ajamídha had a wife called Níliní; and, by her, he had a son named Níla: his son was Śánti; his son was Suśánti; his son was Purujánu; his son was Chakshus; his son was Haryaśwa, who had five sons, Mudgala, Sřinjaya, † Břihadishu, Pravíra, and

authorities, appears as the father of Drupada, in the family of Srinjaya. The Hari Vamsa §§ relates the destruction of Ugráyudha by Bhíshma, in consequence of his demanding, in marriage, the widow of Śantanu; il after which, Prishata, it is said, recovered possession of Kampilya.

- ¹ Puranjaya:¶¶ Bhágavata.
- ² Purujáti: Váyu. *** Puruja: Bhágavata. The Brahma Purána and Hari Vamsa omit Níla and Sánti.
- ³ Riksha: Váyu. Přithu: Matsya. Arka: Bhágavata. Omitted: Brahma.
- ⁴ Báhyáśwa: Agni.††† Bhadráśwa: Matsya. Bharmyáśwa: Bhágavata.
 - 5 Jaya: Matsya. Sanjaya: Bhágavata.
 - ⁶ Yavinara: Agni and Bhágavata. Javinara: Matsya.
 - * Two MSS. give Ripunjaya; one, Puranjaya.

- † Víraratha: Váyu-purána.
- † In one MS., Nahni; the lection of the Bhágavata-purána.
- § The Váyu-purána omits this name.
- || A single copy exhibits Purajanu. And see note ***, below.
- Torrected from "Chakshu". One copy has Arka.
- ** There is no name here, in my copy of the Váyu-purána.
- †† Two MSS. have Sanjaya. Referring to this place, and to Vol. 11., p. 180, Professor Wilson seems to connect Sfinjaya with the people of the same name, dwelling "towards the Punjab". Translation of the Rigveda, Vol. III., p. 438, note 4.
- ** Two MSS. have Yavinara.
- | Called Bhishma's father.
- *** Purajanu, in my MS.
- §§ Chapter XX.
- ¶¶ I find Ripunjaya.
- +++ Add the Harivanisa, sl. 1777.

Kámpilya.¹ Their father said: "These my five (pancha) sons are able (alam) to protect the countries;" and, hence, they were termed the Panchálas.² From Mudgala descended the Maudgalya Brahmans: ** he had (also,) a son named Badhryaśwa, *† who had (two

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

सुद्रनस्थापि मौद्रस्थाः चन्नोपेता द्विजातयः। एते ह्याङ्गिरसः पचे संस्थिताः कखसुद्रनाः॥

The Hari Vamsa has nearly the same words.

⁴ Badhryaśwa:*** Váyu. Pancháśwa: Agni. Bandhyáśwa:

The original says that they were, at first, Kshattriyas: चत्रोपेता दिजातयो बभूवः। On this the commentator observes, as before: चित्रया एव सन्तः केनचित्कार्णेन ब्राह्मणा बभूवृत्यर्थः। Vide supra, p. 137, note 4.

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

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

- ‡ See the Maháhhárata, Ádi-parvan, śl. 5512.
- § See Vol. II., p. 160, note 9, and the annotations thereon.
- || Śl. 1781, 1782. ¶ And the same may be said of the Váyu-puráńa.

 ** Corrected from "Badhryáśwa" by Professor Wilson himself, in his Translation of the Rigveda, Vol. III., p. 504, note 1.

¹ Kapila: Matsya. Kŕimiláśwa: Brahma.

children,) twins, (a son and daughter), Divodása and Ahalyá. The son of Śaradwat (or Gautama*), by Ahalyá,† was Śatánanda;¹ his son was Satyadhŕiti,; who was a proficient in military science. Being enamoured of the nymph Urvaśí, Satyadhŕiti 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. Bhármya: || Bhágavata. But there is some indistinctness as to his descent. The Matsya and Hari Vamśa¶ give the son of Mudgala only his patronymic, Maudgalya. According to the first, his son was Indrasena, and his son, Bandhyáśwa. The second** makes Badhryaśwa the son of Maudgalya, by Indrasená. The Bhágavata†† makes Bhármya the patronymic of Mudgala, the son of Bharmyáśwa, and who is the father of Divodása‡‡ and Ahalyá:

मिथुनं मुद्रलाङ्गार्स्थाह् वोदासः पुमानभूत् । The commentator bas: भार्स्थात् । भर्म्थात्र्यपुत्रात् ।

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 Gautama, translated from the Rámáyańa, by Dr. Muir, see his Original Sanskrit Texts, Part I., pp. 121, 122 (2nd ed.).

[‡] It was, agreeably to the Bhágavata-purána, his son Śaradwat that was father of Kripa and Kripi, named just below.

[§] Vide supra, p. 143, note 3, ad finem.

^{||} The Bhágavata-puráńa does not substitute Bhármya for "Bahwaśwa," but makes Mudgala, the Bhármya,—i. e., son of Bharmyáśwa,—father of Divodása and Ahalyá. The Panchálakas, collectively, are called Bhármyas in the same Puráńa, IX., XXII., 3.

[¶] Śl. 1780. ** Harivańśa, 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 Badhryaśwa,—vide supra, p. 33.

condition, took them, and brought them up. As they were nurtured through pity (křipá), they were called Křipa and Křipí.* The latter became the wife of Drońa, and the mother of Aśwattháman.†

The son of Divodása was Mitráyu;¹: his son was Chyavana,§ his son was Sudása; his son was Sau-

¹ From whom the Maitreya Brahmans were descended: Hari Vamsa. ¶ In the Matsya and Agni, ** the son of Mitrayu is called Maitreya (see Vol. I., p. 6). The Brahma Purána and Hari Vamsa here close the lineage of Divodása: the Agni adds but one name, Somápi. They then proceed with the descendants of Sŕinjaya, one of the Panchálas,-or, Panchadhanus, Somadatta, Sahadeva, - and then, as in our text. The Váyu and Bhágavata agree with the latter, in making the line continuous from Divodása. According to the Matsya and Brahma Puránas, †† the race of Ajamídha became extinct in the person of Sahadeva; but Ajamídha 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 Panchálas were divided; Drońa, assisted by the Páńdavas, conquering the country, and ceding the southern portion again to Drupada, as related in the Mahábhárata. 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 Drauńayani. See the Mahábhárata, Ádiparvan, śl. 7019, &c.

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

[§] The original calls him a king.

^{||} The Váyu-purána, I think, gives him a brother, Pratiratha.

[¶] Śl. 1789, 1790. The Maitreyas are there said to be Kshattriyas.

^{**} Also in the Váyu-puráńa.

^{††} Compare the Váyu-puráňa, 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 Prishata the youngest. The son of Prishata was Drupada; his son was Dhrishtadyumna; his son was Dhrishtaketu. †

Another son of Ajamídha was named Řiksha;¹ his son was Samvarana; 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 Vamsa** gives him two brothers, Dhumravarna†† and Sudarsana. In the Mahabharata, one list‡‡ agrees with the text; the other §§ calls Samvarana the son of Ajamidha, by his wife Řikshá.

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

^{*} According to two MSS. and the Translator's Bengal version, Sahadeva was son of Saudása.

⁺ Corrected from "Drishfaketu".

[‡] By Tapati: Bhágavata-purána.

[§] The original runs: य द्दं धर्मचेचं कुर्वचं चकार। For Kurukshetra, see Vol. II., p. 133, note 1; p. 142, note 4.

[|] Sudhanwan: Váyu-puráńa.

[¶] Here, and everywhere, Professor Wilson put "Parikshit", a late form of Parikshit which my MSS. very rarely present.

^{**} Śl. 1799.

^{††} The Váyu-puráńa mentions him.

^{**} Adi-parvan, śl. 3724.

^{§§} Ibid., śl. 3790, et seq.

^{|| ||} This has Nishadháśwa.

^{¶¶} Him the Váyu-purána names.

^{***} Corrected from "Sudhanwat".

was Chyavana; his son was Kritaka; his son was Uparichara, the Vasu, two had sevent children, Brihadratha, Pratyagraha, Kuśamba, Mávella,

§ Maháratha, king of Magadha: Váyu-puráńa.

We read, in the Váyu-purána, further:

प्रत्यग्रहः कुश्चिव यमाहुर्भणिवाहनम्।

The Vishńu-puráńa, hereabouts, is in prose. Did the Bhágavata-pu-ráńa—which is metrical,—copy therefrom, in its Pratyagra?

- ¶ Kusa: Váyu-puráńa. See the verse of Sanskrit in the preceding note.
 - ** I find Kritaka.

†† Corrected from "Kriti".

 $\stackrel{++}{\downarrow}$ See note \uparrow , above. §§ \acute{Sl} . 2334, et seq.

|| || Corrected from "Pratyagra". The original runs:

प्रत्ययहः कुशाम्बस यमाहुर्मणिवाहनम्।

The same verse occurs in the Harivamsa, sl. 1806.

¹ Kŕita: Váyu.** Kŕitayajna: Brahma. Kŕimi: Matsya. Kŕitin:†† Bhágavata.

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

^{*} There may be a question whether this is the name in the Váyu-puráña.

[†] Read "Vasu, surnamed Uparichara," A Vasu—see Vol. II., p. 22,—is a sort of demigod; and it does not appear that Uparichara was turned into one. He has the longer epithet of Chaidyoparichara, in the Harivamśa, śl. 1805.

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

^{||} Corrected from "Pratyagra", 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 Mahábhárata, Adi-parvan, śl. 2363, quoted in note || || ||, below.

Matsya, and others.* The son of Brihadratha was Kuśágra;† his son was Ŕishabha;¹; his son was Pushpavat;§ his son was Satyadhrita;²∥ his son was Sudhanwan;¶ and his son was Jantu.** Brihadratha had†† another son, who, being born in two parts, which were put together (sandhita) by (a female fiend named) Jará, he was denominated Jarásandha.³ His son was Saha-

of a fish), Matsya (a son), and Satyavatí (or Kálí, a daughter): the latter was the mother of Vyása. The same legend is referred to in the accounts of Uparichara and his family, in the Bhágavata, Matsya, Hari Vamsa, &e.

- ¹ Vŕishabha: Matsya.
- ² Satyajita: Váyu. Satyahita: Bhágavata. §§ Satyadhŕita or Pushya: Matsya.
- * This story is told in the 16th section of the Sabhá Parvan of the Mahábhárata, where, also, he is called the son of Brihadratha. In the Váyu, he is the son of Satyajita. The Agni has Satyahita, Úrja, Sambhava, Jarásandha; and the Matsya, Satyadhrita, Dhanusha, Śarva, Sambhava, Jarásandha.

[•] The Bhágavata-purána names Brihadratha, Kuśamba, Matsya, Pratyagra, and Chedipa, and calls them kings of Chedi.

[†] In the Váyu-purána, the name, in my copy, is Kuságrya.

in one MS., Vrishabha.

[§] Putravat, in one copy.

^{||} Two MSS. exhibit Satyahita.

[¶] A single copy gives Sumanas.

^{**} Úrjha, in my careless MS. of the Váyu-purána; and his son was Nabhasa; and his, Jarásandha.

^{††} By another wife, says the Bhágavata-puráńa.

^{##} So in the Váyu-purána, 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; '* his son was Śrutaśra-vas. 2† These were kings of Magadha.:

- ¹ Somádhi: Váyu.§ Udápi: Agni. Udáyus: Brahma. Somavit: Matsya. ||
 - ² Śrutakarman: Agni. Śrutaśarman: Brahma.
 - * Somadhi, in one MS.
 - † Omitted in my copy of the Váyu-puráňa.
 - ! Corrected, throughout this work, from "Magadhá".
- For a continuation of the kings of Magadha, see Chapter XXIII. of this Book.
 - § Regarding Somadhi, it says, agreeably to the reading of my one MS.: ग्रातश्च वाससीमाधिमागधः परिकीर्त्तितः।

|| Márjári: Bhágavata-puráńa, IX, XXII., 44; but, in the seventh stanza, Somápi.



CHAPTER XX.

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

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

¹ This, although it occurs in other authorities, appears to be an error; for these are the sons of a subsequent Parikshit (see the next chapter, p. 162). The Matsya omits Parikshit here; and the Bhágavata + states that he had no children. In most of the Puránas, 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 Śrutasena, whose son was Bhimasena. 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 Purána and Hari Vamsa also make Suratha the son both of Janamejaya and of Jahnu; and they observe, that there are two Kikshas, two Parikshits, three Bhímasenas, and two Janamejayas, in the Lunar race. § Some of the confusion probably originates with the Mahabharata, which, as before noticed, gives two lists from Púru to Sántanu, differing from one another, and from all the lists of the Puránas. In the first of these lists, such collateral

^{*} I have supplied the parentheses. But vide supra, p. 148.

⁺ IX., XXII., 9.

[†] In the single MS. to which I am here reduced, it is said that Janamejaya was son of Pariksha (sic), and that Bhimasena was son of Śrutasena. Janamejaya and Śrutasena are not connected there.

[§] Harivanda, śl. 1815-1818. | Vide supra. p. 127, note 1.

son of Jahnu* was Suratha; his son was Vidúratha;† his son was Sárvabhauma; his son was Jayasena;‡ his son was Árávin;§ his son was Ayutáyus; his son was Akrodhana; one of his sons was Devátithi, # and another was called Éiksha;¶ 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 Puráńas with distinct persons; thus making the members of one fraternity so many descents. Of the two lists, however, the second is, probably, to be regarded as the more recent, if not more correct; for Vaisampáyana repeats it at Janamejaya's request, because the latter is not satisfied with the summary account which the former had first communicated to him. Mahábhárata, Vol. I., p. 136 and p. 138.

Every one of my MSS. inserts Bhímasena; and so does Professor Wilson's Hindu-made English version. The *Bhágavata-purána* omits him. †† Devápi was son of Řishtishena, according to the Řígveda, X., XCVIII., 5.

^{*} Vide supra, p. 148.

[†] Vide supra, p. 99, text and note ††. Bindumatí, who slew a Vidúratha, was his queen, as we learn from Varáhamihira's Břihat-saínhitá, LXXVIII., 1. See Vol. III., p. 268, note *.

[‡] In one MS., Jayatsena, the name I find in the Váyu-puráńa.

[§] Anádhita, in the Ajmere and Arrah MSS. In the Váyu-puráńa I find Árádhin.

^{||} One MS. gives Devápi. The Bhágavata-purána has Jayasena, Rádhika, Ayuta, Krodhana, Devátithi.

[¶] Říshya: Bhágavata-puráňa.

The ordinary reading, and that known to Professor Wilson, is as follows: तसाइवातिथः। तत ऋचोऽन्यः। ऋचाञ्जीमसेनः। ततस्र दिलीपः। "From him (Akrodhana), Devátithi; from him, another Kiksha; from Kiksha, Bhímasena; and, from him, Dilípa." The commentator remarks, touching Kiksha: पूर्वोत्ताद्जमीढपुचाद्चाद्न्यः। The word सन्यः, 'other', connected with Kiksha, is, thus, to distinguish him from Kiksha, son of Ajamídha, mentioned in p. 148, supra.

Śántanu,* and Váhlíka. The first adopted, in childhood, a forest-life; and Śántanu became king. Of him this verse is spread through the earth: "Śántanu is his name; because, if he lays his hands upon an old man, he restores him to youth, and, by him, men obtain tranquillity (śánti)."†

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

दारामिहोत्रसंयोगं कुर्तते योऽयजे स्थिते।
परिवेत्ता स विज्ञेयः परिवित्तसु पूर्वजः॥
परिवित्तः परीवेत्ता यया च परिविद्यते।
सर्वे ते नरकं यान्ति दात्याजकपञ्चमाः॥

सर्वे ते नरकं यान्ति दातृयाजकपञ्चमाः ॥
"He who, while his elder brother is unwedded, marries a wife with the nuptial fires, is to be known as a parivettri; and his elder brother, as a parivitti. The parivitti, the parivettri, 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.).

^{*} One MS. has, throughout this chapter, Śantanu; the reading of the Bhágavata-puráńa, and that which I find in the Váyu-puráňa.

[†] यं वित्राभ्यां सृश्वति जीर्णं यीवनमिति सः। श्वान्तिं चाप्तोति चेनाग्यां कर्मणा तेन श्वान्तनुः॥ Compare the Bhágavata-puráña, IX., XXII., 13; the Mahábhárata, Ádi-parvan, śl. 3799; &c.

We read, in the Mánava-dharmasástra, III., 171, 172:

६ ते तमूचुः। अग्रजस्य तेऽ हैंयमवनिस्त्वया भुज्यते परिवेत्ता त्वम्।

"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, Asmasárin, † heard this, he collected a number of ascetics who taught doctrines opposed to those of the Vedas, and sent them into the forest, where, meeting with Devápi, they perverted the understanding of the simple-minded prince, and led him to adopt heretical notions. In the meantime, Sántanu, being much distressed to think that he had been guilty of the offence intimated by the Brahmans, sent them, before him, into the woods, and then proceeded thither, himself, to restore the kingdom to his elder brother. When the Brahmans arrived at the hermitage of Devápi, they informed him, that, according to the doctrines of the Vedas, succession to a kingdom was the right of the elder brother. But he entered into discussion with them, and in various ways advanced arguments which had the defect of being contrary to the precepts of the Vedas. When the Brahmans heard this, they turned to Sántanu, and said: "Come hither, Raja. You need give yourself no further trouble in this matter: the dearth is at an end. This man is fallen from his state; for he has uttered words of disrespect to the authority of the eternal, uncreated Veda; and, when the elder brother is degraded, there is no sin in the prior espou-

यावहैवापिर्न पतनादिभिदौषैरभिभूयते।

[†] Corrected from "Asmarisarin." 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 The Mahabharata merely states that Devapi retired to a

^{*} Parjanya, in the Sanskrit.

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

[&]quot;Devapi, while yet a boy, retired to the forest; and Santanu 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 Santanu from that work whereby he obtains supreme tranquillity (santi). The god did not rain on the country of this Santanu for twelve years. Beholding, then, the ruin of his entire realm, the king inquired of the Brahmans: 'Why does not the god rain on this country? What is my offence?' The Brahmans replied: 'This earth, which is the right of thy elder brother, is now enjoyed by thee; thou art a parivettri (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, Asmasarin, 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 Santanu, being distressed for his offence, in consequence of what the Brahmans had said to him, went, preceded by those Brahmans, 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 Brahmans then said to Santanu: '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 Váhlíka* was Somadatta, who had three sons, Bhúri, Bhúriśravas, and Śala.'

The son of Sántanu 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 Vichitravírya. Chitrángada, whilst yet a youth, was killed in a conflict with a Gan-

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

¹ The Matsya says that Váhlíka** had a hundred sons, or lords of the Váhlíkas.

now removed. Your brother has fallen by uttering a contradiction of the words of the Veda, which have been revered from time without beginning; and, when the elder brother has fallen, the younger is no longer chargeable with the offence of párivettrya (i. e., of marrying before his elder brother). When he had been so addressed, Santanu returned to his capital, and exercised the royal authority. And, although his eldest brother, Devapi, 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-puráńa.
- † Amara-nadi.
- † One of my MSS. has the synonymous Jáhnaví.
- § Vide supra, p. 149, note 2.
- || Adi-parvan, &l. 3750 and 3798. In the Udyoga-parvan, &l. 5056, it is said that he was a leper.
 - ¶ See Vol. III., p. 197, note | ; and p. 325, text and note *.
- ** The Matsya-purána states that his sons were the seven Váhliswara kings. See Original Sanskrit Texts, Part I., p. 277 (2nd ed.).

dharva, also called Chitrángada. Vichitravírya* married Ambikᆠand Ambáliká, the daughters of the king of Káśi, and, indulging too freely in connubial rites, fell into a consumption, of which he died. By command of Satyavatí, my son Křishňa-dwaipáyana, ever obedient to his mother's wishes, begot, upon the widows of his brother, the princes Dhritaráshtra and Páňdu, and, upon a female servant, Vidura. Dhritaráshtra had Duryodhana, Duhśásana, and other sons, to the number of a hundred.** Páňdu, 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 Śantanu, Satyavatí had a son, Kŕishńa-dwaipáyana, †† or Vyása, by Paráśara. 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 "Amba". This was the eldest sister of Ambika and Ambalika, and married a king of Salwa. See the Mahabharata, Udyoga-parvan, sl. 5950, et seq.

Li have corrected the Translator's "Kaśi".

[§] The original says, more distinctly, "of Vichitravirya." For the ground of Professor Wilson's substitution, see note 1, above.

[॥] तत्प्रहितभुजिष्यायाम् ।

[¶] By Gándhárí, according to two MSS.; and so says the Bhágavata• purána.

^{**} The Bhágavata-purána adds a daughter, Duhsalá.

^{††} So called "from his dark complexion (krishna), and his having been born upon an island (dwipa) in the Ganges." Professor Wilson, in Professor Johnson's Selections from the Mahabharata, p. 8, note 2.

^{‡‡} Ádi-parvan, śl. 3800, et seq.

Kuntí bare to him, in consequence, three sons,—who were begotten by the deities Dharma, Váyu, and Indra,*—namely, Yudhishthira, Bhímasena,† and Arjuna; and his wife Mádrí had two sons, Nakula and Sahadeva, by the celestial sons of Aświní.: These had, each, a son, by Draupadí.§ The son of Yudhishthira was Prativindhya; of Bhímasena, Śrutasoma; of Arjuna, Śrutakírtti; of Nakula, Śatáníka; and, of Sahadeva, Śrutakarman. The Páńdavas had, also, other sons. By his wife Yaudheyí, Yudhishthira had Devaka. The son of Bhímasena, by Hidimbá, was Ghatotkacha; and he had, also, Sarvatraga, ** by his wife Kásí.†† The son of Sahadeva, by Vijayá, was Suhotra;

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

^{*} Śakra, in the Sanskrit.

[†] Corrected from "Bhima", here and below.

[†] Compare pp. 102, 103, supra.

[§] तेषां द्रीपद्यां पञ्च पुत्रा बभृतुः ।

^{||} Two MSS. have Srutasena.

[¶] Pauravi: Bhágavata-purána.

^{**} In one MS., Sarvaga.

^{††} One MS. has Káseyí. This, like the corresponding Kásyá of the *Mahábhárata*, is a derivative of Kási. "Sarvagata, by Kálí", according to the *Bhágavata-puráńa*.

^{**} Adi-parvan, sl. 3828-3833.

^{§§} Corrected from "Ghafokkacha".

and Niramitra was the son of Nakula, by Kareńumatí. Arjuna had Irávat, by the serpent-nymph Ulúpí;* Babhruváhana, who was adopted as the son of his maternal grandfather,† by the daughter of the king of Mańipúra; and, by his wife Subhadrá, Abhimanyu, who, even in extreme youth, was renowned for his valour and his strength, and crushed the chariots of his foes in fight. The son of Abhimanyu, by his wife Uttará, was Parikshit, who, after the Kurus were all destroyed, \$ was killed, || in his mother's womb, by the magic Bráhma weapon, \$\Pi\$ hurled by Aśwattháman. He was, however, restored to life by the clemency of that being whose feet receive the homage of all the demons and the gods, and who, for his own pleasure, had assumed a human shape, (Krishńa). This prince, 1

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

^{*} Corrected from "Ulupi". Ulúpi was daughter of the nága Kauravya, according to the authority of the Mahábhárata, Ádi-parvan, śl. 7788, 7789. The Bhágavata-purána, IX., XX., 31,—at least, as the passage is explained by the commentator, Śrídhara,—makes Ulúpí daughter of the king of Maúipúra.

[†] The original has: मिणपूर्पतिपुत्रां च पुचिकाधर्मेण वभुवाहनं नाम पुचमजीजनत्। See Śridhara on the Bhágavata-puráńa, IX., XX., 31.

[†] Corrected from "Manipura", on the warrant of all my MSS. Manipura was a city on the sea-coast of Kalinga. See the Mahabharata. Adi-parvan, \$1. 7824.

[§] The commentator hereupon etymologizes the name Parikshit. परि-सीर्णेषु कुरुष्विति। भगवतस्तद्भिणे परिचिन्नामनिरुत्ती च हेतुः।

^{||} Bhasmi-krita, "reduced to ashes."

[¶] Brahmástra. See Vol. III., p. 81, note *.

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

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



CHAPTER XXI.

Future kings. Descendants of Parikshit, ending with Kshemaka.

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

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

² Also read Parikshita, Pariksha, and Parikshi.

³ Vide supra, p. 152. The Váyu and Matsya relate, rather obscurely, a dispute between Janamejaya and Vaiśampáyana, in consequence of the former's patronage of the Brahmans of the Vájasaneyi branch of the Yajurveda, in opposition to the latter, who was the author of the black, or original, Yajus (see Vol. III., p. 52). Janamejaya twice performed the Aśwamedha, according to the Vájasaneyi ritual, and established the Trisarví, §—or use of certain texts, by Aśmaka and others,—by the Brahmans of Anga and by those of the middle country. He perished, however, in consequence; being cursed by Vaiśampáyana. Before their disagreement, Vaiśampáyana related the Mahábhárata to Janamejaya. Mahábhárata, 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 Váyu-purána,—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 horse¹); his son will be Adhisímakŕishńa;²† his son will be Nichakru,³‡ who

son will be Śatáníka;" तसापरः भ्रतानीको भविष्यति।§ But the commentator refers 'his' to Janamejaya: तस्य। जनमेजयस्य। The Váyu, Matsya, and Bhágavata also make Śatáníka the son of Janamejaya. The Brahma Purána has a totally different series, or: Parikshit, Súryápída, Chandrápída, Janamejaya, Satyakarna, Śwetakarna, Sukumára, and Ajasyáma.

- ¹ The Bhágavata interposes Sahasráníka. The Brihatkathá || has the same descent, ¶ but calls the son of Sahasráníka, Udayana or Vatsa.** The Bhágavata has Aśwamedhaja.
 - ² Adhisámakŕishúa††: Váyu. Adhisomakŕishúa: Matsya. The
 - * परं निर्वाणमाप्स्थति। † Corrected from "Asimakrishna".
- † Corrected from "Nichakra", which I find nowhere but in the Bengal translation. One MS. gives Vichakshus, In the Váyu-puráňa I find Nribandhu, (or Nirvaktra?), and then, Ushňa(?), Chitraratha, Śuchidratha, Dhritimat, Susheńa. The Brahmáńda-puráňa has Nribandhu, Chitraratha, Śuchidratha, Dhritimat, Susheńa.

In a Sanskrit collection of Pauráńik extracts, prepared for Colonel Wilford, to which I have access, there is part of a chapter from the Váyu-puráńa, and a similar draft from the Brahmáńda-puráńa,—beginning with mention of Adhisimakiishia,—covering nearly all the rest of this Book. The present and the two ensuing Chapters of the Vishiu-puráńa likewise occur there.

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

- § This means: "Another Śatanika will be his son". The word अपरः, 'another', is here used with allusion to Śatanika, son of Nakula, spoken of in p. 159, supra. Two of my MSS. have जनमेजयस्य तस्य; and one omits अपरः. The identical words अपरः श्रतानीक: are rendered, near the end of this chapter, "another Śatanika".
 - Read Kathásaritságara. See the opening of its second Lambaka.
- ¶ The succession—Arjuna being called the founder of the family,—runs thus: Abhimanyu, Parikshit, Janamejaya, Śatáníka, Sahasráníka, Udayana.
- ** Read Vatsaraja. For its meaning, see Vol. II., p. 158, note †
- †† I find Adhisimakrishúa. The Bhágavata-purána has Asimakrishúa.

will remove the capital to Kauśámbí,* in consequence of Hastinápura† being washed away by the Ganges; his son will be Ushňa;¹ his son will be Chitraratha;¹ his son will be Vŕishňimat;² § his son will be Susheňa; his son will be Sunítha;³ his son will be Řicha;⁴ his son will be Nŕichakshus;⁵ his son will be Sukhá-

former states, that the Váyu Purána was narrated in this king's reign, in the second year of a three years' sacrifice at Kuru-kshetra.

- ³ Nemichakra: Bhágavata, Vichakshus: Matsya. They agree with the text, as to the removal of the capital, and the cause.
 - 1 Ukta: Bhágavata. Bhúrijyeshtha: Matsya.
- ² Suchidratna, ¶ Váyu; Śuchidrava, Matsya; Kaviratha, Bhágavata; is interposed between Chitraratha and Vrishńimat.**
 - 3 Sutírtha: Váyu. ††
 - 4 Ruchi: Váyu.; Omitted: Matsya and Bhágavata.
 - ⁵ Chitráksha: §§ Váyu.
 - ' की ग्राम्च्यां निवत्स्यति । † Two MSS. have Hástinapura.

- * 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 Víishfimat. This and similar corruptions may have originated in the all but undistinguishable way in which we and e are written in many MSS. Or they may have arisen from local peculiarity of pronunciation: thus, in Bengal, the shń of Krishńa has the sound of sht.
 - [Corrected from "Nrichakshu". One MS, has Vankshu.
 - ¶ An error for Suchidratha? See note ; in the preceding page.
 - ** I find Vrishtimat.
- †† Sunitha, in my MS.: see note §§, below. The Brahmáńda-puráńa has the same reading.
- ‡‡ I find Trivakshya: see the next note. Instead of the Richa, &c. of our text, the *Brahmánda-purána* has Nribandhu, Suratha, Medhávin, Nripanjaya, &c.
- §§ Colonel Wilford's manuscript extracts from the Váyu-puráňa give no name here; and the reading there found leaves no room for one:

bala: ** his son will be Pariplava; *† his son will be Sunaya; * his son will be Medhávin; his son will be Nripanjaya; * his son will be Mridu; * his son will be Tigma; * his son will be Brihadratha; his son will be Vasudána; * \$ and his son will be another Śatáníka; || his son will be Udayana; * his son will be Ahínara; * his son will be Khańdapáni; * his son will be Nirami-

- ¹ Sukhinala: Bhágavata. ¶
- ² Sutapas: Matsya.
- ³ Puranjaya: Matsya.
- ⁴ Úrva: Matsya. Dúrva: Bhágavata.
- ⁵ Tigmátman: ** Matsya. Timi: Bhágavata.
- ⁶ Sudása: Bhágavata. Vasudáman: Matsya.
- ⁷ The Matsya concurs with the text (vide supra, p. 163, note 1)³ the Bhágavata has Durdamana.
 - 8 Vahínara: Bhágavata. ††
 - 9 Dańdapáńi: # Bhágavata, Váyu, Matsya.

स वै सुनीयाङ्गविता विवच्छो भविता ततः। विवच्छस्य तु दायादो भविता वै सुखाबनः।

My other MS. of the Váyu-purána is here very corrupt.

- * Corrected from "Sukhibala". Professor Wilson's Bengal translation has "Sukhavala (in another MS., Sukhivala)".
- † Pariśraya, in the Váyu-puráńa; and then follow Sunaya (or Suratha?), Medhávin, Dańdapáńi, Niramitra, &c. This list is meagre as compared with that of the Vishńu-puráńa.
 - † Durbala, in one MS. Durvi: Brahmánda-purána.
 - § One copy has Vastunada.
- Hesides the three persons of this name mentioned in the present chapter and the last, the Aitareya-bráhmańa, VIII., XXI., speaks of a Śatáníka, son of Sattrájit. For still another Śatáníka, vide supra, p. 124, note ¶.

 ¶ Sukhábala: Váyu-puráńa.
- ** See Professor Aufrecht's Catalog. Cod. Manuscript., &c., p. 40.
- †† So the Brahmánda-purána, too; and the Matsya-purána has the same name, with the variant Mahírata.
 - ## And thus reads the Brahmána-purana.

tra; his son will be Kshemaka. Hof 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." his transfer of the transfer of the

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

पञ्चविंग्र नृपा होते भविष्याः पुरुवंग्रजाः। अनुवंग्रेयः सोकोऽयं गीतो विष्रैः पुराविदैः॥ ब्रह्मचन्त्रस्य यो योनिवंग्रो देवर्षिसत्तृतः। वेमकं प्राप्य राजानं संख्यां प्राप्स्यति वै कसौ॥॥

ः ब्रह्मचन्नस्य यो योनिवंशो राजर्षिसत्कृतः। चैमकं प्राप्य राजानं स संस्थां प्राप्स्यते कली॥

Compare the Bhágavata-purána, IX., XXII., 43.

In three MSS., Kshema. My Arrah MS. gives Abinara, Niramitra, Naraváhana, Brahmadaúda, Kshemaka.

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

[†] Read 'shall terminate', prápsyate.

[§] Kshemaka, in my MS.

^{||} These verses are taken from the Vàyu-puráña. The Matsya-puráña does not give the first, and exhibits slight differences in its readings of the rest.

Stanzas very similar occur in the Brahmáńda-puráńa; only, in reading **ঘহাতিয়ন**, they make, in my MS., the kings to be thirty-five in number.

CHAPTER XXII.

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

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

The son of Brihadbala² will be Brihatkshańa;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 Brihadratha: Váyu.
- ³ Břihatkshaya: ¶ Váyu. Břihadraňa: Bhágavata. Omitted: Matsya.
- ⁴ Omitted: Váyu. ** Urukshaya: †† Matsya. Urukriya: Bhágavata.
 - ⁵ Omitted by all three.
 - ⁶ Vatsavriddha: Bhágavata.
 - ⁷ Prativyúha: ‡‡ Váyu.
- * Here the genealogy is continued which breaks off in Vol. III., p. 326. For the continuation, compare the Bhágavata-purána, IX., XII., 9-15.
 - † Brihatkshetra is the reading of several MSS.
- † This reading I find nowhere except in the Translator's Bengal translation. Most of my MSS, have Gurukshepa; two, Urukshaya; one, Urunjaya.
- § Corrected from "Prativyoman". The Matsya-puráńa, too, has Prativyoma.
- il The Brahmánda-purána has Brihadbala. Three of my copies of the Matsya-purána have Brihadratha; but the oldest and best has Brihadbala. See, with reference to the Matsya-purána, note ¶ in p. 173, infra.
 - ¶ This is the name in the Brahmáńda-puráńa.
 - ** I find Kshaya; and so in the Brahmánda-purána.
- †† One of my MSS. seems to give Surakshaya; another is, here, very illegible; and the third has Urukshaya.
 - ** So reads the Brahmánda-purána, also.

his son will be Divákara; his son will be Sahadeva; his son will be Brihadaśwa; his son will be Bhánuratha; his son will be Supratíka; his son will be Marudeva; his son will be Sunakshatra; his son will be Kimnara; his son will be Antariksha; his son will

- ² Dhruváśwa: Matsya.
- ^a Bhánumat: Bhágavata. Bhávyaratha or Bhávya: Matsya.
- 4 Pratikáśwa: Bhágavata. Pratipáśwa: †† Matsya.
- * The Bhagavata and Matsyatt prefix a Supratipa§§ or Supratika.
 - ⁶ Pushkara: Bhágavata.

* Hereupon the commentator remarks: यत्र यत्र नाम्नां वैलक्षां दृश्चते तत्र कल्पयुगाद्भिदेन व्यवस्थापनीयम्।

- † My Arrah MS. inserts Pratitaswa, as son of Bhanuratha and father of Supratika. The Vayu-purana and the Brahmanda-purana insert Pratita.
- * Corrected from "Supratitha", which occurs in none of my MSS., and looks very like an inadvertence

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

I may here refer, as there is frequent occasion for doing in the course of my annotations, to the remark made in Vol. III., p. 335, note §§.

§ And it reads Divárka, not Divákara.

Its words are:

तसीषा मध्यदेशे तु ऋयोध्या नगरी शुभा।

¶ And so say the Vayu-purana and the Brahmanda-purana.

यश्व साम्प्रतमधास्ते अयोधां नगरीं नृपः।

But compare note 2 in p. 163, supra.

- ** My MSS. of the Váyu-puráńa have the twelve names. Eight are as in the Vishňu-puráńa: for the the rest, see my annotations.
- †† So reads one of my copies, as against Pratitáswa in the other two. The Brahmánda-purána has Supranita.
 - tt The reading in my MS. of the Brahmanda-purana is Sahadeva.
- §§ This is the only reading that I find. || See note ;, above.

¹ The Bhágavata inserts Bhánu.§ The Matsya || says, that Ayodhyá was the capital of Divákara.¶ The Váyu omits the next twelve names; probably, a defect in the copies.**

be Suvarńa; his son will be Amitrajit; his son will be Brihadrája; his son will be Dharmin; his son will be Kritanjaya; his son will be Rańanjaya; his son will be Sanjaya; his son will be Śakya; his son will be Śakya; his son will be Suddhodana; his son will be Ratula;

शुद्धोदनस्य भविता श्रक्यार्थे 🕫 नकुनः स्नृतः।

¹ Suparvan or Sumantra: Matsya. § Sutapas: Bhágavata. ||

² Amantravit: Matsya. ¶

³ Brihadbrája: ** Bhágavata.

⁴ Omitted: Matsya. †† Barhis: Bhagavata.

⁵ The Bhágavata and Váyu have Śákya. My copy of the Matsya^{‡‡} has Śádhya; but the Radeliffe MS., more correctly, no doubt, Śakya (মুন্ব:).

⁶ In some copies, Krodhodana; §§ but it is, also, Śuddhodana, Matsya and Váyu; Śuddhoda, Bhágavata.

⁷ Ráhula: Váyu. || || Siddhártha or Pushkala: Matsya. ¶¶

^{*} Corrected from "Dharman",—the reading of the Translator's Bengal version, also,—on the warrant of all my MSS. The Váyu-puráňa and the Brahmáňda-puráňa, too, have Dharmin.

[†] The *Brahmáńda-puráńa* has Suvrata between Kritanjaya and Rańanjaya.

[†] Two MSS. have Bahula; one, Bhanula.

[§] Two of my MSS.—like the Brahmáńda-puráńa,—give Suparńa; the remaining one, Suvarńa.

[|] Suparna: Váyu-purána.

[¶] In my copies, Sumitra and Amitrajit. Brihadraja is distinctly called son of the former.

^{**} Instead of this meaningless name, I find, as in our text, Břihadrája. The Váyu-puráňa and the Brahmáňíla-puráňa have Bharadwája.

^{††} A single MS. has Viryavat; but, probably, it is corrupt.

^{‡‡} One of my MSS. has Sájya: another, Śakya; the oldest and best, both, as if the person intended had two names.

^{§§ &}quot;Krodyodana" is the name in the Hindu-made English version, which swarms with blunders quite as bad.

^{##} The Váyu-puráňa and the Brahmáňda-puráňa here read, in my MSS.:

Compare the extract in the next note.

Two of my copies are extremely incorrect just here. The third and

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

Lángala: Bhágavata. This and the two preceding names are of considerable chronological interest; for Śakya 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 Suddhodana, and the father of Rahula; as he is termed, in the Amara; and Haima Kośas, § Sauddhodani | or Śuddhodanasuta, 'the son of Suddhodana,' and Ráhulasú, 'the parent of Ráhula.' So, also, in the Maháwanso, Siddhártha or Śákya is the son of Suddhodano, I and father of Ráhulo. Turnour's translation, p. 9. Whether they are rightly included amongst the princes of the race of Ikshwaku is more gnestionable; for Suddhodana is, usually, described as a petty prince, whose capital was not Ayodhyá, but Kapila or Kapilavastu.** At the same time, it appears that the provinces of the Doab had passed into the possession of princes of the Lunar line; and the children of the Sun may have been reduced to the country north of the Ganges, or the modern Goruckpoor, in which Kapila was situated. The Buddhists do, usually, consider their teacher Śakya to be descended from Ikshwaku. The chronology is less easily adjusted; but it is not altogether incompatible. According to the lists of the text, Śakya, as the twenty-second of the line of Ikshwaku, is contemporary with Ripunjaya, the

oldest reads:

शुद्धोदनस्य भविता सिद्धार्थः पुष्कलः सुतः।

* 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.

L., I., I., 10. § II., 151. | Corrected from "Saudhodani".

[¶] See Burnouf's Introduction à l'Histoire du Buddhisme Indien, Vol. I., p. 141; also, Le Lotus de la Bonne Loi, p. 388.

^{**} On the river Rohini, an affluent to the Raptee. Burnouf's Introduction, &c., Vol. I., p. 143, note 2.

son will be Kuńdaka; his son will be Suratha; his

twenty-second* and last of the kings of Magadha, of the family of Jarásandha; but, agreeably to the Buddhist authorities, he was the friend of Bimbasára, a king who, in the Pauráńik list, † appears to be fifth of the Śaiśunága dynasty, and tenth from Ripunjaya. The same number of princes does not necessarily imply equal duration of dynasty; and Ikshwáku's descendants may have outlasted those of Jarásandha; or, as is more likely,—for the dynasty was obscure, and is, evidently, imperfectly preserved,—several descents may have been omitted, the insertion of which would reconcile the Pauráńik lists with those of the Buddhists, and bring Śakya down to the age of Bimbasára. It is evident, from what occurs in other authorities, that the Aikshwáka; princes are regarded as contemporaries even of the Śaiśunága dynasty: vide infra, p. 182, note 4.

- ¹ Kshulika: § Váyu. Kulaka or Kshullaka: Matsya. Omitted: ¶ Bhágavata. In the Mahávíra Charitra, a work written by the celebrated Hemachandra, in the twelfth century, we have a Prasenajit, ** king of Magadha, residing at Rajagéiha, succeeded by Śreńika, †† and he, by Kūlika. The Bauddhas have a Prasenajit contemporary with Śakya, ∷ son of Mahápadma, king of Magadha. There is some confusion of persons, either in the Pauráńik genealogies, or in the Buddhist and Jaina traditions; but they agree in bringing the same names together about the same period.
 - ² Omitted: §§ Bhágavata.
 - * Vide infra, p. 177, notes 1, &c. + Vide infra, p. 180.
 - Corrected, here and several times further on, from "Aikshwakava."
 - § I find Kulika. And so reads the Brahmánda-purána.
 - In This is the preponderant reading, in my MSS.
 - ¶ Not so. The Bhagavata-purana, IX., XII., 14, has Ranaka.
- ** Lakshmivallabha, in his Kalpadrumakalika, speaks of him. Different is the Prasenajit mentioned infra, p. 186, note *.
- †† A surname of Bimbisara: Asiatic Researches, Vol. XX., p. 46.
- : This Prasenajit was king of Kośala; and Bimbisara, king of Magadha, was contemporary with him. See Burnouf's Introduction à l'Histoire du Buddhisme Indien, Vol. I., p. 145.
- §§ The Bhagavata-purana has, like our text, Suratha.

son will be Sumitra. † These are the kings of the family of Ikshwáku, descended from Brihadbala. This commemorative verse is current concerning them: "The race of the descendants of Ikshwáku will terminate with Sumitra: it will end, in the Kali age, with him." 1;

The Matsya-puráńa and the Brahmáńda-puráńa have, essentially, the same stanza.

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', श्रान्थ:. 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.

[ः] इत्वाकूणामयं वंशः सुमित्रान्तो भविष्यति । यतसं प्राप्य राजानं स संख्यां प्राप्खते कलौ ॥

[§] IX., XII., 15.

il The stanza in the Váyu-puráňa differs, in the latter line, from the stanza in the Vishňu-puráňa; but the sense of the two is the same.

CHAPTER XXIII.

Future kings of Magadha, descendants of Brihadratha.

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

- ² Śrutaśravas, †† 67 years, Váyu; 64, Matsya.
- 3 36 years, Váyu; ‡‡ Apratípa, 26, §§ Matsya.
- * Vide supra, pp. 150, 151.
- † Also Marjan, in the Bhágavata-purána. Vide supra, p. 151, note | ...
- Srutaśravas, at p. 151, supra. § In one copy, Śrutayus.
- || And so reads the Brahmáńda-puráńa.
- ¶ My manuscripts of the Matsya-puráha 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:

पञ्चाग्रतं तथाष्टी च समा राज्यमकारयत ।

The Brahmáńda-puráńa, too, has 58 years.

- †† So read the Bhágavata-purána and the Brahmánda-purána, too; and the latter assigns him 67 years.
 - ** Ayutáyus, and 34 years: Brahmánda-purána.
 - §§ In my MSS., Apratapin, and 36 years:

अप्रतापी च षड्डिंग्रत्समा राज्यमकार्यत्।

¹ Somádhi; || Váyu, Matsya: ¶ and they now affect greater precision, giving the years of the reigns. Somádhi, 58, Váyu; 50, *** Matsya.

will be Niramitra; ** his son will be Sukshattra; **† his son will be Brihatkarman; ** his son will be Senajit; ** his son will be Srutanjaya; **; his son will be Vipra; **§ his son will be Kshemya; ** ||

- ¹ 100¶ years, Váyu; 40, Matsya. **
- ² 58 years, Váyu; 56, Matsya; †† Sunakshatra, Bhágavata.
- ³ 23 years, Váyu and Matsya;; Brihatsena, Bhágavata.
- * 23 §§ years, Váyu; 50, Matsya; Karmajit, Bhágavata. 🖽
- 5 40 years, Váyu and Matsya. ¶¶
- 6 Mahábala, 35*** years, Váyn; Vidhu, ††† 28, Matsya.
- ⁷ 58 years, Váyu; 64, *** Matsya.
- 8 28 years, Váyu §§§ and Matsya.
- * Nirámitra is a variant in our Purána and others. Vide supra, p. 166, note *.
 - + Sukshetra, in one MS.
 - ‡ Skitanjaya: Bhágavata-puráha.
 - § Two copies give Ripunjaya.
 - || Kshema: Bhágavata-puráńa. Also see notes §§§ and $\|\cdot\|_{\cdot}$, below.
- ¶ Colonel Wilford's MS. has 50. And so has the Brahmáńda-puráńa.
 - ** One copy has Mitra.
- †† A single MS. has Sumitra. The Brahmánda-purána gives Sukshattra 50 years.
 - ** And so the Brahmáńda-puráńa.
- §§ 100, in Colonel Wilford's manuscript extracts.
- || | Manishin, and 50 years: Brahmánda-purána.
- $\P\P$ One of my MSS, of the *Matsya-puráńa* gives 35 years. The *Brahmáńda-puráńa* gives as many years to Śatayajna.
- *** Corrected from "25"; for I find 35 in every one of my MSS.
- ††† In two of my MSS. the name is Prabhu; but the oldest of all has Viryavat. Vibhu, and 28 years: Brahmáńda-puráńa.
- † I find 58 years; and so has the Brahmáńda-puráńa.
- §§§ In this Puráńa I find Kshema. And so reads the *Brahmáńāa-puráńa*, 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 Suśrama; his son will be Dridhasena; bis son will be Dridhasena;

- 1 60 years, † Váyu; 64, Matsya. ‡
- ² 5 years, Váyu;§ Sunetra, 35,∥ Matsya; Dharmanetra,¶ Bhágavata.
- ³ 38 years, Váyu;** Nivŕitti,†† 58, Matsya; Śama, Bhágavata.‡‡
- 4 48 years, Váyu; §§ Trinetra, || || 28, Matsya; Dyumatsena, ¶¶ Bhágavatā.
- * Suśruta, in a single MS. Professor Wilson's unmeaning "Suśuma", now displaced,—for which I find no authority but his Bengal translation,—evidently originated in a misreading of 根如和: carelessly written.
- † In my MSS. of the Váyu-puráňa, 64 years. And therewith agrees the Brahmáńda-puráňa.
- ‡ Anuvrata (or Anuvratasuta??), in two copies; in one, "Kshema's son," unnamed. All three agree in assigning him 60 years.
- § This Purána has, in my MSS., Dharmanetra, who will accede to the throne at five, and will reign for 58 years (??). Dharmakshetra, and 5 years: Brahmánda-purána.
- || So in one copy; and another has 28; but the oldest of all has 50.
 - ¶ I find Dharmasútra.
- ** This Puráńa, in my MSS., has 58 years, and gives them to Suvrata. In one copy, this name is altered to Sunetra.
 - ++ I find Nirvfiti.
- †† Níibhíita, and 58 years: Brahmánda-purána. And then follows, there, Suvrata, with 38 years.
 - §§ Two of my copies give 58 years to Dridhasena:

चलारिंग्रह्माष्टौ च दृढसेनो भविष्यति।

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

The Brahmánda-purána has Brihatsena, and 48 years.

- | One MS. has Sunetra.
- ¶¶ I find, as in our text, Dridhasena.

his son will be Sumati; his son will be Subala; his son will be Sunita; his son will be Satyajit; his son will be Ripunjaya. These

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<sup>1</sup> 33 years, Váyu; † Mahatsena, § 48, Matsya.
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² 22 years, Váyu; || Netra, 33, Matsya. ¶

^{3 40} years, Váyu; ** Abala, †† 32, Matsya.

^{4 80} years, ‡‡ Váyu; omitted, §§ Matsya.

⁵ 35 years, ¶¶ Váyu; omitted, *** Matsya. †††

^{6 50} years, Váyu ;;; and Matsya; §§§ Puranjaya and Ripunjaya iii are identified, Bhágavata.

^{*} Corrected from "Suvala".

[†] One copy has Sunitha, the name in the Bhágavata-purána.

Herewith, both as to name and period, the Brahmánda-purána coincides.

[§] Dridhasena, in one copy of the Matsya-purana; Brihatsena, in another.

In one copy I find Subala, and 32 years; in another, Subala, and 22 years; in another, Subala, and 22 years; and two MSS. here omit a line.

[¶] Sudhanwan, and 32 years: Brahmánda-purána.

^{**} But I find the name, in four MSS. out of five, to be Sunetra. The Brahmánda-purána has the same name and the same number of years.

^{††} Two copies have Achala.

 $[\]begin{tabular}{ll} \uparrow^+_* 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 Brahmánda-purána gives Satyajit a reign of only 30 years.

¶¶ My two best MSS. have 25; the third and fourth, 35; and the worst

^{***} Viśwajit is named in all my three conies. The oldest of them gis

^{***} Viśwajit is named in all my three copies. The oldest of them gives him 35 years; the others, 53 and 25 years, respectively.

^{†††} According to the Brahmánda-purána, 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 Brahmáńda-puráńa has Ripunjaya, and 50 years.

^{|| || ||} Corrected from "Viśwajit", - a mere slip of the pen, certainly. The Bhágavata-puráńa, IX., XXII., 47, names Viśwajit and his son Ripunjaya; and, in XII., I., 2, it speaks of the Bárhadratha Puranjaya, slain by his minister Śunaka. See the beginning of p. 178, infra, and note 1 thereon.

are the Bárhadrathas, who will reign for a thousand vears.1

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

* The Váyu-purána says that thirty-two kings will spring from Brihadratha, and that their kingdom will endure for a thousand years:

दाचिंगच नृपा होते भवितारो बृहद्रथात्। पूर्णं वर्षसहसं वै तेषां राज्यं भविष्यति॥

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

द्वाचिंश्तु नृपा ह्येते भवितारो बृहद्वथाः। पूर्ण वर्षसहस्रं तु तेषां राज्यं भविष्यति॥

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

> द्वाविंग्रदेते हि नुपा भवितारी दृढव्रताः। पूर्ण वर्षसहस्र वै तेषां राज्यं भविष्यति॥

CHAPTER XXIV.

Future kings of Magadha. Five princes of the line of Pradyota. Ten Śaiśunágas. Nine Nandas. Ten Mauryas. Ten Śungas. Four Kańwáyanas.* Thirty Andhrabhŕityas. Kings of various tribes and castes, and periods of their rule. Ascendancy of barbarians. Different races in different regions. Period of universal iniquity and decay. Coming of Vishńu as Kalki. Destruction of the wicked, and restoration of the practices of the Vedas. End of the Kali, and return of the Kŕita, age. Duration of the Kali. Verses chanted by Earth, and communicated by Asita to Janaka. End of the Fourth Book.

THE last of the Brihadratha dynasty,† Ripunjaya,; will have a minister named Sunika,¹§ who, having killed his sovereign, will place his son Pradyotana upon the throne:² his son will be Pálaka;³¶ his son

The second secon

¹ Munika, ** Váyu; Pulika, Matsya; Śunaka, Bhágavata.

² For 23 years, Váyu and Matsya. ††

^{3 24} years, Váyu; ** Tilaka or Bálaka, §§ 28, Matsya.

^{*} Corrected from "Kańwas". Vide infra, p. 193, note ‡.

[†] The Váyu-puráńa, the Matsya-puráńa, and the Brahmáńda-puráńa premise the extinction of the Brihadrathas and Vítahotras, and do not here name the last of the Brihadrathas. But vide supra, p. 176, notes 6 and ‡‡‡

[‡] Vide supra, p. 176, note Edit. § A single MS. has Sunaka

Corrected from "Pradyota", which I find in only one MS. Pradyota is the reading of the Váyu-puráña and of the Bhágavata-puráña. The Brahmáńda-puráña has Sudyota, and 23 years.

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

^{**} Sunika is the reading in all my four copies of the Vayu-purána, and in Colonel Wilford's manuscript extracts. The Brahmánda-purána has the same name.

^{††} The Matsya-puráña, in my copies, gives to Pulika's son the name of Bálaka. Nowhere does it speak of Pradyota or of the Pradyotas.

[#] Add the Brahmánda-purána. §§ The only reading I find is Pálaka.

will be Viśákhayúpa; 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, Váyu; § 53, Matsya.

² Ajaka, 21 years, Váyu;¶ Súryaka, 21, Matsya; Rájaka,*** Bhágavata.

³ 20 years, Váyu†† and Matsya. ‡‡

^{*} Almost as ordinary a reading, in my MSS., is Viśákharúpa; and two of them have Viśákhapúpa.

[†] The original is पञ्च प्रदोताः, "the five Pradyotas;" the reading recognized by the commentator. One MS. yields, however, "the five Pradyotanas." The Bhágavata-puráña has पञ्च प्रदोतनाः, the gloss on which is प्रदोतनाः। प्रदोतसंज्ञाः। The Váyu-puráña has Pradyotas.

[&]quot;Twenty-eight", according to four copies.

[§] Three of my MSS., including the two oldest and best, have Viśákhadhúpa; another, Višákhayúpa; the remaining one, Višákhasúpa.

^{||} Two MSS. have Viśákharúpa; one, Viśákhayúpa, the reading of the Bhágavata-puráńa.

The Brahmánda-purána has Visakhayúpa, and 100 years.

[¶] One MS. of the Váyu-puráňa-very inferior,—has 31 years. In the Brahmáňda-puráňa, Ajaka is assigned 21 years.

^{**} Corrected from "Rajaka".

^{††} The name that I find everywhere in the Vàyu-puràna is Vartivar-dhana.

^{‡‡ 30} years are assigned to Nandivardhana in all my copies of the Matsya-puráńa. The Brahmáňða-puráńa gives him 20 years.

^{§§} XII., I., 4.

By note ‡‡, above, we are enabled to alter this number to one nearer correctness,—namely, 155 There is, however, still a mistake of 3 in excess,—owing, doubtless, to corruptness of the MSS.; for all mine agree in stating the total to be 152.

The next prince will be Śiśunága; his son will be Kákavarńa; kis son will be Kshemadharman; his son will be Vidmisára; his son will be Vidmisára;

- ¹ Śiśunáka—who, according to the Váyu; and Matsya, § relinquished Benares to his son, and established himself at Girivraja (or Rájagriha), in Behar,—reigns 40 years, Váyu and Matsya.
 - ² 36 years, Váyu and Matsya.
- ³ Kshemakarman, ¶ 20 years, Váyu; Kshemadharman, 36, Matsya.
- 4 40 years, Váyu;** Kshemajit or Kshemárchis, 36, Matsya;†† Kshetrajna, Bhágavata.
- ⁵ Bimbisára, ⁺⁺ 28 years, Váyu; Bindusena or Vindhyasena, 28, Matsya; §§ Vidhisára, Bhágavata.
- * A Kákavarúa, Raja of Chaúdí, is spoken of in the Harsha-charita. See my Vásavadattá, Preface, p. 53.
- † Two MSS. have Vidhisara; another, Vidisara. But all three are corruptions. See note ¶ in the next page.

इला तेषां यगः क्रत्तं ग्रिगुनाको भविष्यति। वाराणस्यां सुतस्य सो यास्रति गिरित्रजम्॥

Two copies have Giripraja; one, Girivrata. Equally gross mistakes, it is to be presumed, disfigure all my MSS. of the Váyu-purána.

§ The first verse of a stanza there given is the same as in the preceding note. The second verse runs:

वाराणस्यां सुतं स्थाय ग्रध्यास्यति गिरिव्रजम्।

- || Śakavarńa or Śakavarńa is the name in all my copies of the Váyu-puráńa.
- ¶ Kshemavarman, in three MSS. of the Váyu-puráńa, those of best note; while the rest have Kshemadharman.

The Brahmánda-purána has Kshemadharman, and 20 years.

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

- ** Therewith agrees the Brahmáńda-puráńa.
- †† Three of my copies have Kshemavit, 24 years; othe other, Kshemarchis, 40 years.
- ## This reading says much for the comparative correctness of the Váyu-purána.
- §§ Viddhisára (?), and 28 years: Brahmánda-purána.

his son will be Ajátaśatru;1* his son will be Dar-

1 25 years, Váyu; † 27, Matsya: but the latter inserts a Kańwayana, § 9 years, and Bhumimitra (or Bhumiputra), 14 years. before him. In this and the preceding name we have appellations of considerable celebrity in the traditions of the Bauddhas. Vidmisára-read, also, Vindhusára, Vilwisára, &c.,-is, most probably, their Bimbasara, I who was born at the same time with Śakya, and was reigning at Rajagriha, when he began his religious career. The Maháwamso says that Siddhatto and Bimbisaro were attached friends, as their fathers had been before them. P. 10. Sákya is said to have died in the reign of Ajátasatru, the son of Bimbasára, in the eighth year of his reign. The Vavu transposes these names; and the Matsya still more alters the order of Ajátasatru; but the Bhágavata concurs with our text. The Buddhist authority differs from the Puranas. 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. Maháwamso, 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 Suddhodana, &c. in the list of the Aikshwákas** (vide supra, p. 169, note 7).

^{*} An Ajátasatru, king of the Kásis, is commemorated in the Kanshi taki-bráhmańa Upanishad, IV., I., and elsewhere.

[†] In all my MSS. of the Váyu-purána, the order is: Ajátasatra. Kshattranjas, Bimbisára.

[†] The Brahmánda-purána, at least in my single MS., gives 35 year to Ajátasatru.

[§] The name here intended is very doubtful in all my three MSS ... the Matsya-puráńa.

This—and so the Bindusena mentioned in the Translator's handle,—looks like a corruption of Bindusara; and Bindusara was a remodescendant of Bimbisara. Vide infra, p. 186, note •.

[¶] Vidmisára, &c. are, all, misspellings of Bimbisára. Vide misspellings of Bimbisára.

On the correct form of the name of the king intended, see Burnous Introduction à l'Histoire du Buddhisme Indien, Vol. I., p. 145, note 1.

^{**} Vide supra, p. 171, note ...

bhaka; ** his son will be Udayáśwa; ** his son will, also, be Nandivardhana; and his son will be Mahánandin. ** These ten Śaiśunágas will be kings of the earth for three hundred and sixty-two years. *

¹ Harshaka, § 25 years, Váyu; Vamsaka, 24, Matsya. ¶

² 33 years, Váyu; ** Udibhi or Udásin, †† 33, Matsya. According to the Váyu, Udaya or Udayáśwa founded Kusumapura (or Pátaliputra), on the southern angle ‡‡ of the Ganges:

स वै पुरवरं राजा पृथियां कुसुमाह्रयम् । गंगाया दिच्णे कोणे चतुर्थेऽब्दे १६ करिष्यति ॥

The legends of Śakya, consistently with this tradition, take no notice of this city, in his peregrinations on either bank of the Ganges. The Mahawamso calls the son and successor of Ajatasatru, Udayibhaddako (Udayibhadraka). P. 15.

- ³ 42 and 43 years, Váyu; 40 and 43, Matsya. ¶¶ The Mahá-wamso has, in place of these, Anuruddhako, Mundo, and Nagadásako; 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 Śaiśu-

^{*} Corrected from "Dharbaka". The Bhágavata-purána agrees with our text.

[†] Udayana is almost as common a reading. Ajaya is the name in the Bhágavata-purána.

Corrected from "Mahánandi", the reading of the Bhágavata-purána.

[§] I find Darsaka.

Two of my MSS. have 24; the other two, 40.

[¶] The Brahmáńda-puráńa, at least in my MS., has Daśaka, and a reign of 35 years.

^{**} The name that I find there in Udayin; but, in two MSS., Udaya.

^{††} Three of my MSS. have Udámbhin; one, Udásin. The Brahmánda-purána has the latter, and 23 years.

^{‡‡} I find कूल, 'bank'.

^{§§} Two MSS. read चत्रसं; and so does the Brahmánda-p ána.

^{↓ |} Corrected from "Udayinbhadraka".

^{¶¶} More clearly: Nandivardhana, 42 years, Váyu-puráńa; 40 years, Matsya-puráńa: Mahanandin, 43 years, in both those Puráńas. The Brahmáńda-puráńa agrees, as to these two kings, with the Váyu-puráńa.

The son of Mahánandin* will be born of a woman of the Śúdra (or servile) class: his name will be Nanda,

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

- * Corrected from "Mahananda". † And so has the Brahmanda-purana.
- [‡] 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:

एतैः साधं भविष्यन्ति तावत्कालं नृपाः परे।
ऐत्वाकवसतुर्विग्रत्पद्यालाः पद्यविग्रतिः ॥
कालकालु चतुर्विग्रद्यतुर्विग्रन्तु हेहयाः।
द्वाचिग्रद्दे कलिङ्गालु पद्यविग्रन्तया ग्रकाः॥
कुरवसापि षट्टिग्रद्याविग्रन्तु मैथिलाः।
गूर्मेनास्त्रयोविग्रद्यीतिहोचास् विग्रतिः।
गुस्मनालं भविष्यन्ति सर्व एव महोत्तितः॥

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

एतैः साधें भविष्यन्ति तावत्कालं नृपाः परे।
तृत्यकालं भविष्यन्ति सर्वे ह्येते महीचितः॥
चतुर्विग्रन्तपैक्ताकाः पञ्चालाः सप्तविंग्रतिः।
काग्रेयालु चतुर्विग्रद्धाविंग्रनु हेहयाः॥
कालकुाश्चैव द्वाचिंग्रद्धाविंग्रनु मैथिलाः॥
कुरवश्चापि षद्भिग्रद्धाविंग्रनु मैथिलाः॥
गूरसेनास्त्रयोविंग्रदीतिहोनाश्च विंग्रतिः।
एते सर्वे भविष्यन्ति एककालं महीचितः॥

There are similar verses in the Brahmánda-purána; but they are copied, in Colonel Wilford's volume of Pauránik 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-purána rather more closely than those in the Váyu-purána.

(called) Mahápadma; for he will be exceedingly avaricious. Like another Paraśuráma, he will be the annihilator of the Kshattriya race; for, after him, the

yas. They also observe, that, contemporary with the dynasties already specified,—the Pauravas, the Bárhadrathas, and Mágadhas,—there were other races of royal descent, as: Aikshwáka princes, 24:† Panchálas, 25, Váyu; 27, Matsya: Kálakas‡, or Kásakas, or Káseyas, § 24: Haihayas, 24, Váyu; 28, Matsya: Kalingas, 32, Váyu; 40, Matsya: Śakas, Váyu; Aśmakas, Matsya, 25:¶ Kurus,** 26:†† Maithilas, 28: Śúrasenas, 23: and Vítihotras, 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 Puranas agree.
 - † This is the name that I find in the Váyu-purána.
- § Two of my MSS. of the Matsya-purána have this reading; another, Kásheyas; another, Káleyas.
 - One of my MSS. of the Matsya-purana gives 22: the other three, 32.
- ¶ That is to say, where the Váyu-puráňa names the Śakas, the Matsya-puráňa names the Aśmakas.
 - ** Corrected from "Kuravas".
 - ++ I find 36 in both Puranas.
 - See the commentator's words, at the end of note 44, below.
- §§ They say nothing of Nanda, naming Mahápadma only. The same is the case with the Brahmáńda-puráńa.
- ii. So considers the Bhágavata-purána, where we read-XII., 1., 8 and 9:

महापद्मपतिः कश्चित्रन्दः चस्त्रविनाग्रष्ठत् ।

शासिष्यति महापद्मी दितीय द्व भार्गवः।

On the first of these verses the commentator, Sridhara, remarks: नन्दो नाम कञ्चित्रहापद्मसंख्यायाः सेनायाः धनस्य वा पतिर्भविष्य-ति। ऋत एवं महापद्म द्रव्यपि तस्य 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 sons¹ 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 Kautilya to expel the Nandas. The Maháwamso, evidently intending the same events, gives names and circumstances differently; it may be doubted, if with more accuracy. On the deposal of Nágadásako, the people raised to the throne the minister Susanágo, who reigned eighteen years. This prince is, evidently, confounded with the Sisunaga of the Puranas. 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 Dhananando (Rich Nanda), to death, and installed Chandagutto. háwamso, 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 Maháwamso, translated by Mr. Turnour (Introduction, p. xxxviii.), calls the sons of Kálásoko "the nine Nandos;" but another Buddhist authority, the Dípawańso, 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-puráńa*, in my copies, has Sukulya, with Kuśala as a variant Sahalya: *Brahmáńda-puráńa*.

[†] Add the Brahmáńda-puráńa.

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 Chandragupta² 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, Vátsyáyana, Vishňugupta, and Cháňakya. According to the Matsya Puráňa, 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 Sandrocottus, or,—as Athenæus 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 Ajátasatru serve to confirm the identification. Sákya was contemporary with both the latter, dying in the eighth year of Ajátasatru's reign. The Maháwamso 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 Śaiśunága dynasty, according to the Váyu and Matsya, reigned 143 or 140 years; bringing their close to B. C. 383. Another century being deducted for the duration

^{*} Burnouf, citing a high Buddhist authority, a Sanskrit work, gives the following genealogy: Bimbisára (king of Rájagriha), Ajátasátru, Udayibhadra, Muńda, Kákavarúin, Sahálin, Tulakuchi, Mahámaúdala, Prasenajit, Nanda, Bindusára (king of Pátaliputra), 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 Foĕ Kouĕ Ki, p. 230.

[†] There is something to the same effect in the Vayu-purána and in the Brahmánda-purána.

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

[§] I find twenty-four years, and so in the Brahmánála-purána.

be Bindusára; his son will be Aśokavardhaof the Nandas would place the accession of Chandragupta B. C. 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 Maháwamso, 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 Śakya and the accession of Chandragupta, which is, consequently, placed B. C. 389, or above seventy years too early. According to the Buddhist authorities, Chan-ta-kut-ta (or Chandragupta) commenced his reign 396 B. C. Burmese Table; Prinsep's Useful Tables. Mr. Turnour, in his Introduction, giving to Kálásoko eighteen years subsequent to the century after Buddha, places Chandragupta's accession B. C. 381, which, he observes, is sixty years too soon; dating. however, the accession of Chandragupta from 323 B. C., or immediately upon Alexander's death,-a period too early by eight or ten years, at least. The discrepancy of dates, Mr. Turnour is disposed to think, "proceeds from some intentional perversion of the Buddhistical chronology." Introduction, p. L. The commentator on our text says that Chandragupta was the son of Nanda, by a wife named Murá, whence he and his descendants were called Mauryas: चन्द्रगुप्तं नन्दसीव पत्न्यनारस्य मुरासंज्ञस पुरं मौद्याणां प्रथमम । Colonel Tod considers Maurya a corruption of Mori, the name of a Rajput tribe. The Tiká on the Maháwamso builds a story on the fancied resemblance of the word to Mayura (Sanskrit), Mori (Prakrit), 'a peacock.' There being abundance of pea-fowl in the place where the Śakya tribe built a town, they called it Mori; and their princes were, thence, called Mauryas. Turnour, Introduction to the Mahawamso. p. xxxix. Chandragupta reigned, according to the Váyu Puráńa, 24 years; according to the Maháwamso, 34; to the Dipawamso, 24. ¹ So the Maháwamso, Bindusáro. Burmese Table, Bin-tu-sana; his son will be Suyaśas; his son will be Da-

ra. The Váyu has Bhadrasára, 25 years; † the Bhágavata, Várisára. The Matsya names but four princes of this race, although it concurs with the others, in stating the series to consist of ten. The names are, also, differently arranged; and one is peculiar. ‡ They are Śatadhanwan, Břihadratha, § Śuka, and Daśaratha. ¶

Aśoka, 36 years, Váyu; ** Śuka, †† 26, ‡ Matsya; Aśokavardhana, Bhágavata; Asoko and Dhammásoko, Maháwamso. This king is the most celebrated of any in the annals of the Buddhists. ξξ In the commencement of his reign, he followed the Brahmanical faith, but became a convert to that of Buddha, and a zealous encourager of it. He is said to have maintained, in his palace, 64,000 Buddhist priests, and to have erected 84,000 columns (or topes) throughout India. A great convocation of Buddhist priests was held in the eighteenth year of his reign, which was followed by missions to Ceylon and other places. According to Buddhist chronology, he ascended the throne 218 years after the death of Buddha, B. C. 325. As the grandson of Chandragupta, however, he must have been some time subsequent to this, or,—agreeably to the joint duration of the reigns of Chandragupta and Bindusára, supposing the former to have commenced his reign about B. C. 315,—forty-nine years later, or B. C. 266. The duration of his reign is said to have been thirty-six years, bringing it down to B. C. 230; but, if we deduct these periods from the date assignable to Chandragupta, of B. C. 283, we shall place Aśoka's reign from B. C. 234 to 198. Now, it is certain that a number of very curious inscriptions, on columns and rocks, by a Buddhist

^{*} Supárśwa, in two MSS. † Nandasára, and 25 years: Brahmáńda-puráńa.

[‡] See note · in p. 190, infra.

[§] The Matsya-puráńa gives him a reign of 70 years.

Asoka is the reading of all my MSS.

These are the first four of the series. ** And so the Brahmáńda-puráńa.

^{††} 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; his son will be Sangata; his son will be

prince, in an ancient form of letter, and the Pálí language, exist in India; and that some of them refer to Greek princes, who can be no other than members of the Seleucidan and Ptolemæan dynasties, and are, probably, Antiochus the Great* and Ptolemy Euergetes, kings of Syria and Egypt in the latter part of the third century before Christ. Journal of the Asiatic Society of Bengal, February and March, 1838. The Indian king appears always under the appellation Piyadasi (or Priyadarsin), the beautiful;' and is entitled Devánam piya, 'the beloved of the gods.' According to Buddhist authorities, the Rasawáhiní and Dipawamso, quoted by Mr. Turnour (Journal of the Asiatic Society of Bengal, December 1837, p. 1056, and November, 1838, p. 930), Piyadasi or Piyadassano is identified, both by name and circumstances, with Aśoka; and to him, therefore, the inscriptions must be attributed. Their purport agrees well enough with his character; and their wide diffusion, with the traditionary report of the number of his monuments. His date is not exactly that of Antiochus the Great; but it is not very far different; and the corrections required to make it correspond are no more than the inexact manner in which both Brahmanical and Buddhist chronology is preserved may well be expected to render necessary.

¹ The name of Daśaratha, in a similar ancient character as that of Piyadasi's inscriptions, has been found at Gayá, amongst Buddhist remains, and, like them, deciphered by Mr. Prinsep: Journal of the Asiatic Society of Bengal, August. 1837, p. 677. A different series of names occurs in the Váyu;† or: Kuśála, 8 years; Bandhupálita, Indrapálita,‡ Daśavarman, § 7 years; Śatadhara, 8 years; and Brihadaśwa, 7 years. ¶ The Bhágavata agrees in

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^{*} For some strictures on this position, see General Cunningham's Bhilsa Topes, p. 112. † Immediately after Asoka.

[‡] I find: Bandhupálita, 8 years; Indrapálita, 10 years.

[§] My MSS. yield Devavarman.

So read all my MSS.; and yet, a little further on, they agree in naming Brihadratha as the king put to death by Pushpamitra.

[¶] The Brahmánda-purána has, after Asoka: Kulála, 8 years; Bandhu-

Śaliśúka; his son will be Somaśarman; his son will be Śatadhanwan; ** and his successor will be Brihadratha. These are the ten Mauryas, who will reign over the earth for a hundred and thirty-seven years.

The dynasty of the Sungas will, next, become possessed of the sovereignty; for Pushpamitra, the general (of the last Maurya prince), will put his master to

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

- ¹ Śatadhanwan, Bhágavata.
- ² The Váyu says nine Sumúrtyas† reigned 137 years.‡ The Matsya and Bhágavata have ten Mauryas, and 137 years. The detailed numbers of the Váyu and Matsya differ from their totals;§ but the copies are, manifestly, corrupt.
- ³ The Bhágavata omits this name, but states that there were ten Śungas; although, without Pushpamitra, only nine are named. The Váyu 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 Kálidása, the Málavikágnimitra, of which Agnimitra is the hero, his father is alluded to as the Senání or general, as if he had deposed his master in favour, not of himself, but of his

इत्येते नव मौर्यासु ये भोच्चिन्त वसुंधराम् । सप्तविशक्कतं पूर्णं तेभ्यः शुङ्गो गमिष्यति ॥

pálita, 8 years; something unintelligible, and denoting a híatus; Harsha, 8 years; Sammati, 9 years; Śaliśuka, 13 years; Devadharman, 7 years; Śatadhanus, 8 years; Brihadratha, 87 years.

^{*} Corrected from "Sasadharman", 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:

[†] Nine Mauryas, and 137 years: Brahmáńda-puráńa. Its details, in my MS., require correction, therefore.

[§] The Matsya-purána does not seem to profess to specify the period of each king's reign.

And so gives the Brahmánda-purána.

death, and ascend the throne. His son will be Agnimitra;^{1*} his son will be Sujyeshtha;² his son will be Vasumitra;³ his son will be Árdraka;⁴ his son will be

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

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

पुष्पिमचसुता चाष्टी भविष्यन्ति समा नृपाः। भविता चापि सुच्छेष्ठः सप्त वर्षाणि वै ततः॥

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

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

तत्सुतोऽयिमिच ऋष्टौ भविष्यति समा नृपः।

- * The Brahmáńda-puráńa has the same
- § In the *Matsya-puráńa* I find, after Pushpamitra, Vasujyeshíha (Vasuśreshíha, in two MSS.), and then Vasumitra. According to the *Harsha-charita*, Agnimitra had a son Sumitra, killed by Muladeva. See my Vásavadattá, Preface, p. 53.
 - And so has the Brahmánda-purána.
- ¶ My copies of the Váyu-puráña give a reign of 10 years. The Brahmáńda-puráña has Bhadra, and 2 years.

Pulindaka; ** his son will be Ghoshavasu; his son will be Vajramitra; his son will be Bhágavata; his son will be Devabhúti. These are the ten Sungas, who will govern the kingdom for a hundred and twelve years.

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

The second secon

भातं पूर्णं दश दे च तेभ्यः काखो भविष्यति।

^{1 3} years, Váyu § and Matsya.

² 3 years, Váyu;¶ omitted, Matsya;** Ghosha, 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,' भ्रताधिकम्।
The commentator explains it 112, द्वाद्भाधिकम्। The Váyu
and Matsya | | have the same period. ¶¶

^{*} Pulinda, a shorter form, in a single copy. The same is the reading of the Bhágavata-puráńa.

[†] One MS. has Devabhúri.

[‡] Corrected, here and at the beginning of the next paragraph, from "Kańwa", which I find nowhere. The *Brahmańda-puráńa* first applies to Vasudeva the term Kańwa; afterwards, that of Kańwayana.

[§] So has the Brahmáńda-puráńa, also.

II In my MSS., Marunandana, and 3 years.

[¶] And so has the Brahmáńda-puráńa.

^{**} I find a name that looks like Megha: but all my MSS. are very doubtful here. The specification of three years is added.

^{††} The Váyu-purána has a name which looks, in my MSS., like Vi-kramitra: 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 Brahmánda-purána has Vajramitra, and 14 years. The Váyu-pu-rána, in all probability, really has the same.

^{‡‡} Bhágavata, and 32 years: Brahmánda-purána.

^{§§} The Brahmáńda-puráńa has Devabhúmi, and 10 years.

^{||||} What total the Matsya-puráńa has is not to be made out from my MSS.: the detailed reigns occupy, however, 112 years. Though its text declares the Sungas to be ten, it names but nine.

^{¶¶} The Brahmáńda-puráńa has, also, 112 years:

named Vasudeva, will murder him, and usurp the kingdom. His son will be Bhúmimitra;* his son will be Náráyańa; his son will be Suśarman.† These four Kańwáyanas; will be kings of the earth for forty-five § years.¹

The names of the four princes agree in all the authorities. The Matsya transfers the character of Vyasanin to the minister, with the further addition of his being a Brahman,—Dwija. In the lists given by Sir William Jones and Colonel Wilford, the four Kańwas are said to have reigned 345 years; but, in seven copies of the Vishńu Puráńa, from different parts of India, the number is, as given in the text, forty-five: एते काखा-यगायलार पश्चलारिश्वणाय भूपत्यो भवियन्ति। There is, however, authority for the larger number, both in the text of the Bhágavata and the comment. The former ¶ has:

काष्वायना इमे भूमिं चलारिंशच पञ्च च। श्रतानि चीणि भोच्यन्ति वर्षाणां च कलौ युगे॥

And the latter: **aniestani abitui aliu unifo usacitius aliu pri aliu unifo usacitius aliu pri aliu unifo usacitius aliu aliu unifo usacitius 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-purána.

[†] Sudharman: Brahmánda-purána.

[†] Corrected, here and further on, from "Kanwas", 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-purána omits, in his place, Susarman, whose name is supplied by the commentator Śridhara. See, further, note *, above.

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

[¶] XII., I., 19.

Suśarman, the Kańwa,* will be killed by a powerful† servant, named Śipraka,‡ of the Andhra§ tribe, who will become king, (and found the Andhrabhŕitya dynasty¹). He will be succeeded by his brother,

Total: 45 years.

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

¹ The expressions Andhrajátíyas and Andhrabhŕityas have much perplexed Colonel Wilford, who makes three races out of one,—Andhras, Andhrajátíyas, and Andhrabhŕityas: Asiatic Researches, Vol. IX., p. 101. There is no warrant for three races, in the Puráńas, although the Matsya, and, perhaps, the Váyu, distinguishes two, as we shall hereafter see. Our text has but one, to which all the terms may be applied. The first of the dynasty was an Andhra by birth or caste (játíya), and a servant (bhŕitya) of the last of the Kańwa race. So the Váyu: सिन्धुको सम्ब्रातिय: | The Matsya:

काण्वायनसदा भृत्यः सुग्तर्माणं प्रसद्धा तम् । शिशुकोऽन्धः सजातीयः प्राप्छतीमां वसुंधराम् ॥ And the Bhágavata:**

हत्वा नग्वं सुग्रमीयां तङ्गुत्वी वृषनी बनी। गां भोच्यत्वन्ध्रजातीयः कंचित्नानमसत्तमः॥

^{*} One MS. has Kańwayana.

[†] I find बलात, 'by violence'.

[†] Two MSS. give Kshipraka.

[§] Corrected, here and elsewhere, from "Andhra". Similarly, I have amended "Andhrabhfitya".

^{||} These words I have enclosed in parentheses, as being additional to the Sanskrit.

[¶] And so do the four to which I have access. The Brahmáńāa-pu-ráńa gives the same total of years for the dynasty of the Kaúwas, whom it describes as Bráhmans.

^{**} XII., I., 20.

Krishna; his son will be Śriśatakarni; his son will be Purnotsanga; his son will be Śatakarni; his son

The terms 'an Andhra by caste' and 'a Bhŕitya' or servant, with the addition, in the last passage, of Vŕishala, 'a Śúdra', all apply to one person and one dynasty. Wilford has made wild work with his triad. The name of the first of this race is variously read: Sindhuka, Váyu; Śiśuka, Matsya; Balin, Bhágavata; § and, according to Wilford, Chhesmaka in the Brahmánda Purána, and Śúdraka or Śúraka in the Kumáriká Khanda of the Skanda Purána: Asiatic Researches, Vol. IX., p. 107. He reigned 23 years: Váyu 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 Mŕichchhakatíká.

- ¹ 10 years, ** Váyu; 18 years, Matsya.
- ² 56 years, Váyu; 18 years, Matsya; 10 years, Brahmánda. Wilford; †† Simálakarni, Matsya; ‡‡ Śántakarna, §§ Bhágavata.
 - ³ Cmitted, Váyu; 18 years, Matsya; Paurńamása, Bhágavata.
 - ⁴ Omitted, Váyu ¶¶ and Bhágavata; 56 years, Matsya:
 - * In one MS, Śriśantakarńi. Also vide infra, p. 198, note §.
- † The correct form, Satakarni, is of frequent occurrence, in various MSS. of several Puranas accessible to me, both where this name stands by itself and where it appears as a family-designation. Also vide infra, p. 198, note §.
- Colonel Wilford strangely gives "Balihika, or, rather, Balihita." Asiatic Researches, Vol. IX., p. 107.
 - § See the stanza cited just above.
- II In the Asiatic Researches, Vol. IX., p. 116, Colonel Wilford has Chhismaka, and rightly, if my MS. is trustworthy.
- ¶ And so states the *Brahmánda-purána*. The names of the Andhrabhfitya kings, with the duration of their reigns, I give, from that Purána, in a group. *Vide infra*, p. 201, note ‡.
- ** Both the name and the period are uncertain in my MSS. Colonel Wilford has Krishna, and 18 years.
- †† Vide infra, p. 201, note **, near the end.
- ** Vide infra, p. 200, note *.
- §§ The reading there is Śriśantakarńa.
- | In Colonel Wilford's manuscript extracts, I find Purnotsanga, and 18 years. Also see the Asiatic Researches, Vol. IX., p. 116.
- ¶¶ Satakarni, and 56 years, in the collection just spoken of. Colonel

will be Lambodara; his son will be Ivílaka; his son will be Patumat; his son will be Patumat; his

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

- 1 18 years, Matsya.;
- ² Apílaka, 12 years, Váyu and Matsya; § Chivilika or Vivilika, | Bhágavata.
 - ³ Omitted, Váyu and Matsya. ¶
 - * 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 Śrisatakarńi'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-puráńa* have Apitaka; and so has the Radcliffe copy, according to Professor Wilson. *Vide infra*, p. 199, note 4.
- The name intended seems to be Vikala. At all events, it is a trisyllable; as is evident from the verse where it occurs for the second time:

मेघखातिश्व विकलादरमानस् तस्य च।

Colonel Wilford has Vivilaka, which may have suggested Professor Wilson's "Vivilika".

- ¶ It agrees, here, according to my MSS., and according to the Radeliffe MS. as represented by Professor Wilson, with our Purana. Vide infra, p. 200, note §.
- ** This name looks rather doubtful. Colonel Wilford's MS. of extracts has Padurávi. The Colonel prints "Patumábi".

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

†† Corrected from "Drirhamána", which is quite indefensible, and must have been misread for something else. The "rh" is meant for 'dh'. See the verse quoted in note i, above. Colonel Wilford has the name I have given, of which I find no variant.

son will be Arishtakarman; ** his son will be Hála; his son will be Pattalaka; † his son will be Pravilasena; his son will be Sundara (named) Śátakarńin; his son will be Śiva-will be Śiva-

- - ² Hála, 1 year, Váyu; 5 years, Matsya; Háleya, Bhágavata.
 - ³ Mańdalaka, ¶ 5 years, Matsya; ** omitted, Bhágavata. ††
- ⁴ Puríshasena, ‡ 21 years, Váyu; Puríndrasena, 5 years, Matsya; Puríshataru, §§ Bhágavata.
- ⁵ Śátakarńi only, Váyu and Matsya: the first gives him three years: || || the second, but one. ¶¶ Sunanda, *** Bhágavata.
 - 6 Chakora, ††† 6 months, Váyu; Vikarńi, 6 months, Matsya.
 - * Arishfakarna is the name given by Colonel Wilford.
- † Corrected from "Talaka", which I find in no MS. of our Purana. Professor Wilson's Hindu-made version has Uttalaka. Colonel Wilford gives the name correctly. See, further, note ††, below.
 - † Three MSS. have, like Colonel Wilford, Pravillasena; one, Pulindasena.
- § Corrected from "Śatakarńi". In like manner, I have amended, just below, "Chakora Śatakarńi" and "Śivaśri Śatakarńi" Colonel Wilford has Sundara Satakarńa and Chakora Satakarńi.
 - Anishtakarman: Bhágavata-purána.
 - ¶ Corrected from "Mandalaka".
- ** The Váyu-purána here assigns a reign of 5 years to some king whose name is utterly corrupted in my MSS. Colonel Wilford has Pulaka, and 5 years: Asiatic Researches, Vol. IX., p. 116.
- †† Not so: it has Talaka, which Colonel Wilford found, and which is in all my MSS., &c.
 - ## I find Purikashena; and so found Colonel Wilford.
- §§ I find Puríshabhíru. Colonel Wilford's "Puríshbhoru" is impossible. || || In the Váyu-puráńa, according to my copies, Sátakarńi is made to reign but one year:

सातकर्णिर्वर्षमेकं भविष्यति नराधिपः।

And so says Colonel Wilford.

- ¶¶ Vide infra, p. 201, note †.
- *** Sunandana is the name; and Colonel Wilford so has it.
- ††† The Váyu-purána has Chakorasátakarni. Also vide infra, p. 201, note ‡. Chakora is the name in the Bhágavata-purána.

swáti; his son will be Gomatíputra; his son will be Pulimat; his son will be Śivaśrí Śátakarńin; his son will be Śivaśkandha; his son will be Yajnaśrí; §

- 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; Medaśiras, ‡ 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 Vishńu-puráńa. See note §, below. The Bhágavata-puráńa has Gomatíputra.
 - † Colonel Wilford bisects him into Sátakarni and Śivaśri.
- ‡ One MS. gives Śivaskanda, the reading of Colonel Wilford, of the Translator's Bengal version, and that of the Bhágavata-puráňa.
- § Sátakarńi, and called king of the south,—as Professor Wilson presently states,—is referred to in an inscription at Junagur. See the Journal of the Asiatic Society of Bengal, for 1838, pp. 339 and 341; and the Journal of the Bombay Asiatic Society, Vol. VII., pp. 120 and 126. This inscription, which is in Sanskrit, shows that the name of the king in question begins with a dental sibilant.

Further, in the Nasik cave-inscriptions, names are found which are supposed to correspond to Śrisatakarńi, Gotamiputra Śrisatakarńi, and Yajnasri Satakarńi. *Journal of the Bombay Asiatic Society*, Vol. V., pp. 43, 47, 56.

We have, it is evident, excellent authority for accepting Gotamíputra, as against Gautamíputra and Gomatiputra.

- According to Colonel Wilford, the Váyu-puráńa has Śivaswámin. I find Śivaswáti.
- ¶ Colonel Wilford represents the *Bhágavata-puráña* as naming Vaťaka and Šivaswáti between Chakora and Gomatiputra. The name Vaťaka is in no MS, that I have examined; and there is no room for it in the line where it was supposed to occur.
- ** Gautamiputra is in both Puranas, in my copies; and Colonel Wilford has this name. But see note §, above, ad finem; also, note § in p. 201, infra.
- †† The Váyu-purána has no name here.
- ** Corrected from "Medhasiras".
- §§ Vide infra, p. 201, note | ...
- Yajnaśri Satakarńin, and 19 years, in all my copies of the Váyu-puráńa but one, which gives, like Colonel Wilford, 29 years.

his son will be Vijaya; his son will be Chandraśrí; his son will be Pulomárchis. These thirty Andhra-

- ¹ 6 years, Váyu* and Matsya.
- ² Dańdaśri,† 3 years, Váyu; Chandraśri,‡ 10 years, Matsya; Chandravijna,§ Bhágavata.
- ³ Pulovápi, || 7 years, Váyu; Pulomat, 7 years, Matsya; Salomadhi, ¶ Bhágavata.
- ⁴ The Váyu and Bhágavata state, also, 30 kings, and 456 years; ** the Matsya has 29†† kings, and 460 years. The actual enumeration of the text gives but 24 names; that of the Bhágavata, but 23; that of the Váyu, but 17. The Matsya has the whole 29 names, adding several to the list of our text; and the aggregate of the reigns amounts to 435 years and 6 months. The difference between this and the total specified arises, probably, from some inaccuracy in the MSS. As this list appears to be fuller than any other, it may be advisable to insert it as it occurs in the Radeliffe copy of the Matsya Puráńa: §§

विजयसात्मतो भावाश्चन्द्रविज्ञः सलोमधिः।

- Colonel Wilford seems to have found Puloman.
- ¶ Corrected, here and below, from "Sulomadhi". Colonel Wilford's "Lomadhi" is a mere blunder, and easily enough to be accounted for. See the verse quoted in note §, above.
 - ** The aggregate which I find is 411 years:

समाः श्तानि चलारि पञ्च षद्ध तथैव च।

- †† My MSS. of the Matsya-purána 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-

^{*} Colonel Wilford has Satakarńi, and 60 years. I suspect an error.

[†] The full name, in the Vayu-purana, is Dandaśri Satakarni.

^{*} 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 "Chandravijaya", the name that Colonel Wilford, also, has. The original runs:

bhritya kings will reign four hundred and fifty-six years.

1.	Śiśuka 23 years.
	Krishna 18
	Simalakarńi* 18
	Púrńotsanga18
	Śrivaswáni † 18
	Śátakarńi 56
	Lambodara 18
8.	Apitaka † 12
9.	Sangha § 18
10.	Śátakarńi 18
	Skandhaswáti 7
12.	Mrigendra¶3
13.	Kuntalaswáti**8
14.	Swátikarńa 1
15.	Pulomávit†† 36
16.	Goraksháswasrí 👯 25

ceding that under annotation; else, why the numerous discrepancies that present themselves, when we look into details? My four MSS. of the Matsya-puráńa, 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 Śrimallakarńi. 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 Meghaswáti.
 - || Swati is the reading which I find.
 - ¶ Mrigendraswátikarna, in my MSS.
 - ** All my copies give Kuntalaswátikarńa.
- †† Pulomávi is the name in my MSS.; and then follows Meghaswáti, with 38 years.
- ‡‡ My MSS. have Gaurakřishúa, Naurikřishúa, and Vikřishúa. 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		
	(D +) 405		

Total: 435 years, 6 months.

Several of the names vary, in this list, from those in my copy. The adjuncts Swáti and Śátikarńa†† 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-

^{‡‡} Below are the details of the Andhrabhíityas, according to the chapter of the Brahmáńda-puráńa copied in Colonel Wilford's volume of Pauráńik extracts:

Chhismaka	years.
Krishna	
Śriśatakarńi	

^{*} This is the name in one of my MSS.; the rest having Mańdalaka. Vide supra, p. 197, notes 3 and ¶.

[†] My copies give, after this name, Sundaraswátikarúa, and 1 year. Vide supra, p. 197, note 5, and the annotations thereon.

[†] Chakoraswátikarńa, in my MSS.

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

^{||} I find Śivaskandaśatakarńi, and 9 years.

[¶] Yajnaśriśatakarńika, and 20 years, according to my MSS.

^{**} In my copies, Chandaśriśatakarni. See notes 2 and ‡ in p. 199, supra.

^{††} I find Swatikarńa; also, Śatakarńin, Śatakarńi, and Śatakarńika.

Ábhíras, 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

Púrńotsanga
Sátakarńi56
Lambodara18
Ápílaka12
Saudása18
Ávi (??)
Skandaswáti 7
Bhávaka 5
Pravillasena12
Sundara Śatakarúi 1
Chakora Śátakarńi 6
Mahendra Śátakarńi 3
Kuntala Śatakarńi 8
Swátisheńa 1
Yantramati (??)34
Śatakarńi29
Ávi (??) 4
Šivaskanda Sátakarńi 8
Yajnaśri Satakarńi19
Dańdaśri Sátakarńi
Puloman (sic) 7

The reign of Chakora is here given as of six years,—not months, as in the Matsya-purána.

The Brahmáńda-puráńa 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 Andhrabhítityas, in the Asiatic Researches, Vol. IX., p. 116, could not have followed, exclusively, for the Brahmánda-purána, 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 Śriśatakarńi as of ten years. And again, he assigns 28 years to Skandaswáti; his extract assigning only 7, and most distinctly, too. Like myself, he seems to have had no other than the strange-looking readings Avi and Yantramáti.

* Corrected from "Garddhabas", an inadvertence for "Gardabhas", which I find nowhere. Professor Wilson's Hindu-made version has Gardabhiras.

Yavanas, fourteen Tusháras, * thirteen Mundas.

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 Andræ+ of this writer are, probably, the people of the upper part of the Peninsula; Andhra being the proper designation of Telingana. The Peutingerian tables, however, place the Andre-Indi on the banks of the Ganges; and the southern princes may have extended, or shifted, the site of their power. Towards the close of the dynasty, we find names that appear to agree with those of princes of middle India, of whom mention is made by the Chinese; as, Yue-gnai (Yajnaśri), king of Kiapili, A. D. 408 (Des Guignes, I., 45), and Ho-lo-mien (Pulomán t), king of Magadha in 621 (ibid., I., 56). The Pauránik lists place these two princes more nearly together; but we cannot rely implicitly upon their accuracy. Calculating from Chandragupta downwards, the Indian date of Yajna and the Chinese Yue-gnai corresponds; for we have:

10	Mauryas				Ė	Š	ŝ		Ĵ	밠	٥	3	è			137 years.
10	Śungas.			Ę	3		ï		Ę	ì		ξ	ľ	ŀ		112
4	Kańwáya	ŧI)	a	ŝ,		S	×	8		Ž	S	÷	è	ľ.		45
27	Andhras										·					437 §
					ĕ	Ŗ.	ŢĮ	4	ą.	3	2	÷	Ŧ		-	791

Deduct, for Chandragupta's date, 312 B.C. 419 A.C.,

731

But I suspect that Gardabhila is only a Bengal corruption of Gardabhin; and that it had its origin, in part, in the liability, in the local characters, of confusion between \neg and \neg . Compare Vol. II., p. 100, note \dagger .

Colonel Wilford writes "Gardabhinas", though regard for grammar would have led him to write Gardabhins. Asiatic Researches, Vol. IX., pp. 155 and 219.

^{*} One MS. has Tushkaras. For the Tusharas or Tukharas, see Vol. II., p. 176, note **; and p. 186, note 5, with the annotations thereon.

[†] Pliny speaks of gens Andara: 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 Pauráńik dynasty. There is a further identification in the case of Ho-lomien, which makes it certain that a prince of Magadha is intended; as the place of his residence is called, by the Chinese, Kia-so-mo-pu-lo-ching and Po-to-li-tse-ching, or, in Sanskrit, Kusumapura and Pátaliputra.* The equivalent of the latter name consists not only in the identity of the sounds Pátali and Po-toli, but in the translation of 'putra' by 'tse'; each word meaning, in their respective languages, 'son.' No doubt can be entertained, therefore, that the city intended is the metropolis of Magadha, -Pátaliputra, or Palibothra. Wilford identifies Pulomat or Pulomán + with the Po-lo-mu-en of the Chinese; but Des Guignes interprets Po-lo-mu-en-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 Puránas, 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 "Kusumapura City" and "Pafaliputra City".

[†] See note ; in the preceding page.

[‡] Equivalent to Bráhmańa-ráshtra.

ces),1* who will be sovereigns of the earth for one

lately afforded by the discovery of an ancient inscription in Gujerat, in which Rudra Dáman, the Kshatrapa (or Satrap) of Suráshtra, is recorded to have repeatedly overcome Sátakarni, † king of the southern country (Dakshińapatha). The inscription is without date; but it is in an old character, and makes mention of the two Maurya princes, Chandragupta and Asoka, as if not very long prior to its composition. Mr. J. Prinsep, to whom we are indebted for the deciphering and translating of this important document, has been, also, successful in deciphering the legends on a series of coins belonging to the princes of Suráshtra, amongst whom the name of Rudra Dáman occurs; and he is 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.

¹ These parallel dynasties are thus particularized in our other authorities:

Ábhíras, 7, Matsya; 10, Váyu; kings of Avabhíiti, 7, Bhágavata.;

Gardabhins, 10, § Matsya, Váyu, Bhágavata.

^{*} I have parenthesized this summation, as being added from the commentary.

[†] Corrected from "Sátakarńi". Vide supra, p. 198, note §.

[†] It calls these Ábhíras by the name of Ávabhírityas. The commentator on the *Bhágavata-purána* says they were so denominated, as being kings of the city of Avabhíriti.

^{§ 7,} in both the Puránas, in all my copies of them.

[[] Gardabhilas is the name in all my MSS. of the Matsya-purána, which recognizes only seven of them. But vide supra, p. 202, note *, on the probability that Gardabhila is a mere corruption.

thousand three hundred and ninety-nine* years; and,

Śakas, 18, † Matsya, Váyu; Kankas, 16, Bhágavata.

Yavanas, 8, Matsya, Váyu, Bhágavata.

Tusháras, 14, Matsya, Váyu; Tushkáras, † 14, Bhágavata.

Marúńdas, § 18, Váyu; Purúńdas, ¶ 13, Matsya; Surúńdas, ¶ 10, Bhágavata.

Maunas, 18,** Váyu; Húńas, 19, Matsya; †† Maulas, ‡‡ 11, Bhá-gavata. §§

Total: 85 kings, Váyu; 89, Matsya; 76, and 1399 years, Bhágavata.

The other two authorities give the years of each dynasty severally. The numbers are, apparently, intended to be the same; but those of the Matsya are palpable blunders, although almost all the MSS. agree in the reading. The chronology of the Váyu is: Ábhíras, 67 years; Gardabhins, 72; Śakas, 380; Yavanas, 82; Tusháras, 500 (all the copies of the Matsya have 7000); Marúńdas,

^{*} Corrected, on the authority of all my MSS., from "ninety". And the commentary has एकोनचत्र्यग्रातवर्षाए।

^{† 10,} in the Váyu-purána, according to my MSS.

[‡] I find Pushkasas.

[§] One MS. yields Muruńdas, the better reading, almost certainly.

[|] My oldest MS. yields Puraúdas; two, Puruúdas; the remaining, Purunjas.

[¶] Guruńdas, 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-purána 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 $\overline{\bullet}$ and $\overline{\bullet}$, vide supra, p. 202, note

The Bhágavata-puráńa says that the Maunas will reign for a period of 300 years.

^{§§} The Brahmánda-purána, in my one MS., agrees with the Váyu-purána, as known to me, a few particulars excepted. Thus: it assigns the Śakas 300 years; it has Swarańdas, not Muruúdas; 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:

म्रन्धाणां संस्थिते राज्ये तेषां भृत्यान्वया नृपाः। सप्तेवान्धा भविष्यन्ति नवाभीरास्ततो नृपाः॥

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

त्रन्धाणां संस्थितानां च तिषां वंशाः समाः पुनः। सप्तेव तु भविष्यन्ति दशाभीरास्ततो नृपाः॥

"Of these, the Andhras having passed away, there shall be seven contemporary races; as, ten Ábhíras," &c The passage is differently read in different copies; but this is the only intelligible reading. At the same time, it subsequently specifies a period for the duration of the Andhra dynasty, different from that before given, or three hundred years, as if a different race was referred to:

अन्धा भोच्यन्ति वसुधां शते दे च शतं च वै। ¶

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

शतान्यर्धचतुर्थानि भवितारस्त्रयोदश्। मुक्ष्डा वृषकीः साधं तथान्ये स्नेच्छजातयः॥

- † Vide infra, p. 210, note ¶.
- † This is the Translator's total.
- § Only one of my MSS. has a reading that yields a number; and that number is ten.
 - || The lection which I find is संस्थिताः पञ्च।
- ¶ So have, to be sure, all my MSS. of the Váyu-purána; and the grammar and metre are correct. Still, the verse looks unnatural. I

years. When they are destroyed, the Kaila-

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

श्रन्धाः श्रीपर्वतीयास ते द्वे पञ्चभतं समाः।

"The Śriparvatiya Andhras, twice five hundred years." One MS. has, more consistently, fifty-two years: विषशामृतं समा:. But there is, evidently, something faulty in all the MSS. The expression of the Matsya, 'Śriparvatiya Andhras,' is remarkable; Śríparvata being in Telingana. There is, probably, some confusion of the two races, the Magadha and Tailinga kings, in these passages of the Puránas. The Bhágavata has a dynasty of seven Andhra kings, but of a different period (vide supra, p. 194, note 1). Colonel Wilford has attempted a verification of these dynasties; in some instances, perhaps, with success, though, certainly, not in all. The Abhiras he calls the shepherd-kings of the north of India. They were, more probably, Greeks, or Scythians, or Parthians, along the lower Indus. Traces of the name occur, as formerly observed,* in the Abiria of Ptolemy; and the Ahírs, † as a distinct race, still exist in Gujerat. Araish-i-Mahfil. The Śakas are the Sacæ; and the duration of their power is not unlikely to be near the truth. The eight Yavana kings may be, as he supposes, Greek princes of Bactria, or, rather, of Western India. The Tusharas he makes the Parthians. If the Bhágavata has the preferable reading, Tushkáras, they

should not be surprised if it were a corruption of the same words that we find in the $Brahm\acute{a}n\'{d}a$ -pur\acute{a}n\'{a}:

अन्धा भोच्यन्ति वसुधां भ्रते द्वेऽर्धभ्रतं च वै।

The period here recognized is of two hundred and fifty years.

 $^{^{\}star}$ Vol. II., p. 185, note 2. Also see the same volume, p. 133, text, and note \star .

Dr. Bháu Dájí announces that he has discovered an inscription of the Ábhíras near Nasik. One of their kings, he says, was Íśwarasena, son of Śivadatta. Journal of the Bombay Asiatic Society, Vol. VIII., p. 243.

[†] For the tribe of Ahirs, see Sir H. M. Elliot's Supplemental Glossary, pp. 6-9.

[‡] It does not seem that it has. Vide supra, p. 206, note ‡.

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

were the Tochari, a Scythian race. The Murúndas, or, as he has it, Maurundas, he considers to be a tribe of Huns,-the Morundæ of Ptolemy. According to the Matsya, they were of Mlechchha origin (Mlechchha-sambhava). The Váyu calls them Árya-mlechchhas; quere, barbarians of Ariana. Wilford regards the Maunas as, also, a tribe of Huns; and the word is, in all the MSS. of the Matsya, Húńas;† traces of whom may be still found in the west and south of India: Inscription at Merritch, Journal of the Royal Asiatic Society, Vol. III., p. 103. The 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 Gardabha, signifying 'an ass'. There is, also, evidently, some affinity between these Gardabhins and the old Gadhiya Paisa, or 'assmoney', 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 Hindí, 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 Kaichchhikila, also. See, further, p. 211, infra, notes 1 and ‡.

[†] See Vol. II., p. 134, note †.

^{*} This position is open to much doubt.

^{\$} Corrected from "Garddhabhin".

be Vindhyaśakti: his son will be Puranjaya; * his son will be Rámachandra; 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 Bhágavata: § "These kings (Andhras, &c.,) will possess the earth 1099 years, and, the eleven Maulas, 300:"

एते भोच्यन्ति पृथिवीं दश् वर्षश्रतानि च। नवाधिकां च नवतिं मीला एकादश् चितिम्॥ भोच्यन्यब्दश्रतान्यङ्गवीणि * * * * * ।

No such name as Pauras occurs in the other authorities. The analogy of duration identifies them with the Mlechchhas of the Váyu: "Eleven Mlechchhas will possess the earth for three centuries:"

भ्रतानि चीणि भोच्यने केच्छा एकादभीव गु।

And the Váyu may refer to the Maunas; as no other period is assigned for them. The periods of the Bhágavata—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 Váyu, 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: तसाद्यमें: | Even Professor Wilson's Bengal translation has Dharma.

[†] Three of my MSS. actually have Maunas.

[§] XII., I., 29, 30.

^{||} I find सौना: | Vide supra, p. 206, note ‡‡.

[¶] One of my MSS. reads **मौना ह्येकाट्ग्वि।** Also *vide supra*, p. 206, note **.

^{**} Our text affords an aggregate of 1399, like the Bhágavata-puráńa. Vide supra, p. 206, note *

^{††} The Translator, not the Váyu-purána, supplies this total.

whom will be Varánga,* Kritanandana, Sushinandi,† Nandiyaśas, Śiśuka, and Pravíra: these will rule for a hundred and six years. From them will proceed

same scheme is intended by the several authorities; although some inaccuracy affects either the original statement or the existing manuscripts.

Kilakila, Kolakila, Kolikila, Kilinakila, as it is variously read. 1 Sir William Jones's Pandit stated that he understood it to be a city in the Marátha country (Asiatic Researches, Vol XI., p. 142); and there has been found a confirmation of his belief, in an inscription where Kilagila, § as it is there termed, is called the capital of Márasimha Deva, king of the Konkan: Journal of the Royal Asiatic Society, Vol. IV., p. 282. This inscription dates A. D. 1058. The Puránas 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 Váyu and Matsya say they were Yavanas in institutions, manners, and policy: धर्मतः काम-तो ऽर्थतः। The Bhagavata I names five of their princes, -Bhútananda, Vangiri, Śiśunandi, Yaśonandi, ** and Pravíraka,-

^{*} Four MSS. have Vangara; one, Vyangala.

[†] Substituted for the "Sudhinandi" 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, Sushirnandi; one, Sishyanandi.

[‡] Four MSS, of the Váyu-puráña have Kolikilas; one, Kilakilas. Two copies of the Matsya-puráña give Kilikilas; one, Kilakilas; the fourth, Kilakilas. The reading of the Brahmáńda-puráña is Kailakilas. The Bhága-vata-puráña speaks of Kilikila, which the commentator Śridhara says is the name of a city. The commentator on the Vishňu-puráňa calls the city Kelikilá.

[§] It seems to be a mountain, giving name to a stronghold thereon.

These words I find in the Matsya-puráña, but not in the Váyu-puráña.

[¶] XII., I., 30, 31.

^{**} Called brother of Sisunandi.

thirteen sons; then, three Báhlíkas; and Pushpamitra, and Patumitra, and others, to the number of

who will reign 106 years; and they are, therefore, imperfect representatives of the series in our text. The Matsya has no further specific enumeration of any dynasty. The Váyu makes Pravira the son of Vindhyaśakti;* the latter reigning 96 years, and the former, 60.† The latter is king of Kánchanapuri,; 'the golden city.' and is followed by four sons, whose names are not mentioned. Between Vindhyaśakti and Pravira, 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 Śeshanaga []), Sadáchandra, Nakhavat, Dhanadhamita, ¶ Vimśaja, Bhútinanda,—at a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the Śungas? (the copies have usaid a period before the end of the śungas? (the copies have usaid a period before the end of the śungas? (the copies have usaid a period before the end of the śungas? (the copies have usaid a period before the end of the śungas? (the copies have usaid a period before the end of the śungas? (the copies have usaid a period before the end of the copies have usaid a period before the end of the copies have usa

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^{*} Dr. Bháu Dájí has published an inscription from Ajunta, in which, he says, there is mention of a king Vindhyaśakti and his son Pravarasena. The same names of sire and son are found, he alleges, in the Váyu-purána His MSS, must differ, then, from mine. See the Journal of the Bombay Asiatic Society, Vol. VII., p. 65.

⁺ In the Brahmááda-puráña, it seems to be stated that Dauhitra and others—see below,—will reign for sixty years; and then follows something quite unintelligible in my MS.

[!] In the Vayu-purana, the city is called Kanchanaka.

[§] The Váyu-puráňa is anything but clear, hereabouts, in my MSS. It speaks—see the next note,—of Parapuranjaya (or Swarapuranjaya, according to three copies out of five); and he is said to be son of Sesha, king of the Nágas. Vide supra, p. 210, note •.

Il I find, in the Váyu-puráňa:

शिषस्य नागराजस्य पुत्रः परपुरंजयः।

The Brahmánda-purána has the same verse.

[¶] Three MSS, of the Váyu-puráña have Dhanadharman; the remaining two, Dhanadharma.

^{**} One MS, has $\overline{\mathfrak{g}}$; and so reads the Brahmánda-purána. The resulting sense is "after the Śungas".

^{††} The Brahmánda-parána, at least as known to me. has, instead of these names: Rámachandra. Nakhavat (?), Varadharmin, Vangava (?), Bhúminanda, Śiśunandi, Nandiyaśas.

thirteen, will rule over Mekalá. There will be nine

three other Rajas,—Dauhitra, * Śiśuka, and Ripukáyán. † These are called princes of Vidiša or Videša, ‡—the latter meaning, perhaps, 'foreign,'— and constitute the Nága dynasty. Our text calls Vindhyaśakti a Múrdhábhishikta, §—a warrior of a mixed race, sprung from a Brahman father and Kshattriya mother.

¹ The text of this passage runs thus: तत्युवास्त्रयोद्भीव बाद्धी-कास वयः। ततः पुष्पमिवपद्मिवाद्यास्त्रयोद्भा मेकलास। ** ¹Their sons,' तत्युवाः, the commentator explains by विन्ध्यभ्रत्या-दीनां यथायथं वयोद्भ पुवाः, "thirteen sons of Vindhyaśakti and the rest." The Bhágavata has a different statement, identifying the sons of the Vindhya race with the Báhlikas, and making them thirteen:

तेषां चयोदण सुता भवितार् वास्हिकाः।

"The Báhlikas will be their thirteen sons." As the commentator: तेषां भूतनन्दादीनां यथायथं बाह्दिका नामानस्त्रयोद्श सुता भिवधन्त। "There will be, severally, thirteen sons, called Báhlikas, of Bhútananda and the rest." The following verse is:

पुष्पमिचोऽघ राजन्यो दुर्मिचोऽस्य तथैव च।

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

^{*} Variants: Dauhitrya and Daihitra.

[†] I find nothing like this name, but, in most of my MSS., Purikáya. The rest seem to speak of a city, Purikáyá. The *Brahmánda-purána* gives Purikáya.

[‡] All my MSS. have Vaideśa, with Vaidiśaka 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, मूर्धिसक्त:, which he explains by चिन्न- यमुख्य:।

^{||} This is the definition of what is more ordinarily written murdhavasikta.

[¶] Not one of my MSS. has anything but -परुमित्रास्त्रधोदश्। The Translator's reading seems to be corrupted from a fragment of the comment: पुष्पमित्रादयस्त्रधोदश्।

^{**} See note * in p. 215, infra.

kings in the seven Kośalas; and there will be as

was another king; and Durmitra was his son:" अथ पुष्पिमची नामान्यो राजन्य:। अख च दुर्मिची नाम पुत्र:। Here is, evidently, careless and inaccurate compilation. The Váyu, though not quite satisfactory, accords better with our text. "Pravíra," it says, "will have four sons. When the Vindhya race is extinct, there will be three Báhlika kings,—Supratíka, Nabhíra, who will reign thirty years, and Śakyamánábhava* (quere this name), king of the Mahishas.† The Pushpamitras will then be, and the Patumitras, also, who will be seven kings of Mekalá. Such is the generation:"

तस्य (प्रवीरस्य) पुत्रासु चलारो भविष्यन्ति नराधिपाः। विन्ध्यकानां कुंबेऽतीते नृपा वे बाद्धिकास्त्रयः॥ सुप्रतीको नभीरसः समा भोच्छन्ति विप्रतिः ।। ग्राक्यमानाभवो राजा । महिषीणां महीपतिः॥ पुष्पमित्रा भविष्यन्ति पटुमित्रास्त्रथेव च (०० पटुमित्रास्त्रयोद्श् ॥)। मेकसायां नृपाः सप्त भविष्यन्तीति संततिः॥**

The plural verb, with only two Bahlika names, indicates some omission; unless we correct it to 知氣流 'they two will reign:' but the following name and title, "Śakyamánábhava, king of the Mahishas," seems to have little connexion with the Bahlikas. If, in a subsequent part of the citation, the reading 'trayodaśa' be correct, it must, then, be thirteen Patumitras; but it will be difficult to know what to do with 'sapta', 'seven.' †† If, for 'santa-

^{*} See note ||, below.

[†] The Sanskrit cited requires 'Mahishins'.

[‡] One MS. has सुप्रतीकोऽच भार्ख, which gives Bhara, instead of Nabhira.

[§] One of my MSS. gives विंग्नति:, the reading of the Brahmáńda-puráńa.

^{||} In one of my MSS., शिक्शी नामाभवद्राजा; and the Brahmáńda-puráńa, in my one copy, has साची नामाभवद्राजा।

[¶] This is the only reading of my MSS.; and the Brahmáńda-puráńa has the same.

^{**} The Brahmáńda-puráńa has the same verses, but, in my single MS., in a very corrupt form.

^{††} The seven kings of Mekalá are unnamed, as in our Purana. As to the Pushpamitras and the Patumitras, the import is, probably, that

many Naishadha princes. 1*

tih', we might read 'saptatih', 'seventy', the sense might be, "these thirteen kings ruled for seventy-seven years.† However this may be, it seems most correct to separate the thirteen sons or families of the Vindhya princes from the three Bahlikas, and them from the Pushpamitras and Patumitras, who governed Mekala, a country on the Narmada (see Vol. II., p. 160, note 4.). What the Bahlikas (or princes of Balkh,) had to do in this part of India is doubtful. The Durmitra of the Bhagavata has been conjectured, by Colonel Tod (Transactions of the Royal Asiatic Society, Vol. I., p. 325), to be intended for the Bactrian prince Demetrius: but it is not clear that even the Bhagavata considers this prince as one of the Bahlikas; and the name occurs nowhere else.

¹ For the situation of Kośalá, 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: ततः पुष्पमिचपदुमिचास्त्रयोद्ग्। मेकलाय सप्ता । कोश्लायां तु नवेव भूपत्यो भविष्यन्ति । नेषधास्तु तावन्त एव भूपत्यो भविष्यन्ति । "Then the Pushpamitras and the Patumitras, thirteen, will reign; and the Mekalas will be seven; and there will be nine kings in Kośala; and there will be just as many Naishadha kings." The comment is as follows: पुष्पमिचाद्यस्त्रयोद्ग्। मेकाला मेकलद्ग्जाः सप्ता कोश्लायां नवेव। नेषधास्तावन्तो नवेव भपत्यो भविष्यन्ति।

Thus, it is not said where the Pushpamitras and the Patumitras—dynasties, probably, named from their founders, Pushpamitra and Patumitra,—will reign; there is no mention, as there is in the Váyu-puráńa of Mekalá; we are told nothing, here, of the Kośalas, but of the city of Kośala; and the "seven" defines the number of the Mekala kings.

If we suppose that our text—which, here, is in prose, and, therefore, comparatively liable to vitiation, should read yaufhata, it will harmonize with the Váyu-puráña, in not defining the number of the Pushpamitras, and in recognizing the Patumitras 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 Mekala named there is a designation of the river Narmada.

In Magadhá,* a sovereign† named Viśwasphatika will establish other tribes: he will extirpate the Kshattriya (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:" §

कोमलायां। तुराजानी भविष्यन्ति महाबलाः। मेघा इति समाख्याता बुडिमन्ती न वै च ¶ तु॥

The Bhágavata agrees with our text.** The Váyu says, of the Naishadhas, or kings of Nishadha, that they were, all, of the race of Nala: नलवंग्रमसूना: | 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,— खड़माड़ेज 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 Nishada men and Ayogavi women. See the Laws of the Manavas, X., 34.
- \S From the correction made in note \P , 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 **H** and **H** are frequently interchanged by careless scribes, there is no doubt that **कीसलायां** is the right word here. The *Brahmánda-purána* has **कीश्रजायां**, yielding Kośalá.
- ¶ The correct reading, unquestionably, is that which I find, नवैव । The kings of Kosala are, thus, said to be nine in number.
 - ** Its words-XII., J., 33,-are:

एककाला इमे भूपाः सप्तान्धाः सप्त कीश्रलाः। वैद्रुपतयो भावा नैषधासत 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 Viśwaspháńi § and Viśwasphíńi; the Bhágavata, Viśwasphúrti, or, in some MSS., Viśwaphúrji. ☐ The castes he establishes, or places in authority, to the exclusion of the Kshattriyas, are called, in all the copies of our text, Kaivartas, Patus, ¶ Pulindas, and Brahmans. The Váyu (three MSS.) has Kaivartas, Panchakas, Pulindas, and Brahmans:

कैवर्तान्पञ्चकांश्चेव पुलिन्दान्त्राह्मणांस्रथा।

The Bhágavata** has Pulindas, Yadus, and Madrakas. The Váyu describes Viśwaspháni as a great warrior, and, apparently, as a eunuch:

विश्वस्फाणिर्महासत्त्वो युद्धे विष्णुसमी बली। विश्वस्फाणिर्नरपतिः सीबाविक्वतिक्चाते+।॥

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

- * The original says Yadus and Pulindas.
- † Nagasena, called one of the Nagas, is mentioned in the Harshacharita, and is said to have been slain at Padmavati. See my Vasavadatta, Preface, p. 53. A Nagasena 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: Kantipuri and Kantapuri. 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-puráña. The Brahmáńda-puráña has Viśwasphárii and Viśwaspháfi.
 - This is no reading. The more ordinary that I find is Viśwasphúrji.
- ¶ In only one MS. have I met with this reading. See note *, above.
- ** XII., I., 34.
- †† I find two better readings than this; namely, क्रीबाइतिरिवोच्यते and क्रोबाइतिरियोच्यते। The latter is the lection of the Brahmáńdapuráńa, also.
- ** The Brahmánda-purána has four lines, instead of these three, and says that the king committed suicide by throwing himself into the Ganges.

and Mathurá; and the Guptas of Magadha,* along the Ganges, to Prayága. † A prince named Devarakshita

¹ Such appears to be the purport of our text: अव नागा: पद्मानवां कान्तिपुर्यो मधुरायाम् । अनुगंगाप्रयागं मागधा गुप्तास भी-स्यान्त । दे The nine Nágas might be thought to mean the same as the descendants of Śesha Nága; but the Váyu has another series here, analogous to that of the text: "The nine Náka kings will possess the city Champávatí; § and the seven Nágas (?) , the pleasant city Mathurá. Princes of the Gupta race will possess all these countries, the banks of the Ganges to Prayága, and Sáketa, and Magadhá:" ¶

नव नाकास्तु भोच्यन्ति पुरीं चम्पावतीं नृपाः।
मथुरां च पुरीं रम्यां नागा भोच्यन्ति सप्त वै॥
ऋनुगंगाप्रयागं च साकेतं ** मगधांस्तया।
एताञ्जनपदान्सवीन्योच्यन्ते गुप्तवंश्रजाः॥

This account is the most explicit, and, probably, most accurate, of all. The Nákas were Rajas of Bhagulpoor; the Nágas, †† of Mathurá; and the intermediate countries, along the Ganges, ;; were governed by the Guptas (or Rajas of the Vaisya 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 Magadhas and the Guptas rulers over the Magadhas, see the Journal of the Asiatic Society of Bengal, 1837, p. 10.

[†] The natural sense of these last words is: "The Mágadhas and the Guptas will rule over Prayága on the Ganges." Any place at the confluence of sacred rivers may be called Prayága.

[§] In Colonel Wilford's MS. excerpts, the text yields Padmávatí, with which the Brahmáńda-puráńa agrees.

^{||} Maunas, according to Colonel Wilford's extracts. And here, again, the Brahmáńda-puráńa has the same reading.

[¶] According to the Sanskrit, "the Magadhas".

^{**} साकेतं, in three copies of the Váyu-purána.

^{††} For the situation of the kingdom of the Nágas, see the Journal of the Asiatic Society of Bengal, 1865, Part I., pp. 116, 117.

^{**} See note *, above.

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

The Bhágavata* seems to have taken great liberties with the account; as it makes Viśwasphúrti king over Anugangá,—the course of the Ganges from Hurdwar† (according to the commentator,) to Prayága,—residing at Padmavatí:‡

वीर्यवानुत्रमुत्साय पद्मवत्यां स वै पुरि। अनुगंगामाप्रयागं गुप्तां भोच्यति 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, Guptavamsas. There were nine families of them, who ruled, independent of each other, over various districts in Anuganga, such as Padmavati," &c. &c. That city he calls Patna; but, in the Málatí and Mádhava, I Padmávatí lies amongst the Vindhya hills. Kántipurí he makes Cotwal, near Gwalior. The reading of the Váyu, Champávatí, however, obviates the necessity of all vague conjecture. According to Wilford, there is a powerful tribe, still called 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 Kumáragupta, Chandragupta, Samudragupta, Śaśigupta, &c., on the Archer coins, found at Kanauj and elsewhere (Asiatic Re-

^{*} XII., I., 35. † The commentator has Gangádwára.

[†] The same as Padmávatí. This the Translator had; but I have corrected it as above.

[§] For a previous translation of this stanza and its preceding context, with remarks thereon, by the Reverend Dr. Mill, see the *Journal of the Asiatic Society of Bengal*, 1837, pp. 16, 17.

Asiatic Researches, Vol. IX., pp. 114, 115.

[¶] See Profossor Wilson's Select Specimens of the Theatre of the Hindus, Vol. II., p. 95, note †.

^{**} Colonel Wilford's words are: "on the banks of the Jumna and the Betwa-nadi."

Odras,* Puńdrakas,† and Támraliptas.¹: The Guhas will possess Kalinga, Máhishaka,¶ and the

searches, Vol. XVII., pl. I., fig. 5, 7, 13, 19; and Journal of the Asiatic Society of Bengal, November 1835, pl. 38 and 39; and in other numbers of the same Journal), in all which, the character in which the legends are written is of a period prior to the use of the modern Devanágarí, and was current, in all probability, about the fifth century of our era, as conjectured by Mr. Prinsep. See his table of the modifications of the Sanskrit alphabet from 543 B. C. to 1200 A. D.: Journal of the Asiatic Society of Bengal, March, 1838.

¹ The Váyu also mentions the descendants of Devarakshita, (or Daivarakshitas), as kings of the Kośalas, Támralipta, and the sea-coast;** so far conforming with our text, as to include the

- * The compound in which these names are combined allows of our reading either Odras or Audras. One MS. yields Udras.
 - † Some MSS. omit this people. One copy yields Pauńdrakas.
- * Most of my MSS. have कोश्लोड्पण्ड्वताम्बिप्तान्समुद्रतटपुरीं च, which implies "a city on the sea-shore", in addition to the Kośalas, &c. But some copies give, instead of -पुरी, 'city," -पर्यन्त, 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: काल्युमाहिष्यमाहिन्दान्भीमा गृहा भोच्यन्ति; which makes the rulers Guhas of Bhauma (?). This is, however, extremely doubtful. My copies of the Váyu-purána have Guha, in the singular; as if a person were intended. In the Mahábhárata, Śánti-parvan, śl. 7559, we read of the Guhas, a nation in the south of India, who, possibly, took their name from Guha, prince of the Nishádas, a friend of Ráma.
- I have nowhere found a lection answering to Professor Wilson's "mountains of Mahendra". The Váyu-puráńa has महेन्द्र निजयान ।
 - || Corrected from "Kalinga".
- ¶ Corrected from "Mahihaka". Mahishmas, according to one MS. The Vayu-purana has the short form, Mahishas.
- ** The Váyu-puráńa has more, in all my copies. Its reading seems to be:

कोसलां शान्त्रपौ एड़ां श्वतामि त्रान्ससागरान्।

We are to add, then, the Andhras and the Pauńdras. For the Andhras,

mountains of Máhendra. The race of Mańidhána will occupy the countries of the Naishádas, Naimishikas, and Kálatoyas. 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 Manidhánya for the ruling dynasty, but names the countries those of the Naishadhas, Yudakas, Saiśikas, ** and Kálatoyakas. †† The first name applies to a tract of country near the Vindhya 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 Pauńdras, Vol. II., p. 177, note ††, and p. 184, note †. Puńdra, whence the Pauńdras are supposed to have originated, is mentioned in p. 122, supra.

It is most probable that the people spoken of along with the Pauńdras or Pauńdrakas, in the Laws of the Manavas and in the Mahábhárata, are the Andhras, not the Audras.

^{*} Corrected from "Mahendra".

[†] Corrected from "Mańidhanu". One MS. has Mańidhanyaka; one, Mańidhava; several, Mańidhara, the name in Professor Wilson's Hindumade translation. The Brahmańda-purańa has Maladhanya.

Corrected from "Nishadas". § Kanas, 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 Brahmáńda-puráńa, in Colonel Wilford's manuscript extract from it, has Padumas.

^{**} Agreeably to different MSS., these people are called Śaisikas, Śaiśinas, Śaiśitas, and Śausitas. See Vol. II., p. 177, text and note *

After the passage, in the *Brahmánida-purána*, corresponding to this, there is, evidently, a considerable hiatus in Colonel Wilford's MS. extract. :: See Vol. II., p. 168, note 5.

will possess the Amazon country* and that called Múshika. † Men of the three tribes, but degraded, and Ábhíras and Śúdras, will occupy Śauráshtra, Avanti, Śúra, Arbuda, and Marubhúmi; ‡ and Śúdras, outcastes, and barbarians will be masters of the banks

. स्त्रीराज्यं भोच्यवांश्वेव भोच्यन्ति वनवाद्वयाः।

The Bhágavata omits all these specifications subsequent to the notice of Viśwasphúrti.

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

After the Śudras—the nation so called,—a single copy introduces the Ábhíras; and another copy has 'mountaineers', adrija, in lieu of 'unregenerate tribes', adwija.

Ábhira, equally with Súdra, denotes a caste, as well as a people.

Sauráshtra—for which the Translator's "Saurashtra" must be exchanged, in order to obtain a recognized word,—cannot be substituted for Suráshtra, whence Surat.

¹ The Strí Rájya is, usually, placed § in Bhote. It may, perhaps, here designate Malabar, where polyandry equally prevails. Múshika, or the country of thieves, was the pirate-coast of the Konkan. The Váyu reads Bhokshyaka (or Bhokhyaka) for Múshika:

^{*} Stri-rájya. But one of my copies has Trairájya.

[†] According to one MS., the people here spoken of are the Bhúshi-kas; and so read some copies of the *Mahúbhárata*, where Professor Wilson found Múshikas. See Vol. II., p. 178.

[‡] I find nothing to justify this rendering. The ordinary reading, as known to me, is as follows: सोराष्ट्राविनाशुद्धानंद्वस्भूमिविषयां अवात्यादिजाभोरशुद्धाद्या भोच्याना। "Outcastes, unregenerate tribes, Ábhiras, Śúdras, and such others will govern the Sauráshfras, the Avantis, and the Śúdras, and the regions of Arbuda and Marubhúmi."

[§] By whom?

^{||} This verse, as thus given, is of extremely doubtful correctness, in its second half. The words in my MSS. were, apparently, corrupted from something different.

The Váyu-purána here concludes its specification of peoples and tribes.

of the Indus, Dárvika, the Chandrabhágá, and Káś-míra. 1*

¹ From this we might infer that the Vishnu Purána 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 Ratanpál or Ratnapála. Their progress in this direction has not been traced; but, at the period of their invasion of Sindh, they advanced to Multan, and, probably, established themselves there, and at Lahore, within a century. Cashmere they did not occupy till a much later date; and the Rája Tarangińi 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 Chandrapida of the Sanskrit, for aid against the Arabs, about A. D. 713: Gildemeister, p. 13. Although, therefore, not actually settled at the Punjab so early as the beginning, they had commenced their incursions, and had,

^{*} The ordinary reading is: सिन्धुतटदार्विकोवीचन्द्रभागाकाप्रमी-रिविष्यान्त्रात्या सेन्धाद्यः शूद्रा भोन्धान्ति । "Unregenerate tribes, barbarians, and other Sudras will rule over the banks of the Indus, and the regions of the Darvika, of the Chandrabhaga, and of Kaśmíra."

One of my MSS. has, instead of - दार्विको॰, -पर्यक्तो॰. On this reading, we must translate: "the regions of the Chandrabhaga and of Kaśmira, as far as the banks of the Indus."

My best copies of the commentary have the following: दार्विकोवी। देविकातटभवा भूमि:। The Dárviká river is, thus, identified with the Deviká. For the Deviká, see Vol. II., p. 144, text, and note 4; and p. 147, notes 2 and †.

The Translator's "Dárvika", 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-

no doubt, made good their footing, by the end, of the eighth, or commencement of the ninth, century. This age of the Purana 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 Puránas, 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 Hindusthán, 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 Vishnu, cannot be thought to refer to the Mohammedan conquerors of Upper India. It is there stated that "rulers fallen from their castes, or Śúdras, will be the princes of Sauráshíra, Avanti, Ábhíra, Śúra, Arbuda, and Málava; † and barbarians, Śúdras, and other outcastes, not enlightened by the Vedas, will possess Káśmíra, Kauntí, and the banks of the Chandrabhágá and Indus:"

> सौराष्ट्रावन्याभीराश्च गूराः ऋर्बुदमालवाः। बात्याद्विजा भविष्यन्ति गूद्रप्राया जनाधिपाः॥ सिन्धोलटं चन्द्रभागां कौन्तीं काश्मीरमण्डलम्। भोच्यन्ति गूद्रा बात्याया स्त्रेक्टाश्चाब्रह्मवर्चसः॥

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 "Saurashtra", vide supra, p. 222, note ‡, ad finem.

[!] I find, now, that भूद्रा: is the more ordinary reading. See Vol. II., p. 133, note •

per, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects; they will be of limited power, and will, for the most part, rapidly rise and fall: their lives will be short, their desires insatiable; and they will display but little piety. The people of the various countries intermingling with them will follow their example; and, the barbarians being powerful in the patronage of the princes, whilst purer tribes are neglected, the people will perish. Wealth and piety will decrease day by day,

parts of India, long before that time. (Account of Hindu Sects, Asiatic Researches, Vol. XVI.†) It cannot, therefore, allude to Mohammedans. By specifying the princes as seceders from the Vedas, there is no doubt that the barbarians and outcastes intended are so only in a religious sense; and we know, from indisputable authorities, that the western countries, Gujerat, Ábu, Málava, were the chief seats, first of the Buddhists, and, then, of the Jainas, from a period commencing, perhaps, before the Christian era, and scarcely terminating with the Mohammedan conquest. Inscriptions from Ábu; Asiatic Researches, Vol. XVI.

¹ The commentator, having, no doubt, the existing state of things in view, interprets the passage somewhat differently. The original is: तैस विभिन्ना जनपदास्तक्तीसवर्तिनो राजात्रयशुष्मिणो स्तक्तासार्थास् विभिन्ना जनपदास्तक्तीसवर्तिनो राजात्रयशुष्मिणो स्तक्तासार्थास् विपर्ययेण वर्तमानाः प्रजाः चपयिष्यन्ति। The comment explains शुष्मिणः 'strong' (बन्निनः), and adds: 'the Mlechchhas will be in the centre, and the Áryas, at the end:' स्तिका मध्ये आर्थासाने द्वातदूपेणः meaning, if any thing, that

^{*} पर्सादानक्चयः। There is a variant, पर्स्वदार्पराः, "intent on the wives of others."

[†] Or Professor Wilson's collected Works, Vol. I.

Two of my MSS., unaccompanied by the commentary, have स्त्रेक्श-चाराञ्च, and, at the end of the passage extracted, द्वयमेथन्ति।

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 Váyu:

तैर्विमित्रा जनपदा खेच्छाचाराञ्च सर्वग्रः। विपर्ययेण वर्तने नाग्र्यिष्यन्ति वै प्रजाः॥†

"Intermixed with them, the nations, adopting, everywhere, barbaric institutions, exist in a state of disorder; and the subjects shall be destroyed;" the expression Mlechchháchárás cha; being used instead of Mlechchhás cháryás cha. A passage similar to that of the text—noticing the intermixture of Hindus and barbarians,—occurs in a different place (see Vol. II., p. 130, note 1§), and designates the condition of India in all ages. At no period has the whole of the population followed Brahmanical Hinduism.

ं ततश्चामुदिनमन्यान्यहासाद्यवच्छेदान्तर्मार्थयोर्जगतः संचयो भ-विष्यति ।

तैर्विमिश्रा जनपदा त्राची खेक्हास सर्वग्रः। विपर्ययेण वर्तने सयमेष्यन्ति वै प्रजाः॥

Herewith, as to the words आर्था सेक्टा:,—or आर्थसेक्टा:, as most MSS. of the Matsya-puráña read,—agrees the Brahmáńda-puráña, as known to me. One of my copies of the Váyu-puráña, too, has आर्थ-सेक्टा:।

[†] The Matsya-purána has:

[‡] And such appears to have been the reading of our Purána, 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; ** 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 ablation will be purification; the 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.

^{*} रत्नतास्रभागितेव पृथिवीहेतु:। The Translator's explanation of these words is taken from the commentary.

[†] This explanation is supplied by the Translator.

[‡] लिङ्गधारणमेवाश्रमहेतुः।

[§] Anyáya.

Avriti, 'protection,' 'security.'

भयगभीचारणमेव पाण्डिखहेतुः।

[&]quot;The original adds श्राद्धतेव साधुलहेतु:, implying, that a man, if rich, will be reputed pure.

^{††} स्नानमेन प्रसाधनहेतु:। This seems to mean, that mere bathing will pass for a complete toilette.

will be dignity; and water afar off will be esteemed a holy spring.* Amidst all castes, he who is the strongest will reign over a principality; thus vitiated by many faults. The people, unable to bear the heavy burthens: imposed upon them by their avaricious sovereigns, will take refuge amongst the valleys of the mountains, and will be glad to feed upon (wild) honey, herbs, roots, fruits, leaves, and flowers: their only covering will be the bark of trees; and they will be exposed to the cold, and wind, and sun, and rain. No man's life will exceed three and twenty years. Thus, in the Kali age, shall decay constantly proceed, until the human race approaches its annihilation.

When the practices taught by the Vedas and the institutes of law shall nearly have ceased, and the close of the Kali age shall be nigh, a portion of that divine being who exists, of his own spiritual nature, in the character of Brahma, and who is the beginning and the end, and who comprehends all things, shall descend upon earth: he will be born in the family of

¹ The expression Sad-vesa-dharin (सदेशधारिन) is explained to mean either one who wears fine clothes, or who assumes the exterior garb of sanctity. § Either interpretation is equally allowable.

^{* &}quot;Holy spring" is to render tirtha.

[†] Bhú-mańdala, 'the earth.'

[.] The original has kara-bhára, 'load of taxes.'

[§] The commentator confines himself to explaining the term by dámbhika, 'a hypocrite.'

Vishńuyaśas,—an eminent Brahman of Sańbhala* 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 right-eousness 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 Krita 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 Krita age shall return." 1;

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

सर्व्यभव जयत

¹ The Bhágavata agrees \S with the text, in these particulars. The chief star of Tishya is δ in the constellation Cancer.

^{*} Called Śańbhala, in the *Bhágavata-puráňa*, XII., II., 18. Neither the family of Vishńuyaśas nor the village of Kalki is specified in the *Váyu-puráňa*, the *Matsya-puráňa*, and the *Brahmáňda-puráňa*.

[†] 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 Váyu-puráńa and in the Brahmáńda-puráńa.

[!] See Colebrooke's Miscellaneous Essays, Vol. II., table opposite p. 322.

elapsed.1* When the two first stars of the seven

¹ All the copies concur in this reading:

यावत्परिचितो जन्म यावतन्दाभिषेचनम्। एतद्वर्षसहस्रं तु च्चेयं पञ्चद्शोत्तरम्॥

Three copies of the Vayu assign to the same interval 1050 years,

* We read, in the Bhágavata-purána, XII., II., 26-32:

सार्थ भवतो जन यावन्नन्दाभिषेचनम्।
एतद्वर्षसहसं तु भ्रतं पञ्चद्भोत्तरम्॥
सप्तर्षीणां तु यो पूर्वी हुभ्रते उदिती दिवि।
तयोसु मध्ये नवचं हुभ्रते यत्समं निभ्रि॥
तेनैव मृष्यो युक्तासिष्ठन्यव्दभ्रतं नृणाम्।
ते सद्ये दिवाः साल अधुना चाश्रिता मघाः॥
विष्णोभंगवतो भानुः कृष्णाख्योऽसौ दिवं गतः।
तदाविभ्रत्कालिनीं पापे यद्भते जनः॥
यावत्सपाद्पद्माभ्यां स्पृश्रन्नासे रमापतिः।
तावत्कालिनै पृथिवीं पराकान्तुं न चाभ्रकत्॥
यदा देवर्षयः सप्त मघासु विचरन्ति हि।
तदा प्रक्रत्तस्तु कालिदीदभाव्दभ्रतास्मकः॥
यदा मघाभो याखान्त पूर्वाषाढां महर्षयः।
तदा नन्दास्त्रभृत्येष कालिनीं इंगिम्थिति॥

"From your birth [Parikshit is addressed by Suka,] 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 Maghá.

"When the splendour of Vishúu, named Kŕishúa, 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 Kishis were in Magha, the Kali age, comprising 1200 [divine] years [432.000 common years], began; and, when, from Magha, they shall reach Púrváshádhá, then will this Kali age attain its growth, under Nanda and his successors."

This rendering is by Colebrooke, and will be found in his *Miscella-neous Essays*, Vol. II., pp. 356, 357; or *Asiatic Researches*, Vol. IX., p. 359.

Rishis (the great Bear) rise in the heavens, and some

पञ्चामदुत्तरं; and of the Matsya five copies have the same, पञ्चामदुत्तरं, or 1050 years, whilst one copy has 1500 years, पञ्चम्तोत्तरम्।* The Bhágavata† has 1115 years:

एतद्वर्षसहस्रं तु शतं पञ्चदशोत्तरम्।

which the commentator explains, "a thousand years and a hundred with fifteen over": चर्षसहस्यं पश्चरशोत्तरं शतं 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

 Śiśunága, &c.
 ...
 362

 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 Bárhadrathas from the Matsya,; we have thirty-two of them, five of the Pradyota race, § and ten Śaiśunágas; or, in all, forty-seven, which, as the divisor of 1050, gives rather more than twenty-two years to a reign. The Váyu and the Matsya further specify the interval from Nanda to Pulomat (the last of the Andhra kings), as being 836¶ years; a total that does not agree exactly with the items previously specified:

[•] In Colonel Wilford's manuscript extract from the Brahmanda-purana, the reading is **মহুহানে**, 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-puráńa and the Brahmáńda-puráńa seem to say so; but, in all my five copies of the Váyu-puráńa, there is the word प्रमाणं, 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	i						137	
10	Śungas							112	
4	Kańwas							45	
29	Andhras	•						460	
62	•							854	vears.

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 Pauráńik 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 Pándu and Dhritaráshíra,* 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 Yudhishthira, the chief of the Pándavas, 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.

[†] Miscellaneous Essays, Vol. I., pp. 109, 110, and pp. 200—202. Also see an extract from a searching and critical article by Professor Whitney, quoted in the present work, Vol. II., pp. 273—275.

ary, in that conjunction, for a hundred years of men.¹ 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 Vishnu (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 Puránas; and like accounts, from astronomical writers, are cited by Mr. Colebrooke (Asiatic Researches, Vol. IX., p. 358). † The commentator on the Bhágavata thus explains the notion: "The two stars (Pulaha and Kratu,) must rise or be visible before the rest; and whichever asterism is in a line south from the middle of those stars is that with which the seven stars are united; and so they continue for one hundred years."; Colonel Wilford has, also, given a like explanation of the revolution of the Rishis (Asiatic Researches, Vol. IX., p. 83). According to Bentley, the notion originated in a contrivance of the astronomers to show the quantity of the precession of the equinoxes: "This was by assuming an imaginary line, or great circle, passing through the poles of the ecliptic and the beginning of the fixed Maghá, which circle was supposed to cut some of the stars in the Great Bear. * * * *. The seven stars in the Great Bear being called the Rishis, the circle so assumed was called the line of the Rishis; and, being invariably fixed to the beginning of the lunar asterism Maghá, the precession would be noted by stating the degree &c. of any moveable lunar mansion cut by that fixed line or circle, as an index." Historical View of the Hindu Astronomy, p. 65.

^{*} Vide supra, p. 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 Vishńu had departed, the son of Dharma,—Yudhishíhira,†—with his brethren,; abdicated the sovereignty. Observing unpropitious portents, consequent upon Krishńa's disappearance, he placed Parikshit upon the throne. When the seven Rishis are in Púrváshádhá, then Nanda will begin to reign;¹ and thenceforward the influence of the Kali will augment. §

प्रयास्त्रिन यदा चैते पूर्वाषाढां महर्षयः । तदानन्दात्रभृत्येष कलिर्वृद्धिं गमिष्यति ॥

¹ The Bhágavata has the same; and this agrees with the period assigned for the interval between Parikshit and Nanda, of 1050 years; as, including Maghá, we have ten asterisms to Púrváshádhá, or 1000 years. The Váyu 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 Křittiká, 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:

^{*} Amśa.

[†] Vide supra, pp. 102 and 159.

[‡] Read "younger brethren", the original being सानुजः।

The interesting passages thus referred to, consisting of some ten stanzas in each Purana, and of about as many in the Brakmanda-purana, are so extremely corrupt, in all my MSS., that I am unable to cite them. Specimens of what I find in my copies will be seen in notes in the two following pages.

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

सप्तर्षयस्त्रया ते खुः प्रद्रीप्तितेनायिना " समम् ।

"The seven Rishis are on a line with the brilliant Agni;" that is, with Krittika, of which Agni is the presiding deity.† The Vayu intends, in all probability, the same phrase; but the three copies have unit tended to designate the end of the Andhra race as the period of a complete revolution, or 2700 years; for the Vayu has:

सप्तविंशीः श्री भवित्रा ऋन्ध्राणानी (न्वया पुनः । §

"The races at the end of the Andhras will be after 2700 years." The Matsya has:

सप्तविंग्रतिः भावेन ऋन्धाणान्तेन्धकात् (?) पुनः ।

महापद्माभिषेकातु जन्म यावत्परिचितः। एतद्वर्षसहसं तु चेयं पञ्चाशदुत्तरम्॥

All my MSS. have, to be sure, at the beginning of this stanza, महा-देवाभिषेकात्। But the *Matsya-puráńa* and the *Brahmáńda-puráńa* 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:

सप्तविंग्रेः ग्रतिभाव्या ऋन्ध्राणां तेऽन्वयाः पुनः।

The corresponding verse of the Brahmánda-purána 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 अन्याणां खन्तयः पुन:। The Brahmáńda-puráńa gives, at its close: तेऽन्वयः पुन:। Compare the reading in the note immediately preceding.

^{*} Corrected, on the authority of all my MSS., from प्रदीप्राधिना, which breaks the metre.

[†] Whence Krittiká has Ágneya as a synonym. See Vol II., p. 277, ad calcem.

[†] The text of the Váyu-puráña is, evidently, somewhat corrupt. hereabouts; but, in the context of the passage from which these words are taken, the computations are retrograde. Thus, we read:

which you shall hear: it will continue for 360.000 years of mortals. After twelve hundred divine years shall have elapsed, the Krita age shall be renewed.

Thus, age after age, Brahmans, Kshattriyas, Vaiśyas, and Śúdras, excellent Brahman, men of great souls, have passed away by thousands, whose names, and

And, at the close of the passage, after specifying, as usual, that "the seven Rishis were in Maghá, in the time of Parikshit":

सप्तर्षयो मघायुक्ताः काले परीचितः समे "।

the Váyu adds:

ऋन्धानी स चतुर्विशे भविष्यन्ति 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 Rishis will be in the twenty-fourth asterism after the Andhra race: but that would give only 1400 years from Parikshit to Pulomat; whilst, if the twenty-fourth from Maghá was intended, it would give 2400 years; both periods being incompatible with previous specifications. The Matsya has a different reading of the second line, but one not much more satisfactory:

ब्राह्मणास्तु चतुर्विशे भविष्यन्ति शतं समाः।

"A hundred years of Brahmá will be in the twenty-fourth (asterism?)." In neither of these authorities, however, is it proposed, by the last-cited passages, to illustrate the chronology of princes or dynasties. The specification of the period, whatever it may be, is that of the era at which the evil influence of the Kali age is to become most active and irresistible.

^{*} All my MSS. have पारिचित; and भूतं ends the verse, in one of them. So, perhaps, the Matsya-puráńa is intended to read; and so the Váyu-puráńa and the Brahmáńda-puráńa actually do read, according to my copies.

[†] श्रतं समा: is, probably, the correct reading of the end of this verse. My best MSS. give, at its beginning, ऋन्ध्रांश्री।

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 Ikshwáku,—through the force of devotion, § continue alive throughout the whole four ages, residing at the village of Kalápa. || They will return hither, in the beginning of the Krita age, and, becoming members of the family of the Manu, give origin to the Kshattriya dynasties.¹ In this manner, the earth is possessed, through every series of the three first ages,—the Krita, Tretá, and Dwápara,—by the sons of the Manu; and some remain in the Kali age, to serve as the rudiments of renewed generations, in the same way as Devápi and Maru are still in existence.**

I have now given you a summary account of the sovereigns of the earth: to recapitulate the whole would be impossible even in a hundred lives. These

सत्यमव जयत

* बज्जलातामधेयानां परिसंख्या कुले कुले। पुनक्तबज्जलात्तु न मया परिकीर्त्तिताः॥

¹ The Bhágavata has the same; Devápi, as the commentator observes, being the restorer of the Lunar, and Maru, of the Solar, race.

[†] So yield all my MSS.; but we should here read Kuru. Vide supra, pp. 148 and 152.

^{*} See Vol. III., p. 325.

[§] Yoga.

See Vol. III., p. 197, text and note §.

There is no word, in the Sanskrit, corresponding to this.

^{**} See Original Sanskrit Texts, Part I., p. 149 (pp. 277, 278, in the 2nd ed.).

and other kings, who, with perishable frames, have possessed this ever-during world, and who, blinded with deceptive notions of individual occupation, have indulged the feeling that suggests "This earth is mine -it is my son's-it belongs to my dynasty," have, all, passed away. So, many who reigned before them, many who succeeded them, and many who are yet to come, have ceased, or will cease, to be. Earth laughs, as if smiling with autumnal flowers, to behold her kings unable to effect the subjugation of themselves.* I will repeat to you, Maitreya, the stanzas that were chanted by Earth, and which the Muni Asita + communicated to Janaka, whose banner was virtue: "How great is the folly of princes, who are endowed with the faculty of reason, to cherish the confidence of ambition, when they themselves are but foam upon the wave! Before they have subdued themselves, they seek to reduce their ministers, their servants, their subjects, under their authority; they then endeavour to overcome their foes.: 'Thus', say they, 'will we conquer the ocean-circled earth', and, intent upon their project, behold not death, which is not far off. But what mighty matter is the subjugation of the seagirt earth to one who can subdue himself? Emanci-The control of the co

' विलोक्यात्मजयोवोगयाचाव्यग्रात्मराधिपान्। पुष्पप्रहासेः श्रदि हसतीव वसुंधरा॥

Read "harassed with the enterprise of self-conquest".

† It is not clear who he was. The best known Asita was son of Bharata: Rámáyańa, Bála-káńda, LXX., 27; Ayodhyá-káńda, CX., 15: &c. See Vol. III., p. 297, note ‡.

ः पूर्वमाताजयं क्रत्वा जेतुमिच्छन्ति मन्त्रिणः। ततो भृत्यांच पौरांच जिगीषने तथा रिपून्॥

"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

^{*} Vimidhatwa.

[†] मत्कृति पितृपुत्राणां भातृणां चापि विग्रहाः।
जायनीऽत्यन्तमोहिन ममत्वादृतचेतसाम्॥

‡ दृष्टा ममत्वादृतिषतमेकं
विदृष्टाय मां मृत्युपयं त्रजन्तम्।
तस्यान्वयस्यस्य कथं ममत्वं
हृवास्यदं मत्मभवं करोति॥

[§] Mamatwa.

a portion* of Vishnu, engaged in the preservation of the earth. Whoever shall listen (reverently and) with faith, to this narrative, proceeding from the posterity of Manu, shall be purified entirely from all his sins. and, with the perfect possession of his faculties, shall live in unequalled affluence, plenty, and prosperity. He who has heard of the races of the Sun and Moon, of Ikshwaku, Jahnu, Mandhatri, + Sagara, and Raghu, who have, all, perished; tof Yayati, 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!

द्त्वाकुजहूमांधातृसगराविचितास्रघून्।

Avikshita, or the son of Avikshit, was Marutta. See Vol. III., p. 243, and p. 244, note §.

§ तप्तं तपो यैः पुरुषप्रवीरै-रुद्धाङ्गभिवेषगणाननेकान् । दृष्टाश्च यज्ञा बलिनोऽतिवीर्याः क्रतासु कालेन कथावशेषा॥

^{*} The original has amsámsa, "a portion of a portion."

[†] Corrected, here and below, from "Mańdhatri".

[‡] Read "Sagara, Ávikshita, and the Raghus". The Translator was mistaken in thinking that he found anything answering to "who have, all perished". The original runs:

^{||} Śálmali, in the original. Semal is the Hindi for it.

tree, before the blast of time. He who was Kártavírya subdued innumerable enemies, and conquered the seven zones of the earth; but now he is only the topic of a theme, a subject for affirmation and contradiction.¹ Fie upon the empire of the sons of Raghu, who triumphed over Daśánana,* and extended their sway to the ends of the earth! For was it not consumed, in an instant, by the frown of the destroyer?† Mándhátři, the emperor of the universe, is embodied only in a legend; and what pious man who hears it will ever be so unwise as to cherish the desire of possession; in his soul? Bhagíratha, Sagara, Kakutstha, Daśánana, Ráma, § Lakshmańa, Yudhishthira, and others have been. Is it so? Have they ever really existed? Where are they now? We know not.! The powerful kings

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दशाननावीचितराघवाणाम्।

All my MSS, have this reading, yielding Ávíkshita, though Ávíkshita would equally well suit the metre.

^{&#}x27;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 sævas curre per Alpes, Ut pueris placeas, et declamatio fias.¶

^{*} Here, again,—see the preceding page, note *; — the Translator has strangely misapprehended the original, which speaks of the empire "of Daśanana, Ávikshita, and Rághava":

[†] The original has Antaka, who is one with Yama. See Vol. 1., p. 188, note 1; and Vol. II., p. 112, note.

^{* &}quot;Desire of possession" is to render mamatwa.

[§] The Sanskrit has Rághava.

[🎚] सत्यं न मिथ्या क्षानु ते न विद्यः।

[¶] 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. §

* Abidheyáh.

† सर्वे भविष्यन्ति यथैव पूर्वे।

† There is nothing, in the Sanskrit, answering to the words which I have here marked off with parentheses.

९ एतदिदिला न नरेण कार्यं ममलमालन्यपि पण्डितेन। तिष्ठनु तावत्तनयात्मजायाः विवादयो ये तु भ्रीरतोऽन्ये॥

सन्धमेव जयते



सद्यमेव जयते



सद्यमेव जयते

VISHŃU PURÁŃA.

BOOK V.

CHAPTER I.

The death of Kamsa announced. Earth, oppressed by the Daityas, applies to the gods. They accompany her to Vishńu, who promises to give her relief. Kamsa imprisons Vasudeva and Devakí. Vishńu's instructions to Yoganidrá.

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 Krishna. Many of the Puranas omit this subject altogether, or only allude to it occasionally. In others, it is equally prominent. The Brahma Purána 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 Purána is a very heterogeneous compilation. The Hari Vamsa 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 Krishna; and one portion of it, the Krishna Janma Khanda, especially describes his boyhood and youth. The incidents are the same, in general, as those in the text; but they are lost amidst interminable descriptions of Krishna's sports with the Gopis, and with his mistress Rádhá,—a person not noticed elsewhere: the whole is in a style indicative of a modern origin. The Agni Purána and Padma Purána (Uttara Kánda) have accounts of Krishna; but they are mere summaries, compiled, evidently, from other works. The principal authority for the adventures of Krishna is the Bhagavata, the tenth Book of which

successive transactions. I wish, now, to hear a more particular description, holy Kishi,* of the portion of Vishńu¹ that came down upon earth, and was born in

is exclusively devoted to him. It is this work which has, no doubt, mainly extended the worship of Krishna; as its popularity is evinced by its having been translated into all the spoken languages of India professing to have a literature. The Premságar, its Hindí version, is well known; but there are, also, translations in Maráthí, Telugú, Támil, &c. It does not seem likely, however, that the Vishnu Purána has copied the Bhágavata; 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 Mahábhárata is, no doubt, the earliest extant authority: but it is not the earliest; for, whilst it omits to narrate most of his personal adventures unconnected with his alliance with the Pándavas, it often alludes to them, and names, repeatedly, his capital, his wives, and his progeny. It also devotes a section, the Mausala Parvan, to the destruction of the Yádavas. The story of Krishna, the prince and hero, must have been complete, when the Mahábhárata was compiled. It is doubtful, however, if Krishna, the boy, and his adventures at Vrindávana, were not subsequent inventions. There are no allusions to them, in the poem, of an unsuspicious nature. The only ones that I have met with are contained in a speech by Śiśupála, †-Sabhá Parvan, Vol. I., p. 360,-in which he reviles Krishna; 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 Kŕishňa's origin and character, in various passages of the Mahábhárata, are by no means consistent, and indicate different dates, at least. In an address to him by Arjuna,—Vana Parvan, Vol. I., p. 426,—he is said to have passed thousands of years in various holy places, engaged in arduous

^{*} Brahmarshi. See Vol. III., p. 68, note 1.

[†] On the passage referred to, see Original Sanskrit Texts, Part IV., pp. 170, et seg., 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 Náráyańa; or he and Arjuna are said to be Náráyańa and Nara:†

त्वं चैवाहं च कौन्तेय नरनारायणी स्रुती।

In the Dána-dharma, he is represented as a worshipper of Śiva, and propitiating him and his wife Umá, 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 Amśa (or portion) of Vishńu; whilst, in a great number of places, he is identified with Vishńu or Náráyańa, and is, consequently, 'all things.' This latter is his character, of course, amongst the Vaishńavas, agreeably to the text of the Bhágavata: क्राण्य भग-वास्वयं, "Kŕishńa is the lord (Vishńu) himself."

This is a still further diminution of Krishna's dignity: he is not even a part, but 'a part of a part,' Amśamśavatara (अंग्रां-गावतार). 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 पूर्णमेवावशिष्यते ।

"Krishna is, nevertheless, the very supreme Brahma; though it be a mystery how the Supreme should assume the form of a man:"

परं ब्रह्म नराक्तति परं गूढं परं ब्रह्म। मनुष्यतिकुं कृष्णस्तु भगवान्स्वयं * * *॥

- * In the original, भगवान्य रूपोत्तम:, 'the divine Purushottama.'
- † See Vol. I., p. 111, note 1; and Vol. III., p. 68, note 1; also, Original Sanskrit Texts, Part IV., pp. 192-206.
 - † Mahábhárata, Śánti-parvan, śl. 13165.
 - § See Original Sanskrit Texts, Part IV., pp. 163, et seg.
 - The first verse of the quotation, as given by the commentator, runs: पूर्णमद: पूर्णमदं पूर्णात्यूर्णमुद्यते।

This passage is from the Satapatha-brahmana, XIV., VIII., 1.

Thus cited by the commentator.

Paráśara.—I will relate to you, Maitreya, the account which you have requested;—the birth of a part of a part of Vishńu, and the benefits which his actions conferred upon the world.*

Vasudeva formerly married the daughter of Devaka, the illustrious Devakí, † a maiden of celestial beauty. After their nuptials, Kaúsa, 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 Kaúsa, and said: "Fool that you are, the eighth child of the damsel whom you are driving in the car shall take away your life." Son hearing this, Kaúsa drew his sword, and was about to put Devakí to death; but Vasudeva interposed, saying: "Kill not Devakí, great warrior. Spare her life;

So the Bhágavata, in one passage, predicts that the Para-purusha (Purushottama, or Vishńu,) will be born, visibly, in the dwelling of Vasudeva:

वसुदेवगृहे साचाङ्गगवान्युक्षः परः। जनिष्यते तिस्रियाधं संभवन्तु सुरस्त्रियः॥

¹ The Bhágavata tells the circumstance as in the text. The Hari Vainsa makes Nárada apprise Kainsa of his danger. Nárada's interposition is not mentioned until afterwards, by our authority. Devakí is the cousin of Kainsa. Vide supra, p. 98.

ं विष्णोरंशांश्रसंभूतिचरितं जगतो हितम्।

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. † Devatopamá.

इयामेतां वहसे मूढ सह भना रथे स्थिताम्। अस्यास्तवाष्टमो गर्भः प्राणानपहरिष्यति॥

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 Brahmá at their head, related, in piteous accents, all her distress. "Agni," said Earth, "is the progenitor of gold; Súrya, of rays of light.1 The parent and guide * of me, and of all spheres, is the supremet Náráyana, who is Brahmá, the lord of the lord of patriarchs; the eldest of the eldest-born; one with minutes and hours;; one with time; having form, though indiscrete. This assemblage of yourselves, O gods, is but a part of him. The Suns, § the Winds, the Saints, I the Rudras, the Vasus, the Aswins, Fire, I the patriarch-creators of the universe, of whom Atri is the first, all are but forms of the mighty and inscrutable ** Vishnu. The

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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 सूर्य: परो गुद:।

^{* &}quot;Parent and guide" is to render guru. Vandya is a variant. † Guru.

[🗄] कलाकाष्टानिमेषाता।

^{\$} Corrected from "sun"; the original exhibiting the plural. For a similar passage, in which the Suns are spoken of, vide infra, p. 258.

श्रादित्या मन्तः साध्याः, "the Ádityas, the Maruts, and the Sádhyas." See Vol. II., pp. 27, 79, 22.

[¶] Vahnayah; 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.

** "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, Vishnu. The heavens, painted with planets, constellations, † and stars; fire, water, wind, and myself, and every perceptible thing; the whole universe itself, consists of Vishnu. 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 Vishnu, has revived in Kamsa, the son of Ugrasena; and many other mighty demons, more than I can enumerate,—as Arishta, § Dhenuka, Keśin, Pralamba, Naraka, Sunda, and the fierce Bána, ** the son of Bali,2-are born in the palaces of kings. Countless hosts ++ of proud and powerful spirits, chiefs

ः तथाधनेकक्ष्पस्य तस्य क्ष्पास्यहर्निशम्। बाध्यबाधकतां यान्ति कल्लोला इव सागरे॥

¹ According to the Váyu, Kálanemi, or Káyavadha, was a son of Virochana, the grandson of Hiraúyakasipu.‡‡ His death is described in the Hari Vamsa. §§

² These appear subsequently in the narration, and are destroyed by Krishńa.

^{*} Piśácha. See Vol. II., p. 74, notes 2 and 3. † Kiksha.

[§] See Vol. II., p. 70, note §. || See Vol. II., p. 71.

[¶] See Vol. II., p. 69, note 1. ** See Vol. II., p. 69.

^{††} Akshauhińi.

^{**} See Vol. II., pp. 30 and 69.

^{§§} Chapter XLIX.

^[11] As we shall see, two of them, Dhenuka and Pralamba, were slain by Balaráma.

of the demon-race, assuming celestial forms, now walk the earth; and, unable to support myself beneath the incumbent load, I come to you for succour. Illustrious deities, do you so act, that I may be relieved from my burthen; lest, helpless, I sink into the nethermost abyss."*

When the gods had heard these complaints of Earth, Brahmá, at their request, explained to them how her burthen might be lightened. "Celestials," said Brahmá, "all that Earth has said is, undoubtedly, true. I, Mahádeva, † and you all, are but Náráyána: but the impersonations of his power are for ever mutually fluctuating; and excess or diminution is indicated by the predominance of the strong and the depression of the weak.: Come, therefore; let us repair to the northern coast of the milky sea, and, having glorified Hari, report to him what we have heard. He, who is the spirit of all, and of whom the universe consists, constantly, for the sake of Earth, descends, in a small portion of his essence, to establish righteousness below." Accordingly, Brahmá, § attended by the gods, went to the milky sea, and there, with minds intent upon him, praised him whose emblem is Garuda.

"O thou," said Brahmá, "who art distinct from holy writ; whose double nature is twofold wis-

^{&#}x27; Anámnáya (স্থনান্ধায়); not the immediate object of the

^{*} Rasatala. See Vol. II., p. 209, note 1, and p. 211, note 1.

⁺ Called, in the original, Bhava. See Vol. I., p. 116.

[ः] विभूतयसु यास्तस्य तासामेव परस्परम् । त्राधिकां न्यूनता बाध्यबाधकत्वेन वर्तते॥

[§] Substituted, by the Translator, for Pitamaha.

dom, 1 superior and inferior, and who art the essential end of both; who, alike devoid and possessed of form, art the twofold Brahma; 2 smallest of the least, and largest of the large; all, and knowing all things; that spirit which is language; that spirit which is supreme; that which is Brahma, and of which Brahma is composed! Thou art the Rig-, the Yajur-, the Sáma-, and the Atharva-Vedas.* Thou art accentuation, † ritual, signification, † metre, and astronomy; history, tradition, § grammar, theology, ! logic, ¶ and law: ** thou who art inscrutable. Thou art the doctrine that investigates the distinctions between soul,

Vedas, †† which is devotion, not abstraction; ritual or worship, not knowledge.

1 The two kinds of knowledge (द्वे विद्ये) 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 Sabda-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 Śabda-Brahma. See the preceding note.

* ब्रह्मोवाच ! हे विद्ये लमनाम्बाय परा चैवापरा तथा। ते एव भवतो रूपे मूर्तामूर्तात्मिक प्रभो॥ द्वे ब्रह्मणी लणीयोऽसि स्थलातान्सर्वसर्ववित्। गुब्दब्रह्म परं चैव ब्रह्म ब्रह्ममयस्य यत्॥

⁺ Śiksha.

[†] Nirukta. See Vol. III., p. 67.

[§] Purána.

Mimáinsá.

Nyáyika or myáyaka.

^{**} Here the original addresses Adhokshaja. See Vol. I., p. 28, note †.

^{††} This is the commentator's definition.

and life,* and body,† and matter endowed with qualities:¹ and that doctrine is nothing else but thy nature inherent in and presiding over it.²: Thou art imperceptible, indescribable, inconceivable: without name, or colour, or hands, or feet; pure, eternal, and infinite.§ Thou hearest without ears, and seest without eyes. Thou art one and multiform. Thou movest without feet; thou seizest without hands. Thou knowest all, but art not by all to be known.³ He who beholds

ः त्रातात्वदेहगुणवद्विचाराचारि यद्वः। तद्यायपतेनान्यद्थातात्वस्वरूपवत्॥

§ परात्परम् ।

शृणोधकर्णः पिरपश्चिस ल मचचुरिको बहुक्ष्पक्ष्यः ।
 अपादहस्तो जवनो यहीता
 लं विस्सिसवें न च सर्ववेदाः ॥

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 jivátman and the paramátman, 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 Śwetaśwatara-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:

अपाणिपादो जवनो गृहीता प्रश्लावचुः स शृणोत्वकर्णः। स विक्ति वेद्यं न च तस्य वेत्ता तमाज्ञरण्यं पुरुषं महान्तम्॥

"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 Vareńya rúpa: explained by Paramánanda múrti, "he whose form (or impersonation) is supreme felicity."
- ² Literally, 'navel of all', त्वं विश्वनाभि:! The passage is also read त्वं विश्वमादि:, "Thou art all and the first;" the cause or creator.
- ³ Or the passage is understood, "Thou art one subsequently to Prakriti:" त्वमेक: प्रकृत: प्रसात् । । That is, thou art Brahmá,

' त्रणोरणीयांसमसत्त्वरूपं त्वां पश्चतोऽज्ञाननिनृत्तिरग्या। धीरख धीर्यख विभर्ति नान्य-द्वरेखक्ष्यात्परतः परात्मन्॥

- † The ordinary reading is त्वमेक: परतः प्रसात्।
- ‡ Literally, 'the divine Fire', भगवान्त्राम्:। Hutása is fire, especially in its divine aspect, as Agni.
 - § This is the reading of some MSS.

four manifestations, 1 givest light and fertility to Earth. Thou art the eye of all,* and wearer of many shapes, and unobstructedly traversest the three regions of the universe. † As fire, though one, is variously kindled, and, though unchangeable in its essence, is modified in many ways, so thou, lord, who art one omnipresent form, takest upon thee all modifications that exist.: Thou art one supreme; thou art that supreme and eternal state which the wise behold with the eye of knowledge. There is nothing else but thou, O lord: nothing else has been, or will be. Thou art both discrete and indiscrete, universal and individual, § omniscient, all-

the active will of the Supreme, creating forms from rudimental matter.

¹ As the three fires || enjoined by the Vedas, and the fire (metaphorically) of devotion; or, lightning, fire generated artificially, solar heat, and the fire of digestion (or animal fire): or, Vishnu, in that character, bestows vigour, ¶ beauty, power, and wealth.

† त्रेधा पदं लं निद्धेऽविद्यातः।

It is said, thus, that he planted his step in three places. The reference the scholiast says, is to the three steps of Vishnu. See Vol. III., p. 18, text and note 1.

यथापिरेको बहुधा समिध्यते विकारभेदैरविकारक्षः। तथा भवान्सर्वगतेकक्ष्पो क्ष्पाखाशेषाखानुपश्चतीश्॥

- I find no variant of the first line that regularizes the prosody.
- § समष्टिश्रष्टिक्पवान्, "collective and distributive."
- The three principal fires, out of an aggregate of five, are here intended. See Vol. III., p. 175, note §; and p. 11, note 1, supra.
 - ¶ Varchas.

^{*} To the letter, 'the eye everywhere' or 'in all respects', विश्वतश्रज्ञः।
The Translator renders the explanation of the commentator.

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,¹ 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)."

नाकारणात्कारणाद्वा कारणाकारणात च।

"Not from no cause, nor from cause, nor from cause and no

Príta. 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 subtile body is enclosed.

³ Mahávibhúti samsthána (महाविभूतिसंस्थान). Vibhúti is explained by Prapaucha, — sensible, material, or elementary substance, constituting body.

⁴ The passage is somewhat obscurely expressed, and is differently interpreted. It is:

^{*} Niravadya.

[†] Niranishtha. And several MSS. have niradhishta.

^{*} Akshara-krama, 'of unfailing might.'

[§] निरालम्बनभावन।

Purushottama.

[¶] I find the variant prápta.

The unborn, universal* Hari, having heard, with his mental ear, † these eulogiums, was pleased, and thus spake to Brahmá: "Tell me, Brahmá, what you and the gods desire. Speak boldly, certain of success.": Brahmá, beholding the divine, universal § form of Hari, quickly prostrated himself, and again renewed his praises: "Glory to thee, the thousand-formed, the thousand-armed, the many-visaged, many-footed; to thee, the illimitable author of creation, preservation, and destruction; most subtile of the subtile, most vast of the great; ¶ to thee, who art nature, intellect, and consciousness; and who art other spirit even than the spir-

cause." The term 'no cause' may, the commentator says, designate fixed prescribed duties, the Nitya-karman; 'cause' may signify occasional sacrifices, the Kámya-karman: neither of these can form any necessity for Vishňu's descent, as they might of a mere mortal's being born on the earth. Or, Kárańa is explained to mean 'obtaining pleasure', from Ka (क) and Arańa (श्राण), 'obtaining;' obtaining happiness, or the cause of it, piety, virtue (धर्म); and, with the negative, Akárańa (श्राण), the reverse, pain, the consequence of wickedness (श्राण). The purport is clear enough: it is merely meant to state, that Vishńu is not subject to the necessity which is the cause of human birth.

This means, that Brahmá resumed his panegyric, "the gods being prostrated in awe. There are no variants in my MSS.

मूक्यातिसूक्यातिबृहत्प्रमाण गरीयसामप्यतिगौरवाह्यन् ।

^{*} विश्वक्रपधरः।

[†] Literally, 'with his mind,' manasa.

[ः] तदुच्यतामग्रेषं वः सिद्धमेवावधार्यताम् ।

[§] Viśwarúpa.

[ि]तुष्टाव भूयो देवेषु साध्वसावनतातासु।

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, † Varuńa, and Yama, the Rudras, the Vasus, the Suns, the Winds, Fire, § and all other celestials, prepared to execute whatever thou shalt will that we shall do. Do thou, in whom there is no imperfection, O sovereign of the deities, give thy orders to thy servants. Lo! we are ready."

When 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.² Let all

प्रधानबुद्धीन्द्रियवत्प्रधान-मूलापरात्मन्यवन्प्रसीद।

The same account of the origin of Krishna is given in the Mahabharata, Adi Parvan, Vol. I., p. 266. The white hair is impersonated as Balarama; the black, as Krishna. The commentator on our text maintains that this is not to be literally understood: "Vishnu did not intend that the two hairs should become incarnate; but he meant to signify, that, should he send them, they would be more than sufficient to destroy Kamsa and

¹ The term Pradhána, which is repeated in this passage, is explained, in the second place, to mean Punns, 'soul' or 'spirit':

^{&#}x27; पीडितग्रीलबन्धा।

[†] Designated, in the original, by his epithet Vritra-ripu, 'the foe of Vritra.' See Vol. II., p. 79, note ‡.

[†] The Sanskrit names Nasatya and Dasra. The two are often called Nasatyas, as well as Aswins. Vide supra, p. 103.

[§] Agni. Read 'the Fires'. Vide supra, p. 249, note ¶.

^{\$1.7306-7308.} 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 Kamsa, 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 Kamsa that the supporter of the earth, Vishnu.: 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 Kamsa each infant, as soon as it was born. It is said that these, to the number of six, were the children of the demon Hirańyakaśipu, § who were introduced into the womb (of Devakí), at the command of Vishńu,

his demons. Or, the birth of Ráma and Kŕishúa 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 Kŕishúa 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.

^{*} Púrvotpama, "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 "Vishiu", where the original has Bhagavat. § See Vol II., p. 30.

(during the hours of Devaki's repose), by (the goddess) Yoganidrá, the great illusory energy * of Vishńu, by whom, as utter ignorance, the whole world is beguiled. To her Vishnu said: "Go, Nidra, 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 Kainsa, the seventh conception shall be formed of a portion of Sesha, who is a part of me; and this you shall transfer, before the time of birth,; to Rohińi, 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 Sankarshańa; and he shall be (valiant and strong, and) like the peak of the white mountain ** (in bulk and complexion). I will, myself,

¹ Yoganidrᆆ (दोशिन्हा) is the sleep of devotion or abstraction, the active principle of illusion, personified, and also termed Máyá and Mahámáyá, also Avidyá (or ignorance). In the Durgá Máhátmya of the Márkańdeya Puráńa, she appears as Deví or Durgá, the Śakti or bride of Śiva, but, in our text, as Vaishńaví, or the Śakti of Vishńu.

^{*} Mahámáyá, "the great Illusion."

[†] Avidyá.

[‡] संभूतिसमं, which, the commentator alleges, means "at the time of birth".

[§] Compare p. 111, supra.

हिंचीपरोधतः, "from confinement in prison," according to the commentator.

The original, Bhojarája, intends Kamsa. Vide infra, p. 271, note ‡.

^{**} For the mountain range here mentioned, called Swetadri, see Vol. II., p. 102; also, ibid., pp. 114, 115, and 256.

^{††} See Original Sanskrit Texts, Part IV., pp. 370, 371.

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 lunation of the dark half of the month Nabhas,* in the season of the rains, I shall be born. You shall receive birth on the ninth. Impelled and aided by my power, Vasudeva shall bear me to the bed of Yaśodá, and you, to that of Devakí. Kańsa 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 Sumbha, Niśumbha, § and numerous other demons,¹ you shall sanctify the earth in many places.² Thou art

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 Márkańdeya Puráńa, in general, has the appearance of being a more recent compilation than the Vishńu.

² This refers to the Pithasthánas, ¶ fifty-one places, where, according to the Tantras, the limbs of Sati** fell, when scattered

^{*} The Sanskrit has नभस क्रणाष्टम्यां, "Krishna's eighth of Nabhas," which denotes the eighth day of the light fortnight of Nabhas, sacred to Krishna. Nabhas is the same month as Śravana,—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 brethers.

^{||} See Vol. I., Preface, p. LV., note *.

[¶] See Vol. I., Preface, pp. LXXXIX. and XC.

^{**} Corrected, here and below, from "Sati".

wealth, progeny,* fame, patience, heaven and earth, fortitude,† modesty, nutrition,‡ dawn, and every other female (form or property). § They who address thee, morning and afternoon, with reverence and praise, and call thee Áryá, Durgá, Vedagarbhá, Ambiká, Bhadrá, Bhadrakálí,¶ Kshemyá,** or Kshemankarí,†† shall receive, from my bounty,‡ whatever they desire. Propitiated with offerings of wine, and flesh, and various

by her husband, Siva, 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 Puránas (see the story of Daksha's sacrifice). §§ It bears some analogy to the Egyptian fable of Isis and Osiris. At the Píthasthánas, however, of Jwálámukhí, Vindhyavásiní, [] Káligháí, ¶¶ and others, temples are erected to the different forms of Deví 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.

Consideration and appropriate and the control of th

^{*} I do not find संतति, but संनति, 'humility;" and so reads the commentator, who explains the word by विनय.

[†] Dhriti. Two pages on, it is rendered by "patience": "fortitude" heing there employed to translate dhairya.

[:] Pushti.

[§] Compare the list in Vol. I., p. 109.

See Vol. I., p. 116, note 1.

[¶] See Vol. I., Preface, p. LXXXIX.

^{**} Corrected from "Kshemi".

⁺⁺ I find the variant Kshemakari.

^{::} Prasada.

^{§§} Vol. I., pp. 120-134.

[|] Near Mirzapore.

^{¶¶} A few miles south of Calcutta.

viands, thou shalt bestow upon mankind all their prayers. Through my favour, all men shall ever have faith in thee. Assured of this, go, goddess, and execute my commands."*

' ते सर्वे सर्वदा भद्रे मत्रसादादसंश्यम् । असंदिग्धा भविष्यन्ति गक्क देवि यथोदितम् ॥



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 Devakí¹), and transferred the seventh, (after a season,) to that of Rohińi; 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 Devakí, from the light (that invested her); and those who contemplated her radiance felt their minds disturbed. The gods, invisible to mortals, celebrated her praises continually, from the time that Vishnu was contained in her person. "Thou", said the divinities, "art that Prakriti, infinite and subtile, which

¹ It is mentioned, in the preceding Chapter, that they were, all, put to death, in which the Hari Vamsa concurs. The Bhagavata makes Kamsa spare them, and restore them to their parents; as he had nothing to apprehend from their existence.

^{*} Parameshthin is the term here rendered "supreme Vishnu." The commentator explains it by parameśwara. Parameshthin is the same as Brahma, in Vol. II., p. 19, note.

[†] तती यहगणः सम्यक्प्रचचार दिवि द्विज। विष्णोरंशे महीं याते ऋतवोऽष्यभवञ्युभाः॥

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, twhose 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; II thou art intelligence, the mother of knowledge;*** thou art patience, +++ the parent of fortitude; :::

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तती वाणी जगडातुर्वेद्गर्भातिश्रोभने।
For Vedagarbhá, vide supra, p. 262.

† सृज्यस्क्रपगर्भा च सृष्टिभूता सनातने।

बीजभूता च सर्वस्य यज्ञगर्भा भवस्त्रयी॥

‡ Arañi. See Vol. III., p. 330, note •.

§ See Vol. II., pp. 26, 27.

See Vol. II., pp. 26 and 30.

¶ Jyotsná, 'the morning twilight.' See Vol. I., p. 81.

** Samnati. See Vol. I., pp. 109 and 155.

†† Niti is the term rendered "kingly policy".

‡‡ Naya. See Vol. I., p. 110.

§§ Praśraya; explained by vinaya. See Vol. I., p. 111, note 1.
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* There is neither this nor so much in the original:

🔢 कामगर्भा तथेच्छा। Comment: काम: काम्योऽर्थ:। गर्भे यस्या

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-

" यहर्चतारकाचित्रं विमानश्तसंकुलम् । त्रवकाश्मश्रेषस्य यहदाति नभश्च यत्॥

^{*} The original has graha, říksha, and táraká. Compare the Sanskrit extract of note ••, below.

⁺ Jagaddhátrí.

I have inserted this word, for adri.

[§] This, too, I have intercalated, for vana.

[|] Kharvata.

[¶] Kheťa.

^{††} Maharloka, janoloka, tapoloka, and Brahmaloka. 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 charana.

Yaksha.

^{¶¶} Rákshasa.

^{***} 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." §

* तैरन्तस्वैरननोऽसी सर्वेशः सर्वभावनः। रूपनर्भस्वरूपाणि न परिच्छेदगोचरे। यस्राखिनप्रमाणानि स विष्णर्गभगस्तव॥

Some MSS., as is observed by the commentator, have লাম- instead of হ্ব-. The Translator has taken both, and has omitted to render কর্ম-, which is defined by tild, while rupa is defined by tattwa.

Some remarks on the expression titá 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 धार्येशानं धृतं येनाखिलं जगत्

Ísána, ordinarily denoting Siva, here appears as a name of Vishńu. It is similarly applied in the Mahabhárata, Ádi-parvan, śl. 22.

CHAPTER III.

Birth of Křishňa; conveyed, by Vasudeva, to Mathurá, and exchanged with the new-born daughter of Yaśodá. Kamsa attempts to destroy the latter, who becomes Yoganidrá.

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. 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 Anakadundubhi: beheld the child, of the complexion of the lotos-leaves, having four arms, and the (mystic mark) Śrívatsa on his breast, he ad-

ं तज्जविद्नमत्यनमाद्भावमनदिशुखम् । वभूव सर्वनोकस्य कौमुदी ग्रशिनो यथा॥

Kaumudi, in this passage, means, according to the commentator, the full-moon of Kaumuda, a name of the month of Karttika.

⁺ Sindhu.

[†] Vide supra, p. 101, note 1.

dressed him in terms of love and reverence, and represented the fears he entertained of Kańsa. "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 Kańsa 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 Kańsa, the impious son of Diti, know of thy descent."

To these applications Bhagavat answered, and said: "Princess, in former times, I was prayed to by thee, and adored, in the hope of progeny. Thy prayers have been granted; for I am born thy son." † So saying, he was silent. And Vasudeva, taking the babe, went out, that same night: for the guards were, all, charmed by Yoganidrá, as were the warders at the gates of Mathurá; and they obstructed not the passage of Ánakadundubhi. To protect the infant from the heavy rain that fell from the clouds of night, Sesha, (the manyheaded 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,

योऽननक्षोऽखिनविश्वक्षो गैभैऽपि सोकान्वपुषा विभिति। † सुतोऽहं यत्त्वया पूर्वे पुत्रार्थिन्या तद्य ते। समसंदेषि संजातं जातोऽहं यत्त्वोदरात्॥ the waters were stilled, and rose not above his knee.* On the bank he saw Nanda and the rest, who had come thither to bring tribute due to Kamsa; but they beheld him not.¹† 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 Kamsa, that Devakí had borne a child. Kamsa immediately repaired to the residence of Vasudeva, where he seized upon the infant. In vain Devakí convulsively entreated him to relinquish the child.: He

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 Kamsa.

^{&#}x27; यमुनां चातिगभीरां नानावर्तसमाकुलाम् । वसुदेवी वहन्विष्णं जानुमाचजलां ययौ॥

[†] This last clause is supplied by the Translator. The commentator adds, that Nanda and his companions came, because beguiled by Yoganidrá; and this remark seems to have been misunderstood. The original is:

नन्दादीन्गोपवृज्ञां यमुनायां ददर्श सः। : मुझ मुचेति देवक्या सन्नकर्त्वा 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 Kańsa: "What avails it thee, Kańsa, 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 Bhojarája. 1:

* अवाप रूपं च महत्सायुधाष्ट्रमहाभूजम्।

¹ Chief of the tribe of Bhoja, a branch of the Yádavas. *Vide supra*, p. 73.

⁺ Siddha.

Corrected from "Bhoja rájá". In another place, Bhojarája is rendered, and rightly, "the Raja of the Bhojas", i. e., Kamsa. 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, Keśin, and the rest,-and said to them: "O valiant chiefs, Pralamba, Mahábáhu," Keśin, Dhenuka, Pútaná, 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 vanguished 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

[&]quot; 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. Mahábáhu, a Dánava, is spoken of in the Harivaináa, śl. 200.

[†] मां हन्तुममरैर्यक्षः क्षतः किल द्राक्षभिः।

[.] Ekachárin; 'solitary', according to the commentator.

[§] हरिया वापि किं साध्यं छिद्वेष्यसुरघातिना।

of my prowess, and subject to my orders, save, only, Jarásandha, 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 Devakí 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, Kamsa retired into his palace, and liberated Vasudeva and Devakí from their captivity. "It is in vain," said he to them, "that

 $^{^{\}rm 1}$ Jarásandha, prince of Magadha, was the father-in-law of Kańsa. \parallel

Guru, in the original. The commentator says that Jarásandha was his 'superior', because his father-in-law.

[†] अमरेषु च मेऽवज्ञा जायते दैत्यपुङ्गवाः। हास्यं मे जायते वीरास्तेषु यत्नपरेष्वपि॥ तथापि खलु दुष्टानां तेषामभ्यधिकं मया। अपकाराय दैत्येन्द्रा यतनीयं दुरात्मनाम्॥

[‡] Yaśaswin is so defined by the commentator. Tapaswin, 'ascetic', is a variant.

[§] I find no reading but

कार्यो देवापकाराय तेषां सर्वाताना वधः।

ji Kamsa married Rájívalochaná, daughter of Jarásandha, king of Magadha. See the *Mahábhárata*, *Sabhá-parvan*, *śl.* 610.

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, Kamsa, alarmed for himself, withdrew into the interior apartments of his palace.

^{*} तदलं परितापेन।



CHAPTER V.

Nanda returns, with the infants, Krishna and Balarama, to Gokula. Pútana killed by the former. Prayers of Nanda and Yasoda.

WHEN Vasudeva was set at liberty, he went to the waggon of Nanda, and found Nanda there, rejoicing that a son was born to him.¹ Vasudeva spake to him kindly, and congratulated him on having a son in his old age. "The yearly tribute," he added, "has been paid to the king; and men of property should not tarry (near the court), when the business that brought them there has been transacted.* Why do you delay, now that your affairs are settled? Up, Nanda, quickly, and set off to your own pastures;† and let this boy, the son whom Rohińí 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,' नन्द्स भ्रकटं गतः; as if Nanda and his family dwelt in such a vehicle, as the Scythians are said to have done. The commentator explains Śakafa (भ्रकट) "the place of loosing or unharnessing the waggon," भ्रकटावमोचनस्थानम् । 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: यथौ तद्वमोचनं; explained by the comment तस्र वसतिस्थानं भ्रकटोत्तारभूमिम्।

[·] The commentator gives the reason: महाधनानां दुष्टजनसंनिधानं न 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) Krishna asleep, took him up, and gave him her breast to suck. Now, whatever child is suckled, in the night, by Pútaná instantly dies; but Krishna, 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 Krishna in her arms. Yasoda, snatching up Krishna, 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 Vainsa, § 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 Dáens or witches, there is one day in the year, the Rákhí Púrńimá, or full moon in the month of Śrávańa (July—August), when it is bound upon the wrists of adults by friendly or kindred Brahmans, with a short prayer or benediction. The Rákhí is, also, sent, sometimes, by

कृष्णसु तत्स्तनं गाढं कराभ्यामवपीडितम् । गृहीत्वा प्राणसहितं पपौ कोपसमन्वितः।'

[†] Because, says the commentator, she resumed, at the time of death, her proper form.

[ः] विक्छिन्नसायुबन्धना।

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; Vishnu, thy belly; ** Janardana, thy legs and feet; the eternal and irresistible Náráyana, thy face, thine arms, †† thy mind, and faculties of sense!# May all ghosts, goblins, §§ and spirits | malignant and unfriendly, ever fly thee, II 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.

[†] येन दंष्ट्राग्रविधृता धार्यत्यवनी जगत्।

[;] Níisimha. 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 भवनं यः चणादभूत ।
 चिविक्रमक्रमाक्रान्तचेलोक्यस्फुरदायुधः ॥

[&]quot; गृद्धां सजठरम्।

^{††} बाह्र प्रवाह च; the two divisions of the arms.

[#] र्चल्याहतैश्वर्यस्तव नारायणोऽव्ययः।

^{§§} Kúshmáńda. See Vol. I., p. 166.

Rákshasa.

^{¶¶} चयं गच्छन्तु।

sword of Vishńu, and the echo of his shell! May Vai-kuńtha* 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.

[¶] Paryankika, 'cot', according to the commentator.



A metronym of Vishńu; one of the names of his mother being Vikuńtha. See Vol III., text and note ††.

^{† &}quot;The destroyer of Madhu", a demon. See Vol. II., p. 52.

Corrected from "Rishikeśa". For Hrishikeśa, see Vol. I., p. 2, note 1.

[§] Being interpreted, "the upholder of the earth." Swastyayana.

CHAPTER VI.

Krishna overturns a waggon: casts down two trees. The Gopas depart to Vrindavana. Sports of the boys. Description of the season of the rains.

ON one occasion, whilst Madhusúdana 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 Yaśodá 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 कुमाभाएडं, कुप्पभाएडम्। The commentator takes notice of this variant.

[†] यशोदां श्वटारूढभयभाण्डवपालिकाः। श्वटं चार्चयामास द्धिपृष्पफलाचतैः॥

[;] See Vol. II., p. 213.

the knowledge of the cowherds; and the wise sage, eminent amongst the wise, named the elder of them Ráma, and the other, Krishna. 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 Rohińi nor Yasodá 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 Krishna 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

' यशोदा यष्टिमादाय कोपेनानुगता च तम्। कृष्णं कमलपचाचं तर्जयन्ती रुषा तदा॥

¹ The Bhagavata † describes Garga's interview with Nanda, and the inducements of the latter to keep the former's celebration of the Samskaras (or initiatory rites) of the two boys secret from the Gopas. Garga there describes himself as the Purohita; (or family priest) of the Yadavas.

² The Ulúkhala (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. §

The MSS. containing the commentary omit this stanza.

[†] X., Prior Section, Chapter VIII.

[†] Rather, as áchárya. § As in the Rigveda, I., XXVIII., 5 and 6.

had departed, the lotos-eyed Krishna, 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 Krishna 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 Krishna is called Dámodara, -from the binding of the rope (dáman) round his belly (udara).1+ The elders of the cowherds, with Nanda at their head, looked upon these circumstances with alarm, considering them as of evil omen.: "We cannot remain in this place," said they. "Let us go to some other (part of the) forest; for here many evil signs threaten us with destruction:-the death of Pútaná, the upsetting of the

¹ Our text and that of the Hari Vamsa take no notice of the legend of Nalakubara and Manigriva, sons of Kubera, who, according to the Bhagavata, had been metamorphosed, through a curse of Narada, into these two trees, and for whose liberation this feat of Krishna was intended.

[ं] भयावुत्तुङ्गशाखायौ तेन तौ यमलार्जुनौ।

[†] तत्र दामोदरतां स ययौ दामबन्धनात्।

[:] मन्त्रयामासुरुद्विया महोत्पाताय भीरवः।

[§] This legend is referred to by the commentator.

Corrected from "Nalakuvera".

 $[\]P$ X., Prior Section, IX., 22, 23. Nalakúbara and Mańigriva 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 Vrindávana, where terrestrial prodigies may no more disturb us."

Having thus resolved, the inhabitants of Vraja communicated their intention to their families, and desired them to move without delay. Accordingly, they set off, with their waggons and their cattle, driving before them their bulls, and cows, and calves.* The fragments of their household stores they threw away; and, in an instant, Vraja was overspread with flights of crows. Vrindávana was chosen by Krishna,—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 Vrindávana, the inhabitants of the former drew up their waggons in the form of a crescent. 1;

ततः चर्णेन प्रययुः भ्रवटिगीधनैस्तथा। यूथभी वत्सवानांस कालयन्तो व्रजीकसः॥

The Hari Vamsa, ont 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 Vrindavana; and, in order to compel the removal, Krishna 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."

[ः] स समावासितः सर्वो त्रजो वृन्दावने ततः। श्कटोवाटपर्यन्तसन्द्राधीकारसंस्थितिः॥

[§] 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 cowpens 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

^{&#}x27; The Káka-paksha, or crow's wing, implies the hair left on each side of the head; the top being shaved.

वत्सपाली च संवृत्ती रामदामोदरी ततः। एकस्थानस्थिती गोष्ठे चेरतुवाललीलया॥

[†] Avatainsaka, a word of various meanings. According to the scholiast, it here signifies 'ear-rings'.

[ः] गोपवेगुक्रतातीयौ पत्रवाबक्रतस्वनौ।

काकपचधरी बाली कुमाराविव पावकी।

Kumára, Skanda, or Kárttikeya is called Pávaki, because a son of Pávaka. The commentator says that the two parts— $a\dot{m}\delta a$ —or forms of Kárttikeya, Śákha and Viśákha, are meant by "the two Pávakis".

[🎚] महावजे।

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 Topposes 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.

प्रक्टनवश्रष्याद्या श्रवगोपासृता मही। तदा मार्कतेवासोत्पद्मरागविभूषिता॥

"The earth, luxuriant with new-grown grass, and bestrown with śakragopas, then became emerald and, as it were, adorned with rubies."

The sakragopa or indragopa is a beautiful insect which no one that has seen it in India can ever forget.

Pravara.

- † मनांसि दुर्विनीतानां प्राप्य सच्चीं नवामिव।
- ः सद्दाव्यवादो मूर्खाणां प्रगल्भाभिरिवोक्तिभिः।
- § Sakra, in the original.

🗄 अवाष्यताविवेकस्य नृपस्येव परिग्रहे।

- ¶ Kulina. ** Durvritta. †† Durjana.
- §§ My MSS. have śashpa, 'young grass,'-not sasya.
 - 🎚 अर्थान्तर्मनुप्राप्ताः प्रजडानामिवोक्तयः।

^{*} There is here a stanza,—and one recognized by the commentator,—which the Translator has passed by:

At this time, Krishna and Ráma, 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 Krishna and Balaráma, § 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 herdsmen.¶

^{*} उन्मत्तिशिविसारके तिसान्वाले महावने।

[†] The Sanskrit has garlands of kadamba-blossoms.

[ः] गायतामन्यगोपानां प्रश्लंसापर्मौ क्रचित्।

[§] Here called, in the original, Bala.

^{||} गोपवषधरौ, "clad like cowherds," is one reading; गोपवेगुधरौ, "carrying cowherds' pipes," is another.

[¶] विकाले च यथाजोषं त्रजमेख महाबली।
गोपैः समानैः सहितौ चिक्रीडातेऽमराविव॥

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 Vrindávana, 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 Kálíya,†—boiling with the fires of poison,—1; from the fumes of which, large trees upon the bank were blighted, and by whose waters, when raised, by a gale, into the air, birds were scorched. Beholding this dreadful (lake), which was like another mouth of death, Madhusúdana reflected, that the wicked and poisonous Kálíya, who had been vanquished by him-

¹ The commentator says, this means nothing more than that the waters of the pool were hot: विषायिका शृतं तप्तवारि यस्मिन्।§ I do not know if hot springs have been found in the bed, or on the borders, of the Jumna. The hot well of Sítá-kuńd, near Mongir, is not far from the Ganges.

^{*} Kálindí, one of its synonyms, in the original. The Yamuná is so called from Mount Kalinda, whence it rises.

[†] In some MSS., he is here called Káliya; 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.

[ः] विषापिशृतवारिणम् ।

[§] I do not find these words, but something like them, in the commentary.

self (in the person of Garuda), and had been obliged to fly from the ocean (where he had inhabited theisland Ramańaka), must be lurking at its bottom, and defiling the Yamuná, 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 Nága, 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. § Krishna, having dived into the pool, struck his arms in defiance; and the snake-

¹ Slapping the upper part of one arm with the hand of the other is a common act of defiance amongst Indian athletæ.

^{*} तदस्य नागराजस्य कर्तवो निग्रहो मया। निस्त्रासासु सुखं येन चरेयुर्वजवासिनः॥

[†] Parikara, 'a girdle.'

[;] Vegita, 'expeditiously.'

तेनाभिपतता तच चोभितः स महाद्रदः।
 त्रत्यथं दूरजातांसु तानसिञ्चनाही हृहान्॥
 ते हि दुष्टविषञ्चालातप्ताम्नुपवनोचिताः।
 जञ्चसुः पादपाः सद्यो ज्वालाव्याप्तदिगन्तराः॥

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 Krishna, they, all, bit him with teeth from which fiery poison was emitted. Krishna's companions, beholding him in the lake, encompassed by the snakes twining around him, ran off to Vraja, lamenting and bewailing aloud his fate. † "Krishna," they called out, "has foolishly plunged into the serpent's pool, and is there bitten to death by the snake-king. Come and see." The cowherds, and their wives, and Yasoda, hearing this news, which was like a thunderbolt, ran, immediately, to the pool, frightened out of their senses, and crying: "Alas! alas! where is he?" The Gopis were retarded by Yasodá, who, in her agitation, stumbled and slipped at every step; but Nanda, and the cowherds, and the invincible § Ráma hastened to (the banks of) the Yamuná, eager to assist Krishna. 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

[ं] प्रकाम्पततनृत्वेपचलत्कुण्डलकान्तयः।

[†] तं तत्र पतितं दृष्टा सर्पभोगनिपीडितम् । गोपा त्रजमुपागम्य चुक्रुशुः श्लोकलालसाः॥

हा हा क्वासाविति जनी गोपीनामतिविद्वलः ।
 यशोदया समं श्रान्तो द्वृतं प्रस्वितितं यथौ ॥

[§] Adbhuta-vikrama.

son, became senseless; and Yaśodá, also, (when she beheld him, lost all consciousness). The Gopis, overcome with sorrow, wept, and called affectionately, and with convulsive sobs, * upon Keśava. "Let us all," said they, "plunge, with Yaśodá, into the fearful pool of the serpent-king. We cannot return to Vraja. For what is day, without the sun? What, night, without the moon? What is a herd of heifers, without its lord? What is Vraja, without Krishna? Deprived of him, we will go no more to Gokula. The forest will lose its delights; it will be like a lake without water. † When this dark-lotos-leaf-complexioned Hari is not present, there is no joy in the maternal dwelling. How strange is this! And, as for you, ye cowherds, how, poor beings, will you live amidst the pastures, when you no longer behold the brilliant lotos-eyes of Hari?: Our hearts have been wiled away by the music of his voice. § We will not go, without Puńdaríkáksha, 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 Rohińi, (Balaráma,) heard these exclamations of the Gopis, and, with disdainful glance, beheld the cowherds overcome with terror,

Some MSS. begin this line with $\sqrt{3}$,—referring to Vraja,—the reading preferred by the commentator.

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The second secon

^{*} भयकातर्यगद्गदम्।

[†] अरखं नातिसेवं च वारिहीनं यथा सरः।

[ः] उत्प्रज्ञपङ्कजदत्तस्पष्टकान्तिविलोचनम्। त्रप्रश्चनौ हरिं दीनाः कथं गोष्ठे भविष्यथ॥

[🖇] त्रत्यर्थमधुरानापहृताशेषमनीधनम् ।

Gokula. ¶ Rauhińeya, in the original.

Nanda gazing fixedly upon the countenance of his son, and Yaśodá 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, Krishna, 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)."¶

लमख जगतो नाभिरराणामिव संश्रय:।

† Only thus much is translated of the following: कर्तापहर्ता पाता च वैलोको लं चयीमयः॥ सेन्द्रकृतिश्ववसुभिरादित्वैर्मक्दिपिभिः। चिन्त्यसे लमचिन्त्यात्मसमसीसीव योगिभिः॥ जगत्यर्थे जगनाय भारावतररोक्ट्या।

স্বানী আঁও ব মঠেঁ বু নবায় খা हमग्रजः ॥
The scholiast tacitly recognizes these lines as part of the text, and comments on them.

The original is, here, not very closely adhered to: मनुष्यतीलां भगवनावतो भजतः सुराः। विडम्बयनास्वत्नीलां सर्व एव समासते॥ अवतार्य भवान्यूवें गोकुलेऽच सुराङ्गनाः। क्रीडार्थमातानः पश्चादवतीर्णोऽसि भाश्वतः॥ § Here, again, the rendering is very free.

Bála-chápala.

गत्यं दम्यतां क्रण्य दृष्टात्मा दश्रनायधः ।

Thus reminded (of his real character, by Ráma), Krishna 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 Krishna.* Trampled upon by the feet of Krishna, as they changed position in the dance, the snake fainted, and vomited forth much blood.1 Beholding the head and neck of their lord thus injured, and the blood flowing (from his mouth), the females+ of the snake-king implored the clemency of 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 क्रणास रेचने: and दण्डपातनिपातेन। And Rechaka and Dandapata are said to be different dispositions of the feet in dancing; variations of the bhrama, or pirouette: the latter is the a-plomb, or descent. It is also read Dandapadanipatena, § "the falling of the feet, like that of a club."

^{*} त्रानम्य चापि हसाभ्यामुभाभ्यां मध्यमं पाणम् । त्राह्याभुपशिरसि प्रननतीहितिक्रमः ॥ त्रणाः पाणेऽभवंसस्य कष्णस्याङ्कितिकुट्टनैः। यत्रोत्ततिं च कुहते ननामास्य ततः शिरः॥

[†] Patni, 'wives.'

[†] Parameśwara.•

[§] Also, चण्डपादनिपातेन।

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 Brahmá, 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 subtile 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 Kálíya. 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 I 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-

कोपः ख्लोऽपि ते नास्ति स्थितिपालनमेव ते। कारणं कालियस्थास्य दमने श्रूयतामतः॥

|| The only readings that I find yield a very different sense. The ordinary original is:

स्त्रियोऽनुकम्पाः साधूनां मूढा दीनाञ्च जन्तवः। Instead of दीनाञ्च, one MS. has दीनां च।

¶ चमतां वर,—the vocative.

** समस्तजगदाधारो भवानप्यण्ड्जः फणी । लया च पीडितो जह्यानुहर्तार्धेन जीवितम्॥

Křishúa is not here called a snake. Some copies have, instead of অঘদ্ভব; , সন্মৰ্থৰ ।

^{*} न समर्थाः सुरा स्तोतुं यमनन्यभवं प्रभुम् ।

[†] यतन्तो न विदुर्नित्यं यत्स्वरूपमयोगिनः।

[†] Paramártha.

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 Aswins, the Vasus, and Adityas; of whom the whole world is an infinitely small portion, § a portion destined to represent his essence; and whose nature, primitive or derived, 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 Pauranik writer would not use in such a lax way a word corresponding to "infinitely".

[†] तवाष्ट्रगुणमैत्र्ययं नाथ स्वाभाविकं वलम् । निरस्तातिग्रयं यस्र तस्य स्तीष्यामि किं लहम् ॥

तं परस्तं परस्तावः परं लक्तः परात्मकः।
 परसात्परमो यस्तं तस्य स्तोष्यामि विं लहम्॥

[§] एकावयवसूद्यांशः।

^{||} Sat and asat.

[¶] Pushpanulepana, "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

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 निषदाचरण इंग्डा:, "In following prohibited observances, a person is punishable;" and स्वभावविद्वितं वर्ष

^{&#}x27; हृदिसंकल्य यदूपं ध्यानेनार्चन्ति योगिनः। भावपुष्पादिभिनाय सोऽर्चते वा कथं मया॥

[†] यथाहं भवता मृष्टो जात्या रूपेण चेश्वर । स्वभावन च संयुक्तस्त्रेयं चेष्टितं मया॥

[†] The commentator has: ahimsa, indriya-nigraha, sarva-bhúta-dayá, kshamá, sama, tapas, dhyána, satya.

punished by thee is, indeed, a blessing; for punishment from thee alone is a favour.* Behold, I am now without strength, without poison,—deprived of both by thee! Spare me my life. I ask no more. Command me what I shall do."†

Being thus addressed by Kálíya, Kŕishňa replied:: "You must not tarry here, (nor anywhere) in the stream of the Yamuná. Depart, (immediately), with your family and followers, to the sea, where Garuda, the foe of the serpent-race, will not harm you, when he sees the impression of my feet upon your brow." § So saying, Hari set the snake-king at liberty, who, bowing, reverentially, to his victor, departed to the ocean; abandoning, in the sight of all, the lake he had haunted, accompanied by all his females, children, and dependants. When the snake was gone, the Gopas hailed Govinda as one risen from the dead, and embraced him, and bathed his forehead with tears of joy. Tothers, contemplating the water of the river, now freed from

नुर्वन्नाभोति निन्तिषम, ** "Who does acts unsuited to his natural disposition incurs guilt."

- * तथापि यज्जगत्वामी दण्डं पातितवासयि। स सोढोऽयं वरो दण्डस्वत्तो मे नान्यतो वरः॥
- † हतवीर्यो हतविषो दिमतोऽहं लयाच्युत। जीवितं दीयतामेवमाज्ञापय वरोमि किम्॥
- † This introduction is supplied by the Translator.
- § Múrdhan, 'head.'
- 'To Krishna', in the original.
 - गते सर्पे परिष्वच्य मृतं पुनिर्वागतम् ।
 गोपा मूर्धनि गोविन्दं सिषिञ्जनेवजैर्जनः ॥
- ** These quotations are taken from the commentary.

peril,* were filled with wonder, and sang the praise of Krishna, who is unaffected by works.† Thus, eminent by his glorious exploits, and eulogized by the Gopas and Gopis, Krishna returned to Vraja.:

' दृद्दा शिवजलां नदीम्।

† Aklishta-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 Yasoda, as accompanying Krishna on his way back to Vraja.



CHAPTER VIII.

The demon Dhenuka destroyed by Ráma.

AGAIN, tending upon the herds, Ráma 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, Ráma; see, Krishńa! 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, Sankarshana and Krishna (shook the trees, and) brought down the fruit on the ground. Hearing the noise of the falling fruit, the fierce ¶ and malignant demon** (Dhenuka), in the form of an ass, hastened to the spot, in a (great) passion, and began to kick Ráma †† on the

^{*} The original has Bala.

⁺ Dánava.

[‡] According to the Harivainsa, śl. 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."

हिराम हे क्रष्ण सदा धेनुकेनैष रच्छते। भूप्रदेशोऽयतस्त्रसात्पक्तानीमानि सन्ति वै॥ फ्लानि प्रस्न तालानां गन्धामोदितदिंशि च। वयमच्चमभीप्सामः पाख्यतां यदि रोचते॥

[¶] Durásada.

^{**} 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 Kŕishńa and Ráma: treated them in the same manner, \$ until the trees were laden with dead asses, and the ground was strewed with ripe fruit. Henceforward, the cattle grazed, unobstructed, in the palm-grove, and cropped the new pasturage, where they had never before ventured.

सत्यमेव जयत

This exploit is related in the Bhagavata, Hari Vamsa, and other Vaishnava Puranas, much in the same strain, but not always in the same place. It more commonly precedes the legend of the discomfiture of Kaliya.

^{*} Elsewhere it is said that Krishna slew Dhenuka. See, for instance, the Mahabharata, Udyoga-parvan, śl. 4410.

[†] ततः फलान्यनेकानि तालायान्निपतन्खरः।
पृथिव्यां पातयामास महावातोम्बुदानिव॥

[‡] Balabhadra, in the original. See the next note.

श्रन्यानप्यस्य वै ज्ञातीनागतान्दैत्यगर्दभान् ।
 कृष्णश्चिप तालाग्रे बलभद्रश्च लीलया ॥

if 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 Krishna.

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 Bhándíra 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.

^{† &}quot;Of the kine", likewise, and first of all: गोगोपगोपीनाम्।

[:] भाण्डीर्वटं is the reading here followed; but that accepted by the commentator is भाण्डीर्वनं, his explanation of which is: भण्डीराखो वटस्तसंबन्धि वनम्। The tree referred to is, therefore, called Bhańdíra. In other works, however, it is called Bhańdíra, also.

[§] The allusion here, the commentator says, is to their hair, as being tonsured in a peculiar fashion. Vide supra, p. 283, note 1.

सुवर्णाञ्जनचूर्णाभ्यां तौ तदा क्षिताम्बरी।
 महेन्द्रायुधसंयुक्ती श्वेतक्षणाविवास्तुदी॥

sovereigns of the earth. Assuming human duties, and maintaining the human character, they strayed through the thickets, amusing themselves with sports suited to their mortal species and condition, in swinging on the boughs of trees,* or in boxing, and wrestling,† and hurling stones.

Having observed the two lads thus playing about, the Asura Pralamba, seeking (to devour) them, came amongst the cowherd boys, in the shape of one of themselves, and mixed, without being suspected, in their pastimes; for he thought, that, thus disguised, it would not be difficult to find an opportunity to kill, first, Krishna, and, afterwards, the son of Rohiní. § The boys commenced playing at the game of leaping like deer, two and two together. Govinda was matched with Śrídáman, and Balaráma, 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 Bhágavata does not specify the game, but mentions that the vanquished carry the victors on their backs.

सन्दोलिकाभिः। Comment: मनुष्यहस्तमयदोलारोहै:।

[†] Vyáyáma.

[ः] सोऽवगाहत निःश्रङ्कासेषां मध्यममानुषः। मानुषं वपुरास्थाय प्रनम्बो दानवोत्तमः॥

[§] Rauhińeya, in the original.

हिरिणाकीडनं नाम बालकीडनकं ततः ।
 प्रकीडिता हि ते सर्वे दी दी युगपदुत्पतन् ॥

[¶] A friend of Krishna.

^{**} Bala, 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 Krishńa'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 Sankarshána, 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, T beholdiug him like a scorched mountain,-his head crowned with a diadem, and his neck hung round with garlands, having eyes as large as cart-wheels, a fearful form, and shaking the earth with his tread,-called out, as he was carried away, to his brother: "Krishna, Krishna, I am carried off by some demon, disguised as a cowherd, and huge as a mountain. ** What shall I do? Tell me, Madhusúdana. †† The villain runs away with speed." Krishnatt opened his mouth, smiling,—for he well knew

^{*} Substituted, by the Translator, for Krishna.

^{† &}quot;The son of Rohińi, in the original."

[ः] पुनर्ववृतिरे सर्वे ये ये तत्र पराजिताः।

संकर्षणं तु स्वन्धेन शीघ्रमुत्विष्य दानवः ।
 न तस्वी प्रजगामैव सचन्द्र द्व वारिदः ॥

Rauhińeya, in the Sanskrit.

[¶] In the Sanskrit, Sankarshańa.

^{**} This sentence is rendered very freely.

^{††} The original has Madhunishúdana.

^{**} The Sanskrit has Govinda.

the might of the son of Rohińi, *-and replied: "Why this subtle pretext of merely mortal nature, † thou who art the soul of all the most subtile of subtile things? Remember yourself, the radical cause of the whole world,—born before all cause, and all that is alone, when the world is destroyed.: Dost thou not know that you and I are, alike, the origin of the world, who have come down to lighten its load? The heavens are thy head; the waters are thy body; § earth is thy feet; thy mouth | is eternal fire; the moon is thy mind; " the wind, thy breath; thy arms and hands are the four regions of space.** Thou hast, O mighty lord, a thousand heads, ++ a thousand hands, and feet, and bodies. A thousand Brahmás spring from thee, who art before all, and whom the sages praise in myriads of forms.# No one (but I) knoweth thy divine person. Thy incarnate person is glorified by all the gods. Knowest thou not, that, at the end of all, the universe disappears in thee; that, upheld by thee, this earth sustains living and inanimate things; §§ and that, in the character of uncreated time, with its divisions of ages, developed

Rauhińeya, in the original.

† किमयं मानुषो भावो व्यक्तमेवावलम्ब्यते।

- Here, again, the translation is far from literal.
- § Múrti.
- Waktra.
- Manas.

" दिश्यतस्रोऽवय बाहवस्ते।

†† Vaktra.

सहस्रपद्मोञ्जवयोनिरावः
 सहस्रशस्तां सुनयो गुणन्ति ।

^{§§} Charáchara,

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; so, the world, being devoured by thee,

¹ This passage is read and explained differently in different copies. † In some it is:

त्रसं यथा वाडवविद्गाम् : हिमस्बरूपं परिगृह्य खस्यम् । हिमाचले भानुमतीं ऽ शुसंगा-ज्ञालसमुपैति पुनस्रथेव ॥

And this is explained: सामुद्रमानु वाडवाखिन वहिना अत्तं भित्तं घनीभूय हिमस्वरूपं कर्तावसंग्रेन वायुना वाडवायिगतेन सूर्यरियनाडीमयेन परिगृह्य गृहीता खख्यमाकाभूखं क्रतं सिंहमाचले भवतीति भेषः ॥ "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-

क्षतादिभेदैरजकालरूपो निमेषपूर्वी जगदेतदत्सि।

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 **वाडवाधिना**क, in favour of the only one that I find in MSS., including those accompanied by the commentary.
- § According to some copies of the commentary, the wind here spoken of is called Karshaka. This name, at all events, is intelligible, which the other is not.

at the period of dissolution, becomes, of necessity, at the end of every Kalpa, the world again, through thy creative efforts.* Thou and I, soul of the universe, are but one and the same cause of the creation of the earth, although, for its protection, we exist in distinct individuals. Calling to memory who thou art, O being of illimitable might,† destroy, of thyself, the demon. Suspending awhile your mortal character, do what is right."

Thus reminded by the magnanimous Krishńa, the powerful Baladeva: laughed, and squeezed Pralamba

stituting anti for wei; that is, according to the commentary, Aug ansaluminare anti an anti an angentanderatuminate anti an angentanderatuminate anti anti an angentanderatuminate and the mater devoured by the fire is thrown, by the wind Ka, and made of a solar ray &c., on the Himáchala, where it assumes the form of snow; and so on. However disfigured by inaccurate views of some of the instruments in operation, the physiology is, in the main very correct, and indicates accurate observation of natural phenomena. The waters of the ocean, converted into vapour by solar heat, are raised, by the same influence, into the air, and thence borne, by the winds, to the summits of lofty mountain-

एवं लया संहरणेऽत्तमेत-ज्ञगत्समस्तं पुनरप्यवश्चम्। तवैव सर्गाय समुदातस्य जगलमभीत्यनुकस्पमीश्र्॥

- † Ameyátman.
- † 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 **कास्तं** of the Translator, from which he has extracted "Ka". The only variant of खर्छा, in my MSS., is चासं, the ऋसं of which, the commentator explains, signifies हिमाचले चित्रम।

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 Krishna, Bala, § after the death of the Daitya Pralamba, returned to Gokula.

ranges, where they are arrested by a diminished temperature, descend in the form of snow, and again supply the streams that perpetually restore to the sea the treasures of which it is as perpetually plundered.

' According to the Hari Vamsa | the gods, themselves, praised this proof of Ráma's strength (bala), and hence he derived the name of Balaráma.

^{*} The Sanskrit has nothing corresponding to the words "with his knees".

[†] निष्काशितमस्तिष्कः।

[‡] Substituted, by the Translator, for Bala.

[§] The original has Rama.

[∥] Śl. 3785.

CHAPTER X.

Description of autumn. Krishna dissuades Nanda from worshipping Indra: recommends him and the Gopas to worship cattle and the mountains.

WHILST Ráma and Keśava were sporting, thus, in Vraja, the rainy season ended, and was succeeded by the season of autumn, when the lotos is full-blown. The (small) Sapharí 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

^{*} पल्वलोदके।

[ं] पुत्रचेत्रादिसत्तेन समलेन यथा गृही।

[‡] Yogin.

उत्सृज्य जनसर्वस्वं निर्मनाः सितमूर्तयः ।
 तत्यजुश्चाम्बरं मेघा गृहं विज्ञानिनी यथा ॥
 ॥
 बद्घानिमम्बन हृदयानीव देहिनाम् ।

bodily existence, in the company of the pious.* The rivers and lakes † slowly retired from their banks; as the wise, by degrees, shrink from the selfish attachment that connects them with wife and child. First abandoned by the waters of the lake, the swans & again began to congregate, like false ascetics whose devotions are interrupted, and they are again assailed by innumerable afflictions. The ocean was still and calm, and exhibited no undulations, like the perfect sage who has completed his course of restraint, and has acquired undisturbed tranquillity of spirit. T 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

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* चरमदेहाता योगी साधुकुले यथा।
† "Rivers and lakes" is for jalásaya.
     🗄 ममत्वं चेत्रपुत्रादिक्ढं सर्वे यथा बुधाः।
§ Hamsa.
     🛚 क्रोग्नीः क्योगिनोऽ प्रेषैरन्तरायहता दव।
     ¶ क्रमावाप्तमहायोगो निश्चलात्मा यथा यतिः।
** "Clear and pure" is to render ati-prasanna.
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⁺⁺ Yogin.

^{*} Kálushya, 'foulness.'

^{§§} Pratyáhára, 'restraint of the senses.'

air was as if performed, daily, by the waters of the lakes, (as they were full, and stationary, and, then, again declined). 1*

At this season, when the skies were bright with stars, † Krishna, repairing to Vraja, found all the cowherds busily engaged in preparing for a sacrifice: to be offered to Indra; 2 and, going to the elders, he asked

प्राणाचाम इवास्रोभिः सरसां क्रतपूरकैः। ग्रभ्यस्रतेऽनुदिवसं रेचकैः कुसकादिभिः॥

¹ A set of very poor quibbles upon the terms § of the Práńá-yáma: or, Púraka, drawing in the breath through one nostril; literally, 'filling;' Kumbhaka, closing the nostrils, and suppressing the breath,—keeping it stationary or confined, as it were in a Kumbha or water-pot; and Rechaka, opening the other nostril, and emitting the breath,—literally, 'purging' or 'depletion.' The waters of the reservoirs, replenished, in the beginning of the autumnal season, by the previous rains, remain, for a while, full, until they are drawn off for irrigation, or reduced by evaporation; thus representing the three operations of Púraka, Kumbhaka, and Rechaka.

² No public worship is offered to Indra, at present; and the only festival in the Hindu kalendar, the Śakradhwajotthána, ¶—the erection of a flag in honour of Śakra or Indra,—should be held on the twelfth or thirteenth of Bhádra, ** (which is in the

[†] Nakshatra.

^{*} Maha.

[§] The commentator gives a quotation, apparently from some Yoga treatise, elucidating them.

^{||} The Translator had, here, and near the end of the note, "Púraúa", which occurs in the commentator's explanation of the technicality púraka: । प्रणं वायोः ।

The names of the festival which I find are Sakrotthána, Sakrotthánadhwajotsava, Indradhwajasamutthána, &c.

^{**} Light fortnight. The month of Bhadra 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: "Šatakratu: (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 Káliká and Bhavishyottara Púránas. The Śakradhwajotthána 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.

[§] उपयुद्धानासर्पयामय देवताः।

[॥] चीरवत्य इमा गावी वत्सवत्यस निर्वृताः। तेन संवर्धितैः श्रष्यैः पृष्टास्तुष्टा भवन्ति वै॥

[¶] Parjanya, in the original.

^{**} The original has Sakra.

^{††} See Raghunandana's Institutes of the Hindoo Religion, Vol. 1. pp. 73-75. Also see the Sabdakalpadruma, sub voce nation !

of the rains; * and so, also, do we, and so do other people."

When Krishna† heard this speech from Nanda, in regard to the worship of Indra, he determined to put the king of the celestials into a passion, and replied: We, father, are neither cultivators of the soil, nor dealers in merchandise: cows are our divinities; \$ and we are sojourners in forests. There are four branches of knowledge,—logical, scriptural, practical, and political. Hear me describe what practical science is. Agriculture, commerce, and tending of cattle,—the knowledge of these three professions constitutes practical science. Agriculture is the subsistence of farmers; buying and selling, of traders. Kine are our support. Thus, the knowledge of means of support ¶ is threefold. The object that is cultivated by any one should be, to him,

¹ Or, Ánvíkshikí (श्रान्वेतिको), the science of inquiring by reasoning, Tarka (तर्क), or logic; Trayí (वर्धी), the three Vedas collectively, or the doctrines they teach: Várttá (वार्ता), rendered 'practical,' is the knowledge of the means of acquiring subsistence (वृत्ति): the fourth is Dandaníti (दण्डनीति), the science of government, both domestic and foreign. ***

^{&#}x27; प्रावृषि, "during the rainy season," literally. But the Translator has the authority of the comment: प्रावृषि। गतायामिति शेष: श्रद्ध- र्णनप्रसंगात्।

[†] In the original, Dámodara.

Sakra, in the Sanskrit.

[§] The original has the singular.

[🛚] विद्या ह्येका महाभाग वार्त्ता वृत्तित्रयात्रया।

[&]quot;The knowledge of means of support" is to render vartta.

^{**} This note is taken, as to its substance, from the commentary. Compare Vol. I., p. 85, note 1; and p. 86, note •.

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 waggons. 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. I 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-

أسانا والمساولة أكالمياب المساور

These nomadic habits are entirely lost sight of in the parallel passages of those Puránas in which the juvenile life of Krishna is narrated. The text of the Hari Vamsa is, in most of the other verses, precisely the same as that of the Vishnu Purána; putting, however, into the mouth of Krishna a long additional eulogium on the season of autumn.

^{&#}x27; विवया यो यथा युक्तस्य सा दैवतं महत्।

[🕂] योऽन्यस्याः फलमञ्जन्वै पूजयत्यपरां नरः।

[&]quot; A prosperous station" is for śobhana.

[§] Literally, "these mountains."

Sánu.

[¶] गिरियज्ञस्लयं तसाद्गोयज्ञ्य प्रवर्त्वताम् ।

^{**} Mahendra, in the original.

tains are (our) gods. Brahmans offer worship with prayer; cultivators of the earth adore their landmarks;* but we, who tend our herds in the forests and mountains,† should worship them and our kine. Let prayer and offerings, then, be addressed to the mountain Govardhana; and kill a victim in due form.: Let the whole station collect their milk,§ without delay, and feed, with it, the Brahmans, and all who may desire to partake of it. When the oblations! have been presented, and the Brahmans have been fed, let the Gopas circumambulate the cows, decorated with garlands of autumnal flowers. If the cowherds will attend to these suggestions, they will secure the favour of the mountain, of the cattle, and, also, mine."

When Nanda and the other Gopas heard these words of Krishna, their faces expanded with delight, and they said that he had spoken well. "You have judged rightly, child," exclaimed they. "We will do exactly as you have proposed, and offer adoration to the mountain." Accordingly, the inhabitants of Vraja worshipped the mountain, presenting to it curds, and milk, and flesh; and they fed hundreds and thousands of Brahmans, and many other guests who came (to the ceremony),

^{*} Sitá. But there is a variant,—the reading of the commentator,—sira, 'the plough.'

[†] ऋद्रिवनाश्रयाः। Some MSS. have ऋद्रिवनीकसः।

[ः] तसाद्गोवर्धनः ग्रैलो भवद्भिर्विवधार्हणैः। ऋर्चातां पूच्यतां मेध्यं प्रमुं हत्वा विधानतः॥

[§] The Translator has taken this meaning of sandoha from the comment: सम्यादोहभवचीरादिः।

[|] Homa.

[¶] Ápida, 'chaplet.'

even as Krishna had enjoined: and, when they had made their offerings, they circumambulated the cows and the bulls, that bellowed as loud as roaring clouds.* Upon the summit of Govardhana, Krishna presented himself, saying "I am the mountain," and partook of much food presented by the Gopas; whilst, in his own form as Krishna, he ascended the hill, along with the cowherds, and worshipped his other self. Having promised them many blessings, † the mountain-person of Krishna vanished; and, the ceremony being completed, the cowherds returned to their station.

मांसं च मायया कृष्णी गिरिर्भुला समञ्जते।

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:"

संत्रप्तोऽस्रीति दिव्येन क्येण 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 Punjal, scarcely known in the north, when cattle are decorated and worshipped; a celebration which has, no doubt, suggested to the compiler of the Hari Vamsa the details which he describes.

¹ The Hari Vamsa says: "An illusory Krishna, having become the mountain, ate the flesh that was offered:"

[&]quot; गावः शैलं ततश्रकुश्चार्चितास्ताः प्रदत्तिसम् । ऋषभाश्चापि नर्दन्तः सतीया जलदा इव॥

[†] गोपा लब्द्धा ततो वरान्।

[‡] Śl. 3874.

[§] Śl. 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 Samvartaka, "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;

ि विद्युद्धताकशाघातचसीरिव घनैर्घनम् । नादापूरितदिक्किभीरासारमपात्यत ॥

[·] Śakra, in the Sanskrit.

[†] Adhmáta, 'inflated by.'

[;] Gopatya.

[§] The original has Surendra.

and above, below, and on every side, the world was water. The cattle, pelted by the storm, shrunk, cowering, into the smallest size, or gave up their breath:* some covered their calves with their flanks: and some beheld their young ones carried away by the flood. The calves, trembling in the wind, looked piteously at their mothers, or implored, in low moans, as it were. the succour of Krishna. + Hari, beholding all Gokula agitated with alarm, - cowherds, cowherdesses, and cattle; all in a state of consternation,—thus reflected: "This is the work of Mahendra, in resentment of the prevention of his sacrifice; and it is incumbent on me to defend this station of herdsmen. I will lift up this spacious mountain from its stony base, and hold it up, as a large umbrella, over the cow-pens." § Having thus determined, Krishna immediately plucked up the mountain Govardhana, and held it (aloft), with one hand, in sport, saying to the herdsmen: "Lo! the mountain is on high. Enter beneath it, quickly; and it will shelter you from the storm. Here you will be secure, and at your ease, in places defended from the wind. Enter. (without delay); and fear not that the mountain will

गावसु तेन पतता वर्षवातेन वेगिना। भूताः प्राणाञ्जज्ञः सत्तविकसिक्यभिरोधराः॥

† The Sanskrit says nothing of the calves looking piteously at their mothers:

वत्सास दीनवदनाः पवनाकस्पिकन्धराः। वाहि वाहीत्यस्पश्रब्दाः कृष्णमूचुरिवार्तकाः॥

In the original, the cows are named before their keepers.

इममद्रिमहं धैर्यादुत्पादोक्ति्रालातलम् ।
 धारियथामि गोष्ठस्य पृष्ठुक्चत्रमिवोपिरि ॥

|| Here the Sanskrit gives Krishna the title of Jagannatha.

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 Krishna held, steadily, (over their heads). And Krishna, as he supported the mountain, was contemplated, by the dwellers of Vraja, with joy and wonder; and, as their eyes opened wide with astonishment and pleasure, the Gopas and Gopis sang his praise.* For seven days and nights did the vast clouds, sent by Indra, rain upon the Gokula of Nanda, to destroy its inhabitants; but they were protected by the elevation of the mountain: and the slaver 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, Krishna, in the sight of the surprised inhabitants of the forests, restored the great mountain Govardhana to its original site.1

मिष्णाप्रतिच्ची बलभिद्वारयामास तान्धनान ।

Indra, not named, is here referred to as Balabhid. For Bala, an enemy of the celestials, see the Rigveda, passim.

¹ It seems not unlikely that this legend has some reference to the caves or cavern-temples in various parts of India. A remarkable representation of it occurs upon the sculptured rocks of Mahabulipoor. It is related, much to the same purport, in the Bhágavata, &c. Śiśupála, ridiculing the exploit, asserts that Govardhana was nothing more than an ant-hill.

^{*} This sentence is rendered very freely.

[†] This sense is not conveyed by the original:

[†] Devendra, in the Sanskrit.

CHAPTER XII.

Indra comes to Gokula; praises Krishńa, and makes him prince over the cattle. Krishńa promises to befriend Arjuna.

AFTER Gokula had been saved by the elevation of the mountain, Indra* became desirous of beholding Krishna. The conqueror of his foes, accordingly, mounted his vast elephant, Airávata, † and came to Govardhana, where the king of the gods beheld the mighty Dámodara: 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, I spreading out his wings, to shade the head of Hari. Alighting from his elephant, and addressing him apart, Sakra, his eyes expanding with pleasure, thus spake to Madhusúdana: "Hear, Krishńa, the reason why I have come hither,-why I have approached thee; for thou couldest not, otherwise, conceive it. Thou, who art the supporter of all,** hast descended upon earth, to relieve her of her 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 Pakasasana, 'the chastiser of Paka', a Daitya slain by Indra.

[†] See Vol. I., p. 146, note 1.

[†] The Sanskrit has Krishna.

[§] The translation is, here, compressed. । पितपुङ्गव।

[¶] अलधानगत। There is a variant, अनिरिचगत।

^{**} The original adds Parameśwara.

tt 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." Having thus said, Mahendra took a ewer †

¹ Gobhis cha choditah (गोभिश्व चोदित:); that is, 'delegated,' says the commentator, 'by the cow of plenty, Kamadhenu, 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 Krishna, is a modern piece of mysticism, drawn from such sectarial works as the Brahma Vaivarta Purana and Hari Vannsa.

² The purport of Indra's speech is to explain the meaning of two of Krishńa's names, Upendra and Govinda. The commentators on the Amara Kośa agree in explaining the first, the younger brother of Indra, रूद्रानुजलादुपेन्द्र:, conformably to the synonym that immediately follows, in the text of Amara, ‡ Indrávaraja (रूद्रावर्ज), a name that occurs also in the Mahábhárata; Krishńa, as the son of Devakí, who is an incarnation of Aditi, being born of the latter, subsequently, to Indra. Govinda is he who knows, finds, or tends, cattle; Gám vindati (गां विन्द्रति). The Pauránik etymology makes the latter the Indra (रूद्, quasi रूद्र) of cows; and, in this capacity, he may well be considered as a minor or

गोभिश्व चोदितः कृष्ण लत्सकाश्मिहागतः।
 लया चाताभिरत्यथं युष्मत्सत्कारकारणात्॥
 स त्वां कृष्णाभिषेत्यामि गवां वाक्यप्रचोदितः।
 उपेन्द्रत्वे गवामिन्द्रो गोविन्द्रस्त्वं भविष्यसि॥

[†] Ghántá.

¹ I., I. I., 15.

from his elephant,* Airávata, and, with the holy water

inferior Indra; such being the proper sense of the term Upendra (Upa in composition); as, Upa-puráňa, 'a minor Puráňa,' &c. The proper import of the word Upendra has, however, been anxiously distorted by the sectarian followers of Krishňa. 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 Pauráńik system, is the highest of the seven Lokas: see Vol. II., p. 227. So the Hari Vamsa makes Indra say:

ममोपरि यथेन्द्रस्वं खापितो गोभिरीश्वरः। उपेन्द्र रति कष्णः वां गास्त्रन्ति दिवि देवताः॥

"As thou, Krishna, art appointed, by the cows, Indra superior to me, therefore the deities in heaven shall call thee Upendra." The Bhagavata 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 Krishna, and say:

इन्द्रं नस्ताभिषेच्यामी ब्रह्मणा नीदितावयम्।

"We, instructed by Brahmá, will crown you as our Indra." Accordingly, Křishňa 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 Vamsa § 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:"

त्रहं किलेन्द्रो देवानां लं गावामिन्द्रतां गतः। गोविन्द् इति लोकास्वां सोधन्ति भुवि शास्त्रतम्॥

All this is very different from the sober account of our text, and is, undoubtedly, of comparatively recent origin.

[·] Upaváhya.

[†] Śl. 4005, 4006.

[;] जोने is the reading in the passage as cited by the commentator.

[§] Śl. 4004, 4005.

it contained, performed (the regal ceremony of) aspersion. The cattle, as the rite was celebrating, deluged the earth with their milk.

When Indra * had, by direction of the kine; inaugurated Krishna, the husband of Sachi: said to him affectionately: "I have, thus, performed what the cows enjoined me. Now, illustrious being, hear what further I propose, with a view to facilitate your task. § A portion of me has been born as Arjuna, || the son of Prithá. ¶ Let him ever be defended by thee, and he will assist thee in bearing thy burthen.** He is to be cherished by thee, Madhusúdana, like another self." To this, Krishna†† replied: "I know thy son, " who has been born in the race of Bharata; and I will befriend him as long as I continue upon earth. As long as I am present, invincible §§ Sakra, no one shall be able to subdue Arjuna in fight. When the great demon | Kamsa has been slain, and Arishta, Keśin, Kuvalayápída, Naraka, ¶¶ and other fierce Daityas shall have been put to death,

" भारावतर्णे सद्धं स ते वीरः करिष्यति।

^{*} Devendra, in the original.

[†] The Sanskrit has Janardana.

[‡] Sachipati, a title of Indra. See Vol. II., p. 72, note 2.

[§] भारावतरणेक्ट्या।

^{||} Vide supra, pp. 101, 102, and pp. 158, 159

[¶] In the original, Krishna is here addressed as purusha-vyághra, "tiger of a man." See Vol. III., p. 118, note §; also, supra, p. 1, note *

^{††} Bhagavat, in the Sanskrit.

^{‡‡} The original has Partha, a metronym of Arjuna. Vide supra, pp. 101, 102.

^{§§} Arindama.

^{|| ||} One of the Daityas, Mahabahu, is intended by the term translated "the great demon". Vide supra, p. 272, note *

^{¶¶} These Daityas, Kuvalayapida excepted, are named in p. 250, supra.

there will take place a great war,* in which the burthen of the earth will be removed.† Now, therefore, depart; and be not anxious on account of thy son: for no foe shall triumph over Arjuna, whilst I am present. For his sake, I will restore to Kuntí: all her sons, with Yudhishthira at their head, unharmed, when the Bhárata war is at an end."

Upon Krishna's & ceasing to speak, he and Indrall mutually embraced; and the latter, mounting his elephant, Airávata, returned to heaven. Krishna, with the cattle and the herdsmen, went his way to Vraja, where the wives of the Gopas watched for his approach.

कृष्णोऽपि सहितो गोभिगोपानैस पुनर्वजम् । त्राजगामाथ गोपीनां दृष्टिपूर्तेन वर्मना ॥

There is a variant, ending the second verse with the words दृष्टिपातैकभाजनम्।

[·] Maháhava.

[†] In the original, Indra is here addressed as Sahasraksha, 'thousandeyed.' Vide supra, p. 261, text and note †.

[‡] Kunti, so called from her father, Kunti or Kuntibhoja, is the same person as Pfithá. Vide supra, pp. 101, 102, and 158, 159.

[§] Janardana's, according to the Sanskrit.

^{||} Substituted, by the Translator, for Devarája.

CHAPTER XIII.

Krishna praised by the cowherds: his sports with the Gopis: their imitation and love of him. The Rasa-dance.

AFTER Sakra had departed, the cowherds said to Krishna,* 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. † Káliya 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 cowherds adjure Krishna by the feet of Hari. And the commentators repeat the leading words of the text, of which I find no variants: पादी पादान्यां भूपाम:। The original has nothing about sleeping.

^{*} The original gives him the epithet aklishta-karin, the same as aklishta-karman, for which vide supra, p. 282, note †.

[†] बालक्रीडियमतुला गोपालत्वं जुगुप्सितम् । दिव्यं च कर्म भवतः किमेतत्तात कथ्यताम् ॥

[†] Toya. The scene of Kaliya's defeat was the Yamuna. Vide supra, p. 286.

सत्यं सत्यं हरेः पादौ श्र्पामोऽमितविक्रम।

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, Krishna 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 Dánava. 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, I leaving Krishna apparently displeased.**

But Krishna, 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 Ráma commenced singing sweet low strains,

```
* Aśobhana. † Dánava.
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the Gramment," according to the original, kshanam.

[§] Prańaya-kopavat, "affectionately vexed."

[॥] तदात्मबन्धुसदृशी बुडिर्वः क्रियतां मिय।

[¶] Variant: Vraja, instead of vana.

^{**} Prańaya-kopin; the same as prańaya-kopavat. See note §, above.

[†] तथा कुमुदिनीं पुजामामोदितदिगन्तराम्।

[#] वनराजिं तथा कूजज्ञुङ्गमालामनीरमाम्।

^{§§} Called, in the original, Sauri.

in various measures,* such as the women loved; and they, as soon as they heard the melody, quitted their homes, and hastened to meet the foe of Madhu. † One 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 Krishna, § 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 Gopis, Krishna T thought the lovely moonlight night of autumn propitious to the Rása-dance. Many

त्रनेकनर्तकीयोज्यं चित्रताललयान्वितम् । त्राचतुःषष्टियुग्मलाद्रासकं मसृणोद्धतम् ॥**

ः ययौ च काचित्रीमान्धा तत्पार्श्वमविक्राज्ञता।

¹ The Rasa-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:

^{*} There are four readings here, all containing unintelligible technicalities. The commentators dwell on this passage at length.

⁺ Madhusúdana.

[§] 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 Vrindávana, (representing his person). "I am Krishna," cries one. "Behold the elegance of my movements." "I am Krishna," exclaims another. "Listen to my song."* "Vile Káliya, 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 Krishna's feet, as he has gone along sportively, and left the impressions of the banner, the thunderbolt, and the goad. What lovely maiden has been his compan-

According to the Pauranik writers, "the acts of the divinity are his, lila, or sport"; and even "his appearances are regarded as his lila, or

^{&#}x27; 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

^{&#}x27; क्रण्णोऽहमेतस्रचितं त्रजाम्याचोक्यतां गतिः। अन्या त्रवीति क्रण्यस्य मम गीतिर्निश्चयताम्॥

[🕇] ऋतं वृष्टिभयेनाच धृतो गोवर्धनो मया।

 [:] एवं नानाप्रकारासु कृष्णचिष्टासु तास्तदा।
 गोष्टो व्ययाः समं चेक् रम्यं वृन्दावनं वनम्॥

अजनकाङ्क्षणाञ्जाङ्करेखानन्यासि प्रस्तत ।
 पदान्यैतानि क्षण्णस्य सीसासंक्रतगामिनः ॥

ion, inebriate with passion, as her irregular footmarks testify?* Here Dámodara has gathered flowers from on high; for we see alone the impressions of the tips of his feet. Here a nymph has sat down with him, ornamented with flowers, fortunate in having propitiated Vishúu in a prior existence.† Having lest 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 fhe Royal Asiatic Society, Vol. III., p. 70. It is a decoration very moderately employed by the Hindus.

pastime". Professor Wilson's collected works, Vol. I., p. 124; Vol. III., p. 147.

A similar phraseology, as if with design to convey an impressive idea of the divine nature,—absolute inertness and ataraxy being the sublimest attributes of the Supreme,—has been employed elsewhere than in India. "Every providential energy of deity, about a sensible nature, was said, by ancient theologists and philosophers, to be the *sport* of divinity." Thomas Taylor, *Metamorphosis*, &c. of Apuleius, p. 43, note l.

For the scholiastic Supreme of the Hindus,—which, only that it has neither mate nor emanations, may be compared with the $Bv\beta\dot{\delta}s$ of Gnosticism,—see note * to p. 253, supra. Brahma, the sole existence,—all else being sheer phantasm,—is pure spirit, and, therefore, incognitive. In short, it is not to be construed to the imagination, and is indistinguishable, save to the eye of faith, from a nonentity.

The Puranas generally modify this view, which is that of the Vedanta 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 समं याता क्षतपुष्या मदानसा। पदानि तस्याश्चेतानि घनान्यन्यतनूनि च॥
- † अन्यजनानि सर्वाता विष्णुरभ्यर्चिती यया।
- † 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 Krishna, the Gopis returned, and repaired to the banks of the Yamuna, 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 "Krishna!" unable to articulate anything else; another affected to contract her forehead with frowns, as drinking, with the bees of her eyes, the lotos 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 Gopis, however, attempted to keep in one place, close to the side of Krishna, the circle of the dance could not be constructed; and he, therefore, took each by the hand, and,

* प्रविष्टी गहनं कृष्णः पदमत्र न सत्त्वते । निवर्तध्वं ग्रशाङ्कस्य नैतदीधितिगोचरे ॥

[†] Charita, 'achievements.'

^{*} Also here called aklishta-cheshtita, "unwearied in exploits." Compare aklishta-karman, in note † to p. 282, supra.

[§] सुभङ्गवीचितः, "with frowning looks."

ताभिः प्रसन्नचित्ताभिगौपीभिः सह साद्रम् ।रराम रासगोष्ठीभिष्दारचित्तो हिरः॥

when their eyelids were shut by the effects of such touch, the circle was formed. Then proceeded the

¹ This is a rather inexplicit statement; * but the comment makes it clear. Křishňa, 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 Křishňa's. The Bhágavata† is bolder, and asserts that Křishňa multiplied himself, and actually stood between each two damsels:

रासोत्सवः संप्रवृत्तो गोपीमण्डलमण्डितः। योगेयरेण क्रप्णेन तासां मध्ये द्वयोर्द्वयोः। प्रविष्टेन गृहीतानां कांग्डे स्वनिकटं स्त्रियः॥ यं मन्येरन् * * * * * * * * * * * ! §

The Rasa-dance, formed of a circle graced by the Gopis, was, then, led off by the lord of magic, Krishna having placed himself in the midst of every two of the nymphs." The Hari Vamsa intimates the same, though not very fully:

तासु पङ्कीक्षता सर्वा रमयन्ति मनोरमम्। गायन्यः क्रष्णचरितं दन्दशी गोपकस्यकाः॥

"Then all the nymphs of the cowherds, placing themselves in couples in a row, engaged in pleasant diversion, singing the deeds of Krishna." The Pankti, or row, is said, by the commentator, **

योगेश्वरेण तन्मध्ये प्रविष्टेन द्वयोर्द्योः।

^{*} And the rendering is very far from being literal.

[†] X., Prior Section, XXIII., 3.

The commentator Ratnagarbha, who quotes the first two verses of this stanza, gives the second thus:

[§] 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 râsa, embellie par le cercle des Gopîs, était menée par Crichna, 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 **

[¶] Śl. 4088.

^{**} Nílakantha.

dance, to the music of their clashing bracelets, and songs that celebrated, in suitable strain, the charms of

to mean, here, the Mańdala, or ring; and the 'couples', to imply that Krishńa was between every two. He quotes a verse " to this effect, from some other Vaishńava work: अङ्गनामङ्गनामन्दि माधवी माधवं चानारे वाङ्गनाः * * * संजगी वेगुना देवकीनन्दनः। "Between each two damsels was Mádhava; and between each two Mádhavas was a nymph; and the son of Devakí played on the flute". For, in fact, Krishńa is not only dancing with each, but also, by himself, in the centre. For this the commentator on the Hari Vamsa cites a passage from the Vedas:

वसी पुरुष्पो वर्षां कर्षा तसी ऋवि रेरिहाणः।†

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 Krishna; but it is explained to apply to the Rasa; the form of Krishna being supposed to be meant, as wholly distinct from the Gopis, and yet being beheld, by every one of them, on each side and in front of her. In the meditation upon Krishna which is enjoined in the Brahma Vaivarta, he is to be contemplated in the centre of the Rasa Mandala, in association with his favourite Radha. But the Mandala described in that work is not a ring of dancers, but a circle of definite space at Vrindávana, within which Krishna, Radha, and the Gopis divert them-

पद्या वस्ते पुरुष्ट्रपा वपूंष्ट्रध्वा तस्त्री त्र्यवि रेरिहाणा।

This is the first verse of Rigreda, III., LV., 14. Professor Wilson, in his translation of the Rigreda, Vol. III., p. 98, renders it thus: "The earth wears bodies of many forms: she abides on high, cherishing her year and a half old (calf)."

^{*} 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 *Harivainia*. 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 necktof 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 Rása Yátrá, is celebrated, in various parts of India, in the month of Kárttika, upon the sun's entrance into Libra, by nocturnal dances, and representations of the sports of Krishna. 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, Rádhá 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 Krishna. The only mysticism hinted at, in that Purána, is, that these are, all, one with Krishna; the varied vital conditions of one spirit being represented by the Gopis and the illusory manifestations of Krishna; he himself being supreme, unmodified soul.

^{*} ततः प्रववृते रासश्चलद्वलयनिःश्वनः। ऋनुयातग्ररत्काव्यगेयगीतिरनुक्रमात्॥

[†] क्षणः भरचन्द्रसमं कौमुदीं कुमुदाकरम्। जगौ गोपीजनस्त्वेकं क्षण्णनाम पुनः पुनः॥

[‡] ददौ * स्त्रन्धे, "placed on the shoulder."

[§] Madhu-nighátin.

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. Krishna sang the strain that was appropriate to the dance. The Gopis repeatedly exclaimed "Bravo, Krishna!" 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 Krishna, the object of their affection. Thus, the illimitable being, the benevolent remover of all imperfections, assumed the character of a youth amongst the females of the herdsmen of Vraja; ¶ pervading their natures, and that of their lords, by his own essence, all-diffusive like the wind. For, even as, in all creatures, the elements of ether, fire, earth, water, and air are comprehended, so, also, is he everywhere present, and in all. **

' काचित्रविलसद्वाङः परिरभ्य चुचुम्ब तम्। गोपी गीतसुतिवाजनिपुणा मधुमूदनम्॥

The damsel not only embraced but kissed him.

[†] The original, kapola, yields 'cheeks.'

^{*} Valane, "in turning."

[§] Koti, 'ten millions.'

[॥] कृष्णं गोपाङ्गना रात्रौ रमयन्ति रतिप्रियाः।

श सोऽपि कैशोरकवयो मानयन्त्रधुसूद्नः ।
 रेमे ताभिरमेयात्मा चपासु चिपता हितः ॥

^{**} In the Journal Asiatique for 1865, pp. 373-445 (Series VI., Vol. V.), M. Hauvette-Besnault has published the text, accompanied by an exact

and elegant translation, of the *Panchádhyáyi*, *i. e.*, Chapters XXIX.—XXXIII. of the *Bhágavata-puráńa*, Book X., Prior Section, on the frolics of Kŕishńa with the *gopis*. In his introductory remarks, M. Hauvette-Besnault has pertinently quoted, in the original, nearly the whole of the present Chapter of the *Vishňu-puráňa*.

This careful scholar would render a real service to literature by completing the edition of the *Bhágavata-puráńa* which was left unfinished by the lamented Burnouf. The concluding Books of the *Bhágavata*, as may be inferred even from the notes of the present volume, are well worthy of translation in detail.



CHAPTER XIV.

Kŕishńa kills the demon Arishťa, in the form of a bull.

ONE evening, whilst Krishna* and the Gopis were amusing themselves in the dance, the demon Arishía, 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 Krishńa, who came to their succour, shouting, and slapping his arms in defiance. TWhen the Daitya heard the noise, he turned upon his challenger; and, fixing

^{*} Janardana, in the original.

[†] The Sanskrit simply calls Arishta samada, 'furious.'

Tikshńa, 'sharp.'

[§] The description of Arishta is not rendered to the letter.

[॥] पातयन्स गवां गर्भान्दिखो वृषभरूपधृत् । सूद्यंसापसानुद्यो वनान्यटात यः सदा ॥

शिंहनादं ततस्त्री तक्त्राव्दं च केग्नवः।

his eyes and pointing his horns at the belly of Keśava, he ran furiously upon the youth. Kŕishňa 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 Kŕishúa,‡ as the companies of the celestials of old praised Indra,§ when he triumphed over (the Asura) Jambha. 1

ा तस्य दर्पबलं भङ्का गृहीतस्य विषाणयोः।

¹ This exploit is related a little more in detail in the Bhágavata and Hari Vamsa.

^{*} Gráha.

[†] The original has Janardana.

[§] Substituted, by the Translator, for Sahasraksha. Vide supra, p. 321, note †.

^{||} There is mention of Jambha and Kujambha in p. 3, supra. In the Mahábhárata, Śánti-parvan, śl. 3660, Jambha, Bala, and Páka are named together.

CHAPTER XV.

Kańsa informed, by Nárada, of the existence of Kŕishúa and Balaráma: he sends Keśin to destroy them, and Akrúra, to bring them to Mathurá.

AFTER (these things had come to pass,) Arishta the bull-demon, * and Dhenuka, and Pralamba had been slain, Govardhana had been lifted up, the serpent Káliva 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 Kaínsa, and related to him the whole, beginning with the transference of the child from Devakí to Yasodá. Hearing this from Nárada, Kaínsa 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 Kŕishúa, 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, Chánúra and Mushtika, by whom they would, assuredly, be killed.: "I will send," he said, "the noble Yadu, & Akrúra, the son of Swaphalka, || to Gokula, to bring them hither. I will order the fierce Keśin, who haunts the woods of Vrindávana, to attack

Kakudmin.

⁺ Dhanur-maha.

[†] There is much freedom in the rendering of this sentence.

[§] Yadu-pungava.

Vide supra, p. 94.

them; and he is of unequalled might, and will surely kill them.* Or, if they arrive here, my elephant, Kuvalayápída, shall trample to death these two cow-boy sons of Vasudeva." Having thus laid his plans to destroy Ráma and Janárdana, the impious Kamsa sent for the heroic Akrúra, and said to him: "Lord of liberal gifts, attend to my words, and, out of friendship for me, perform my orders. Ascend your chariot, and go hence to the station of the herdsman Nanda.† Two vile boys, portions of Vishnu, have been born there, for the express object of effecting my destruction. On the fourteenth lunation I have to celebrate the festival of arms; and I wish them to be brought here, by you,

¹ Dána-pati. The epithet refers to Akrúra's possession of the Syamantaka gem (vide supra, p. 91), although, as here used by Kamsa, it is an anachronism; the gem not becoming his until after Krishna's maturity.

Dhanur-maha (धनुमेह). 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 Áswina, 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 entertail (Lohábhisára). Both our text and that of the Bhá-

[&]quot; वृन्दावनचरं घोरमादेच्यामि च केशिनम्। तत्रैवासावतिबससावभी घातियथिति॥

[†] Nanda-gokula.

The original has "sons of Vasudeva", वसुदेवसुती।

[§] II., VIII., II., 62. || More usually read with the

to take part in the games, and that the people may see them engage in a boxing-match with my two dexterous athletæ,* Chánúra and Mushtika; 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 Yádayas 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." \\$\Pi\$

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

^{* &#}x27;Pancratiasts,' 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.

^{||} ख्रयादवं, says the original,—"freed from Yadavas."

[¶] यथा च माहिषं सर्पिर्द्धि वाणुपहार्य वै। गोपाः समानयन्त्राशु लया वाच्यास्त्रथा तथा॥

^{**} See Chapter XX. of this Book.

Being thus instructed, the illustrious Akrúra readily undertook to visit Kŕishńa;* and, ascending his stately chariot, he† went forth from the city of Mathurá.

the ceremonial was intended to have been a trial of archery,—spoiled by Krishna's breaking the bow that was to have been used on the occasion.

* इत्याच्चप्तस्याकूरो महाभागवतो दिज। प्रीतिमानभवत्कृष्णं खो द्रच्यामीति सत्वरः॥

† 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."

सत्यमेव जयन

CHAPTER XVI.

Kesin, in the form of a horse, slain by Krishna: he is praised by Narada.

KEŚIN, confiding in his prowess, having received the commands of Kamsa, set off to (the woods of) Vŕindávana, with the intention of destroying Kŕishńa. 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, Krishna 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 Kŕishńa; and I will knock all thy teeth down thy throat, as the wielder of the trident† did to Púshan.1;

^{&#}x27; As Virabhadra did to Púshá § or Púshan,—a form of Súrya,—at the sacrifice of Daksha. See Vol. I., p. 131, note ||.

[&]quot; किमनेनाल्यसारेण हेषिताटोपकारिणा। दैतेयबलवाह्येन वलाता दुष्टवाजिना॥

[†] Pinákadhřik. The pináka is, here, a club.

[ः] एह्येहि दुष्ट क्रष्णोऽहं पूष्णोरिव पिनाकघृक्। पातियथामि दश्नान्वदनादिखनांस्रव॥

[§] Nominative case of, not an optional substitute for, Púshan. |- Also see Original Sanskrit Texts, Vol. IV., pp. 168 and 322.

Thus defying him to combat, Govinda went to encounter Kesin. The demon ran upon him, with his mouth opened wide; but Krishna,* enlarging the bulk of his arm, thrust it into his mouth, and wrenched out the teeth, which fell from his jaws like fragments of white clouds. † Still, the arm of Krishna, in the throat of the demon, continued to enlarge, like a malady increasing, from its commencement, till it ends in dissolution.: From his torn lips the demon vomited foam and blood; his eyes rolled in agony; his joints gave way; he beat the earth with his feet; § his body was covered with perspiration; he became incapable of any effort. The formidable demon, having his mouth rent open by the arm of Krishna, fell down, torn asunder, like a tree struck by lightning. He lay separated into two portions, each having two legs, half a back, half a tail, one ear, one eye, and one nostril. Krishna stood, ¶ unharmed and smiling, after the destruction of the demon, surrounded by the cowherds, who, together with their women, were filled with astonishment at the death of Keśin, and glorified the amiable god with the lotos-eyes. ** Nárada, the Brahman, ++ invisible, seated

^{*} Janárdana, in the original.

[†] केशिनो वदनं तेन विश्वता कृष्णवाज्ञना। श्रातिता दश्नाः पेतुः सिताश्रावयवा इव॥

[‡] The only reading that I find is यथा व्याधिरासंभूतेक्पेचित: | Ratnagarbha's interpretation is: "like a disease neglected from its beginning": उत्पत्तिमार्थ उपेचित: अविकत्सित: | Sridhara's comment is briefer.

[§] Here follow the untranslated words श्क्रन्यूचं समृत्युजन्।

^{||} Asura.

[¶] Insert 'unwearied', अनायस्तनः। ** Puńdarikaksha.

^{††} Vipra. Nárada is commonly considered to be a Devarshi. See Vol. III., p. 68, l. 1; but also see Vol. I., p. 100, note 2.

in a cloud, beheld the fall of Kesin, 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 Kesin, thou shalt be known, in the world, by the name of Keśava.¹ Farewell! I will now depart. I shall meet thee again, conqueror of Keśin, in two days more, in conflict with Kamsa ** When the son of Ugra-

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यसात्त्रया हतः केशी तसात्मक्तासनं शृष् । केशवीं नाम नामा लंखातो लोके भविष्यसि॥

¶ खस्त्यस्तु ते।

See Chapter XX. of this Book.

¹ Or Keśi and va 'who kills,'—from vadh or badh, 'to kill.' But this is a Pauráńik etymology, and less satisfactory than the usual grammatical one of Keśa, 'hair,' and 'va' possessive affix; Kŕishńa corresponding, in this respect, to the Apollo Crinitus. It is, also, derived from the legend of his origin from 'a hair' (vide supra, p. 258, note 2). And, again, Keśa is said to purport 'radiance' or 'rays', whether of the sun, or moon, or fire,—all which are the light of Kŕishńa,—whence he is called Keśava, 'the rayed' or 'radiant'. Mahábhárata, Moksha Dharma.

^{*} Jagannátha.

[†] Vide supra, p. 325, note §.

[†] Tridivaukas.

[§] Substituted, by the Translator, for Śakra.

^{||} Compare the Harivainsa, sl. 4337:

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 Nárada had gone, Krishňa, not in any way surprised, returned, with the Gopas, to Gokula,—the sole object of the eyes of the women of Vraja.

¹ The legend is told by all the other narrators of Kiishna's juvenile exploits.

^{*} भारावतारकर्ता लं पृष्टिंबाः पृष्टिवीधर ।

[†] सोऽहं यास्तामि गोविन्द देवकार्यं महत्कृतम् । त्वया सभाजितश्चाहं स्वस्ति तेऽसु व्रजाम्यहम् ॥

CORRIGENDA, &c.

P. 2, note ||. Also see Vol. I., p. 200, supplement to p. 152.

P. 11, note · Pururavas and Urvasi are, both, named in the Rigueda, X., XCV. For other references touching them, see Original Sanskrit

Texts, Part I., p. 226, et aliter (2nd ed.).

P. 14, note **. In \$l. 1761 of the Harivainsa, we find its second mention of Jahnu and his wife Kaveri. Probably it was in note 2 to p. 138 that Professor Wilson entertained the intention, which he pretermitted to fulfil, of recurring to Kaveri.

P. 15, l. 1. Read Kuśa.

P. 15, notes, l. 14 For Girivraja, see p. 180, note 1.

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 Tuni.

P. 25, notes, Il. 9 and 12. For श्रीक्षष्टवर्मन, here rendered "remorseless", see p. 282, note †.

P. 26, notes, l. 2. Read Devaráta.

P. 26, notes, l. 5. Read चन्नस्वामन्वज्ञो

P. 30, note *. I am indebted to Dr. Muir for calling my attention to the Asura Swarbhanu of the Rigveda, V., XL. See Original Sanskrit Texts, Part I., pp. 469, 470 (2nd ed.).

P. 31, notes, last line. That is to say, the Bhagavata-purana has Kusa, where the Vishmu-purana has Lesa.

P. 32, l. 2. For Kaśirája, read king of the Kaśis. 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 Kásíya.
P. 32, note ||. My MSS. of the Váyu-purána are rather doubtful as to the reading Ráshfra.

P. 33, l. 5. For another Divodása, see p. 146, l. 1. Regarding the Kásis and the two Pauránik Divodásas, I have elsewhere written as follows: "The Rigveda affords no warrant for connecting with the Kasis 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 Kasis; and, where Katyayana, in his Rigvedánukramańika, characterizes the latter as Kaśiraja, he may have expressed himself metachronically, under the influence of a modern tradition which he and his contemporaries accepted. As to the former, we find, indeed, in post-vaidik books, two Divodasas; into whom a single personage seems to have been parted. One of them is son of Bhadryaswa, as in the Rigveda; but it is the other, the son of Bhimaratha, and father of Pratardana, that is called king of the Kasis. It may be added, that there is no ground for considering Badhryaswa and Bhimaratha to be two names of one and the same person." Benares, &c., p. 9, note 1.

P. 36, l. 1. Read Ritadhwaja.

- P. 39, notes, 1. 9 ab infra. See, for Káśirája, supplementary note, a little above, on p. 32, l. 2.
- P. 40, notes, l. 2. Read Sánti Parvan. P. 40, note · . Káši, too, is a patronym of Káša. P. 43, notes, l. 3 ab infra. Read Sfinjaya.
- P. 44, note **. For Kshattravriddha, read Lesa. See p. 31, note *.
- P. 47, notes, l. 7 ab infra. Read दुह्यं चानुं च पूर्व.
- P. 47, note | Substitute, for the whole: Adi-parvan, st 3762.
- P. 55, notes, 1.3 ab infra. Instead of त्व, some copies of the commentary read तस्य.
- P. 57, notes 4 and §§. We should translate: "king of the Avantyas", to render Avantya. In many such cases, the subjects of a ruler, not his territory, must be understood. Compare Káśirája, &c. &c.
- P. 59, notes, I. 21. The "Gehlots" or Gahlots are referred to Guhila or Gobhila, 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 \[\mathbb{Q}_{\overline{\over
- P. 73, note ‡. In one copy of the commentary, I find, as the reading, Mrittikavata, - the true name, in all probability. As to Mrittikavati,-by which appellation the same place seems to be designated,it is represented as having been on the Narmada See the Harivanisa, śl. 1985.
- P. 74, notes, l. 13. Read अनिमं.
- P. 84, notes † and §. It should have been added, that the capital of Videha is Mithila. 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, Il. 12, 14, and 18. The term "Kaśiraja", it is most likely, is no proper name here, but simply descriptive,—"king of the Kasis." supplementary note on p. 32, l. 2, of this volume.
- P. 103, note **. For of Avanti, the country, read Avantyas.
- P. 108, note †. The reading should be, undoubtedly: प्रवंशोद्भवेति.
- P. 109, note iii. Puru must be right. See the preceding note.
- P. 110, l. 4. Read Kamsa.
- P. 111, notes, l. 3 ab infra. Read Suvamsa.
- 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 Vamsa.
- P. 150, Il. 6 and 7. For an account, from the Mahabharata, of the birth of Jarasandha, see Original Sanskrit Texts, Part IV., pp. 247, 248. It is, in substance, as follows. Jarasandha's father, King Brihadratha, had two wives. After having long been barren, each of them bore him half of a son. These moieties, contemplated with horror, were cast away. Jara, a female ghoul, that she may carry off the pieces the more readily, lays them together. The halves coalesce, and become endowed with life. The boy thus patched up wails out; whereupon the servants sally forth from Brihadratha's palace, and the king and queen with them. The ghouless assumes a human form, and makes over the infant to its father. She discloses that she has been worshipped, in ignorance of her real character, as the king's house-goddess, and adds, that, in gratitude for the homage done her, she has restored

the monarch his son, the halves of whom, she alleges, were united into an animated whole quite independently of her will or power.

Brihadratha subsequently directs his subjects, the inhabitants of Ma-

gadha, to celebrate a great festival in Jara'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 1. See Colebrooke's Digest of Hindu Law, Vol. II., pp. 466 - 476.
- P. 158, note :. For the probably correct interpretation of the original, Káśirája, see supplementary note on p. 32, l. 2.

P. 159, notes, l. 4. For hy, read by.

- P. 159, note ††. In the Mahábhárata, Adi-parvan, 3829, we read, that Bhimasena married काम्यां बलन्धरां, "Balandhará, daughter of the king of the Kásis." M. Fauche, mistaking an accusative for a locative, has translated: "Bhîmaséna épousa dans Kâçi Balandbarâ." I doubt whether Kási or Kási, as the name of a city or kingdom, is anywhere to be met with in ancient Sauskrit literature.
- P. 164, note †. For Hastinapura, compare p. 139, note *.
- P. 166, notes, l. 3. Read verse is.
- P. 170, notes, l. 10. Read Mahawamso. P. 171, notes, l. 18. Read Rajagriha.
- P. 173, notes, last line. Read षद्भित्रसमाः
- P. 180, note 1; and p. 181, note ... We here have traces of a second
- dynasty of Kási kings. For the first, see pp. 30-40. P. 186, note *. The king named between Nanda and Chandragupta I have conjectured, very hesitatingly, may have borne the appellation of Brihanmanas. See my Benares, &c., p. 12, note 2.
- P. 189, notes, l. 8. Read Priyadarsin.
- P. 198, note §. For further mention of Śrisatakarńi, see General Cunningham's Bhilsa Topes, pp. 264 and 272.
- P. 200, notes, l. 19. Read while differing.
- P. 203, notes, last line. Read is it.
- P. 212, l. 1. Here and elsewhere, the most carefully written MSS. yield Bahlikas. Vahlika, Vahlika, &c., I am, therefore, disposed to account erroneous.
- P. 231, l. 1; p. 232, l. 2; and p. 234, l. 8. Read Rishis.
- P. 235, notes, l. 1. Read प्रदेशिनायिना.
- P. 237, l. 3. Regarding Devapi, see p. 153, note ††.
- P. 240, notes, 1. 4. A comma has disappeared from the end of the line. P. 247, note | |. The passage here referred to occurs, likewise, in the Brihad-aranyaka Upanishad, as V., 1: see Messrs. Boehtlingk and Roth's Sanskrit-Wörterbuch, Vol. I., under ऋच . In Vol. V., again under अव, the same learned and most meritorious lexicographers indicate the following similar stanza from the Atharva-veda,—X., VIII., 29:

पूर्णात्पूर्णमुदचित पूर्ण पूर्णेन सिच्चते। उतो तदद्य विद्याम यतस्तत्परिषिच्यते॥

The commentator whom I intend, in my note under remark, is Ratna-See, a little below, supplementary annotation on p. 303, garbha. note 1, &c.

- P. 250, note ††. For an explanation of the term akshauhini, see a note on Book V., Chapter XXII.
- P. 252, note +. Read Śikshá.
- 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 náman, as alleged to signify 'essence'. see Burnouf's Introduction à l'Histoire du Buddhisme Indien, Vol. I., p. 502, note 2, by Dr Theodor Goldstücker. Burnouf appends to the note these words: "Je n'ai pu jusqu'ici justifier cette interprétation par les textes."
- P. 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 | Sridhara, 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 **utera:** means 'preceding the Supreme,' not "the progenitor of the supreme (Brahma)", and **uterature**: 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 भूपदेशो यत.
- P. 299, note ‡. भाएडीर्वरं is the lection of Śridhara.
- P. 303, note 1; and p. 304, notes § and []. Of the two commentaries on Book V., Ratnagarbha's and Śrídhara'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 Śridhara, as professedly copied by Professor Wilson, deviate somewhat, as usual, from a punctual represen-

कास्तं is the lection which Śridhara prefers to the more ordinary

- P. 304, notes, l. 2. Read गतेनार्क.
- P. 304, note *. In commenting on this stanza, Śridhara quotes from Dandin, to whom, therefore, he must have been posterior.
- P. 308, note §. The quotation is given by Śrídhara, also, who claims to take it from the Yoga-śástra.
- P. 308, note | For commentator's, &c., read commentators' quotation explanatory of the technicalities púraka, &c.
- P. 312, note *. It is Śridhara's reading to which the Translator here accords the preference.

- accords the preference.

 P. 316, note †. See, further, for Bala, p. 334, note | P. 317, note *. See, for Páka, note | in p. 334.

 P. 318, note †. Read Ghaútá.

 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 actings and converge the meaning of their exceptations." and surpass the measure of their expectations."

With the Britis of the Gnostics compare "the superessential one of Plotinus, to whom neither Intelligence, nor Self-consciousness, nor Life, nor even Being can be attributed." Coleridge's Aids to Reflection, p. 158, (ed. of 1836).

Erigena sublimates deity into something well-nigh as shadowy: "Deus itaque nescit se quid est, quia non est quid; incomprehensibilis quippe in aliquo, et sibi ipsi et omni intellectui." De Divisione Naturae, II., 28 (ed. Migne, col. 589).

It seems, that, in the sphere of the profundities, the election lies, to most minds, between something like this and the popular theologies which offer, as their first principle, a Supreme constituted in the image of man.

P. 329, note *. The quotation referred to, when read unmangled, turns out to be half of a Jánaki stanza:

त्रङ्गनामङ्गनामनारे माधवो माधवं माधवं चानारे चाङ्गना। इत्यमाकल्पिते मण्डले मध्यगः संजगौ वेगुना देवकीनन्दनः॥

P. 331, notes, l. 3 ab infra. Read चापिताहित:



सद्यमेव जयते