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 \mathbf{THE}

MĀRKANDEYA PURĀŅA

TRANSLATED WITH NOTES.

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PREFACE.

This translation of the Mārkandeya Purāna was undertaken by me for the Asiatic Society of Bengal many years ago, when I hoped to be able to carry it through in no long period; but onerous official duties left little leisure, and for years removed me to a distance from the Society's Library and other means of reference. The Society was reluctant that the translation should be dropped, and it has therefore been continued as well as leisure permitted. It is hoped that in spite of these difficulties the translation may be of service to scholars, and the notes with all their shortcomings not unwelcome.

CALCUTTA : 3rd December, 1904.

F. E. P.

INTRODUCTION.

This translation of the Mārkaņdeya Purāņa being made for the Asiatic Society of Bengal naturally follows the edition of this work prepared by the Rev. Dr. K. M. Banerjea, and published in the Bibliotheca Indica in 1862; yet other editions and some MSS. have been consulted and are referred to. The translation has been kept as close to the original as possible, consistently with English sense and idiom; for a translation loses some of its interest and much of its trustworthiness, when the reader can never know whether it reproduces the original accurately or only the purport of the original. The time during which the work has been in hand has rendered it difficult to maintain one system of transliteration throughout; but, in order to place the whole in a consistent state, the system cstablished by the Royal Asiatic Society and approved by the Asiatic Society of Bengal has been adopted in the Index and in this Introduction.

The general character of this Purāņa has been well summed up by Prof. Wilson in his preface to his Translation of the Vișnu Purāna, except that his description hardly applies to the Devi-māhātmya. "This Purāna has a character different from that of all the others. It has nothing of a sectarial spirit, little of a religious tone; rarely inserting prayers and invocations to any deity; and such as are inserted are brief and moderate. It deals little in precepts, ceremonial Its leading feature is narrative; and it presents an or moral. uninterrupted succession of legends, most of which when ancient are embellished with new circumstances, and when new partake so far of the spirit of the old, that they are disinterested creations of the imagination, having no particular motive, being designed to recommend no special doctrine or observance. Whether they are derived from any other source, or whether they are original inventions, it is not possible to ascertain. They are most probably, for the greater part at least, original; and the whole has been narrated in the compiler's own manner; a manner superior to that of the Purāņas in general, with exception of the Bhāgavata."

Composition.

The Purāna is clearly divisible (as Dr. Banerjea noticed) into five distinct parts, namely :---

1. Cantos 1-9, in which Jaimini is referred by $M\bar{a}$ rkandeya to the wise Birds, and they directly explain to him the four questions that perplexed him and some connected matters.

2. Cantos 10-44, where, though Jaimini propounds further questions to the Birds and they nominally expound them, yet the real speakers are Sumati, nicknamed Jada, and his father.

3. Cantos 45-81: here, though Jaimini and the Birds are the nominal speakers, yet the real speakers are Mārkaņdeya and his disciple Krauşţuki.

4. Cantos 82-92, the Devi-māhātmya, a pure interpolation, in which the real speaker is a rși named Medhas, and which is only repeated by Mārkaņdeya.

5. Cantos 93-136, where Mārkaņdeya and Krausţuki carry on their discourse from canto 81.

The 137th canto concludes the work; it is a necessary corollary to the first part.

There can be no doubt that only the third and fifth of these parts constituted the Purāņa in its original shape as Mārkaņdeya's Puraņa. The name would imply that originally Mārkaņdeya was the chief figure, and it is only in the third part that he appears as the real teacher. There is, however, clearer evidence that the Purāņa began with the third part originally, for this is asserted almost positively in canto 45, verses 16 to 25. There Mārkaņdeya, after declaring that this Purāṇa, equally with the Vedas, issued from Brahmā's mouth, says--" I will now tell it to thee Hear all this from me.....as I formerly heard it when Dakşa related it." These words plainly mean that the true Purāṇa began here; or, if the necessary words of introduction be prefixed, that it began at verse 16 or 17, which verses have been slightly modified since in order to dovetail them into the preceding portion.

The first and second parts were composed afterwards and then prefixed to the Purāņa proper. That they were later compositions is implied by the fact that the Birds recite the Purāņa proper as an authority, and is indeed indicated by the origin attributed to them. While the original Purāna was proclaimed to be a revelation from Brahmā himself, no higher authority is claimed for the first and second parts than Markandeya and the unknown brahman Sumati Further, mention is made in canto 20, verse 33, of Purānas Jada. which narrate Vișnu's manifestations. This expression is vague. If it means lengthy descriptions of some of the incarnations, such might be the Vișnu, Brahma-vaivarta, Brahma Purānas and Bhāgavata; but the last two were pronounced by Prof. Wilson to be late compositions, and the reference here may be to the former two only, to which he assigned about an equal date with this Purana. There is nothing definite to show whether the first and second parts had been united before they were prefixed to the Purāņa proper, or whether the second part was inserted after the first had been prefixed; yet it would seem more probable that they had been united before they were prefixed. There is a marked similarity between them.

The prefixing of the discourses delivered by the Birds to the Purāṇa proper raised the Birds to the primary and chief position and tended to derogate from Mārkaṇḍeya's pre-eminence; but clashing was avoided and Mārkaṇḍeya's supremacy was preserved by two expedients; *first*, he was introduced at the very beginning in order that he might expressly declare the wisdom and authority of the Birds; and *secondly*, the original Purāṇa was interfered with as little as possible by making the Birds repeat it in its entirety as Mārkaṇḍeya's teaching, conclusive upon the subjects dealt with in it. The Birds on beginning it retire from further notice, but reappear with Jaimini in the final canto to conclude their discourse and give consistency to the combined instruction. This was a termination rendered necessary by the prefixing of the first two parts to the original Purāṇa.

The second part appears to have been amplified beyond its primary scope. It discourses about birth and death, about the hells, about sins and their punishments and about yoga or religious devotion. All these subjects are briefly dealt with, though the description of the different hells is ampler than in other Purāṇas, but the last subject leads to a discursive exposition. If dealt with like the other subjects, the exposition would pass from canto 16, verse 12 immediately to canto 37, where king Alarka is driven by adversity to seek Dattātreya's advice and that rși expounds the doctrines of yoga to him in cantos 38 to 43, and the story naturally closes with canto 44. But the reference to that king and that rși was considered to require some elucidation at canto 16, verse 13, hence the story of Dattātreya and the story of Alarka's parents Rtadhvaja and Madālasā are made the introduction to the direct exposition of yoga, with the result that the digression is so long that, when the subject of yoga is reached, its connexion with Jaimini's questions has been lost to sight; and even the passage from the story of Dattātreya to that of Alarka at the end of canto 19 is inapt and abrupt.

Both these stories moreover appear in their turn to have been expanded beyond their natural course. The story of the brahman and his devoted wife in canto 16, which furnishes an unnecessary explanation of the birth of Dattatreya, is a story of common town life, an absurd anachronism compared with what it explains; and it seems with its reference to a temple dedicated to Anasūvā during her life-time to be an interpolation intended for her glorification. The story of Rtadhvaja and Madālasā is a charming one of simple marvel and runs its natural course in cantos 20 to 27 as far as Madālasā's instruction of her son Alarka in kingly duties; but the following cantos 28 to 35, in which she expounds the laws regarding brahmans, śrāddhas, custom, &c., hardly accord with the story or with her position and knowledge, and seem to be an interpolation. Some teaching on such matters being deemed desirable, here was the only place where the addition was possible.

The Devi-māhātmya stands entirely by itself as a later interpolation. It is a poem complete in itself. Its subject and the character attributed to the goddess shew that it is the product of a later age which developed and took pleasure in the sanguinary features of popular religion. The praise of the goddess Mahā-māyā in canto 81 is in the ordinary style. Her special glorification begins in canto 82, and is elaborated with the most extravagant laudation and the most miraculous imagination. Some of the hymns breathe deep religious feeling, express enthusiastic adoration, and evince fervent spiritual meditation. On the other hand, the descriptions of the battles abound with wild and repulsive incidents, and revel in gross and amazing fancies. The Devi-māhātmya is a compound of the most opposite characters. The religious out-pourings are at times pure and elevated: the material descriptions are absurd and debased.

The ending of the Purana deserves notice. It closes with the exploits of king Dama. According to the Gaudiya or Bengal MSS., which Dr. Banerjea followed, the Purāna ends abruptly in canto 136, leaving Dama acquiescing tamely in the flight of his father's murderer Vapusmat. The up-country version (the ending of which he placed in an appendix) is found in the Bombay and Poona editions and carries the story on till Dama takes vengeance on Vapuşmat. Dr. Banerjea considered the abruptness and incompleteness were strong evidence of the genuineness of the Bengal ending; and no doubt that is a fair argument, but it overlooks the character of the two endings. The pusillanimity which that ending ascribes to Dama jars with the whole tone of his threat in canto 135 which both versions account genuine. On the other hand the up-country ending narrates the fulfilment of that threat, and the savage and even inhuman incidents which it mentions are hardly explicable if it is spurious, for Dama after killing Vapusmat used Vapusmat's blood and flesh for the oblations due to his murdered father, and also (it is implied) gave certain degraded brahmans a cannibal feast. A forger would not wish nor dare to invent in his eulogy of one of the kings such repulsive incidents, desecrating the most sacred rites and tenets of his religion, nor if we can imagine such a forgery did occur, could it have ever obtained even tolerance. It is impossible, therefore, to think that the up-country ending is a forgery; and if it be the true original, one can easily understand why such an ending should have been struck out, and how the reviser, unable to invent or palm off a new ending, had to bring the story to the abrupt and jejune conclusion of the Bengal version. The up-country ending has, therefore, been adopted as the true version in this translation, and the Bengal ending has been noticed separately. The former discloses, like stray passages elsewhere, that savagery was not absent from the earliest memories of the Aryans in India.

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For the purpose of discussing the Purāņa further, it will be convenient to consider the first and second parts as composing one Section, and the third and fifth parts as composing another Section;

Place of Origin.

With regard to the question of the place of its origin, the Purāņa in both its Sections professes to have emanated from Western India.

The second Section as the oldest may be considered first. In canto 45, vs. 24 and 25, Mārkaņdeya says positively that Cyavana was the rși who first declared it: Cyavana obtained it from Bhrgu and declared it to the rșis, they repeated it to Dakșa and Mārkaņdeya learnt it from Dakșa. Now Cyavana is intimately associated with the west of India, especially with the region about the mouths of the rivers Narmadā and Tapti. His father Bhrgu and their descendants Reīka, Jamadagni and Paraśu Rāma are connected in many a legend with all the country north, east and south of that region. That was the territory of the Bhārgava race (see pp. 310 and 368). As Cyavana settled near the mouths of those rivers, the Purāṇa itself claims to have been first declared by him in that region.

Mārkandeya himself was a Bhārgava. This is stated in canto 45, v. 18 and canto 52 vs. 14-17; and also in the Mahā-bhārata, Vana-p. ccxvi. 14104-5. The Bhārgavas spread from Cyavana's region, especially eastward along the valleys of the Narmadā and Tapti, as those valleys were gradually wrested from the hill races by the Yadavas and Haihayas, the most famous conquerors of which race were Arjuna Kārtavīrya and Jyāmagha. The former reigned in Māhismati on the Narmadā; and the latter apparently conquered further eastward (see M. Bh., Vana-p. cxvi., S'anti-p. xlix; Hari-V., xxxiii. 1850-90, and xxxvii. 1930-87; Vișnu P., cli-clxxiv; and Matsya P. xliii.-13-51 and xliv. 28-36). Mārkaņdeya is said to have paid visits to the Pāṇḍavas and to have had a tīrtha at the junction of the Ganges and Gomati (M. Bh., Vana-p. lxxxiv. 8058-9), but his special abode appears to have been on the river Payosui (the modern Purnā and its continuation in the Tapti, see p. 299) (id. lxxxviii. 8330). Both by lineage and by residence therefore he belonged to that western country, and the original Purana must have been composed Bhārgavas are continually alluded to throughout the Purāņa. there.

As regards the first Section, it is said the Birds, to whom Jaimini was referred, were living in the Vindhya mountains, and it was there that they delivered the Purāņa to him. They are explained of course to be four brahman brothers in a state of transmigration, and it appears to be implied in canto 3, vs. 22-24, that their father, the muni Sukrşa, dwelt on or near the Vindhyas. He had a brother named Tumburu. There were other persons of this name, such as Tumburu who was a guru among the Gandharvas (see pp. 571, 647, 648, and 118 as corrected; and M. Bh., Sabhā-p. li. 1881.); but it seems permissible to connect this brother Tumburu with the tribes of the names Tumbura and Tumbula who dwelt on the slopes of the Vindhyas (p. 343).

The Birds are said to have dwelt in the Vindhyas in a cave, where the water was very sacred (p. 17), and which was sprinkled with drops of water from the river Narmadā (p. 19); and it is no doubt allowable to infer the situation from these indications, namely, some cliffs of the Vindhya hills where those hills abut on the river Narmadā at a very sacred tirtha. Such a spot cannot be sought above the modern Hoshangabad, for the river above that was encompassed in early times by hills, dense forest and wild tribes. Among the very sacred places where the Vindhya hills on the north approach close to the river, none satisfies the conditions better that the rocky island and town of Mandhāta, which is to be identified with Māhişmati, the ancient and famous Haihaya capital. The modern town of Mahesar, some fifty miles lower down the river, claims to be the ancient Mābişmatī, but does not satisfy the allusions. Māhişmatī was situated on an island in the river and the palace looked out on the rushing stream (Raghu-V., vi. 43). This description agrees only with Mandhata. Mahismati was sacred to Agni in the earliest times (M. Bh., Sabhā-p. 1125-63). Mandhāta has special claims to sanctity; it has very ancient remains; it has become sacred to Siva, and the famous shrine of Omkāra and other temples dedicated to him are here (Hunter, Impl. Gaz., "Mandhāta."). The hills close in on the river here, and on the north bank are Jain temples. In these hills on the north bank overlooking the river at Mandhata we may place the alleged cave where the first part of the Purāņa professes that it was delivered; and this identification will be found to explain many further features of the Purana

With regard to the second part it may be noticed that Sumati Jada, whose words the Birds repeat, belonged also to the family of Bhrgu (p. 63). Hence this part belonged to the same region where the Bhārgavas predominated. With this view agrees the statement that the rainy season lasts four months and the dry season eight months (p. 147), as I understand is the rule in this region. It is further worthy of note that eyes of blue colour, like the blue water-lily (*nīlotpala*) are given to Laksmī (p. 104) and to Madālasā (p. 114); and such a comparison is rare, I believe, in Sanskrit. It was (may it be inferred?) in Western India that people with blue eyes could have been seen as visitors in circumstances of such appreciation that their features became a model of beauty.

There are some other matters that might have been expected to yield information of a local character, such as the lists of various trees, plants, birds and animals (pp. 24-31, 164-6 and 244-5) and the peculiar exposition of the construction and nomenclature of fortresses (pp. 240-2). I have, however, been unable to deduce any definite conclusion from the latter, and the lists betray no special local character, but rather aim at being as comprehensive in their way as the geographical cantos (57 and 58).

Both the first and second Sections, therefore, plainly emanated from Western India, and indicate the middle portion of the Narbadā and Tapti valleys as their place of origin. It remains to consider the Devī-māhātmya, and the following considerations point to the same place of origin, especially to Mandhāta.

The Devī-māhātmya must have originated in some place dedicated to the goddess in her terrible form. The poem has now become a text-book of the worshippers of Kālī throughout Northern India and in Bengal, especially at the great Durgā-pūjā festival, but it did not originate in Bengal. The goddess whom the poem glorifies is a goddess formed by the union of the vigours or energies (*tejas*, not *sakti*) of all the gods (p. 473), and she is called Mahā-māyā, Caņdikā, Ambikā, Bhadra-kālī and Mahā-kālī (pp. 469, 476, &c. and 521). Though identified with S'rī once (p. 484), yet she is generally identified in the hymns with S'iva's consort as Durgā, Gaurī, S'iva-dūtī and Mahā-kālī (pp. 484-5, 494-6, and 521). The goddess Kālī, however, who is also called Cāmuṇḍā (p. 500), is made a separate goddess who issued from Candikā's forehead (p. 499); and Candikā gave her the name Cāmundā, because (as it is expressed in a bon mot) she had killed two great demons Canda and Munda (p. 500). Whether this derivation has any imaginary truth or not must be very doubtful, because fanciful derivations are common in this Purāna and elsewhere. The S'aktis of the gods are made separate emanations from the gods, and are called the Mothers, mātr-gana (pp. 502, 504). The poem is therefore a glorification of Durgā in her terrible aspect, with Kālī as an emanation from her.

One would therefore look among the strongholds of Siva worship for the birth-place of this poem. Now it is remarkable that of the great linga shrines (which are reckoned to be twelve), no less than six are situated in or near the very region of Western India where the Purāṇa originated; viz, Omkāra at Mandhāta, Mahākāla at Ujjain, Tryambak at Nasik, Ghṛṇeśvara at Ellora, Nāganāth east of Ahmadnagar, and Bhīma-śaṅkar at the sources of the river Bhīma. Mandhāta was doubly distinguished, for another famous liṅga was Amreśvara on the south bank of the river there. At none of them however, except at Omkāra, was Siva or Durgā worshipped with sanguinary rites, as far as I can find.

In the Mahā-bhārata Durgā has the names Mahākālī, Bhadrakālī, Candā and Candī; and she is also called Kālī, no distinction being made (Virāṭa-p. vi. 195; Bhīṣma-p. xxiii. 796-7). The name Cāmuņdā does not apparently occur there. Cāmuņdā was worshipped with human sacrifices, for she is mentioned in the fifth Act of the Mālatī-mādhava, where her temple is introduced and her votaries tried to offer a human sacrifice at the city Padmāvatī. Padmāvatī was a name of Ujjain; but some scholars would identify it with Narwar which is on the R. Sindh, though that town seems to be too distant to suit the description at the beginning of the ninth Act. Whether Padmāvatī was Ujjain or not, there can be no doubt from that description that it was situated in the region north of the Vindhyas between the upper portions of the rivers Chambal and Parbati, that is, in the region immediately north of Mandhāta.

The only local allusion in the poem is that the goddess is Mahākālī at Mahākāla (p. 521), which is a shrine of Siva at Ujjain; and it is possible the poem may have been composed to proclaim the māhātmya or glory of that place. But this is hardly probable, because the allusion is very brief, and the worship there was not apparently of the kind to originate this poem. Moreover, if Padmāvatī was Ujjain, the Mālatī-mādhava distinguishes between the temple of Cāmuņḍā and the shrine of Mahākāla, for the temple is described as being adjacent to a field which was used as a burning-ground for corpses and which must have lain outside the city; and if Padmāvatī was some other town, the allusion here to Mahākāla has no connexion with Cāmuṇḍā or Caṇḍikā at Padmāvatī. It is hardly probable that, if this poem originated at Ujjain, the goddess at the shrine of Mahākāla would have been referred to in this manner. Hence this passage more probably conveys only a commendatory allusion; and it seems more natural and appropriate to connect the poem with Mandhāta, where this phase of sanguinary worship was particularly strong.

The worship of Cāmuņdā points to the same conclusion. Human sacrifices had long been abolished in the civilized countries of India, and the offering of such sacrifices at Padmāvatī could hardly have been a survival but must have been introduced from elsewhere. Such a practice would naturally be clandestine. Human sacrifices were offered in those times only among the rude tribes of Central India, among whom such sacrifices survived till the last century; hence it may be inferred that such offerings to Cāmundā at Padmāvatī must have been introduced from places which bordered on those tribes and were affected by their rites. The middle portion of the Narbada valley was eminently such a place. Pointing in the same direction is the statement in the Mahā-bhārata that Durgā had her eternal abode on the Vindhyas and was fond of intoxicating liquor, flesh and cattle (Virāța-p. vi. 195). It seems reasonable then to conclude that the Devi-māhātmya is earlier than the Mālatimādhava; and if so, the name Cāmuņdā and the form Candikā occur apparently the first time in this poem.

Mandhāta was a famous ancient tīrtha and appears to have fallen into neglect and been almost deserted in the 11th and 12th centuries A.D., but its glory was revived. About the year 1165 "a Gosáin, named Daryáo Náth, was the only worshipper of Omkár on the island, which pilgrims could not visit for fear of a terrible god called Kál Bhairava and his consort Kálí Deví, who fed on human flesh. At last Daryáo Náth by his austerities shut up Kálí Deví in a cave, the mouth of which may yet be seen, appeasing her by erecting an image outside to receive worship; while he arranged that Kál Bhairava should, in future, receive human sacrifices at regular intervals. From that time devotees have dashed themselves over the Bírkhala cliffs at the eastern end of the island on to the rocks by the river brink, where the terrible god resided; till in 1824 the British officer in charge of Nimár witnessed the last such offering to Kál Bhairava." (Hunter, Impl. Gaz., "Mandhāta"). There does not appear to be any information, what kind of worship was offered there before the 11th century, yet the facts suggest strongly that such sanguinary rites were not a new ordinance but had prevailed there before.

Both Siva and his consort in their most terrible forms were thus worshipped at Mandhāta, which was almost exclusively devoted to their service; and it is easy to understand how such a sanguinary form of religion could take shape here. This region of the Narbadā valley was specially connected with demon legends, such as the demon stronghold of Tripura and the demon Mahişa, after which the towns Tewar and Mahesar are said to be named. It also bordered on the Nāga country. Mandhāta, with such associations, would be the most probable birth-place of this poem, and the brief allusion to Mahākāla would then be only a collateral one; yet, even if the poem was composed at Ujjain, the conclusion would still remain good that the poem originated in this region of Western India.

Date of the Purāna.

The question of the date of the Purāņa is more difficult, since all questions of chronology in Sanskrit writings are most uncertain. One definite and important date may be first noticed. Mahāmahopādhyāya Haraprasād S'āstrī found a copy of the Devī-māhātmya in old Newari characters in the Royal Library in Nepal, and it is dated 998 A.D. (See his Catalogue). It may be safely inferred therefrom, that this poem must have been composed before the beginning of the 10th century at the latest. The Devī-māhātmya cannot therefore be later than the 9th century and may be considerably earlier. Since it is the latest part of the Purāņa, the other parts must have been composed earlier, and the question for consideration is, how much earlier?

Prof. Wilson in his preface to his Translation of the Vișnu Purāça pointed out that this Purāna is later than the Mahā-bhārata but anterior to the Brahma, Padma, Nāradīya and Bhāgavata Purāņas, and conjectured that it may be placed in the ninth or tenth century This, as already noticed, is too recent, moreover it has been A.D. discovered since that his estimates of the composition of the several Purāņas under-reckon their age, and that the periods assigned by him should be moved some centuries earlier. For instance, he conjectured the collective writings known as the Skanda Purāna to be modern and "the greater part of the contents of the Kāśi Khanda anterior to the first attack upon Benares by Mahmud of Ghizni " (Preface, p. lxxii)--which must mean that the Kāśi Khanda is earlier than the 11th century A.D. But Mahāmahopādhyāya Haraprasād Sastri found in the Royal Library in Nepal a copy of the "Skanda Purāņa" written in the later Gupta characters of the 6th or 7th century A.D. From that it is obvious that the composition of the Skanda Purāna must have taken place four or five centuries earlier than Prof. Wilson's estimate. Hence it is possible that a corresponding modification of his estimate regarding the Markandeya Purana should be made, and that would place it about the 4th century A.D.

Further evidence is obtained from Jain writings that the Purāņas are much earlier than Prof. Wilson estimated. Thus the Padma Purāņa of the Jains, which was written by Ravişena in imitation of the Hindu Padma Purāņa, contains, I understand, a couplet showing that it was composed in the year 678 A.D; and that Purāņa mentions all the Purāṇas. All are mentioned again in the Jain Adl Purāṇa of Jinasena who lived about a century later. This evidence would demonstrate that all the Hindu Purāṇas had been composed before the end of the sixth and probably by the end of the fifth century A.D.; though of course it leaves room open for subsequent additions and interpolations in them.

A common method of estimating the age of a Sanskrit composition is to consider the religious and philosophical ideas embodied in it; yet to discuss questions of chronology on the basis of such ideas seems to be more interesting than convincing. Such ideas have passed along a course of development in Iudia, but it is doubtful how far general inferences therefrom can be safely applied to fix the date of a particular work. Where such ideas are founded on sacred compositions, which are the subject of reverent study, there must be flows, eddics and intervals of stagnation, and even rapids and back currents, in the stream of such ideas. Their course may be compared with similar speculations, not in a single European country, but in the whole of Europe, for India has always comprised many countries; and the history of Europe during the last four hundred years shews, whether it would be easy to determine the date of a writing on such subjects in Latin solely from its contents, for the progress of thought in the different countries has been neither simultaneous nor uniform. Similarly in India. there can be no doubt that, while religion and philosophy have had their general course of development, the course has been very unequal in the different countries, so that it would not be unreasonable to suspect that at the same time one country was advancing, another was stationary, and a third was even degenerating under political adversity. The development of religion and philosophy in India then is not so clear that one can do more than venture to conjecture upon such grounds, at what period or periods this Purana, which was written in Western India, was composed. And, as already mentioned, it has so little of a sectarian spirit or of special doctrines that the basis for conjecture is meagre. Subject to this caution the following features may be noticed.

Among the deities, Indra and Brahmā are mentioned oftenest; next stand Viṣṇu and Siva; then the Sun and Agni; and lastly Dharma and others. Indra is mentioned most often in the first and fifth parts, and Brahmā in the third and fifth parts; while Viṣṇu and Siva do not show any particular preponderance. If the Devī-māhātmya is put aside, the Sun is the deity that receives the most special adoration, and his story is related twice, first, briefly in cantos 77 and 78, and afterwards with fullness in cantos 102-110. To this may be added the cognate worship of Agni in cantos 99 and 100. Such marked reverence for Agni and the Sun would be natural in such a place as Māhiṣmatī, which (as already mentioned) was specially sacred to Agni before the worship of Siva obtained supremacy there. Kāma. rūpa, the modern Gauhāți in Assam, is mentioned as specially appropriate for the worship of the Sun (p. 581), and why it should have been so characterized seems unintelligible unless it was considered to be an *udaya-giri*.

The prominent notice of the great Vedic god Indra, and of Brahmā the earliest of the post-Vedic gods, would indicate a fairly high antiquity for the Purāṇa, especially for the second Section, which boldly claims to have issued from Brahmā's mouth equally with the Vedas (p. 219) and thus to stand almost on an equality with them an honour which none of the other Purāṇas ventures to arrogate for itself. Such an antiquity would also explain the high position assigned to the Sun and Agni, who are also among the chief Vedic gods; yet the special praise offered to the Sun may, as Dr. Banerjea hinted, be perhaps attributable in part to Persian influences.

The first Section of the Purāņa is certainly later than the Mahābhārata, for the four questions that Jaimini propounds to the Birds arose expressly out of that work. These questions are, *first*, a religious enigma, Why did Vāsudeva (Viṣṇu) though devoid of qualities assume human shape with its qualities of goodness, passion and ignorance? *secondly*, a social perplexity, Why was Draupadī the common wife of the five Pāṇḍava brothers? *thirdly*, a moral incongruity, Why did Baladeva expiate the sin of brahmanicide by pilgrimage? and *fourthly*, a violation of natural justice, Why did Draupadī's five sons all perish in their youth? The obtrusion of these questions implies that the Mahā-bhārata was firmly established as an unimpeachable authority, so that difficulties involved in it could not be disputed and must admit of reconciliation with the laws of Righteousness.

The explanation's offered by the Birds appear to be these. Vāsudeva (Viṣṇu) existed in quadruple form; the first form was devoid of qualities, but each of the others was characterized by one of the three qualities, so that in his assuming human and other shapes with all the qualities no violation occurred to his nature. The second question is solved by the assertion, that because of Indra's transgressions five portions of his essence became incarnate in the Pāṇḍavas, and his wife became incarnate as Draupadī, so that she was still the wife of only one person. The third question seems to turn on the ideas, that brahmanicide was a heinous sin expiable by death and that pilgrimage was a pious undertaking; how therefore could such a sin be expiated by such action? The answer seems to be that the sin was unintentional, being due to overpowering sensual influences, and did not call for the full rigour of punishment, while the real penance consisted in *confession*. The fourth question is solved by a story of transmigration; Draupadi's sons were five Viśve Devās who were cursed by Viśvāmitra to assume human form for a brief period.

The first two questions and answers call for some notice and throw some light on the age of the first Section of the Purāna.

With regard to the first question, Dr. Banerjea has remarked in his Introduction that the description of Vāsudeva belongs to the school Nārada-pañcarātra, to which S'ankarācārya has given an elaborate reply in his commentary on the Brahma Sūtras; while no trace of this doctrine is to be found in the second Section of the Purāņa. As S'ankara lived in the 8th century A.D., that school existed before him. The first part of this Purāņa was, therefore, probably prior to his time; yet it may possibly have been later. This comparison then yields nothing definite.

The second answer presents some remarkable peculiarities when compared with the Mahā-bhārata. That work gives two explanations about Draupadi's wifehood, *first*, why she was destined to have five husbands, and *secondly*, why the five Pāṇḍavas became her husbands.

The first explanation is given twice in the Adi-parvan, viz., in clxix. 6426-34 and in exerci. 7319-28. She had been a rai's daughter and unmarried; in order to obtain a husband she propitiated Siva with austerities, and he offered her a boon. She begged for a husband, and in her eagerness made the request five times, hence he promised her five husbands, and in spite of her objection adhered to his word and promised them to her in another life. Hence she was born as Drupada's daughter. In the latter of these two passages and in line 7310 she is made an incarnation of Lakşmī.

The second explanation is given in Adi-parvan exervii. 7275-7310. Indra went to Siva on Mount Himavat and accosted him rudely, but Siva awed him and pointed to a cave in the mountain wherein were four prior Indras. Siva said that Indra and those four prior Indras should be born in human shape in order to reduce the over-population of the world, and that Laksmi should be born and be their common wife. Accordingly Indra was born as Arjuna and the prior Indras as the other Pāņdavas, and Laksmi was born as Draupadī.

Now these stories in the Mahā-bhārata itself furnished some explanation, and why Jaimini should have felt any perplexity, if he had these explanations before him, is at first sight strange. This suggests a doubt whether they were then in the Mahā-bhārata, or whether they were inserted there afterwards to meet this very question. On the other hand, it may be noted that these explanations did not really solve the difficulty, for the five Indras who became the Pandavas were not the same deity, and thus Draupadi's husbands were still separate persons. On this point, therefore, the difficulty remained, and the answer given by the Birds removes it (though at variance with the Mahā-bhārata) by declaring that the Pāndavas were all incarnations of portions of the same deity, Indra, and were thus really only one person. The Mahā-bhārata, however, presented a further difficulty, for why should Laksmi have become incarnate to be the wife of incarnations of Indra? The Birds alter this by declaring (again at variance with the Mahā-bhārata) that it was Indra's own wife who became incarnate as Draupadī. Both these contradictions are left unnoticed; yet it is said very truly that there was very great perplexity about this matter (p. 19).

This incongruity of Laksmi's becoming incarnate to be wife to incarnations of other deities suggests a further speculation. In the Mahā-bhārata as it now stands, Krsna is an incarnation of Visnu, and it was proper that Laksmi should become incarnate to be his Nevertheless that work states that she became the wife of queen. five persons all distinct from Visnu. May it be surmised that these explanations in the Mahā-bhārata were fashioned before Krsna had been deified, and before it was perceived that they could have any bearing on his story ? If so, it is quite intelligible that it was deemed necessary, after Krsna was deified, to remove the incongruity by asserting that Draupadi was an incarnation, not of Laksmi, but of Indrani. This view, that the revised explanations here given regarding Draupadī and the Pāņdavas were necessitated by the deification of Krsna, seems not improbable. If so, the revision and the name

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Vāsudeva, by which Vișnu is specially addressed in the first part, would indicate that the first part was composed, when the Krsna legend had become so well established that it was needful to bring other stories into harmony with it.

The Purāna contains little reference to the political condition of India; yet it may be pointed out that all the stories narrated in the first Section relate to Madhya-deśa, the Himālayas and Western India, while no mention occurs of Southern, Eastern or North-Western India. In the second Section, few illustrative stories occur apart from the main discourse on the Manus and the royal genealogies. Only one dynasty is treated of, that in which the chief princes were Vatsapri, Khanitra, Karandhama, Aviksit and Marutta. These were famous kings, especially Marutta who was a universal monarch. I have not been able to find anything which indicates where their kingdom was, yet it must have been somewhere in the Middle-land or North-West, because of Marutta's relations with Vrhaspati and Samvartta (M. Bh., Asvam -p. iii-vi); the Middle-land here comprising the country as far east as Mithilā and Magadha. In the second Section the only allusions to other parts of India are one to the river Vitastā in the Panjab (p. 438), one to an unknown town in South India (p. 412), and several to Kāmarūpa, the modern Gauhāti in Assam; but the author's knowledge of Eastern India was so hazy that he treats Kāmarūpa as being easy of access from the Middle-land (p. 581). Is it reasonable to draw any inference from the mental horizon here disclosed? It agrees with the state of India in the third century A.D.

The geographical cantos 57 and 58 are no doubt special compilations and may to a certain degree stand apart. They appear to aim at being comprehensive, and to enumerate all the countries, races and tribes till then known, whether ancient or mcdiæval. This comprehensive character rather prevents the drawing of any large definite conclusions from them, yet two points may be noticed.

The Hunas are placed among the peoples in the north in canto 58, though the context is not very precise. The Huns in their migrations from the confines of China appear to have arrived to the north of India about the beginning of the third century A.D., and one branch, the White Huns, established a kingdom afterwards in the Oxus valley. India had no actual experience of them until their first invasion, which was made through the north-western passes in the middle of the fifth century (Mr. V. Smith's *Early History of India*, pp. 272, 273). The allusion to the Huns therefore, with the position assigned to them in the north, in canto 58, is plainly earlier than their invasion, and is what a writer in the third century or the early part of the fourth century would have made.

In these two cantos Prāgjyotişa is placed in the east, and no mention is made of Kāmarūpa. Prāgjyotişa was the ancient kingdom that comprised nearly all the north and east of Bengal (p. 328); later on it dwindled and seems to have lingered and perished in the east of Bengal; and after that Kāmarūpa came into prominence in its stead. In the Mahā-bhārata and Rāmāyaṇa Prāgjyotişa alone is named; Kāmarūpa is never, I believe, mentioned there, and it occurs in later writings only. In the Second Section however Kāmarūpa is mentioned, and no allusion is made to Prāgjyotişa. This difference tells in favour of the antiquity of these cantos.

With regard to the Devi-māhātmya, if the comparison made above between it and the Mālatī-mādhava is reasonable, it would follow that, since Bhavabhūti who wrote that play lived about the end of the seventh century A.D., this poem must be anterior. It would represent the incorporation of barbarous practices borrowed from the rude tribes of Central India into brahmanic doctrines, and might be assigned to the sixth or perhaps the fifth century.

From all these considerations it seems fair to draw the following conclusions. The Devī-māhātmya, the latest part, was certainly complete in the 9th century and very probably in the 5th or 6th century A.D. The third and fifth parts, which constituted the original Purāṇa, were very probably in existence in the third century, and perhaps even earlier; and the first and second parts were composed between those two periods.

Other matters of interest.

Certain other matters may be mentioned, which are of great interest in the Purana.

In the first part Jaimini, though a disciple of Vyāsa and a famous rși (Mahā-bh., S'ānti-p. cccli. 13647), is yet made, when perplexed by four difficult questions in Vyāsa's own work, the Mahā-bhārata, to seek instruction, not from Vyasa but from Markandeya; and this raises a presumption that there was an intention to make Mārkandeva equal with, if not superior to, Vyāsa. Further, Mārkaņdeya does not himself explain the questions but, declining with a transparent excuse, refers Jaimini to the Birds. The Birds, though said no doubt to be brahmans undergoing a transmigration, were inferior in education and fame to Jaimini, yet they were deemed fully capable of authoritatively answering the questions that puzzled him. It seems hard to avoid suspecting again in this construction of the story, that there was an intention to exalt the instruction given by the munis of the Vindhyas to equality with, if not superiority over, that given in Madhya-deśa. It may be mentioned that according to certain legends Vaiśampāyana's pupils were transformed into partridges (tittiri) in order to pick up the Black Yajus verses disgorged by one of their companions; but it does not seem reasonable to ascribe the introduction of these Birds as dramatis persons in this Purana to any imitation of those legends, because the nature of the stories is wholly different. The use of the Birds seems rather to be the application of a class of ideas common in the animal-tales of folk-lore to religious teaching, and to be similar to the machinery employed by Bāna in his story of Kādambarī.

In the second part it is worthy of note that indulgence in spirituous liquor and in sensual enjoyments is viewed with little or no disapprobation in the story of Dattātreya; and meat and strong drink are mentioned as most acceptable offerings in the worship of Dattātreya (p. 106), as an incarnation of Viṣṇu (p. 99). Meat of various kinds, including even hog's flesh, is declared to be most gratifying to the pitrs. Such food was not unknown in ancient times, for it is said that during a severe famine king Triśańku supported Viśvāmitra's wife with the flesh of deer, wild pigs and buffaloes (Hari-V., 724-731).

A most extraordinary passage may be noticed in conclusion. It is related of king Dama that, after taking vengeance on prince Vapuşmat, "with Vapuşmat's flesh he offered the cakes to his [murdered] father, he feasted the brāhmans who were sprung from families of Rākşasas" (p. 683 with 679). Brahmans at times lost their caste and became degraded, but here the position is reversed and certain descendants of Rākşasas were reckoned as brahmans. Such cannibalism is, I believe, unparalleled in Sanskrit, and it is almost incredible that there should have been brahmans of any kind whatever who would have participated in it. Eating human flesh was not unknown in ancient times (p. 427), yet a story is told in the Mahā-bhārata where Rākşasas and even flesh-eating Dasyus disdained the flesh of a true though degraded brahman (S'ānti-p. clxxii. 6420-29). This story of king Dama would seem to imply that it is of real antiquity, and that the account of the dynasty in which he occurred, and which is the only dynasty described, must be a purāṇa in the full meaning of the term.

CONTENTS.

CANTO.

Introduction.

- Jaimini applied to Mārkaņdeya for instruction on four 1 1 questions. Markandeya referred him to four learned Birds, sons of Drona and the Apsaras Vapu who was cursed by the
- 2 rsi Durvāsas to be a bird; and narrated the story of their 6
- 8 birth, and of their education by S'amika; and explained 11 that they were four brahmans, who were so born, because cursed by their father Sukrsa for not offering their bodies as food to a famished bird.

The Birds' discourse on Jaimini's four questions.

- Jaimini visited the Birds at the Vindhya Mts. and they 17 4 answered his four questions thus :--- Visnu assumed bodily
- 5 forms in order to accomplish good; Draupadī became the 21 joint wife of the five Pandavas because they were all
- 6 emanations of Indra; Baladeva committed brahmanicide 237 during intoxication and expiated it by pilgrimage; and five 32
- Viśve Devās, who, on seeing Viśvāmitra's brutality to king Hariścandra, censured Viśvāmitra, incurred his curse thereby ī and were born as the five sons of Draupadī to die young and unmarried.
- This story led the Birds at Jaimini's request to narrate 38 8 the whole story of king Hariścandra's sufferings and
- 9 ultimate beatitude; and the terrible fight which resulted . 59 therefrom between Vasistha and Visvāmitra as gigantic birds.

The Birds' discourse on Jaimini's further questions. Ľ Discourse on life. death and action.

Jaimini propounded further questions regarding concep-. 62 10 tion, foetal life, birth, growth, death and the consequences. of action; and the Birds answered them by reproducing

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the instruction that a brāhman Sumati, nick-named Jada, once gave to his father (cantos x-xliv).

Thus the Birds gave in Jada's words a description of

- 11 death, after-existences and certain hells; of human concep- 69
- 12 tion and birth, and the evils of all existence; of certain other 71
- 13 hells and the various terrible torments inflicted there; and 74 they narrated the story of king Vipaścit's descent into hell,
- 14 with a discourse regarding actions and the specific punish- 76
- 15 ments for a long list of various sins, and of his deliverance 83 from hell together with other persons confined there.

Stories illustrating religious devotion (yoga).

- 16 The Birds, continuing Jada's discourse, broached the subject of *yoga* or religious devotion, but prefaced it with a long narrative (cantos xvi to xliv). A brāhman Māņdavya was saved from a curse by his devoted wife, who stopped the rising
- 17 of the sun and gained a boon from Atri's wife Anasāyā; the 99 gods in consequence blessed Anasāyā, and Brahmā, Vişņu and S'iva were born as her three sons Soma, Dattātreya and Durvā-
- 18 sas; Dattātreya indulged in sensual pleasures; Arjuna Kār- 101 tavīrya, however, being advised by his minister Garga to propitiate Dattātreya, because Dattātreya (being an incarnation of Viṣṇu) had once saved the gods from the demons,
- 19 did so and by Dattātreya's blessing reigned gloriously. 106 This led on to the story of Alarka, which is used to convey political, religious and social instruction (cantos xx to xliv).

Alarka's birth and education.

- 20 King Satrujit's son Rtadhvaja lived in intimate friend- 109 ship with two Nāga princes; they told their father Aśvatara--how Rtadhvaja had succoured the brāhman Gālava
- 21 with the help of a wondrous horse named Kuvalaya, and 113 descending to Pātāla, had killed the demon Pātāla-ketu there, and had rescued and married the Gandharva princess Madā-
- 22 lasā, and was famed as Kuvalayāśva; and also how a 121 demon had caused Madālasā to die on a false report of

- 23 Kuvalayāśva's death. King Aśvatara, by propitiating Sa- 125 rasvatī then, gained perfect skill in poetry and music (which are described), and by propitiating S'iva received
- 24 Madālasā restored to life; he invited Kuvalayāśva to 136
- 25 Pātāla and gave Madālasā back to him. Kuvalayāśva had 140
- 26 a son by her, and she prattled to the infant; they had 142 three other sons and she named the youngest Alarka.

Political, religious and social instruction.

27 Then followed an exposition of political, religious and social 145 doctrine in the guise of instruction given by Madālasā to Alarka. She instructed him in the duties and conduct
28 of a king; in the duties of the four castes and of a brāh- 148
29 man's life; in the general duties of a grhastha and various 151
30 religious matters; in the duties of a grhastha in detail; 155
31 in the śrāddha ceremonies; in the performance of the Pār- 157
32 vaņa S'rāddha and the persons to be excluded; in the par- 164 ticular foods, periods, sites and ordinances to be observed in

33 the śrāddha; in the Voluntary śrāddhas and their benefits 168
34 and proper occasions; in the rules of Virtuous Custom, 170
35 generally and with much detail; about diet, purification, 180 conduct, holy days and various religious ceremonies.

Exposition of religious devotion (yoga).

Rtadhvaja then resigned his kingdom to Alarka and de- 186
parted to the forest. Alarka lived in pleasure, but, being 187 reduced to great straits by his brother and the king of

- 38 Kāśi, sought relief from Dattātreya. Dattātreya spoke 191 about the soul and, on Alarka's asking about religious devotion
- 39 (yoga), expounded the method, conditions and signs of its 193
- 40 proper performance; the attendant ailments and the stages 198
- 41 which lead to final emancipation from existence; the way 202 in which a yogī should live, beg, eat and reach his end;

42 the composition, meaning and efficacy of the word "Om "; 205

43 ill omens and their signification; and the seasons for, and 207 the importance of, yoga. Alarka then relinquished the

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44 kingdom, but his brother, glad at 'Alarka's conversion, de- 213 clined it and departed. Alarka gave it to his son and departed to the forest. This ends Jada's exposition.

The Birds' discourse on Jaimini's further questions. Discourse on Creation.

45 Jaimini put further questions, and the Birds answered 217 them by repeating what Mārkaņdeya had taught Kraustuki. This discourse runs on to the end of the Purāņa.

Mārkaņdeya, after extolling this Purāņa, described the course of creation from Brahmā through Pradhāna, &c., and

- 46 the mundane egg; he discoursed about Brahmā, and ex- 224
- 47 plained divine and human time and the four ages. He de- 228
 48 scribed the creation of the earth and all it contains; the 232 gods, demons, pitrs, mankind, &c., and the positions assign-
- 49 ed them; the origin of the primeval human race and its 237
- 50 social and moral evolution; the birth of the nine Sages, 246 Rudra, Manu Svāyambhuva and his descendants, Daksa and his offspring; A-dharma and his progeny, especially the
- 51 goblin Duhsaha and his powers, whose brood of goblins and 257
- 52 hags are named with their particular functions; the crea- 268 tion of the Rudras; and the wives and offspring of the rsis and pitrs.

Account of the Manus.

53 Mārkandeya next discoursed of the Manus and man-271 vantaras. He told of the *first* Manu, Svāyambhuva, and his descendants who peopled the seven Continents. Jambudvīpa was occupied by Agnīdhra, and his descendant Bharata gave his name to India. This introduced the subject of geography.

Geography.

54 Mārkaņdeya described the earth and its continents, espe-275 cially Jambu-dvīpa; and also Mount Meru, first briefly, and
55 then with full mention of neighbouring forests, lakes and 278
56 mountains; and the course of the Ganges in the sky and on 280

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- 57 the earth. He mentioned the nine divisions of Bhārata, 283 and then dealt with India in detail; naming its seven 284 mountain ranges and its scattered hills; and its rivers, dis-290 tinguishing them according to their sources, in the Himālaya, the Pāripātra, the Vindhya, the Rksa, the Saĥya, 293 the Malaya, the Mahendra and the S'uktimat ranges. 303 He named the various peoples inhabiting India and its 307 confines, according as they dwelt in the Middle Land (Madhya-deśa), in the north-west, outside northwards, 311 in the north, in the east, in the south, in the west, 324 around the Vindhya mountains and beneath the Himālayas. 340
- 58 Next representing India as resting upon Vişnu in the form 348 of a tortoise, Mārkandeya named the various peoples (with the corresponding lunar constellations) as they were dis- 349 tributed over the middle of the tortoise's body, over its 358 face, its right fore-foot, its right flank, its right hind-foot, 370 its tail, its left hind-foot, its left flank and its left fore-foot; 384 and he added some astrological, religious and political
- 59 comments. He then described the countries Bhadrāśva, 387 60 Ketumāla, the Northern Kurus, Kimpuruşa, Hari-varşa, 390

Ilāvīta, Ramyaka, and Hiraņmaya.

Account of the Manus (resumed).

- 61 Mārkaņdeya related the birth of the second Manu. A 391 brāhman visited Himavat and met an Apsaras Varūthinī;
 62 a Gandharva Kali by personating him gained her affection; 399
 63 and she bore a son Svarocis. Svarocis delivered a maiden 401
 64 Manoramā from a curse and married her, and also rescued 406
 65 her two girl-companions and married them; after living 408
 66 long in heedless pleasure with them, he had three sons 411 whom he established in separate kingdoms by the knowledge called Padminī; and he had by a forest goddess
 67 another son Dyutimat who became the second Manu, 415
 68 Svārocişa; and his period is noticed. The allusion to the 415
 - knowledge Padminī introduced a discourse on its supporters, the Nidhis.

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PAGE. CANTO. Continuing, Märkandeya related how king Uttama 419 69 banished his queen for bad temper, and helped a brahman to find his ill-tempered wife who had been carried off; he 70 was rebuked by a rsi for his own conduct; he recovered the 425brāhman's wife, whose bad temper a Rākşasa consumed. 71 A Nāga king had taken the queen to Pātāla, and she was 429 72 hidden; the brahman changed her nature and the Raksasa 432 restored her to king Uttama; she bore a son, who became 436 73 the third Manu, Auttama, and his period is noticed. Mārkaņdeya related how king Svarāstra when driven 438 74 from his kingdom, met his deceased queen, and had a son who became the *fourth* Manu, Tāmasa ; his period is noticed. 75 The rsi Rtavāc made the constellation Revatī fall; a maiden 443 was born therefrom; she married king Durgama and bore a son, who became the *fifth* Manu, Raivata; his period is 76 noticed. Cäkşuşa, being changed when an infant by a hag, 449 became king Vikranta's son, but turned an ascetic and became the sixth Manu, Cākṣuṣa; his period is noticed. 77 Continuing the manvantaras, Märkandeya said the Sun 455 married Tvaştr's daughter Sañjñā and had two sons Vaivasvata and Yama; Sañjñā quitted him, leaving her Shadow 78 behind, because his splendour was excessive; Tvastr pared 458 his splendour down while the gods hymned the Sun; the Sun

regained Sañjñā ; he had by the Shadow a son who will be the

- 79 eighth Manu, Sāvarņi. Vaivasvata is the seventh and present 461
- 80 Manu; his period is noticed. The future period of Sāvarņi 463 with its rşis, gods, &c., is prophesied.

The Devi-māhātmya.

81 The mention of Sāvarņi introduced the Devī-māhātmya. 465 Mārkaņdeya related that king Suratha, being ousted from his kingdom, met a vaišya driven from his family, and both consulted a rși about their longings for home; the rși ascribed their feelings to the goddess Mahā-māyā (Great Illusion), and related how, when she was lauded by Brahmā, Vișnu slew the demons Madhu and Kaiţabha. CANTO.

- 82 The rsi then recited her exploits. Here begins the Devi- 473\māhātmya properly. The demons under Mahisa vanquished the gods, and the goddess was formed as Candikā (Am-
- **83** bikā) out of their special energies combined; she began a 478 great battle and destroyed the demons, all the demon chiefs
- 84 and finally Mahişa himself. The gods praised her in a 482 hymn, and she promised to befriend them always. Again the gods were vanquished by the demons S'umbha and Nisumbha, and invoked her; she appeared, and S'umbha
- 86 wanted to marry her but she declined; he sent an army 497 and she destroyed it; he sent another with Canda and Munda;
- ${\bf 87}$ the goddess Kālī destroyed them and Caņḍikā gave her the ${\bf 499}$
- 88 combined name Cāmuņ
dā; S'umbha sent all his armies; 501 $\,$
- 89 Candikā killed the chief Raktavīja, then Nisumbha in spite 506
- 90 of S'umbha's aid, and many demons, and finally S'umbha 509
- 91 himself; whereat the universe was filled with joy. The 511 gods praised her in a hymn and she promised to deliver them
- 92 always. She descanted on the merits of this poem. The 519 gods regained their supremacy; and she is extolled. Here ends the Devi-māhātmya properly.
- 93 After hearing this poem king Suratha worshipped Candi- 522 kā, and she promised he should be the *eighth* Manu, Sāvarņi.

Account of the Manus (resumed).

- 94 Mārkaņdeya, continuing, mentioned the other future 524 Manus, the *ninth*, *tenth*, *eleventh* and *twelth* named Sāvarņa,
- 95 and the *thirteenth* named Raucya; and their periods. He 526 narrated the story of Raucya. A prajāpati Ruci was urged
- 96 by the Pitrs to marry; he propitiated Brahmā and praised 529
- 97 the Pitrs in a hymn; they appeared and promised him a 534
- 98 wife and extolled his hymn; he married an Apsaras and had 538
- 99 a son who will be the *thirteenth* Manu Raucya. Sänti, the 539 disciple of an irascible rși Bhūti, finding the sacred fire ex-
- 100 tinguished, offered a hymn to Agni. Agni restored the fire 546 and promised to Bhūti a son who should be the *fourteenth*

PAGE.

Manu, Bhautya. Bhautya's period is noticed. This account of the manyantaras is extolled.

Commencement of the Genealogies.

101 At Krauşţuki's request Mārkaņdeya began the genealo- 550 gies. Brahmā created Dakşa, from whom came Mārtaņda, the Sun. Then mentioning that Brahmā was born from the mundane egg, and produced the lokas (worlds), and next the four Vedas with their merits—Mārkaņdeya diverged into a laudation of the Sun.

The majesty of the Sun.

- 102 The gods and the Vedas are declared to be manifesta- 553
 103 tions of the Sun. The Sun's glory was at first too great, 556 and Brahmā with a hymn induced him to contract it
- 104 and then finished the creation. Marici's son Kasyapa 558 begot the gods, demons, mankind, &c. The demons overcame the gods and Aditi sought help of the Sun in a
- 105 hymn. He became her son as Martanda and destroy- 563
- 106 ed the demons. The story of the Sun and his wife Sañ- 566 jñā (as told in cantos lxxvii and lxxviii) is re-told here with more detail regarding the Shadow-Sañjñā, the curse on
- 107 Yama, the paring down of the Sun's splendour, the hymns 572
- 108 offered to the Sun, and the Sun's offspring and the sta- 574 tions alloted them.
- 109 Further Mārkaņdeya related that king Rājya-vardhana 577 when old resolved to resign the kingdom, but his people in
- 110 grief propitiated the Sun, and the Sun granted him great 583 length of life; the king similarly obtained the same boon for them. This story is extolled.

The Genealogies resumed.

- 111 Mārkaņdeya mentioned Manu Vaivasvata's seven sons 587
- 112 and Ilā-Sudyumna, Purūravas, &c. Manu's son Pāṣadhra 590 killed a brāhman's cow and being cursed became a śūdra.
- 113 Karüşa's descendants were mentioned. 593 Dişta's son Nābhāga married a vaiśya maiden wilfully

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- 114 and became a vaiśya; their son Bhanandana conquered the 597 earth, but Nābhāga declined to reign. Then Nābhāga's wife explained that she was not really a vaiśya, but that her father was a king who became a vaiśya under a rşi's curse
- 115 with a promise of recovery, and that she was a princess and 601 had become a vaisya under Agastya's curse.
- 116 Bhanandana became king. His son Vatsaprī rescued a 604 princess Sunandā from Pātāla after killing a demon king
- 117 who had a magic club, and married her. His son was 610 Prāmsu, and Prāmsu's son Prajāti. Prajāti's son Khanitra was beneficent; his brothers' ministers practised magic
- 118 to dethrone him but destroyed themselves; Khanitra re- 615
- 119 signed the kingdom in grief and went to the forest. His 617 son Kşupa performed sacrifices for the harvests. His son
- 120 was Vira and grandson Vivinisa. Vivinisa's son Khanine- 619 tra while hunting met two deer eager to be sacrificed, and
- 121 by Indra's favour obtained a son Balāśva. Balāśva was called 623 Karandhama because of a fanciful victory.
- 122 His son Aviksit married many princesses and carried off 256
- 123 princess Vaiśālinī at her svayamvara: the suitor kings 628 conquered and captured him, but she refused them all:
- 124 Karandhama rescued Avikşit, but Avikşit refused to marry 631 the princess after his discomfiture; she turned to austerities
- 125 and obtained an assurance from the gods: Avīkṣit's mother 637 by a ruse obtained a promise from him to beget a son:
- 126 while hunting he rescued the princess from a demon and 641
- 127 pleased the gods: she proved to be a Gandharva maiden and 645 Aviksit married her in the Gandharva world; she bore a son

128 Marutta there. Aviksit returned but refused the kingdom 649

- 129 because of his discomfiture. Marutta became king, and was 653 a universal monarch, a great sacrificer, and liberal benefactor
- 130 to brāhmans. The Nāgas gave great trouble, and he at-658 tacked them, but Avīksit interposed in favour of the Nāgas;
- 131 a battle was averted by the rsis, and the Nāgas made repara- 660 tion. Marutta's wives are named.
- 132 His son Narişyanta enriched the brahmans permanently 665

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Canto.

- 133 at a great sacrifice. His son Dama was chosen by the 668 Daśārņa princess, and defeated the suitor kings, who, in vio-
- 134 lation of marriage laws, opposed him. Dama became king. 674 Narisyanta was murdered in the forest by Vapusmat one of
- 135 those kings. Dama bewailed, and vowed vengeance against 678
- 136 the murderer; he slew Vapuşmat and celebrated his father's 680 obsequies with Vapuşmat's flesh and blood.

Conclusion.

137 The Birds closed their long repetition of Mārkaņdeya's 684 instruction to Kraustuki, with an encomium on the Purāņas and this Purāņa in particular. Jaimini thanked them.

PAGE.

ADDITIONS AND CORRECTIONS.

- P. 2, l. 23, after sacred add customs.
- P. 20, l. 19, for Sáma read Sáman.

l. 26, for nára read nárá.

- P. 25, l. 6, dele -phul.
- P. 26, l. 21, for Asoka read Asoka.
- P. 27, l. 25, for Peninsular read Peninsula.
- P. 29, l. 18, add unless it is the same as the bird 'putra-priya'' which was so named because its note resembled 'putra putra.' Rámáy., Ayodh.-k. (Ed. Gorr.) ev. 11, (Ed. Bom.) xevi. 12.
- P. 29, l. 24, for btween read between.
- P. 29, 1. 33, add See Raghu-V., vi. 36.
- P. 31, l. 8, for famalies read families.
- Cantos VII, VIII & IX for Haris-candra read Hariscandra.
- P. 42, l. 15, for back read bark.
- P. 44, l. 11, for compassionate read passionate.
- P. 55. l. 13, for Brahman read Brahman.
 - 1. 17, for Bráhman read the Prajápati.
- P. 65, l. 29, for the read thee.
- P. 89, l. 33, for not therefore long read therefore; dele not.
- P. 93, l. 15, for etcetera read et cetera.
- P. 99, l. 6, for Dattatreya read Dattátreya.
- P. 100, l. 12, for yogi read yogi.
- P. 102, l. 35, for Bála-khilyas read Válakhilyas.
- PP. 100-107, passim for Lakshmi read Lakshmi.
- P. 108, heading, for XX read XIX.
- P. 109, l. 1-3 *read instead* And the doctrine of religious devotion was indeed declared by Dattátreya to that highsouled royal rishi Alarka who was faithful to his father.
- P. 113, 1. 2, for exceedingly read exceedingly.

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- P. 118, l. 5, for him, the large-thighed* hero, the chief of his race, read Tumburu*, the spiritual preceptor of her family.
 - 1. 7, for accepted her read arrived.

- P. 122, l. 15, dele funeral.
- P. 124, last line, for son and daughter read son's wife.
- P. 125, l. 33, after anxiety add "
- P. 133, l. 30, after inspirer add "
- P. 136, l. 12, for atru-jit's read S'atru-jit's.
- P. 143, l. 14, for religion read righteousness.
- P. 159, l. 34, for begun read begin.
- P. 173, bottom, for Kámatás read Kámatas.
- P. 174, l. 14, for carry read use.
 - 1. 15, for are carrying read have used.
- P. 177, l. 20, *read instead* the wise man should bathe, keeping his clothes on; and so also after resorting to **a** place where bodies are burnt.
- P. 179, l. 34, for guru read gurus.
- P. 181, l. 2, for holidoys read holidays.
- P. 182, l. 3, for screened by many read concealed within many things.
- P. 197, l. 34, for practice read practise.
- P. 201, l. 7, for Gandarvas read Gandharvas.
- P. 236, l. 3, for aptor read aptor.
- P. 239, l. 8, for is read are.
- P. 241, l. 21, add The Bombay edition reads instead "the kharvataka and the dramí."
- P. 242, l. 1, to varma-vat add note The Bombay edition reads "kharvața" instead.
 - 1.21, add The Bombay edition reads "jana" instead of "jala."
 - 1. 38, add The Bombay edition reads "dramí" instead.
- P. 245, l. 27, for mentioned read mentioned.
- P. 269, l. 21, for Dhúmravatí read Dhúmravatí.

note*, cancel the note and substitute See canto cxxvii, verses 13 and 26.

- P. 288, l. 23, dele the words from In a list to Nága-rát.
- P. 293, l. 3, for Vritra-ghní read Vritra-ghní.
- P. 300, I. 40 for Silāvati read Silavati.
- P. 332, l. 4, add May this name be identified with the town Kodungalūr (the modern Cranganore) north of Cochin? It is a place of sanctity, and was formerly an important town and harbour.
- P. 366, I. 6, add See p. 445.
- P 368, I. 13, for Badavá read Badavá.
- P. 403, l. 12, for mightly read mighty.
- P. 445, l. 35, add and p. 365.
- P. 469, l. 9, for universel read universal.
- P. 486, l. 25, for my read may.
- P. 581, I. 27, for ungnents read unguents.
- P. 636, last line, for om read from.

THE

MARKANDEYA PURANA.

ADDENDA AND' CORRIGENDA.

Page 2, line 24, *insert* customs *before* and. In cantos VII, VIII and IX *for* Haris-c'andra *read* Hari-sc'andra.

May He protect you, who is skilled to save In every kind of sin impure; whose form Within the bosom of the sea of milk Upon the hooded snake reclines; and at Whose touch the sea grows mountainous, its spray Up-tossing from its waters by his breath Disturbed, and into seeming dancing breaks!

..

CANTO I.

The Curse on Vapu.

Jaimini applies to Márkandeya for instruction regarding certain difficulties in the Mahábhárata—Márkandeya refers him to four learned Birds, the sons of Drona, and narrates their history—Their

THE

MARKANDEYA PURANA.

OM! REVERENCE TO THE ADORABLE VISHNU!

May Vishnu's lotus-feet, which power have To dissipate the woes wrought by the fear Of existence, and which are lauded high By ascetics, assiduous, whose minds From all things else are rapt—may those same feet, Whose steps the earth, the sky, and heaven o'erpassed, To sight appearing, purify your souls !

May He protect you, who is skilled to save In every kind of sin impure; whose form Within the bosom of the sea of milk Upon the hooded snake reclines; and at Whose touch the sea grows mountainous, its spray Up-tossing from its waters by his breath Disturbed, and into seeming dancing breaks!

CANTO I.

The Curse on Vapu.

Jaimini applies to Márkandeya for instruction regarding certain difficulties in the Mahábhárata—Márkandeya refers him to four learned Birds, the sons of Drona, and narrates their history—Their mother Vapu, an Apsaras, was condemned by the Muni Durvásas to become a bird for tempting him.

Having adored Náráyana, and Nara the best of men, the goddess Sarasvati, and then Vyása, let him utter the verse of Victory!

- 1 The illustrious Jaimini, the disciple of Vyása, interrogated the great Muni Márkandeya, who was engaged in the performance of austerities and the study of the Veda.
- 2 "Sir! the high-souled Vyása related the story of the Mahábhárata, which is replete with splendid spotless collections
- 3 of various S'ástras, which is characterized by accuracy regarding the different classes, is embellished with beantiful words, and contains complete knowledge of *primå facie* assertions, and
- 4 established conclusions. As Vishnu is chief among the gods, as the brahman *chief* among men, and as the crest-jewel *chief*
- 5 among all decorations, as the axe* is the best among weapons, as the mind best among the organs, so in this world is the
- 6 Mahábhárata the best among all the Sástras. Here are described both Wealth and Virtue, Love, and Final emancipation from transmigration; these have both reciprocal and peculiar
- 7 consequences. It is the best Dharma-śástra, it is the most eminent Artha-śástra; it too is the foremost Káma-śástra, as
- 8 well as the noblest Moksha-śástra. It has been declared, Sir, by Veda-Vyása the wise, to be the authority for the sacred and maxims of the laws of the four periods of *a brahman's*
- 9 life. For this Mahá-śástra has been so constructed, dear Sir, by Vyása the noble in deeds, that although beset with
- 10 difficulties it is not overthrown by them. The earth has been freed from the dust of passion by the stream of Vyása's words, which has descended from the mountain of the Veda.
- 11 and has swept away the trees of bad reasoning. Therefore have I come to thee, Sir, being desirous to know truly the story of Vyása, in which melodious sounds are the geese, the
- 12 noble story is the splendid lotus, the words are the expanse of water, and the Vedas are the great lake—this precious
 13 and long story of the Mahábhárata. Why was Janárdana
 - * Or Indra's thunderbolt.

Vásudeva, who is the cause of the creation preservation and destruction of the world, although devoid of qualities, endued

- 14 with humanity? And why was Drupada's daughter Krishná the common wife of the five sons of Pándu? for on this point
- 15 we feel great perplexity. Why did the mighty Baladeva Haláyudha expiate his brahmanicide by engaging in a pilgri-
- 16 mage? And how was it that the unmarried heroic high-souled sons of Draupadí, whose protector was Pándu, were slain, as
- 17 if they had no protector ? Deign to recount all this to me here at length; for sages like thee are ever the instructors of the ignorant."
- 18 Having thus heard his speech, the great Muni Márkandeya, devoid of the eighteen* defects, began to speak.

Márkandeya spoke.

- 19 "The time for my engaging in religious rites has now arrived, most virtuous Muni! and this is not esteemed the season
- 20 for a long discourse. But I will now tell thee, O Jaimini, of those birds who will speak to thee and so resolve thy
- 21 doubts. *They are* Pingáksha and Vibodha, Supatra, and Sumukha, the sons of Drona, the noblest of birds, versed in the principles of philosophy, and meditators on the S'ástras.
- 22 Their mind is unclouded in the knowledge of the meaning of the Veda and S'ástras. They dwell in a cave of the Vindhya mountains, visit and question them."
- 23 Then, thus addressed by the wise Márkandeya, replied the Muni pre-eminent, his eyes wide open with astonishment.

Jaimini spoke.

24 "Very wonderful is this, O brahman! that those birds have gained knowledge most difficult to be acquired, as if birds

* The 18 defects are said, in a translation begun by the late Rev. K. M. Banerjea, to be these—palpitation, fear, thickness in speech, indistinctness, speaking through the nose, discordancy, want of emotion, disconnectedness, roughness, hoarseness, high pitch, inaccuracy in pronunciation, perturbation, want of cadence, sing-song, shaking the head, weakness of voice, and unmeaningness.

- 25 possessed human speech. If their birth is of the brute creation, whence have they the knowledge? And how is it that those
- 26 winged ones are called the children of Drona? And who was this famous Drona, who had those four sons. Do those virtuous high-souled birds possess the knowledge of righteousness?"

Márkandeya spoke.

- 27 "Listen attentively to what happened of yore in Nandana at the meeting of Indra and the Apsarases and Nárada.
- 28 Nárada saw Indra the king of the gods in Nandana, surrounded by a band of those wanton maidens, with eyes fasten-
- 29 ed on their faces. S'ac'i's lord, immediately he was seen by that best of Rishis, rose up, and respectfully gave him his own
- 30 seat. Those heavenly maidens, on seeing him, the slayer of Bala and Vritra, rise up, prostrated themselves before the
- 31 Devarshi and stood reverently bending. He then, worshipped by them, duly greeted Indra, when he had seated himself, and conversed pleasantly with him.
- 32 "Then in the course of their talk, Indra said to the great Muni--- Declare, which of these dancers pleases thee most. Is
- 33 it Rambhá, or Karkasá, or Urvasí, Tilottamá, Ghritác'í, or
- 34 Menaká? or whichever delights thee.' Nárada, best of dvijas, hearing this speech of Indra, pondered and then addressed
- 35 the reverently bending Apsarases :--- 'She, of you all here present, who thinks herself pre-eminent in beauty, nobility
- 36 and good qualities, let her dance before me. There is indeed no success in dancing for one who is destitute of good qualities and beauty. *Good* dancing implies graceful comportment: other dancing is vexation.'

Márkandeya spoke.

- 37 "And immediately on that speech, each one of those bowing ones thus exclaimed—'I excel in good qualities; not you, nor
- 38 you !' The lord Indra seeing their agitation said, ' Let the Muni be asked, he will say which of you excels in good qualities.'
- 39 What Nárada, sought by those followers of Indra's will,
- 40 then said, hear that from me, O Jaimini! 'She among you,

who by her power perturbs the most noble Muni Durvásas, who is performing austerities, dwelling on the mountain, her among you I deem pre-eminent in good qualities.'

Márkandeya spoke.

- 41 "Having heard that his sentence, they all exclaimed, with trembling necks, 'this is impossible for us !'
- 42 "Among them an Apsaras named Vapu, confident of perturbing the Muni, replied, 'I will follow where the Muni dwells;
- 43 now will I make that tamer of his body, who has yoked the horses of his organs, but a poor charioteer whose reins
- 44 drop before the weapons of love. Whether it be Brahmá, or Janárdana or the purple S'iva, his heart will I now pierce with the arrow of love.'
- 45 "Having thus spoken Vapu departed then to the Snowy mountain to the Muni's hermitage, where the beasts of prey
- 46 were quelled by the might of his austerities. Stopping at the distance of a call from where the great Muni is seated,
- 47 the lovely Apsaras sang the cuckoo's melody. Hearing the strains of her song, the Muni astonished in mind went
- 48 to where sits that beauteous-faced maiden. On seeing her, beantiful in every limb, the Muni, summoning his resolution, was filled with anger and resentment, knowing
- 49 that she had come to perturb him. Then the great Rishi, the performer of mighty austerities, pronounced this sentence.
- 50 'Since thou hast come here, O maiden ! intoxicated with pride, to cause me pain by obstructing my austerities, which are ac-
- 51 complished with difficulty, O Apsaras, therefore shalt thou, polluted by my wrath, be born in the foolish race of birds
- 52 for the space of sixteen years, losing thine own form, and taking the form of a bird; and four sons shall be born to
- 53 thee, O vilest of Apsarases; and without having gained affection among them, absolved from guilt by dying in the field of battle, thou shalt regain thy dwelling in the sky. Never make any reply.'
- 54 The Bráhman, red-eyed with anger, having pronounced this grievous sentence on that proud maiden, whose tinkling

CANTO II.

bracelets were trembling, abandoned the earth, whose waves were very tremulous, and departed to the heavenly Ganges whose stream consists of a multitude of renowned qualities."

CANTO II.

The Birth of the Sparrows.

The story of the Birds continued—Kandhara, king of the birds killed a Rákhasa Vidyud-rúpa for killing his brother, and, marrying the Rákhasa's wife, had a daughter by her named Túrkshí who was the Apsaras Vapu—She married Drona—When pregnant by him she was killed at the battle of the Kauravas and Pándavas, and there laid four eggs from which the four Birds were born—The Birds were nourished by the Muni S'amíka.

Márkandeya spoke.

- 1 The king of the birds, Garuda by name, was the son of 2 Arishtanemi: Garuda's son was renowned as Sampáti: and
- his son was Supárśva, heroic, mighty as Váyu : Supárśva's son 3 was Kunti ; Kunti's son was Pralolupa. And he had two sons
- Kanka and Kandhara.
- 4 On the top of Kailása, Kanka saw the Rákshasa famed as Vidyud-rúpa, whose eyes were like a lotus leaf, a follower
- 5 of Kuvera, who was busied in a banquet, clad with strings of bright garlands, sitting in company with his wife on a beau-
- 6 tiful clean rocky seat. Then the Rákshasa, immediately he was seen by Kanka, filled with anger, said, "Wherefore hast
- 7 thou come hither, O vilest of the egg-born? Why hast thou approached me when I am in company with my wife? Such is not the rule of the wise in matters that must be accomplished in secret."

Kanka spoke.

8 "This mountain is common both to you and me and to other creatures also; what special ownership then canst thou, Sir, have here?"

Márkandeya spoke.

- 9 The Rákshasa with his sword slew Kanka, while he was thus speaking, *who fell* defiled with the streaming blood, quivering and senseless.
- 10 Having heard that Kanka was slain, Kandhara the king of the birds, bewildered with anger, resolved speedily to slay
- 11 Vidyud-rúpa. Having gone to the mountain-top, where Kanka lay slain, the king of the birds, his eyes swollen with anger and resentment, and sighing like the king of the Nágas
- 12 performed the Sankalana for his elder brother. Where sits the slayer of his brother, there he went, rocking the lofty
- 13 mountains with the mighty wind from his wings. He, with blood-red eyes, overtopping the mountains, and forcibly hurling down masses of clouds with his wings, used to destroy
- 14 his enemies suddenly. There he saw that demon, whose thoughts were intent on drinking, whose face and eyes were of a copperish colour, and who was seated on a golden couch,
- 15 whose crest was covered with strings of garlands, who was adorned with yellow sandal, whose face was very horrible with teeth that resembled the inside of the Ketakí leaf.
- 16 And he saw, seated on the Rákshasa's left thigh his long-eyed wife, named Madaniká, whose voice was soft as the cuckoo's.
- 17 Then Kandhara, whose mind was filled with wrath, addressed that inmate of the cave, "O thou of utterly evil soul! come
- 18 forth and fight with me. Since thou hast murdered my trustful elder brother, therefore I will bring thee, while en-
- 19 grossed in drunkenness, down to Yama's abode. To-day, slain by me, shalt thou go to all those hells that are the abodes of the murderers of those who trust in them, and of the murderers of women and children."

Márkandeya spoke.

- 20 Addressed even thus by the king of the birds in his wife's presence, the Rákshasa, filled with anger, then answered the
- 21 bird. "If thy brother has been slain, then have I displayed my valour; thee, too, to-day, will I slay with this sword, O

22 bird. Stay a moment, thou shalt not move here alive, O vilest of birds."

Thus he spoke and seized his bright sword that resembled 23 a mass of collyrium. Then took place a marvellous battle between the king of the birds and Kuvera's warrior, such

- 24 as between Garuda and Indra. Then the Rákshasa, in anger swiftly hurling his sword, black as charcoal, flung it against
- 25 the king of the birds. And then the king of the birds, slightly springing up from the ground, seized it with his beak, as
- 26 Garuda seizes a serpent; and the egg-born one broke it with his beak and talons, and shook it. Thereupon, the sword
- 27 being broken, they began to fight with their arms. Then the Rákshasa, being attacked in the breast by the king of the birds, was speedily deprived of arms, feet, hands and head.
- 28 When he was killed, his wife besought protection of the
- 29 bird: somewhat fearful, she said, "I am thy wife." That noblest of birds, taking her, returned to his abode, having obtained a recompense for his brother by the slaughter of
- 30 Vidyud-rúpa. And she, the daughter of Menaká, with beautiful eyebrows, capable of assuming forms at pleasure, on reaching the house of Kandhara, took a form resembling Garu-
- 31 da's. Of her, he then begat a daughter named Tárkshí, (namely Vapu the loveliest of the Apsarases, who was consumed by the fire of the Muni's curse). Then the bird gave her the name Tárkshí.
- 32 And Mandapála had four sons of boundless intellect, Jari-
- 33 tári the eldest and Droṇa the youngest, best of dvijas. The youngest of them, righteous in soul, thoroughly read in the Vedas and Vedángas, married her the beauteous Tárkshi,
- 34 with the consent of Kandhara. And after a while Tárkshí conceived; when she had gone seven fortnights in her preg-
- 35 nancy, she went to Kurukshetra. The very terrible battle between the Kurus and Paṇḍavas was then being fought, and, in consequence of her action being predestined, she entered into
- 36 the battle. There, then, she beheld the contest between Bhagadatta and Arjuna. The sky was thick filled with arrows,
- 37 as if with locusts. Discharged from the bow of Arjuna an

arrow, black as a serpent, fell with great force and pierced

- 38 the skin of her belly. Her belly being pierced, four moon-like eggs fell on the ground as if on a heap of cotton, from the
- 39 fact that their allotted period of life was not ended. At the same time that they fell, fell the great bell, the cord of which was cut by an arrow, from the noble elephant Supratika.
- 40 It reached *the ground* evenly all around, cutting into the surface of the ground, and covering the eggs of the bird which lay upon flesh.
- 41 And after king Bhagadatta, ruler of men, was slain, the fight between the armies of the Kurus and Pándavas went on
- 42 many days. At the end of the battle, when Dharma's son Yudhishthira approached the son of S'ántanu to hear the high-
- 43 souled Bhishma proclaiming the entire laws, a sage named S'amika came to the spot where, O best of dvijas, lay the eggs
- 44 within the bell. There he heard the voice of the little birds chirping, whose voices were inarticulate on account of their
- 45 infancy, although they had transcendant knowledge. Then the Rishi, accompanied by his disciples, lifted up the bell and saw with surprise the young motherless and fatherless birds.
- 46 The venerable Muni S'amíka, having so seen them on the ground there, filled with astonishment, addressed his attendant , dvijas.
- 47 "Well was it said by the chief of the dvijas, Uśanas himself, the regent of the planet Venus, when he saw the army of
- 48 the Daityas intent on fleeing, hard-pressed by the gods. 'Ye must not go, turn ye back; why run ye away, ye feeble ones? Abandoning valour and glory, where have ye gone? Ye shall
- 49 not perish. Whether one perishes or whether one fights, one possesses life as long as God originally created, not as
- 50 long as one's mind desires. Men perish, some in their homes, some in flight; so, too, do they meet their death when
- 51 eating food and drinking water. So, too, others, when sporting themselves, seated in the chariot of Love, free from sickness, their bodies unpierced by arrows, fall into the power
- 52 of the King of the departed. Others, when intent on austerities, are led off by the servants of the King of the departed : 2

and others occupied in meditation and study have not gained

- 53 immortality. Of yore, Indra hurled his thunderbolt against S'ambara, yet that demon, though pierced thereby to the heart,
- 54 did not perish. By that very thunderbolt, indeed, and by the same Indra, when their time was come, the Dánavas
- 55 were slain, the Daityas forthwith perished. Perceiving this, ye should not fear : return ye.' "Then those Daityas, aban-
- 56 doning the fear of death, turned back. This speech of Usanas is proved true by these most noble birds, which even in the superhuman battle did not meet with destruction.
- 57 Whence comes the laying of the eggs, O brahmans? Whence comes the even fall of the bell? And how comes it that the
- 58 ground is covered with flesh, fat, and blood? Certainly these *must be* some brahmans; they are not ordinary birds. The favour of destiny shows great good-fortune in the world."
- 59 Having spoken thus he looked at them and spoke again, "Return, go to the hermitage, taking the young birds with you.
- 60 Where these egg-born may have no fear of cat, or rat, of
- 61 hawk or ichneumon, there let the birds be placed. O dvijas, what is the use of great care? All creatures are destroyed or preserved by their own actions, as have been these young
- 62 birds. Nevertheless men must exert themselves in all matters; he who does a manly act gains commendation from us, the good."
- 63 Thus urged by that illustrious Muni, those young Munis, taking those birds, went then to their own hermitage, delightful to ascetics, where clusters of bees settled on the boughs of
- 64 the trees. And he, the noblest of dvijas, gathering wild roots, flowers, fruits, grasses, such as his mind loved, perform-
- 65 ed the various religious ceremonies ordained by the Veda to all the deities, to Vishnu, Rudra, and the Creator, to Indra, Yama, and Agni, to Varuna, to Vrihaspati and Kuvera, and also to Vayu, to Dhátri and Vidhátri.

CANTO III.

The Visit to the Vindhya Mountain.

The Story of the Birds continued—The Birds, when full-grown, were endowed with speech, and explained that wonder to the Muni Samika—They were the four sons of a Rishi Sukrisha—Indra appeared to the Rishi in the form of an aged bird, and asked for human flesh—The Rishi ordered his four sons to sacrifice themselves —They refused, and he cursed them to be born in the brute creation, but, moved with compassion at their entreaty, bestowed on them perfect knowledge—Hence they were born as birds.

Márkandeya spoke.

1 Thus he, the most virtuous Muni, O princely brahman, nourished them day by day with food and water, and in safety.

- 2 After a month they resorted to the sun's chariot-road, being gazed at by the Munis' sons, whose eyes were tremulous
- 3 with curiosity. After seeing the earth, with its cities, and with its ocean and noble rivers, which appeared of the size
- 4 of a chariot wheel, they returned to the hermitage. The spirited birds were wearied in their souls with their toil: and their knowledge was developed there through their energy.
- 5 They all performed the reverential circumambulation around the Rishi, who was expounding the truths of the law in compassion for his disciples, and respectfully saluted his feet
- 6 and said, "We have been delivered by thee, O Muni! from dreadful death; thou hast given us shelter, food, and water;
- 7 thou art our father and spiritual guide. Our mother died, when we were still in the womb; nor have we been nourished by a father: thou, by whom we were preserved when young,
- 8 hast given us life. Thou, of perfect splendour on the earth, lifting high up the elephant's bell, didst purge away evil
- 9 from us who were withering like worms. 'How may these strength-less ones grow? When shall I see them flying in the sky? When shall I see them alighting on a tree of the
- 10 earth, settling within the trees? When shall my natural colour be obliterated by the dust which the wind from their

- 11 wings raises, as they flit about near me?' Thou, dear Sir, thus thinking, didst nourish us; now we, those very birds, are grown up and have become wise, what ought we to do?"
- 12 Having clearly heard this their perfectly articulated speech, the Rishi, surrounded by all his disciples, and accompanied
- 13 by his son S'ringin, being full of eager curiosity, and covered with horripilation as with a garment, said, "Tell me truly the
- 14 cause of your power of speech. Through whose curse did you incur this wondrous transformation both in form and speech? Deign here to tell me that."

The birds spoke.

- 15 "There was of yore a most virtuous Muni named Vipulasvat.
- 16 To him were born two sons Sukrisha and Tumburu. We are the four sons of soul-subdued Sukrisha; to that Rishi we were ever submissive in reverence, religious practices and faith.
- 17 As he desired, who was diligent in the performance of austerities, and who constantly kept his organs under control,
- 18 we at once produced fuel, flowers and everything else, and whatever was needed for sustenance.
- 19 "Now while he and we thus dwelt in the forest, there came the king of the gods in the appearance of a bird, mighty in size, with broken wings, stricken with age, with eyes of a
- 20 copperish colour, down-cast in soul; desirous to prove that venerable Rishi, who practised truth, purity, and patience, and who was exceedingly lofty in mind; and for the coming of the curse upon us.

" The bird spoke.

- 21 "'O exalted dvija, deign here to save me, who am consumed with hunger. I seek for food, noble Sir! be thou my in-
- 22 comparable refuge. As I was standing on a summit of the Vindhya Mountains, I fell, Sir, at an exceedingly swift blast sent

,

- 23 by the wings of a bird. So there I lay on the ground, lost in unconsciousness, without memory, for seven days; with the
- 24 eighth day I regained consciousness. Now fully conscious, pressed by hunger, I have come for help to thee; I am seek-

ing for food, deprived of all pleasure, and with a mind in

- 25 pain. Therefore turn, pure-minded *sage*, thy steadfast mind to my rescue; give me, O Brahmarshi, food suitable to support my life.'
- 26 "He, thus invoked, answered him, Indra in hird-like shape, 'I will give thee the food thou desirest for the support of thy
- 27 life.' Thus having spoken, that best of dvijas further asked him, 'What food shall I prepare for thy use ?' and he replied, 'My chiefest delight is in human flesh.'

"The Rishi spoke.

- 28 "'Thy childhood is past; thy youth, too, gone; thou art as-
- 29 suredly in the decline of life, O egg-born. Why art thou most malign-hearted even in old age, thou in whom of all
- 30 mankind every desire has ceased? What has thy last stage of life to do with human flesh? Assuredly no one is created
- 31 foremost among evil-beings! Or what need hast thou to address me, being what I am? One should always give when one has promised—such is our professed opinion.'
- 32 "Having thus spoken to him, the Brahmarshi resolved that it should be so. Calling us quickly and commending us accord-
- 33 ing to our good qualities, the Muni, agitated at heart, addressed a most severe speech to us all, who were respectfully
- 34 bowing, full of faith, with hands reverently joined. 'Ye noble dvijas, whose minds are improved, are bound by obligations equally with me. A glorious progeny has sprung from you, just
- 35 as ye, O twice-born, have sprung from me. If a father is deemed by you a guru worthy of reverence and most exalted, perform ye then my promise with cheerful mind.'
- 36 "Whilst he so spoke we exclaimed respectfully, 'What thou shalt say, consider that in truth as already accomplished.'

" The Rishi spoke.

- 37 "'Of me has this bird sought protection oppressed with hunger and thirst; wherefore let him be straightway satisfied
- 38 with your flesh, and let his thirst be quickly assuaged with your blood.

"Then we, afflicted, our terror visible in our trembling, ex-

- 39 claimed, 'Alas, alas!' and said, 'not this deed! How for the sake of another's body can a wise man destroy or injure
- 40 his own body? for a son is even as one's own self. A son pays those debts, indeed, that have been declared due to the pitris, the gods, and men; a son does not offer up his body.
- 41 Therefore we will not do this; we have done as has been done by men of old. While alive one receives good things,
- 42 and while alive one does holy acts. When one is dead, the body perishes, and there is an end of righteousness, &c. Men skilled in holy law have declared that one ought by all means to preserve one's self.'
- 43 "Having heard us speak thus, the Muni, burning as it were with anger, again addressed us, scorching us, as it were, with
- 44 his eyes. 'Since ye will not perform this my plighted word for me, therefore, blasted by my curse, ye shall be born among the brute creation !'
- 45 "Having thus addressed us, he next said to that bird, 'When I have performed for myself the final sacrifice, and my obsequies,
- 46 according to the S'ástras, do thou unhesitatingly eat me here, (O best of dvijas): this my body I here grant thee for
- 47 food. The brahmanhood of a brahman is deemed such, so far indeed as he maintains his truthfulness, O chief of the feather-
- 48 ed race. Not by sacrifices accompanied with presents, nor by any other act, do brahmans acquire such great virtue as by the observance of truth.'
- 49 "Having thus heard the Rishi's speech, Indra, in bird-like form, his soul filled with astonishment, then replied to the
- 50 Muni, 'Applying thyself to deep meditation, O lord of brahmans, quit this thy body; for living thing I never eat, O lord of brahmans.'
- 51 "Having heard this his speech, the Muni concentrated himself in deep meditation. Perceiving that his fixed resolution, Indra.
- 52 further, resuming his own form said, 'Ho! princely brahman, understand with thy understanding what is to be understood, O man of understanding! To prove thee have I thus
- 53 transgressed, O sinless one! Pardon me then, O pure-minded

one: and what wish is there of thine that may be granted? Pleased most highly am I with thee, for maintaining thy true

- 54 word. Henceforth, knowledge like Indra's shall be revealed to thee, and no obstacle shall withstand thee in austerities and holy law.'
- 55 "But when Indra after speaking thus had departed, we prostrate on our faces thus implored our father, the renowned
- 56 Muni, who was filled with anger. 'Dear father, high-minded, deign to pardon us miserable ones who dread death; for life
- 57 is dear to us. In an aggregate of skin bones and flesh, filled with pus and blood, wherein one should take no delight, therein
- 58 do we find this delight. Hear too, Sir, how people are beguiled when overcome by those powerful enemies, their faults,
- 59 love, anger and so forth. Great is the fortress which has Wisdom for its rampart, the bones for its pillars, the skin for
- 60 its walls and banks, the flesh and blood for its plaster. Nine gates it has; it is capable of great effort; it is enclosed on all sides with sinews; and there the Sentient Soul* sits firm as
- 61 king. He has two rival ministers, the Intelligence⁺ and the Understanding[‡]; those two strive to destroy each other as
- 62 foes. Four enemies desire the destruction of that king, Desire,§
- 63 Anger, and Covetousness; and Folly|| is the other enemy. But when that king closes those gates and stands firm, then he becomes indeed both happily strong and free from alarm;
- 64 he displays his affections; he is not overcome by his enemies.
- 65 But when he leaves all the gates open, then the enemy named
- 66 Passion¶ assails the gates of the eyes, etc. Gaining an entrance by the five gates, he penetrates everywhere and spreads widely : then indeed enter, following on his track, the three other
- 67 terrible enemies. That very *enemy*, Passion, having entered there, forms a close union with the Understanding, together
 - * Purusha.
 - + Buddhi, perceptive faculty.
 - **‡** Manas, cognitive faculty.
 - § Káma, love, desire, affection.
 - || Moha, folly, infatuation.
 - ¶ Rága, passion, emotion ; used as equivalent to Káma.

- 68 with the other gates which are known as the organs. He, difficult to be approached, having reduced into subjection the organs and the Understanding, and having reduced into sub-
- 69 jection the gates, then destroys the rampart. The Intelligence, seeing the Understanding the dependent of that enemy, perishes forthwith. And there, deprived of his ministers and abandoned
- 70 by his subjects, the king, his strategetical points gained by the enemies, perishes. Even so Passion, Folly, Covetousness and
- 71 Anger prevail, evil in their nature, wrecking the memory of mankind. From Passion springs Anger; from Anger is born
- 72 Covetousness; from Covetousness arises Folly; from Folly errors of memory; from loss of memory loss of the intellect; through
- 73 loss of the intellect man perishes. Shew favour, O thou most virtuous! to us who have thus lost our intellects, who are compliant to Passion and Covetousness, and who covet life.
- 74 And let not this curse take effect, which thou hast pronounced, Sir! Let us not tread the miserable path of darkness, O best of Munis!'

" The Rishi spoke.

- 75 "'What I have uttered, will never become false; my voice
- 76 has not spoken untruth hitherto, O sons ! Fate is here supreme, I think. Fie on worthless manhood, whereby I have been thoughtlessly forced to do a deed that ought not to be done !
- 77 And since I am besought reverently by you, therefore, when endowed with the nature of brutes, ye shall obtain the highest
- 78 knowledge. And ye, having your paths illuminated by knowledge, with the stains of pain removed, free from doubt, shall through my favour gain the highest perfection.'
- 79 "Thus, Sir, we were cursed of old by our father through the power of destiny; hence we have descended to a lower grade of
- 80 created beings for a long time; and we were born on the field of battle; we were nourished by thee: thus have we acquired the nature of birds, O bráhman. There is no man in this world who is not bound by fate."

Márkandeya spoke.

81 Having heard this their speech, the venerable and eminent

Muni Samika answered those dvijas who stood near him.

- 82 "Even before did I make this remark in your presence, 'These are not ordinary birds; these must be some bráhmans, who even in the superhuman battle escaped destruction.'"
- 83 Then they, permitted by that affectionate high-souled Muni, went to the Vindhya, the goodliest of mountains, clad with
- 84 trees and creepers. Hitherto have the righteous birds remained on that mountain, engaged in austerities and the study
- 85 of the Vedas, and resolute in meditation. Thus those Muni's sons gained the hospitality of the noble Muni, acquired the shape of birds, and are dwelling on the Vindhya range, in a cave of the noble mountain, where the water is very sacred, with their minds subdued.

CANTO IV.

The Incarnation of the Four-formed God.

Jaimini visits the Birds, and explaining the reason of his visit, puts them the four questions that perplexed him—After invoking Vishnu, Brahmá and S'iva, they explain the first question, why Vishnu, though devoid of qualities, is endued with humanity.

Márkandeya spoke.

1 Thus those birds, the sons of Drona, became learned; and they dwell on the Vindhya mountain: visit them and ask them.

2 Jaimini, having heard this speech of the Rishi Márkandeya, went to the Vindhya mountain, where dwelt those righte-

3 ous birds. And when Jaimini reached that mountain, he heard their voices as they were reading, and having heard

- 4 filled with surprise, he reflected. 'The brahmans are reading, observing the beauties of the various passages, regulating their breath, without any intermission, distinctly and
- 5 without faults: wondrous is this, methinks, that Sarasvatí does not forsake these Muni's sons, although they are born in
- 6 the brute creation. One's circle of relatives and a friend and whatever else is desired in one's home-all that forsakes oue

- 7 and departs; Sarasvatí does not abandon one.' Thinking even thus, he entered the mountain cave; and entering saw those
- 8 dvijas standing on a ledge of the rock. Looking at them as they were reading, their faces free from blemish, he then addressed them all, with *mingled* sorrow and joy.
- 9 "Hail to you, O bráhmans! Know that I am Jaimini, a disciple of Vyása, who am come to you, being eager for learn-
- 10 ing. Verily be ye not angry; whereas ye, being cursed by your father, who was exceedingly wrathful, have been turned
- 11 into birds, that was indeed altogether fate. In a family of immense wealth some intelligent members, it is said, were born; when their wealth was lost, they were well comforted,
- 12 O bráhmans, by S'abara. Men after giving to others become beggars themselves; and others, after killing men, have been killed themselves; and others, after having overthrown men, have been themselves overthrown;—those very men, through the decay
- 13 of austerities. Thus I have very often seen opposites of this kind . the world is constantly distressed by the destruction of
- 14 existence and non-existence. At such thoughts as these in your minds, ye should not give way to sorrow: so much is invulnerability to sorrow and joy the fruit of knowledge."
- 15 Then they all did Jaimini honour, by giving him water for his feet, and the arghya offering; and they bowed to him, and
- 16 questioned him with deep respect. Then all the birds addressed him, the disciple of Vyása, rich in austerities, as he sat at ease, resting himself, with his fatigue mitigated by the breeze from their wings.

The birds spoke.

- 17 "To-day has our birth become fruitful, and our lives have been well-lived, inasmuch as we see thy lotus-feet which are worthy
- 18 to be praised by the gods. The blazing fire of our father's anger, which continues in our bodies, has been quenched to-
- 19 day by the water of the sight of thee, O bráhman. We trust that all is well in thy hermitage among the deer and birds, among the trees too, and the *various* kinds of creepers, shrubs,
- 20 reeds, and grasses. Or perhaps we though respectful have not spoken this fittingly? Whence can evil befall those who

21 have met with thee? And here, shew us favour, tell us the cause of thy visit; union with thee, as with the gods, is great prosperity; by whom, powerful for our good fortune, hast thou been brought to our view?"

Jaimini spoke.

- 22 "Let the reason be heard, O bráhmans, why I have come here to the Vindhya mountain's delightful cave, which is sprinkled
- 23 with drops of water from the river Narmadá. At first I questioned the great Muni Márkaudeya, a scion of Bhrigu's race, since I found difficulties in connexion with the Mahá-
- 24 bhárata. And he, when asked by me, replied, 'Drona's highsouled sons are living on the mighty Vindhya mountain;
- 25 they will declare the full meaning to thee.' And I, impelled by his speech, have come to this great mountain: therefore hear me fully; having heard, deign to give an explanation."

The birds spoke.

- 26 "The matter being one specially known to us, we will declare it; listen then, free from distrust; why should we not tell
- 27 thee that of which our intellects are cognizant? For even in the four Vedas, for in the Dharma-śastras also, and in all the Angas and whatever else is conformable to the Vedas—
- 28 in these does our intellect range, O best of bráhmans; but
- 29 nevertheless we are not able to give a promise. Therefore declare fearlessly what is doubtful in the Mahábhárata; we will declare it to thee, O thou who art wise in the law; if not there will be bewilderment."

Jaimini spoke.

- 30 "Hear, O ye pure ones! the matters in connexion with the Mahábhárata, which are doubtful to me here; having heard,
- 31 deign to explain them. Why is Janárdana Vásudeva, who is the support of everything and the cause of all causes, al-
- 32 though devoid of qualities, endued with humanity? And why was Drupada's daughter Krishná the common wife of the five sons of Pándu? On this point there is very great perplexity.

33 Why did the mighty Baladeva Haláyudha expiate his brah-

34 manicide by engaging in a pilgrimage? And how was it that

the unmarried heroic high-souled sons of Draupadí, whose protector was Pándu, were slain, as if they had no protector?

35 Let all these doubtful points in connexion with the Mahábhárata be explained to me; that I having attained my object, may return to my hermitage in comfort."

The birds spoke.

- 36 "Having paid adoration to Vishin, the lord of the gods, the pre-eminent, the universal soul, the immeasurable, the eternal,
- 37 and the changeless; to him who subsists in four forms, possessed of the three qualities, and devoid of qualities, the most choice,
- 38 the most venerable, the most excellent, and the immortal; to him than whom there is nothing more minute, than whom there is nothing more immense, by whom—the unborn one, the begin-
- 39 ning of the worlds—this universe is permeated,—this *universe* which, characterized by appearance and disappearance, by visibility and invisibility, has, men say, been created and also been
- 40 destroyed in the end: and having paid adoration with profound meditation to Brahmá, the creator, who purifies the three worlds with his mouths as he utters the Ric' and Sáma
- 41 hymns: also having prostrated ourselves before the lord, conquered by one of whose arrows the bands of the Asuras do
- 42 not interrupt the sacrifices of the sacrificers: we will declare the whole doctrine of Vyása, who was wonderful in his actions, by whom, in delivering the Mahábhárata, justice and the other *virtues* were made manifest.
- 43 "The waters were called Nára by Munis conversant with truth; they were originally his place of movement*; hence he
- 44 is called Náráyana. The adorable god, the lord Náráyana, pervading all things, lives, O brahman, in a quadruple form : he
- 45 is possessed as well as devoid of attributes. His first form is inscrutable; the wise behold it bright; it is covered with gar-

46 lands of flame; it is the aome of perfection to devotees; it is both far and it is near; it is to be understood as transcending attributes; when called Vásudeva, it is seen devoid of egoism;
47 its shape, colour, etc., are not real but imaginary; it is indeed

48 always pure: it is the sole form of pre-eminence. His second

form, called S'esha, supports the earth below with its head; it is described as being characterized by the quality of darkness;

- 49 it belongs to the brute creation. His third form is active, and devoted to the preservation of creatures; it is to be considered as consisting chiefly of the quality of goodness; it is the
- 50 fashioner of virtue. His fourth form abides in water; it lies on a serpent as its bed; its attribute is passion; and it is always indeed active.
- 51 "The third form of Vishnu, which is assiduously intent on the preservation of creatures, always maintains righteousness on the
- 52 earth. It destroys the haughty Asuras, the exterminators of righteousness; it protects the gods, and holy men, who are
- 53 devoted to the preservation of righteousness. Whensoever, O Jaimini, the wane of righteousness occurs and the rise of
- 54 iniquity, then it creates itself. Having formerly become existent, as a wild boar it repelled the water with its snout, and
- 55 lifted out the earth like a lotus with one of its tushes. Having taken the form of the man-lion, it slew Hiranya-kaśipu, and
- 56 destroyed Viprac'itti and other Dánavas. I cannot now enumerate its other incarnations, those of the dwarf, etc.: his
- 57 recent incarnation here was this one in Mathurá. Thus that form, which is characterized by goodness, becomes incarnate; and it is designated Pradyumna; it is occupied in the work of
- 58 preservation. And ever by Vásudeva's will, it exists in divine form, human form, and brute form, and partakes of their several natures.
- 59 "Thus this has been declared to thee, how that the lord Vishnu, though all-successful, assumed human form. Hear again the sequel thereof."

CANTO V.

Indra's Transformations.

The Birds explain the second question—Draupadí was the wife of the five Pándavas, because they were partial incarnations of Indra, and she was the incarnation of his wife.

The birds spoke.

1 "Of old, O brahman ! when the son of Tvashtri was slain,

Indra's splendour, oppressed by the brahmanicide, suffered a

- 2 grievous decline. Then because of his wrong conduct Indra's splendour entered Dharma; and, his righteousness and splendour being gone, Indra became splendourless.
- 3

"Then hearing that his son was slain, the prajápati Tvashtri enraged, tearing out a single matted lock of hair, uttered this

- 4 speech. 'Let the three worlds and the gods thereof see my might this day, and let Indra the perverse brahmanicide see,
- 5 by whom my son when engaged in his own business was destroyed.' Thus having spoken, he, his eyes red with anger, sacrificed that lock of hair in the fire.
- 6 "Then uprose Vritra, the mighty Asura, encircled with flame, huge in body, with great teeth, resembling a mass of broken
- 7 collyrium. He, the enemy of Indra, of immeasurable soul, surpassing the might of Tvashtri, mighty in valour, increas-
- 8 ed daily a bow-shot in stature. And Indra, having seen the mighty Asura Vritra eager for his slaughter, unnerved by
- 9 fear, sent seven Rishis, desiring peace. Then the affectionateminded Rishis, who delighted in benevolence towards all creatures, brought about friendship and treaties between him and
- 10 Vritra. When Indra violating the rules of the treaty slew Vritra, then his might overwhelmed by the *sin of the* slaughter
- 11 waned; and that might which quitted Indra's body entered the wind, which pervades everything, is imperceptible, and is the supreme deity of power.
- 12 "And when Indra, assuming the form of Gautama, violated
- 13 Ahalyá, then the lord of the gods lost his form. Thereupon his beauty of limb and feature, which was exceedingly captivating, forsook the wicked lord of the gods and went to the Aśvins.
- 14 "Perceiving the lord of the gods to have lost his uprightness and glory, to be powerless and formless, the Daityas endeavour-
- 15 ed to conquer him. Daityas of exceeding might, desirous to conquer the lord of the gods, were born in the families of kings
- 16 of surpassing valour, O great Muni. Then the Earth, afflicted with their weight, once went to the summit of Meru, where is
- 17 the abode of the heaven-dwelling gods. Afflicted with their

excessive weight, she declared that the cause of her distress

- 18 arose from the Dánavas and Daityas. 'These Asuras, widely resplendent, have been slain by you; they have all been born in
- 19 the world of men in the families of kings; their armies are numerous indeed: oppressed by their weight, I am sinking downward; do ye, O ye thirty gods, devise how tranquillity may be attained for me.'

The birds spoke.

- 20 "Then the gods descended with portions of their glory from heaven to earth, to benefit the creatures and to alleviate the
- 21 burden of the Earth. Dharma himself relinquished the glory which is innate in the body of Indra, then was born
- 22 of Kuntí the resplendent raja Yudhishthira; Váyu relinquished his might, then was born Bhíma; and from the half of Indra's power was born Dhananjaya, the son of Prithá;
- 23 Yama's two sons, resembling Indra in form, of glorious dignity, were born of Mádrí. Thus the adorable Indra became incar-
- 24 nate in five forms. His auspicious wife was born as Krishná
- 25 from Agni: she, Krishná, is the wife of Indra alone, and of no one else. The lords of ascetics can even multiply their bodies.
- 26 "Thus the fact of her being one wife to five men has been explained to thee; be it heard how Baladeva went to the Sarasvatí."

CANTO VI.

Baladeva's brahmanicide.

The Birds explain the third question—Baladeva, in order to avoid siding with the Pándavas and Kauravas, went to the Raivata forest—Overcome by intoxication, love, and the influences of the place, he killed Súta for not saluting him—To explate that sin he undertook the pilgrimage.

The birds spoke.

- 1 The plough-armed Ráma, knowing the perfect affection of Krishna for Arjuna, deliberated much—" Can what has been
- 2 done be better done ? Without Krishna, assuredly, I will not go near Duryodhana; or how, siding with the Pándavas, shall

- 3 I slay king Duryodhana, my royal son-in-law and disciple? Therefore I will go neither to Arjuna nor to king Duryodhana.
- 4 I will myself bathe myself at holy bathing places, so long as it conduces to the ending of the Kurus and Pándavas."
- 5 Having thus taken leave of Krishna, Arjuna and Duryodhana, the descendant of Súra, surrounded by his army, went to Dvá-
- 6 raká. Arriving at Dváravatí, which was thronged with glad and well-fed citizens, Ráma Haláyudha drank a draught at the
- 7 holy bathing places, which are to be visited in future. Having drank his draught, he then marched to the flourishing park of Raivata,* taking with him the intoxicated Apsaras-like Revatí.
- 8 Encircled by a bevy of maidens, the hero went on, intoxicated, stumbling in his walk. And he saw a forest, fascinating, beyond
- 9 compare, loaded with the fruits and flowers of every season, thronged with troops of monkeys, sacred, dotted with clumps of
- 10 lotus-flowers, a great forest abounding in pools. Listening to the copious, pleasure-inspiring, love-soft, beantiful, ear-delighting, melodious songs poured forth from the mouths of the birds, he
- 11 saw the trees there, loaded with the weight of the fruits of every season, bright with the blossoms of every season, ren-
- 12 dered resonant by the birds; ---mango trees, hog-plums, kámarangas, cocoanuts, and tindaka trees, and little bel

* A mountain near Dváraká in Gujarat. The woodland scene described seems to be a fanciful one, compounded from the author's observations every-where.

⁺ Amrataka, the Hog-plum, Spondias mangifera; the modern amra. It is both wild and cultivated. I give the botanical names, from Hooker's Flora of British India, of all except the most common, as many of the trees have no English names, and are better known by those names: but there can be no doubt that the various species in a genus are not always distinguished, and that the Sanskrit names are sometimes as much generic as specific. The descriptions are taken from Roxburgh's Flora Indica, Edn. Clarke, 1874, from Oliver's Indian Botany, 1869, and from Firminger's Manual of Gardening for India.

1 Bhavya, Averrhoa carambola, the modern kámranga. A garden tree.

§ I do not find *tindaka* in Prof. Monier-Williams' Dictionary : *tinduka* occurs in verse 14. The late Rev. Dr. Banerjea, in a translation he began, translates it Ebony, which is *Diospyros melanoxylon*, the modern *tindu*. It is a large tree, growing in most woody mountainous parts of India.

13 trees,* cumin,† pomegranates,‡ citrons,§ jack trees,|| monkey-jack trees,¶ plantain trees, and very charming kadam trees,** and párávata trees,†† kankola trees,‡‡ nalina
14 trees,§§ docks,|||| marking-nut trees,¶¶ emblic myroba-

* A'bilvaka. I do not find this in the Dictionary. Bilva, the Bel or Bengal Quince, $\underline{\mathcal{B}gle\ marmelos}$; the modern bel-phul and s'ré-phal. Both wild and cultivated. It bears panicles of large white flowers, which are used in worship.

+ Jíra, Cumin, *Cuminum cyminum*; the modern *jira*; this is a slender cultivated annual. Jíra also means *Panicum miliaceum*, Roxb., the modern *cheena*, which is a cultivated cereal from 2 to 4 feet high. (Roxb., p. 104.) Neither seems appropriate.

[‡] Dádima, the Pomegranate, *Punica granatum*; the modern dárim or dálim. A cultivated tree in India.

§ Víja-púraka, Citron, Citrus medica, the modern nebu. A cultivated tree in India.

|| Panasa, the Jack or Jack-frnit tree, Artocarpus integrifolia; the modern kánthál. A cultivated tree. (Roxb., p. 633: Oliver, p. 272: not in Hooker).

¶ Lakuc'a, the Monkey-jack, Artocarpus lacucha; the modern dephul. A garden tree. (Roxh., p. 634; Firminger, p. 188; not in Hooker).

** Nípa, Anthocephalus cadamba (Nauclea cadamba, Roxb.); also kadamba, the modern kadam. A garden tree, highly ornamental with its large, globular, beautiful, orange-coloured heads of flowers, and very nseful from its extensive close shade (see Roxb., p. 172).

†† Párávata: the Dictionary says this is *Diospyros embryopteris* (glutinosa, Roxb.), which is the modern gáb: but this tree is also tindnka, which occurs in the next verse, and tindaka has occurred in verse 12. Párávata means also a dove or pigeon, and has been corrupted into the Bengali páyrá; might not párávata, the tree, be corrupted into the Bengali peyárá, which means the Guava, *Psidium guyava*?

11 Kan kola. I do not find this in the Dictionary. Read kan kellán for kan kolán? Kan kella is given as the Asok, Saraca indica (Jonesia asoka, Roxb.), but this occurs in verse 15.

§§ Nalina. Dr. Banerjea translates this as the Indigo plant, but Prof. Monier-Williams says nalina, *neut.*, is the Indigo shrub, *Indigofera tinctoria*; while nalina, *masc.* as here, is the Carissa carandas; but the latter occurs in the next verse.

|||| Amla-vetasa, the Dock or Sorrel, as Prof. Monier-Williams gives it. The Dock is *Rumex vesicarius*, Roxb. The Sorrel is *Oxalis corniculata*, Hooker (see Oliver, pp. 181 and 269).

¶¶ Bhallátaka, the Marking-nut tree, Semecarpus anacardium, the Bengali

lans,* and gáb trees† bearing large fruits, almond trees,‡ karamcha trees,§ yellow myrobalans,

15 He, Yadu's descendant, saw these and other trees, and also aso-16 kas,** punnágas,++ screw-pines,‡‡ and vakulas,§§ c'ampakas,

bhela. A tree, growing in all the mountainous parts of India, with large panicles of small greenish yellow flowers. (Roxh., p. 268.)

* A'malaka, the Emblic Myrohalan, Phyllanthus emblica, the modern amla (Roxh., p. 684 and Oliver, p. 279). I do not find it in Hooker. Emblica officinalis is an earlier name.

† Tinduka, Diospyros embryopteris (glutinosa, Roxb.), the modern gdb. It is a tree common in Bengal, and among the mountains in the Circars. Its fruit is as large as a medinm-sized apple.

‡ In gnda, the Almond tree, Terminalia catappa, the modern badám. A heautiful large tree, growing everywhere.

§ Karamarda, Carissa carandas, the modern karamcha. A common small tree, with heantiful, white, jasmine-like flowers.

Il Haritaka, the Yellow or Chebulic Myrobalan, Terminalia chebula; a large forest tree.

¶ Vihhítaka, the Beleric Myrohalan, Terminalia belerica, the modern bahera; a large forest tree.

** A'soka, the Asok, Saraca indica (Jonesia asoka, Roxb.). A middling-sized, very handsome, garden tree, with large, globular hunches of rather large flowers. The flowers are of a heautiful orange colour when they first expand, and gradually change to red, forming a variety of heautiful shades : they are fragrant during the night. (Roxb., p. 312).

++ Punnága, Rottlera tinctoria, (Roxb. and Oliver): it is still called *punnág*. I do not find it in Hocker. A tree, a native of Coromandel.

^{‡‡} Ketakí, the Screw-Pine, *Pandanus odoratissimus*, (Roxh. and Oliver), the modern *keorá*. A large shruh, with panicles of large white, sheath-like leaves, enclosing hundles of closely-packed minute flowers. "It is the tender white leaves of the flowers, chiefly those of the male, that yield that most delightful fragrance, for which they are so universally and deservedly esteemed; for of all the perfumes in the world it must be the richest and most powerful." (Roxb., p. 707.)

§§ Vakula, *Mimusops elenghi*, the modern *bakul*. A tree, commonly cultivated, with flowers middle-sized drooping, white and fragant; hut Firminger says they are small, pale-green. (Roxh., p. 318; Hooker, p. 458; Firm., p. 490).

 $\|\|$ C'ampaka, Michelia champaca, the modern champak or chámpá. A garden tree with large yellow delightful fragrant flowers.

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saptaparnas,* karnikáras,† and Spanish jasmines,‡ párijáta trees,§ kovidáras,|| mandáras,¶ and jujube 17 trees,** delightsome Bignonia trees†† in blossom, and devdár trees,‡‡ sál trees,§§ palmyra palms,|||| and ta-

* Sapta-parna, Alstonia scholaris. An ever-green tree growing in the drier forests of India.

[†] Karņikára, *Pterospermum acerifolium*, the Bengali *kanak-champa*. A Himalayan tree, but also grown in gardens. It has very large, pure white, fragrant flowers.

‡ Málati, the Catalonian or Spanish Jasmine, Jasminum grandiflorum, the Bengali játí or chamelí, Hindustani chambelí. It is a spreading garden shrub with graceful pinnate foliage and middling-sized white fragrant flowers, which retain their odour when dried and are much used for perfume. (Firm., p. 518). Málati also means the Clove-scented Echites, Aganosma caryophyllata (Echites caryophyllata, Roxb.), now called málati, which is a climbing shrub, with hay-like leaves and sprays of middling-sized fragrant white flowers. (Roxb., p. 245; Firm., p. 518.)

§ Párijáta, *Erythrina indica*. A large tree growing all over India, with racemes of numerous large bright scarlet flowers. This tree is generally called *mandár* now.

|| Kovidára, Bauhinia variegata, the Bengali rakta-kanchan. A garden tree with large reddish-purple flowers.

¶ Mandára. Prof. Monier-Williams says this is *Erythrina fulgens*, but I do not find it in Hooker or Roxburgh. May it be *E. stricta*, which grows in the Western Peninsular and much resembles *E. indica*? In Bengal *E. indica* is now generally called *mandár*.

** Badara, Zizyphus œnoplia (jujuba or scandens, Roxh.), the Bengali kul, the Hindustani ber. A small tree with fruit of the size of a large cherry.

++ Pátala, Bignonia suaveolens, Roxb., the modern párul. I do not find it in Hooker. A tree, with large, exquisitely fragrant, dark dull crimson flowers. It blossoms during the hot season. Prof. Monier-Williams calls it the Trumpetflower tree, but I do not find this name in any of the Botanical hooks I have consulted.

11 Deva-dáru, *Pinus devdara*, Roxh., the modern *devdár*. I do not find it in Hooker. A great tree, native of the mountains north of Rohilkhand. No species of pine is native in the Peninsula (Oliver, p. 294); this tree therefore is quite out of place in this Gujarat scene.

. §§ Sála, the Sál tree, Shorea robusta, the modern sál. An immense timber tree.

|||| Tála, the Palmyra Palm, Borassus flabelliformis, Roxh., the modern tál. Not in Hooker. Fans are made from the large fan-like leaves. 18 málas,* kimśukas,† and fine vanjula trees‡:--inhabited by chakors,§ and woodpeckers, shrikes,|| and parrots, koils,¶ and

19 sparrows, green pigeons,** and jívajívaka pheasants,++ by priya-

* Tamála. Prof. Monier-Williams says this is Garcinia xanthochymus (Xanthochymus pictorius, Roxb.); this is a tree, a native of the mountainous districts in India. But Roxburgh says the Tamála is Diospyros cordifolia, which Hooker unites with D. montana; this is a common tree.

+ Kims'uka, Butea frondosa, the Bengali palásh. Oliver calls this tree the Dhak, (p. 195), but I do not find this name anywhere else. It is a common tree, with handsome, irregular, orange-red flowers in racemes which are covered with a soft greenish-purple down. (Roxb., p. 540.)

‡ Vanjula, Ougeinia dalbergioides (Dalbergia oojeinensis, Roxb.). A tree with racemes of numerous, rather small, very pale rose-coloured flowers, somewhat fragrant.

§ C'akora, Caccabis chukor. The Chakor is said in Prof. Monier-Williams' Dictionary to be the Greek partridge, Perdix rufa or Tetrao rufus, but the Greek partridge, Caccabis sawatilis, is a different species, inhabiting Europe, from the chakor the Asiatic species. The chakor is found in the Himalayas and the other northern ranges. It is always a bird of the hills, and does not occur in Gujarat, where this scene is laid (Jerdon's Birds of India, Edn. Godwin-Austen, Vol. II, p. 564; Hume and Marshall's Game Birds of India, Vol. II, p. 33). Tetrao rufus is the name Linnæus gave the European bird. Perdix rufa seems, from the edition of his works in the Bengal Asiatic Society's Library, to be an earlier name. There are other partridges in the plains of India, Ortygornis gularis, &c., but I do not think the reference can be to them, for the writer seems to be mentioning birds inhabiting the Himalayas; see the note on the Jivajivaka pheasant, below.

|| Bhringa-rája. Prof. Monier-Williams translates this, Malabar shrike, Lanius malabaricus. This bird stands in Jerdon as Edolius malabaricus, and is, I am informed by Dr. J. Soully, a king-crow. Another bird may be meant, the Malabar Wood-shrike, Tephrodornis sylvicola, but, as the writer seems to be referring to birds found near the Himalayas, bhringa-rája may mean any kind of shrike, almost every kind of which is common thronghout the greater part of India. (Jerdon, Vol. I, p. 400).

¶ Kokila, the Koîl, Eudynamys orientalis (Jerdon, Vol. I, p. 342).

** Háríta, the Green Pigeon, probably the Bengal green pigeon, Crocopus phænicopterus, or the Orange-breasted green pigeon, Osmotreron bicincta. The Southern green pigeon, Crocopus chlorigaster, and the Green imperial pigeon, Carpophaga sylvatica, are not found near the Himalayas.

++ Jívajívaka. Prof. Monier-Williams gives the synonyms jíva-jíva and jívanjíva, and explains the word as a kind of bird supposed to be a pheasant,

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putras,* and pied-crested cuckoos, + and by various other birds,

20 warbling pleasingly and very melodiously :----and the lakes, beautiful and placid, crowded on all sides with the lotus water-lilies,‡ and lotuses,§ and the brilliant blue water-

or the chakor. As the chakor is mentioned already, it must have the first meaning. Taking it to be a kind of pheasant, I would suggest that it is the Cheer Pheasant, *Phasianus Wallichi*. The Sanskrit name looks like an onomatopœous one, and the ory of this hird is "something like the words *chir a pir, chir a pir, chir chir, chirwa chirwa*." Cheer is the native name. The bird is found in Garhwal and Kumaon and the neighbouring country, and inhabits the middle slope of the Himalayas (Hume and Marshall, Vol. I, p. 169: Jerdon, Vol. II, p. 527). If this bird be a pheasant, it is clear the writer is mentioning, not the fanna of Gujarat, but of the country near the Himalayas, for it appears from Hume and Marshall, and Jerdon, that no pheasants are found in India except in the Himalayan and Indo-Burmese mountains and forests.

* Priya-pntra. I do not know what this bird is. The name affords no indication.

+ C'átaka, the Pied-crested Cuckoo. Prof. Monier-Williams says the bird is *Cuculus melanoleucus*, but I find no such name mentioned in Jerdon. It is the *Coccystes melanoleucos* of Jerdon (Vol. I, p. 339), which he says is called chatak. It is found all over India.

‡ Kumud, the Lotus water-lily, Nymphæa lotus (Oliver, p. 155). There seems to be some confusion in distinguishing btween the Sanskrit names for the lotus and the water-lilies, and I would attempt a solution in this and the following notes.

Of the water-lilies, Nymphaa, large water-herbs with leaves and flowers floating on the surface, there are 2 species common in India, viz., N. lotus, the Lotns water-lily, and N. stellata, the Blue water-lily.

N. lotus has leaves 6-12 inches broad, and flowers 2-10 inches broad, white, rose, or red. This species combines Roxburgh's N. rubra and N. edulis (esculenta). Its Sanskrit name is kumud, and probably ambu-ja; the red variety is raktotpala. It closes during the day and opens at night.

The latter species, N. stellata, has flowers 1—10 inches broad, slightly odorous. It comprises 3 varieties, (1) cyanea (N. cyanea, Roxh.), flowers medium-sized, blue; (2) parviflora, flowers usually smaller, blue; (3) versicolor (N. versicolor, Roxb.), flowers larger, white, blue, purple, or flesh-coloured. The blue-flowered N. stellata is called indivara, utpala, kuvalaya and nilotpala. (Hooker, Vol. I, p. 114: Roxburgh, p. 427.)

§ Pundaríka, the Lotus or Sacred Lotus, *Nelumbium speciosum*. This is the only species of *Nelumbium* in India. It is a large erect water-herb with its 21 lilies,* with water-lilies,† and lotuses;‡ and thronged with kádamba geese,§ and ruddy shieldrakes|| and water-fowl,¶
22 with kárandava ducks,** pelicans,†† geese,‡‡ tortoises, and

leaves and flowers raised high above the water. Its leaves are peltate, cupped, 2—3 feet in diameter. The flowers are 4—10 inches broad, white or rosered. Its Sanskrit names are kamala, naliní, padminí, pundaríka, sarasi-ja, and sahasra-patra. The flower is padma and panka-ja. The red variety is kokanada and támarasa. Roxburgh says the white variety is called in Sanskrit sitámbu-ja, and the red variety raktotpala; but these names more properly designate the white and red varieties of the water-lily (Nymphæa), and Prof. Monier-Williams translates them so. The Lotus opens during the day and closes at night (Hooker, Vol. I, p. 116; Oliver's Indian Botany, p. 156; Roxburgh, p. 450.)

* Nílotpala, the Blue water-lily, Nymphwa stellata, see note 1 on kumud, supra p. 29.

⁺ Kahlára. Prof. Monier-Williams says this is the White escollent waterlily, Nymphæa lotus, but Roxburgh assigns it to his N. cyanea. Can it mean the rose-coloured variety of the N. lotus or stellata? See note [‡] on kumnd, supra p. 29.

‡ Kamala, the Lotus, Nelumbium speciosum ; see note § on Pundaríka, supra p. 29. But there must be some difference between the two.

§ Kádamba, a kind of goose with dark-grey wings (kala-hansa), so Prof. Monier-Williams. It seems to be the Grey Lag-Goose, *Anser cinereus*, which is called *kar-háns* in Behar. (Hume and Marshall, Vol. III, p. 55; Jerdon, Vol. II, p. 779.)

|| C'akraváka, the Ruddy Shieldrake or Brahminy Duck, Casarca rutila. Anas casarca is the Linnæan name. (Hume and Marshall, Vol. III, p. 125; Jerdon, Vol. II, p. 791.)

 \P Jala-kukkuța. This is probably the Water-hen, Gallinula chloropus, commonly called the *jal-murghi*, which means the same. (Jerdon, Vol. II, p. 718.)

** Kárandava, a kind of dnck; also called karanda. I would suggest that this is the Common Teal, Querquedula crecca, which is now called kerra in the N. W. Provinces, and kardo in Sindh. (Hume and Marshall, Vol. III, p, 205; Jerdon, Vol. II, p, 806.)

†† Plava. Prof. Monier-Williams translates this as pelican, *Pelicanus fusi*collis; but I do not find any such species in Jerdon. It may be the Grey pelican, *Pelecanus Philippensis*, which is the most abundant species in India. (Jerdon, Vol. II, p. 858.)

11 Hansa. This is of course general, and means any kind of goose or duck.

divers ;* thronged with these and other birds swimming in the water all around.

- 23 So gazing on the delightful forest, Sauri accompanied by the maidens gradually proceeded onwards to an incomparable
- 24 bower of creepers. There he saw brahmans, deeply read in the Vedas and Vedángas, belonging to the families of Kuśika,
- 25 and Bhrigu, Bharadvája, and Gotama, and brahmans sprung from various famalies, *all* eagerly listening to the tales,
- 26 seated on large outer garments made of the hide of the black antelope, and on the kuśa grass and on kuśa-grass seats; and
- 27 Súta (their bard) in the midst, reciting glorious tales of the olden times, based on the deeds of the first Surarshis. Seeing
- 28 Ráma, whose eyes were red with drinking, all the brahmans, perceiving he was intoxicated, rose up in haste, saluting the
- 29 plough-bearer, except that scion of the bards. Then filled with rage, the mighty plough-bearer, who caused all the Dánavas to quake, rolling his eye, smote Súta.
- 30 When that bard was slain while repeating the words of the Veda, all those brahmans, clad in black antelope skins, depart-
- 31 ed from the wood. And the plough-armed hero, perceiving himself disregarded, thought, "This is a very grievous sin
- 32 that I have committed; for since I have come here to a brahmans' abode and have slain Súta, these dvijas perceiving
- 33 me have all departed. And my body has a disgusting odour, as it were of blood, and I perceive that I am contemned as
- 34 a brahmanicide. Fie on my rage, and the wine, my arrogance, my cruelty ! Possessed by them, I have committed this most
- 35 grievous sin. To explate it I will perform a twelve-year vow, making the confession of my deed the uttermost penance.
- 36 This then is the pilgrimage which I have now undertaken; I
- 37 will go to the Pratilomá Sarasvatí itself." Hence he, Ráma, went to the Pratilomá Sarasvatí.

Next listen to this reference to the story of the Pándaveyas.

* Madgu, a kind of diving bird. It is probably the Little Grebe, *Podiceps Philippensis*, commonly called *dub-dubi* from its inveterate diving. (Jerdon, Vol. II, p. 822.) But it may be the Bald Coot, *Fulica atra*, which is also a ready diver (*id.*, p. 715.)

CANTO VII.

CANTO VII.

The Birth of the Sons of Draupadí.

The Birds explain the fourth question—King Haris-c'andra incurred Visvámitra's anger, and to appease him gives up to him his kingdom and all his wealth—Visvámitra ill-treats the queen, and five Visve Devas censure him for his brutdility—He curses them to be born as men, but exempts them from marriage—They were born as the five sons of Draupadí, and died young.

The righteous birds spoke.

- 1 There lived formerly in the Tretá Age a most exalted Rájarshi named Hariś-c'andra, virtuous in soul, a ruler of the earth,
- 2 brilliant in fame. No famine, nor sickness, nor untimely death occurred among men, nor did the citizens delight in evil, while
- 3 he ruled as king; nor, further, did the people become uproarious through wealth, valour, austerities or spirituous liquors; nor were any females born who failed to reach womanhood.*
- And he, of mighty arm, when once chasing a deer in the
 forest, heard women repeatedly crying, "save us"! The king,
 giving over the deer, called out "fear not! who is this per-
- 6 verse being that, under my rule, behaves with injustice ?" At this interval also the Raudra Vighna-ráj, the opponent of every
- 7 undertaking, who was following that cry, deliberated :---" This Viśvámitra, full of heroism, undertaking incomparable austerities, keeping a vow, is mastering the sciences of Siva and others, which have not been perfected before. Those *sciences*
- 8 being mastered by this man, who governs his mind in patience and silence, are verily lamenting, afflicted with dread. How
- 9 can I manage this? Glorious is *this* noblest of the Kauśika family; I am much weaker than he: these terrified *sciences* are thus bewailing: it appears to me difficult to be accom-
- 10 plished. Now this king has come in my way, calling out repeatedly 'fear not !'; into him indeed entering, I will speedily accomplish my desire."

* An allusion to infanticide?

- 12 "Who is this wicked man that binds fire in the corner of his garment, when I the lord am present, gleaming with the
- 13 glowing splendour of my power? He to-day, pierced in every limb by my arrows, which in their flight from my bow illumine the other regious of the sky, shall enter upon a long sleep."
- 14 Thereupon Viśvámitra having heard the king's speech was enraged: and, when that great Rishi was enraged, those
- 15 sciences perished in a moment. The king moreover, seeing Viśvámitra, rich in austerities, being terrified, suddenly trem-
- 16 bled exceedingly like the leaf of the peepul tree.* When the Muni exclaimed, "wretch !" and "stand !"; then the king fall-
- 17 ing prostrate in reverence addressed him :---"O adorable lord! this is my duty! I have committed no fault! Deign not O Muni! to be angry with me, who am engaged in my duty.
- 18 A king, conversant with his duties, must give gifts, and must afford protection, and lifting his bow must wage war, according to the Dharma-śástras."

Viśvámitra spoke.

19 "To whom, O king, must thou give gifts, whom must thou protect, and with whom must thou wage war? Speedily declare this, if thou fearest unrighteousness."

Hariś-c'andra spoke.

20 "I must always give gifts to brahmans principally, and to others who are straitened in their means; I must protect those in fear; I must make war with enemies."

Viśvámitra spoke.

21 "If your highness, a king, duly regards the duties of kings—I am a brahman desirous of a reward, let the desired fee be given me."

* Ficus religiosa. The leaf, which varies from $2\frac{1}{2}$ to $5\frac{1}{2}$ inches in length and almost the same in breadth, is ovate-cordate, and has a long slender apex (acumen) 1 to 2 inches long. It has a round flexible stalk 2 to 3 inches long, which is twisted so as to make the inner surface of the leaf face outwards from the branch. The leaf hangs downwards by the long stalk, with its inner surface, which is slightly concave, facing outwards, and thus catohes the lightest breeze.

CANTO VII.

The birds spoke.

- 22 The Raja, having heard this speech with gladdened soul, deemed himself as it were born anew, and addressed the sage
- 23 of the Kauśika race: "Be it declared, adorable sir! what, free from doubt, I must give thee; consider it as already given,
- 24 albeit most difficult to be obtained, whether gold or money, son, wife, body, life, kingdom, city, good fortune—whatever is the desire of my own soul."

Viśvámitra spoke.

25 "O king! this present has been accepted, which thou hast given: first, however, bestow the fee appertaining to the Rája-súya sacrifice."

The Raja spoke.

26 "O brahman! I will indeed give your honour that fee. Choose, O chief of the dvijas, whatever present thou desirest."

Viśvámitra spoke.

- 27 "Give me this earth, with its ocean, and with its mountains, villages and towns; and thy entire kingdom, O warrior, with
- 28 its multitude of chariots, horses, and elephants; also thy treasury and treasure; and whatever else thou possessest, excepting
- 29 thy wife, and son and body, O sinless one ! and *excepting* thy virtue, which, O thou that knowest all the virtues, follows its possessor when he moves. What need for me to say more ? Let all this be granted me."

The birds spoke.

30 With gladdened mind the king, unperturbed in countenance, having heard the Rishi's speech, joining his hands respectfully replied, "So be it !"

Viśvámitra spoke.

31 "If all thy property is given me, thy kingdom, the earth, thy army, thy wealth,—whose is the lordship, O Rájarshi! when I the ascetic am seated in the kingdom?"

Hariś-c'andra spoke.

32 "At what time I have yielded up the earth to thee, O brahman! at that time thou, Sir, art the owner; how much more now the king."

Visvámitra spoke.

- 33 "If O king! the whole earth has been given me by thee, thou must deign to depart from the realm where I hold sway,
- 34 unfastening all thy ornaments, such as thy waist-band and every thing else, and clothing thyself with the bark of trees, together with thy wife and son."

The birds spoke.

- 35 Having said "So be it !" and having so done, the king started to go, in company with his wife Saivyá and his young son.
- 36 Then he addressed the king, having obstructed the road as he was moving—"Where wilt thou go, without giving me the fee appertaining to the Rája-súya sacrifice ?"

Hariś-c'andra spoke.

37 "Adorable Sir! this kingdom has been given thee free from adversaries: these *our* three bodies, O Brahman! are all that remain to me this day."

Viśvámitra spoke.

- 38 "Nevertheless thou must assuredly give me the sacrificial fee; a promise unfnlfilled, especially to brahmans, proves injurious.
- 39 As long as brahmans delight, O king ! in the Rája-súya sacrifice, so long indeed must the fee for the Rája-súya sacrifice be
- 40 given. After making a promise, one must bestow the gift; and one must fight against assailants; so too the afflicted must be protected; thus hast thou already agreed."

Hariś-c'andra spoke.

41 "Adorable Sir, I have nought at present; I will give thee the fee after a while: and show me favour, O Brahmarshi! bearing in mind noble behaviour."

Viśvámitra spoke.

42 "What length of time must I wait for thee, O guardian of men! Tell me speedily, or the fire of my curse shall consume thee."

Hariś-c'andra spoke.

43 "In a month will I give thee the fee-money, O Brahmarshi! At present I have no means; deign to grant me this permission."

CANTO VII.

Viśvámitra spoke.

44 "Go, go, O, noble king; observe thy duty; and may thy way be auspicious! May there be no enemies!"

The birds spoke.

- 45 Permitted to go, the king departed; his queen, who was
- 46 unused to walk afoot,* followed him. Seeing that most noble king departing from the city with his wife and son, the citizens raised a cry and followed the king, *exclaiming*—
- 47 "Alas, O master ! why leavest thou us, who are afflicted with continual sufferings ? Thou, O king, art devoted to righteousness, and thou art the benefactor of the citizens.
- 48 Lead us also, O Rájarshi! if thou regardest righteousness. Stay a moment, O king of monarchs! Our eyes as bees drink†
- 49 thy lotus-like mouth. When again shall we behold thee, who, when thou goest forth, art preceded and followed by kings?
- 50 Here is thy wife, holding her young son in her hand, following thee, before whom, when thou goest forth, go thy servants seated
- 51 on elephants! Here goes to-day walking afoot the king of monarchs, Hariś-c'andra! Alas, O king, what will thy
- 52 very youthful, beautiful-browed, soft-skinned, fine-nosed face become, when injured by the dust on the road? Stay, stay,
- 53 O best of kings, observe thy own duty. Mildness is a very noble virtue, especially among kshatriyas; what need have we of wife, what need of children, or of wealth, or of grain,
- 54 O master? Abandoning all this, we have become mere shadows of thee. Alas master! alas Mahárájá! alas, O lord!
- 55 why dost thou abandon us? Where thou art, there indeed will we be. That is joy, where thou indeed art. That is our city where thou art. That is Svarga where thou, our king, art."
- 56 Having thus heard the citizens' address the king, overwhelmed with grief, stood then in the road through very compassion for
- 57 them. Still Viśvámitra, seeing him distressed by the citizens' exclamations, approaching him, with eyes rolling in anger
 - * Read padbhyám for pradbhyám.
 - + Better piváma for pibámo, let us drink ?

- 58 and impatience, spoke: "Fie on thee, vile in thy conduct, false, crooked in thy speech! who also, after giving me thy
- 59 kingdom, wishest again to withdraw it." The king thus roughly accosted by him replied thus trembling, "I am going," and de-
- 60 parted hastily drawing his]wife in his hand. Thereupon the sage of the Kauśika family suddenly belaboured with a wooden staff the very youthful toil-wearied wife, as the king was
- 61 drawing her along. Seeing her thus beaten, the king Hariśc'andra, oppressed with pain, exclaimed "I am going ;" nor did he utter aught else.
- 62 But then spoke five Viśve Devas full of pity, "This Viśvámitra is very wicked; what worlds will he obtain, who has
- 63 uprooted this best of sacrificers from his throne? By whose funeral ceremony further shall the soma juice expressed at the great sacrifice be purified, by drinking which we shall reach the exhilaration that is preceded by incantations?"

The birds spoke.

- 64 Having heard this their remark, the sage of the Kauśika race, exceedingly enraged, cursed them—"Ye shall all assume human
- 65 form !" And propitiated by them, the great Muni added, "Al-
- 66 though in human form, ye shall have no offspring. There shall be neither marriage of wives for you, nor hostility : freed
- 67 from love and anger ye shall become gods again." Thereupon those gods descended to the mansion of the Kurus with their own portions; they were born of the womb of Draupadí as the
- 68 five grandchildren of Pándu. Hence the five heroic Pándaveyas did not take to themselves wives, through the curse of that great Muni.
- 69 All this has been declared to thee with reference to the tale of the Pándaveyas. Thy four questions have been answered in song. What else dost thou wish to hear?

CANTO VIII.

The Story of Haris-c'andra (continued).

Visvamitra not satisfied demands further fees, and Haris-c'andra in desperation sells his wife and his son to a brahman and himself to a c'andála, and gives Visvámitra all the price—Haris-c'andra earns his livelihood as the c'andála's servant at a burning-ground in the most abject state for a year—Then he sees a vision of his future transmigrations with a promise of happiness ultimately— His son is bitten by a snake, and the queen brings the corpse to the burning-ground—They recognise each other and bewail their misfortunes—Both resolve to immolate themselves on their son's funeral pile; but the gods interpose and restore his son to life—Dharma explains that he had personated the c'andála—Indra calls the king to Svarga, but he refuses to go without his faithful people—He, and his queen and people ascend to Svarga in perfect bliss.

Jaimini spoke.

- 1 Ye have declared this in order according to my questions: great is my curiosity regarding the story of Hariś-c'andra.
- 2 Ah! passing great was the woe incurred by that magnanimous king; I trust he obtained a happiness fully commensurate, O bráhmans!

The birds spoke.

- Hearing Viśvámitra's speech, the king moved on slowly, full of sorrow, followed by his wife Saivyá with her young boy.
 The king having reached the divine city* of Benares—the choice of Siva who pronounced that it was not to be enjoyed by men. Distressed with sorrow, he travelled afoot with his compliant wife. On entering the city, he saw Viśvámitra
 bresent. Seeing he had already arrived, Hariś-c'andra bowed
- reverently and, joining his hands respectfully, addressed the
- 7 great Muni :---- "Here is my life, and this is my son, and this is my wife, O Muni ! Take that as the choicest arghya offering
- 8 with which thou shouldst quickly deal. Whatever else we should do, deign to excuse that."

* For parim read purim.

Viśvámitra spoke.

9 "Gone is the month, O Rájarshi !; let my fee be given me, if thy word regarding the Rája-súya sacrifice be remembered."

Hariś-c'andra spoke.

10 "O brahman, rich in fadeless austerities! to-day the month will, in truth, be completed : await this half-day which remains, but not long."

Viśvámitra spoke.

11 "Be it so, Mahárájá! I will come again: unless to-day thou shall make the gift, I will pronounce a curse on thee."

The birds spoke.

- 12 Thus having spoken the brahman departed : and the Raja then took thought—"How shall I give him the fee which has
- 13 been promised? Whence can I find powerful friends? Whence can I get wealth at this moment? Blameworthy is
- 14 my present: how can I escape going downward? How much more am I abandoning life! To what region shall I, who am nothing, go, if I perish without having performed my promise?
- 15 I shall become a robber of brahmans, a worm, a wicked man, the vilest of the vile; or I shall become a slave—better indeed let me sell myself."

The birds spoke.

- 16 Then his wife in words broken with weeping answered the king, who was distressed, dejected, anxious, with downcast
- 17 face—" Leave off care, O Mahárájá; preserve thy truthfulness; a man destitute of truth should be avoided like a burning-
- 18 ground. There is no higher righteousness, they say, for a man than this, namely, maintaining his truthfulness, O noble
- 19 man! Oblations to consecrated fire, or study, or the whole circle of good deeds, such as liberality, &c., are fruitless in
- 20 him who speaks at random. Truthfulness is constantly declared in the Dharma-śástras to tend to the salvation of men of understanding; and falsehood to the overthrow of men of
- 21 uneducated minds. A king named Kriti, after offering seven horse-sacrifices and a Rája-súya sacrifice, fell forthwith from
- 22 Svarga for falsehood. O king, I have given birth to a child-'

Thus having spoken she wept alond. The king spoke as follows to her whose eyes were bathed in tears.

Hariś-c'andra spoke.

23 "Cease, lady, thy agitation; here stands thy boy; pray, speak what thon desirest to say, O thou who art graceful in thy gait!"

The queen spoke.

24 "O king, I have given birth to a child: the wives of good men bear fruit in their sons. Do thou therefore, being such a man, give me in exchange for wealth, and pay the brahman the fee."

The birds spoke.

- 25 Hearing this proposal, the king lost his senses; and on re-
- 26 gaining consciousness lamented, sorely grieved :—" Dire is this grief, O lady, that thon thus mentionest to me: is thy joyous
- 27 intercourse with me, wretch that I am, forgotten? Ah! alas! how couldest thou suggest this. O sweet-smiler. Repugnant
- 28 is this plan: how can I execute it?" Thus having spoken, the king, repeating the word "Shame! shame!" fell to the
- 29 ground overwhelmed by faintness. Seeing the king Hariśc'andra prostrate on the earth, the queen full of sorrow, nttered these piteous words :--

- 30 "Alas! Mahárájá! from whom has come this evil thought, that thou, who art accustomed to coverings made of the hair
- 31 of the spotted deer, hast fallen on the bare ground? Here sleeps the king, my lord, on the ground,—he, by whom ten thousands of choice cattle and wealth were dispensed among
- 32 brahmans. Ah! woe! what has this king done to thee, O brahman, that he, the equal of Indra and Vishnu, has been
- 33 reduced to a state of coma?" Having soliloquised thus, she, beautiful-hipped, fell swooning, crushed by the intolerable
- 34 great weight of her husband's misfortunes. The child seeing his parents lying thus helpless on the ground, being exces-
- 35 sively hungry and very unhappy, spoke :--- "Father, dear father, give me some food; mother, mother, give me something

to eat. I have become dreadfully hungry, and the tip of my tongue is growing parched."

The birds spoke.

- 36 At this interval arrived Viśvámitra great in austerities; but, seeing Hariś-c'andra lying on the ground in a swoon,
- 37 he sprinkled the king with water and addressed him thus :----"Rise up, rise up, O supreme king; give me the fee I desire.
- 38 A debtor's misery increases from day to day." Then being
- 39 refreshed with the snow-cold water, the king, recovering consciousness, and perceiving Viśvámitra, again fell into a swoon,
- 40 and the Muni grew angry. The brahman, making the king recover, spoke :---" Let my fee be given me, if thou regardest
- 41 righteousness. By truth the sun sheds warmth; in truth the earth stands *firm*; truth in speech is the highest righte-
- 42 ousness: Svarga is based on truth. Also a hundred horsesacrifices and truth are placed in the balance--truth verily
- 43 outweighs the hundred horse-sacrifices. Otherwise what motive is there for my speaking thus peaceably to *thee*, base
- 44 one, evil-intentioned, and cruel, false in speech? Since thou art powerful as king, let this my kindly feeling be heeded. If
- 45 O king, thou shalt not give me the fee to-day, when the sun reaches the Western mountain, then I will assuredly curse thee."

Having spoken thus the brahman departed; and the king 46 remained, weak with terror, fugitive, vile, indigent, harassed by the malicious and the rich. His wife again spoke thus----

- 47 "Let my proposal be complied with, lest consumed by the fire of his curse thou perish." But the king, thus urged
- 48 by his wife again and again, replied----" Lady, here without pity I proceed to sell thee; what even the malicious could not
- 49 do, that do I, if my voice be able to utter so hard a speech as this." Thereupon having so spoken to his wife, he went unnerved to the city and then, his throat and eyes impeded with tears, uttered this speech ;---

The king spoke.

50 "Ho! ho! citizens, listen ye all to my word. Why do ye ask me, 'ho! who art thou?' I am mischievous, inhuman' 6 51 either a very cruel Rákshasa, or even more wicked than that.

52 I, who will not yield up my life, am come to sell my wife. If any of you has need of the desire of my life as a slave-girl, let him speak quickly while I survive."

The birds spoke.

- 53 A certain aged bráhman approaching accosted the king-"Deliver the slave-girl to me; I am a purchaser, paying
- 54 ready money. I have no little wealth, and my wife is very young; she cannot perform the household duties; therefore
- 55 give me this girl. This wealth is proportionate to the skill, age, beauty and disposition of thy wife: take it; deliver me
- 56 the maiden." When thus addressed by the brahman, king Hariś-c'andra's mind was lacerated with grief; nor did he
- 57 make him any reply. Thereupon the brahman binding up the money in cash in the end of the king's back-cloth dress,
- 58 dragged off the queen, seizing her by the hair. But the child Rohitásya, who had a boy's side-locks of hair, and who was clutching her dress with his hand, wept on seeing his mother dragged away.

The queen spoke.

- 59 "Loose, loose me, noble Sir! while I take a look at my boy. A future view of him, kind Sir! will be difficult to get.
- 60 See! come my child to me thy mother thus sold into slavery. Do not touch me, my royal child! I must not be touched by
- 61 thee now !" Then suddenly the boy seeing his mother dragged along, ran to her crying "Mother !" with tear-soiled eyes.
- 62 The bráhman purchaser, seeing the child had approached, kicked him with his foot; the latter, however, exclaiming "Mother!" did not leave hold of his mother.

- 63 "Shew me favour, O master ! and bny this boy. Although purchased, I shall not be a diligent servant to thee, Sir,
- 64 when separated from him. Do thou in this way beam favourably on me unfortunate; unite me with my child, as a cow with her calf."

The bráhman spoke.

65 "Take thou this wealth and give me the boy: the wages of a man and woman have been fixed by those conversant with the Dharma-śástras at a hundred, a thousand, and a hundred thousand *pieces*, and a price of ten millions by others."

The birds spoke.

- 66 Accordingly then he bound that money in the king's upper garment, and taking the boy bound him close together
- 67 with his mother. Seeing them both, his wife and son, led away, the king lamented sorely grieved, sighing deeply again
- 68 and again. "My wife whom neither the wind, nor the sun, nor the moon, nor the populace formerly gazed on, here she
- 69 is, fallen into bondage. Here is my boy, who is sprung from the Solar race, and whose hands and fingers are very young,
- 70 disposed of by sale. Shame on me, sorry fool that I am! Ah, my darling! ah, my child, my pet! my imprudent conduct, base man that I am, has brought me into thraldom to fate; yet I am not dead, ah shame !"

The birds spoke.

- 71 While the king was thus lamenting, the bráhman taking them both disappeared hastily among trees, houses and other
- 72 high objects. Then Viśvámitra meeting the king, demanded the wealth; Hariś-c'andra delivered that money to him.
- 73 Considering those riches, procured by the sale of the wife, insufficient, Kausika enraged addressed the sorrow-stricken
- 74 king. "O kshatriya, if thou deemest this a fitting sacrificial fee for me; then behold thou quickly my supreme might,
- 75 arising from austerities well performed here, and from stainless bráhmanhood, and from my terrible majesty, and from my perfect study."

Hariś-c'andra spoke.

76 "More will I give thee, adorable one; be pleased to wait some time; at present I have nought; my wife has been sold, and my young son."

Viśvámitra spoke.

77 "This fourth part that now remains of the day, Q king, for that I must wait; nought more must I say to thee."

CANTO VIII.

The birds spoke.

- 78 So, having uttered the harsh pitiless speech to the supreme king, the angry Kauśika took the money and quickly departed.
- 79 When Viśvámitra had gone, the king, encompassed by a sea of fear and sorrow, after reflecting in every aspect, spoke alond,
- 81 Then advanced hastily the god Dharma, wearing the form of a c'andála, foul-smelling, disfigured, uncouth, bearded,
- 82 with projecting teeth, compassionate, dark in complexion, his belly pendulous, his eyes tawny and haggard, his pronunciation rude, and carrying a batch of birds, adorned with gar-
- 83 lands taken from corpses, a skull in his hand, his face long, horrid to look at, talking much and often, surrounded by a pack of dogs, dreadful, a staff in his hand, hideous.

The c'andála spoke.

84 "I am an applicant to thee; tell me quickly thy own hire, at which, whether little or much, thou art to be acquired."

The birds spoke.

85 There gazing at him, such as he was, cruel-eyed, very coarse, muttering, very bad in disposition, the king asked "Who art thou?"

The c'andála spoke.

86 "I am a c'andála, known here in this greatest of cities as Pravíra, famed as the slayer of those condemned to death, the gatherer of blankets from corpses."

Hariś-c'andra spoke.

87 "I should not wish to become the despicable slave of a c'andála; better to be consumed by the fire of the curse rather than to be thrall to a c'andála."

The birds spoke.

88 While he was so speaking, the great hermit Viśvámitra

arrived, his eyes rolling with anger and wrath, and said this to the king :---

Viśvámitra spoke.

89 "This c'andála is ready to give thee no little wealth; why is not my full sacrificial fee paid me?"

Hariś-c'andra spoke.

90 "Adorable descendant of Kuśika! I know myself to be sprung from the Solar race; how, though desirous of wealth, shall I go into bondage to a c'andála?

Viśvámitra spoke.

91 "If thou wilt not give me the c'andála's wealth, obtained in exchange for thyself, at the fixed time, I will assuredly curse thee."

The birds spoke.

- 92 Thereupon the king Hariś-c'andra, his life bound up in his anxiety, overcome with agitation seized the Rishi's feet,
- 93 exclaiming—"Be thou gracious ! I am a slave; I am in suffering; frightened am I; and I am specially thy votary: shew me favour, O Brahmarshi ! Deplorable is association with
- 94 c'andálas. Instead of the balance of the money, I would be subject to thee indeed, O mighty Muni! thy agent in every matter, thy servant, obedient to thy will."

Viśvámitra spoke.

95 "If your honour is my servant, then, given by me to the c'andála for a hundred millions of money, thou hast fallen into slavery."

The birds spoke.

- 96 When he had so spoken, the low out-caste then, glad in mind, giving that pelf to Viśvámitra, bound the king and
- 97 led him, bewildered by blows of the staff, his senses utterly confused, grieved at his separation from his loved kindred, to his town.
 - 98 Then king Hariś-c'andra, dwelling in the c'andála's town,

99 at morning, noon and evening sang this :--- "My downcast girl seeing before her my downcast son, filled with grief,

- 100 remembers me; *hoping* 'the king will free us both, by giving, when he has amassed wealth, more wealth than this to the bráhman.' She, fawn-eyed, does not know that I
- 101 have done more wickedly. Loss of kingdom, abandonment of friends, sale of wife and son, and this c'andála-life that
- 102 I have sunk to :--alas ! a succession of misfortunes." Dwelling in this condition, he remembered unceasingly his beloved son and his soul-engrossing wife; deprived of all his property, and abject.
- 103 Now for some time king Hariś-c'andra, as a servant to that man, became a gatherer of garments from dead bodies at the
- 104 burning-ground, and was instructed by the c'andála, who gathered garments from dead bodies—" Stay here day and
- 105 night on the look out for the arrival of corpses. This part is to be given to the king, and a sixth part is for the corpse, let three parts be for me, and two parts for thy wages."
- 106 Thus instructed he went to the mortuary house and to the southern quarter, where then stood in Benares the burning-
- 107 ground, a place of horrible cries, frequented by hundreds of jackals, strewn with the garlands from corpses, foul-smelling,
- 108 reeking with smoke, thronged by Piśác'as, Bhútas, Vetálas, Dákinís, and Yakshas, crowded with vultures and jackals,
- 109 encompassed by packs of dogs, thickly strewn with heaps of bones, full of dreadful odours; pervaded with the cries of the friends of the various dead persons and with a terrible
- 110 hubbub—" Ah ! son !—friend !—ah ! kinsman !—brother ! my child, dear to me now !—ah ! husband !—sister !—mother !
- 111 ah! maternal uncle!—paternal grandfather !—maternal grandfather !—father !—grandson !—where art thou gone ! —come, my kinsman !"; where was heard a great din of
- 112 persons uttering such cries as these ;--- a place filled with the
- 113 spattering of burning flesh, marrow and fat. Black halfburnt corpses, their rows of teeth just bursting into view, grinned from amidst the fire, as if saying, 'This is the body's
- 114 final state !' Here the fire crackled along rows of bones of

various ages; and there was the sound of the wailing of the relations, which was caused by the merriment of the puk-

- 115 kasas.* There is heard a very loud and frightful sound, as if at the close of the age,—of Bhútas, Vetálas, Piśác'as,
- 116 Ganas and Rákshasas singing. Crowded with great heaps of buffaloes' ordure and cows' dung; and surrounded with high piles of the ashes derived therefrom, mixed with bones;
- 117 darkened by the confusion of the crows among the many offerings, garlands and lamps; filled with many sounds, the
- 118 burning-ground resembles Naraka.⁺ The burning-ground reverberated with the fire-pregnant, inauspicious yells of the she-jackals; it was impenetrable by reason of the terrific cries; very dire[‡] with the close contagion of fear; and painful by reason of the sounds of lamentation.
- 119 The king arrived there, unhappy, ready to grieve : "Ah servants, ministers, bráhmans ! Where has that my kingdom
- 120 gone, O Creator ? Ah S'aivyá ! ah my young son ! forsaking me, luckless one, through Viśvámitra's fault they both, mine
- 121 own *relatives*, have gone elsewhere." There revolving thus in his mind over and over again the words of the c'andála, dirty, uncouth in every limb, his hair long, mal-odorous, bear-
- 122 ing a flag, armed with a club, somewhat resembling Death, and running hither and thither, exclaiming "This price has been
- 123 obtained for this corpse, and shall I get it? This is mine, this is for the king, and this for the head c'ándála;" the king, while running in all directions, and while alive,
- 124 entered into another hirth. Clothed in patched cloth made of old rags well fastened together; his face, arms, belly and feet covered with ashes from funeral piles and with dust;
- 125 his hands and fingers smeared with various kinds of fat, oil and marrow; sighing; intent on satisfying *himself* by

126 feeding on various corpses and water ;§ his head dressed with

* A low caste.

† Naraka, the general name for hell or the place of torment; it is distinguished from *Pátála*, the lower regions.

‡ Read bheyam for bhayam ?

§ The text náná-śavodana-kritáhára seems to be incorrect.

bands of garlands therefrom; he sleeps not either by day 127 or by night, frequently exclaiming "ah! alas!" In this manner passed twelve months as if a hundred.

One day that noble king wearied, separated from his kind-128 red, and uncouth in form, being overpowered by slumber, fell

- indeed into a dead sleep; and there on his pallet beheld a 129 great wonder:—Through the power of destiny, he had in another body by diligent occupation at the burning-ground
- 130 given the guru his fee, and there was immunity from the infliction of pain for twelve years. Then he saw himself conceived
- 131 in the womb of a pukkasa woman. Further the king, when in that condition, considered thus-"Immediately I am
- 132 born, I will verily practice the duty of liberality." Thereupon he was born. Then as a pukkasa boy he was always ready to perform the obsequies of the dead bodies in the
- 133 burning-ground. On his reaching his seventh year, a dead bráhman was brought to the burning ground by the relatives; then he perceived that the bráhman had been poor and
- 134 virtuous. But he, asking for his wage, despised the bráhmans; those bráhmans mentioned there what Viśvámitra had done.---
- 135 "Do thou a deed most sinful, and vicious, O evil-doer; Hariśc'andra the king was formerly turned by Viśvámitra into
- 136 a pukkasa for breaking the slumber of a bráhman, by the destruction of his merit." When he did not have patience
- 137 with them, they then in anger cursed him---" Go forthwith thou vilest of men to terrible Naraka." Immediately upon
- 138 these words, the king still in his sleep saw Yama's messengers, bearing nooses, terror-inspiring. He saw himself
- 139 then seized by them and led off by force. Sorely afflicted, exclaiming, "Alas now, O mother! O father!" he fell
- 140 into Naraka into a tub of oil. And he was torn asunder beneath by saws and the edges of razors, and suffered pain in dense
- 141 darkness, feeding on pus and blood. He saw his dead self, seven years old, in the form of a pukkasa. Day by day in
- 142 Naraka he is burnt and roasted in one place; he is afflicted and shaken in another place; he is killed and torn asunder

in another place; in another he is made to melt away and to 143 blaze; in another place he is assailed with cold winds. He remained in Naraka one day, which was as long as a hundred years; so a hundred years there in Naraka are called by

144 the demons. Thereafter cast upon the earth he was born as a dog, eating filth and vomited matter, and enduring cold

145 and heat: in a month he died. Next he saw his body born as an ass, an elephant, a monkey, an ox, a goat, a cat, and a heron, a bull, a sheep, a bird, a worm, a fish, a tortoise, and

146 a wild boar, a porcupine, a cock, a parrot, a maina,* and motionless living objects, a snake and other corporeal beings.

147 Day by day consumed with grief he saw the birth of one living being after another; a day was as a hundred years.

148 A full hundred years thus passed with him there born among the lower creation. And the king saw himself born once again

149 in his own race. While in that state, he lost his kingdom in dice-playing; and his wife was carried off, and his son too;

150 and he sought the forest alone. There he saw a terrible ravenous lion approaching with open mouth, accompanied by a

151 young elephant; and again he was devoured, while ready to bewail his wife, 'Ah S'aivyá! where art thou gone now,

152 forsaking me here in misery?' Again he saw his wife with her son *imploring him*, 'Rescue us O Hariś-c'andra! What

153 hast then to do with dice-playing, my lord? Thy son has fallen to a lamentable condition, and so has thy wife S'aivyá.' Then he no longer saw them, though running about again and

154 again. And again he saw,---he the king was seated in

* S'áriká, a mainá. There are several kinds of mainas (or mynas). The best known are the Common maina Acridotheres tristis, which is a brown bird common thronghont India, and the Nepal Hill maina Eulabes intermedia, which is a black bird found along the lower ranges of the Himálayas. Both are commonly caged and learn to talk, but the latter attains much higher proficiency. (Jerdon's Birds of India, Edn. Godwin-Austen, Vol. II, pp. 325 and 339). Prof Monier-Williams says S'áriká is Gracula religiosa or Turdus salica. The former name is an old name of the Sonthern Hill maina (E. religiosa) and of the Nepal Hill maina (E. intermedia). (Id., Vol. II, pp. 337, 339). I do not find the second name in Jerdon.

↑ Sarabha; or a fabrilous animal with eight legs, stronger than a lion,

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Svarga; she poor thing was brought by force, with dishevelled

- 155 hair, stript of her garments, exclaiming 'Ah! alas! rescue me!' in repeated cries. Then again he saw there through
- 156 Yama's ordainment---the dwellers in the sky are calling out 'Come hither O king! Yama has been addressed by Viśvá-
- 157 mitra, O king, regarding thee.' Yama's servants, who bore nooses of serpents, having thus spoken, lead away the prince
- 158 by force. Yama related Viśvámitra's deed. At that point, however, his change which resulted from iniquity came to an end. These were all his states of being which were revealed in sleep;
- 159 they were all experienced by him during twelve years. When the twelve years were spent, being brought forcibly by the
- 160 demons, he saw Yama in bodily shape. Yama addressed the king, 'This anger of the high-souled Viśvámitra is difficult
- 161 to be resisted. Kauśika will inflict even death on thy son. Go thou to the world of men, and undergo the remainder of thy suffering. When thou art gone there, O supreme king!
- 162 thou shalt obtain happiness.' And when the twelve years expired, the king, at the end of his misery, fell from the sky, being thrust away by Yama's messengers.
- 163 And when fallen from Yama's world, he awoke through the agitation of fear, *exclaiming*, "Alas! woe is me!" thinking of the working of the corrosive substance in his wounds.
- 164 "In my sleep I have seen grievous woe, the end of which I do not perceive: but have twelve years, as I have seen in
- 165 my sleep, gone with me?" he inquired with agitation of the pukkasas standing there. "No" replied certain of the bystanders; and others said exactly the same.
- 166 Then the king grieved at hearing this, sought the gods for refuge, *ejaculating*, "May the gods bestow blessings on me,
- 167 on S'aivyá and on my child. Adoration to great Dharma! Adoration to Krishna the creator, all-comprising, pure,
- 168 ancient, and immutable! Adoration to thee, O Vrihaspati! and adoration to thee, Indra !"
- 169 Having uttered this *prayer*, the king employed himself in the pukkasas' occupation, in fixing the price of corpses, as if again dead in memory. Filthy, matted-haired, black,

- 170 armed with a club, despondent was the king. No son had he, nor wife indeed, in the track of his memory; ruined in energy was he through the loss of his kingdom; dwelling then in the burning-ground.
- 171 To that place came his queen, bewailing, bringing her son
- 172 dead, for the boy had been bitten by a snake. "Ah my darling! ah my son, my child!" thus she was oft exclaiming; emaciated, pallid, insane, her hair covered with dust.

The queen spoke.

- 173 "Alas O king! dost thou not see to-day on earth this thy child, whom thou didst formerly see playing about, now bitten by a huge snake and dead ?"
- 174 The king, listening to that her lamentation, hurried thither
- 175 thinking "here will be a dead man's blanket." But the king did not recognise as his wife her, who was weeping sorely, who worn with his long absence was like a woman in another
- 176 birth. The princess too seeing him, who formerly had beautiful locks, *now* with matted curls did not recognise the
- 177 king, who was like a withered tree. The king seeing the snake-bitten child, who was characterized with the kingly
- 178 marks, on the black cloth, fell into a reverie :--- "Ah ! alas ! to what a state has this child born in the family of some king
- 179 been brought by malignant Death! For, since I have seen my child thus lying in his mother's lap, my child Rohitásya
- 180 with his lotus-like eyes recurs to my memory. Such indeed would be my child, and of about this age, if dreadful Death has not made him his thrall."

- 181 "Ah my child! through disregard of some sin this great" and terrible evil has befallen us, the end of which we do not
- 182 perceive. Ah, my lord king! how dost thou remain placidly in some place without consoling me who am miserable?
- 183 Loss of kingdom, forsaking of friends, sale of wife and child—what has thou not done to the Rájarshi Hariś-c'andra, O creator ?"
- 184 Hearing this her lament the fallen king, recognising his

- 185 loved wife and his dead son, exclaimed "Alas! this is indeed my very S'aivyá, this is my child!" and wept consumed
- 186 with sorrow, and fell into a swoon. She too recognising him fallen into that state, fainted with affliction and sank motion-
- 187 less to the ground. The king and queen both regaining consciousness together, wailed in deep suffering, oppressed with the load of anguish.

The king spoke.

- 188 "Alas my child! when I look on thy very young face, with its beautiful eyes, brows, nose and curls, is not my afflicted
- 189 heart torn asunder? To whom, as he comes to me of himself sweetly babbling, 'Father, dear father,' shall I affectionately exclaim with an embrace, 'My child, my child'?
- 190 By whose knees shall the yellow dust be brought that shall
- 191 soil my upper garment, my lap and body? Born of my body and limbs, thou wast the delight of mind and heart to me, who, bad father that I am, sold thee, O my child, like a chattel.
- 192 After snatching away my large kingdom entire, with its resources and wealth, Fate as a noxious serpent then bit my
- 193 child. Just gazing on the lotus-face of my son, who has been bitten by the serpent Fate, even I am now blinded
- 194 by the dire poison." Having thus spoken, incoherent through tears, he took the boy, and embracing him, fell motionless in a swoon.

- 195 "This tiger-like man is known truly by his voice; he has the moon-like mind of a wise man; it is Hariś-c'andra with-
- 196 out doubt. And his nose is prominent in front and goes downwards; and like opening buds are the teeth of him.
- 197 the renowned, the high-souled. Wherefore has this king come to the burning-ground to-day ?"
- Ceasing her grief for her son, she looked at the prostrate 198 king. Agitated, surprised, afflicted, sorely oppressed on account of her husband and son, gazing earnestly, she then saw her husband's abominable staff fit for a low outcaste.

- 199 Thereupon the long-eyed lady fainted, and gradually regaining consciousness, spoke falteringly :---
- 200 "Fie on thee, O Fate ! most doleful, unruly, abominated, who hast reduced this god-like king to the position of a low out-
- 201 caste. Though thou didst make him undergo loss of kingdom, forsaking of friends and the sale of wife and son, *yet* hast thou turned the king, after he was parted from us, into this
- 202 c'andála. Ah! O king! why dost thou not now raise me, who am thus afflicted, from the ground and tell me to mount
- 203 to thy couch? I do not see this day thy regal umbrella, nor yet thy golden vase, thy chowrie or fan; what is this revolu-
- 204 tion? He, before whom formerly, when he moved, kings in the guise of servants freed the earth from dust with their
- 205 own upper garments,—such having been, he the supreme king now walks oppressed with grief in the burning-ground, which is thickly strewn with jars and pots, with skulls fast fixed therein; where the hair of corpses is concealed by the
- 206 remains of sacrificial ceremonies and strings; where the cavities of the dry ground are bedecked with oily exudations; which is dreadful by reason of the mixing of the marrow and half-burnt bones with the ashes and charcoal; where the
- 207 small birds have been scared away by the cries of the vultures and jackals; which has spread gloom over the regions of the sky with the colour of the trails of smoke from
- 208 the funeral piles; where the night-roaming demons are joyful through the delight of tasting carrion."
- 209 Thus having spoken the princess embraced the king's neck and, bearing hundreds of woes and griefs, lamented with sorrowful voice,—

- 210 "O king, is it sleep or *waking* truth? Tell me Sir, this that thou art thinking of: my mind is bewildered indeed.
- 211 If this be so, O thou conversant with righteousness, there is no help in righteousness, nor in worship of bráhmans, gods
- 212 and others, nor in protecting the world; there is no such thing as righteousness. Whence are there truth, and candour, and

meekness, in that thou, the devotee of righteousness, hast been ousted from thy kingdom ?"

- 213 Hearing this her speech, sighing deeply he related in faltering accents to the slender-limbed lady, how he had
- 214 become a low outcaste. She also the timid *lady* wept very long, and sighing deeply, full of grief, told him how her son had met his death.

The king spoke.

- 215 "My darling, I choose not to undergo affliction for a long time, nor is my soul docile, O slender-limbed *lady*. Behold
- 216 my ill-fortune. If I shall enter the fire, with the permission of the c'andála, I shall in another birth go again into
- 217 bondage to c'andálas. I shall fall into Naraka, as a wormeating insect; into Vaitariní* which is slimy with much pus,
- 218 fat, blood, and sinews. Reaching the Asi-patra wood, I shall be frightfully cut to pieces; or reaching Mahá-raurava
- 219 and Raurava I shall be burnt. Snrrender of life is the shore for one sunk in the ocean of grief. I had just one son, who
- 220 was this boy, to continue my family. He too has sunk through the violence of the waters of my Fate, which are very strong. How *shall* I resign my life? I am dependent
- 221 on others, and in a strait. Or, does not a man afflicted with pain regard evil? There is no such suffering in the brute
- 222 creation, nor in the Asi-patra forest. Whence is there such suffering in Vaitariní as in the bereavement of a son? I will
- 223 fall then with my son's body into the blazing fire, O slender-limbed! Thon must pardon my ill-deeds; and do thou who hast my permission go to the bráhman's house. O bright
- 224 smiler! And hearken, O slender-limbed! to my word with respectful mind. If one makes gifts, if one offers sacrifices,
- 225 if the gurus are satisfied, there may be union for me in another world with my son and with thee. But whence in this
- 226 world will there be this aim for me? In company with thee I shall speed happily on in the search for our son, which I shall make laughingly or somewhat secretly, O bright-smiler.

* The river of Naraka.

227 Thou must pardon at my request all that I have spoken ill; despise not that bráhman through pride that thou art a queen; thou must please him with thy utmost efforts, as if he were thy lord and god, O beautiful *lady*!"

The queen spoke.

228 "I also, O Rájarshi, unable to endure the burden of grief will assuredly enter the blazing fire with thee here this day."

The birds spoke.

- 229 Thereupon the king heaping up the funeral pile, placed his son *thereon*; and then associated with his wife he joined his
- 230 hands reverently, thinking of the Supreme Soul, S'iva, Náráyaṇa Hari Vásudeva, the ruler of the gods, who sits in the cave-like recesses of the heart, of Bráhman who is without beginning or end; of Krishṇa, yellow-clad, beautiful.
- 231 While he was thinking, Indra and all the gods, making
- 232 Dharma their Teader, assembled in haste. Approaching spake they all--- "Ho! O king! hearken, O lord! This is Bráh-
- 233 man, visible to open sight, and the adorable Dharma himself; and *here are* all the Sádhyas,* the Marnts,† the Lokapálas,‡ with their vehicles, the Nágas,§ the Siddhas|| and the Gand-
- 234 harvas,¶ and the Rudras** and the two Aśvins,—these and and others, many in number, and also Viśvámitra, whom the
- 235 three worlds could not formerly make a friend. But Viśvámitra desires to proffer thee friendship and good."

He mounted, thereon he met Dharma, and Indra and Viśvámitra.

Dharma spoke.

- 236 "Be not rash, O king ! I Dharma have visited thee, gratified with thy patience, self-command, truth and other virtues."
 - * Class of inferior deities.
 - + Wind-gods.
 - 1 Guardian-gods of the world.
 - § Human-faced serpents of Pátála.
 - || Class of demi-gods.
 - ¶ Demi-gods, Indra's celestial musicians.
 - ** Eleven demi-gods (personified roaring of the wind).

CANTO VIII.

Indra spoke.

- 237 "O virtuous Hariś-c'andra! I Indra have approached nigh thee; the eternal worlds are won by thee and thy wife and
- 238 son! Accompanied by thy wife and son, ascend, O king! to the *third* heaven, which to others is very difficult of attainment, *but* which has been won by thine own deeds."

The birds spoke.

- 239 Then Indra, the lord, going to the funeral pile, poured down from the sky a shower of nectar that prevents sudden
- 240 death, and a very copious shower of flowers, accompanied with the sound of the heavenly drums, here and there on
- 241 that closely-gathered assemblage of gods. Then the highsouled king's son arose, very youthful in body, in per-
- 242 fect health, placid in his organs and mind. And king Haris-c'andra immediately embraced his son; and in possessing his wife regained his own Fortune. He was decked
- 243 with heavenly garlands; and was happy, completely satisfied in heart, and filled with supreme joy.
- 244 Indra at once re-addressed him. "Accompanied by thy wife and son, thou shalt gain supreme felicity. Ascend, O virtuous *king*, by the results of thy own actions !"

Hariś-c'andra spoke.

245 "O king of the gods! while unpermitted by my master the low outcaste, I will not, without having recompensed* him, ascend to the abode of the gods."

Dharma spoke.

246 "Perceiving this thy affliction that was to be, I myself descended as the low outcaste through an illusion of myself; and I displayed that inconsiderate conduct."

Indra spoke.

247 Ascend, O Hariś-c'andra, to the supreme abode which is desired by all mankind on the earth, the abode of men holy in deed."

Hariś-c'andra spoke.

248 "O king of the gods, adoration to thee! hearken also to this

* For a-gatvá read a-dattvá?

my speech, that, filled with affection, I speak to thee whose

- 249 countenance is beautified through benignity. My subjects in the city of Kośalá* remain with minds sunk in my grief; how disregarding them shall I now ascend to heaven?
- 250 The murder of a bráhman, the killing of a guru, the slaughter of cattle, and the slaying of women—equal to these has been pronounced the great sin *incurred* in the abandonment
- 251 of one's adherents. Neither in this world nor in the other do I see happiness for one who abandons an obsequious
- 252 and innocent adherent, who ought not to be abandoned. If they go to Svarga in company with me, O lord of the gods! then I too will go; or *I will go* even to Naraka with them."

Indra spoke.

253 "Many are their merits and sins, various and diverse. How wilt thou again attain to Svarga which will be enjoyed by multitudes?"

Hariś-c'andra spoke.

- 254 "O Indra, by the influence of the householders a king enjoys his kingdom, and sacrifices with great sacrifices, and works
- 255 meritorious deeds; and therefore by their influence have I performed everything; I will not forsake those benefactors
- 256 in the desire to gain Svarga. Therefore whatever, O lord of the gods, I have done well, whatever I have given in alms, whatever sacrifices or prayers I have made, let that be com-
- 257 mon to them and us. For whatever fruit of my action must be eaten through long time, let that be *for me* and them together just a single day through thy favour !"

The birds spoke.

- 258 "So shall it be!" thus having spoken Indra, lord of the three worlds, and Dharma, and Viśvámitra, Gádhi's son,
- 259 became propitious in their minds. Indra went from Svarga to the earth, with a company of ten million heavenly chariots and addressed the people of Ayodhyá thus, "Ascend
- 260 ye to heaven." And having heard with affection that speech of Indra and the king's speech, and having brought

* I. e. Ayodhyá.

8

- 261 Rohitásya, Viśvámitra himself, great in austerities, with the gods also, the Munis, and the Siddhas, enthroned the king's son in the charming city of Ayodhyá, after enthroning the king.
- 262 Then all the people, his glad and prosperous friends, with their children servants and wives, ascended to heaven with the king.
- 263 Those people moved step by step from one heavenly chariot to another. Then king Hariś-c'andra also grew in gladness-
- 264 The king, attaining unparalleled dignity with the heavenly chariots, sat on the figure of a city which was surrounded with ramparts and walls.
- 265 Then beholding his prosperity, Usanas, the eminent spiritual guide of the Daityas, conversant with the meaning and the truth of all the S'ástras, sang a verse there.

S'ukra (Uśanas) spoke.

- 266 "Like unto Hariś-c'andra there has been no king, nor shall there be. Whoever, when afflicted with his own sufferings
- 267 listens to those of others, may he obtain great happiness! May he who longs for Svarga gain Svarga; may he who longs for a son gain a son; may he who longs for a wife gain a wife; may
- 268 he who longs for a kingdom gain a kingdom ! Ah, the majesty of patience ! ah, the great fruit of liberality ! since Hariś-c'andra has reached his city and has gained his sovereignty."

The birds spoke.

- 269 This whole story of the deeds of Hariś-c'andra has been declared to thee: hear the remainder of the discourse next.
- 270 O best of Munis! the outcome of the Rája-súya sacrifice, which was the cause of the decay of the earth, and the cause of that outcome, viz. the great battle of the Mainá* and Heron.⁺

* Adi, also called S'aráli. The dictionaries all say this bird is *Turdus ginginianus*, which is the old name. It is Jerdon's Bank Maina, *Acridotheres ginginianus*, which is common throughout Upper India, and burrows in the river banks (vol. II, p. 326). Jerdon gives *salik* (śáriká) as the general Bengali name for mainas; but I do not trace either of these two words in his book.

+ Vaka. Prof. Monier-Williams called this bird Ardea nivida, but I do not find this name in Jerdon. Bak, bag, (Bengali) and baglá (Hindi) are the general modern names for various kinds of common herons, egrets and

CANTO IX.

The Battle of the Mainá and the Heron.

Vaśishtha, enraged with Viśvámitra for his cruelty to Hariśc'andra, cursed him to become a heron, and Viśvámitra cursed Vaśishtha to become a mainá—Both Munis as gigantic birds have a terrible fight, and are at length pacified by Brahmá.

The birds spoke.

 When Hariś-c'andra had left his kingdom and had gone to the abode of the thirty gods, there came out from his residence in the water the glorious family priest, Vaśishtha, the Muni, who dwelt at the Ganges, at the end of twelve years; and he heard the whole of the deeds of Viśvámitra,
 and also the downfall of the noble-dealing king Hariśc'andra, and his association with the c'andála, and his sale
 of his wife and son. That most illustrious Muni having heard the story, being full of affection for the king, grew wrathful in his dignity against the Rishi Viśvámitra.

Vaśishtha spoke.

5 "It was Viśvámitra who destroyed my hundred sons; yet on
6 that occasion I was not so wroth as I am this day, on hearing that this king, who was high-souled, eminent, worshipful towards the gods and bráhmans, had been ousted from his
7 kingdom. Since that king, truthful, tranquil, devoid of envy even towards an enemy, faultless also, upright in soul, vigilant,

8 a relier on me, has been reduced to the last extremity together with his wife dependants and son, has been expelled from his kingdom by Viśvámitra, and has been greatly worsted,

9 therefore that impious bráhman-hater, uprooted from among

bitterns. The Large Egret (Herodias alba, Jerdon), the Smaller Egret (H. egrettoides), and the Little Egret (H. garzetta) are all white; the Cattle Egret (Buphus coromandus) and the Pond Heron, generally known as the Paddybird, (Ardeola leucoptera), which are most commonly called bag and baylá, have white bodies (Jerdon, vol. II, pp. 744-751). the wise, blasted by my curse, the fool, shall be turned into a heron."*

The birds spoke.

10 Hearing the curse, the glorious Viśvámitra likewise, Kuśika's descendant, inflicted the counter-curse, "Do thou also

- 11 become a mainá."⁺ Both those most illustrious sages were transformed into birds through their mutual curses, the glorious Vasishtha and Visvámitra, Kusika's descendant.
- 12 Both of them, boundless in might, allying themselves with other classes of beings, fought together, exceedingly exasperat-

13 ed, great in strength and prowess. The Mainá increased in size to two thousand yojanas; as the Heron, O bráhman,

- 14 increased to three thousand and ninety. And then those two, of wide heroism, assailing each other with blows of
- 15 their wings, created sore fear among the creatures. The Heron, his eyes swollen with blood, lifting his wings beat the Mainá; and he also, stretching out his neck, struck the
- 16 Heron with his feet. Overthrown by the wind from their wings, mountains fell down on the earth; and struck by the
- 17 downfall of the mountains the earth quaked; and the earth, as it quaked, caused the waters of the seas to swell up, and reeled over on one side, turning towards the descent to Pátála.
- 18 Living beings perished, some by the fall of the mountains, others by the waters of the seas, others through the quaking
- 19 of the earth. Thus everything being terrified was turned into lamentation, bereft of consciousness; the world was greatly agitated, and its countries were thrown into confusion.
- 20 people exclaiming "Ah, my child ! ah my beloved child ! come, here I am fixed"—"ah my darling wife !"—" my beloved husband !"—" this rock is falling, escape quickly."
- 21 Then, when the world was thus distressed and averted in terror, surrounded by all the gods, advanced the fore-father.
- 22 the lord of the universe, and replied to both those combatants who were violently enraged—"Let this your strife cease, and

* See note †, p. 58. † See note *, p. 58. let the worlds recover their stability !" Although they heard
the words of Brahmá, whose birth is inscrutable, yet both of them, filled with anger and fury *still* fought, and did not desist.

- 24 Thereupon the fore-father, the god, seeing the destruction of the worlds, and desiring the welfare of both of them, dis-
- 25 sipated their brute-nature; and the god, the lord of creation, addressed them both, clothed in their former bodies, Vasishtha and the noble descendant of Kusika, the state of darkness having been dispelled :---
- 26 "Stay thou, my beloved Vasishtha, and thou, most virtuous Kausika, this contest that, while involved in the state of
- 27 darkness, ye desire to carry on. This outcome of the Rájasúya sacrifice of king Hariś-c'andra, and this war between
- 28 you two, are causing the earth to waste away. Nor moreover does that best of the Kauśikas offend against that king, *for* since he has caused him to attain to Svarga, O bráhman! he
- 29 occupies the position of a benefactor. Do ye both, the creators of obstacles to your austerities, who have fallen into subjection to lust and anger, cease; for worthy are your prayers, and ample is your power."
- 30 Thus admonished by him, both then grew ashamed, and
- 31 embracing lovingly forgave each other. Thereupon, hymned by the gods, Brahmá departed to his own world, and Vasishtha to his own place, and Kausika also to his own hermitage.
- 32 Those mortals, who shall fittingly relate and who shall fittingly hear this battle of the Mainá and the Heron, and the
- 33 story of Hariś-c'andra, what they hear shall verily dispel their sins; nor shall they ever encounter antagonistic duties.

CANTO X.

Conversation between a father and son.

Jaimini asks the Birds for instruction how living beings come into existence and die, and how the fætus lives and develops—The Birds repeat the explanation that a wise young brahman Sumati, who was nick-named Jada^{*} because of his apparent stupidity, but who remembered his former existences, gave his father—He explains how death occurs, and describes the after-existences through which a living being passes according as it has lived well or ill— He describes incidentally the hell Raurava.

Jaimini spoke.

 Declare my doubt, when I enquire, O powerful bráhmans, wherein the appearance and disappearance of living beings
 consist. How is an animal produced? How too does it

develop? How, again, is it placed when contained within the 3 womb, pressed upon by the limbs? How, again, when it has

- issued from the womb, does it grow? And how at the moment
- 4 of departure is it deprived of the sentient state? Every dead person also experiences *the results of* both his good and his bad deeds, and how then do those *deeds* bring about⁺ their results to
- 5 him? Why does the foctus not become digested there in the stomach, as if it were converted into a morsel of food? In the female's belly, where the various foods consumed are digested although highly indigestible, how is it that the little animal
- 6 is not digested there? Declare all this to me, free from doubtful terms; this very matter is a transcendant mystery, where men do err.

The birds spoke.

- 7 Unparalleled is this burdensome question that thou hast propounded to us; it is difficult to be imagined, touching as *it does* the existence and death of all living beings. Listen to
- 8 it, Sir! as a son, most thoroughly righteous, named Sumati,‡ once declared it to his father.
 - * See Canto XIV.
 - + For sampádayanti read sampádayatí (neuter, dual, present participle)?
 - **‡** For Samatir read Sumatir.

9

A certain highly intelligent bráhman of Bhrigu's line addressed his son Sumati who had undergone his initiation, and

- who was tranquil, and in appearance stupid. 10 "Study the Vedas, O Sumati, in order from the beginning, be zealous in obedience to thy guru, make thy food of victuals collected by
- begging. After that taking upon thee the duties of a house-11 holder, and performing the chiefest sacrifices, beget the
- 12desired offspring. Next resort to the forest, and then living in the forest, my son, be a wandering ascetic,* free from family ties. Thus shalt thou attain that highest object of religious knowledge, the Supreme Being, reaching which thou shalt not grieve."

The birds spoke.

- Thus frequently counselled, he through his stupidity never 13 replied : still the father again and again repeatedly admonish-
- ed him affectionately. He thus frequently exhorted by his 14 father, through paternal love, alluringly and in pleasant terms, spoke thus at length with a laugh :---
- "Father ! I have repeatedly studied this that thou enjoinest 15 me to-day, the other S'ástras also, and the various mechanical
- arts. Ten thousand births and more have passed into my 16 memory; disgusts and gratifications have sported in the
- decay and the rise of my mind. I have seen partings and 17 meetings among enemies, friends and wives; I have seen mothers of various kinds, and fathers of various kinds also.
- I have tasted joys and sorrows thousands of times. 18 Many
- kinsmen have I gained, and fathers of divers kinds. 19 I have also dwelt in women's wombs, slimy with ordure and urine; and thousands of times have the pains of sicknesses also taken
- grievous hold of me. Many sufferings have I endured in $\mathbf{20}$ my stomach in childhood, and youth and old age : all those do
- I remember. I have been begotten of bråhmans, kshatriyas 21 and vaisyas, and even súdras; and again of cattle and insects,
- of deer and birds. I have been born moreover in the houses 22of kings' dependants, and of kings resplendent in battle, and

* For parivráța read parivrán.

CANTO X.

23 in thy dwelling also. I have been a servant and a slave frequently to men. I have been a master and a lord, and a

24 poor man as well. I have given blows, and I have received blows from others, and my own blows have procured me blows in return. Others have given me gifts, and I have given

- 25 gifts to others many a time. I have been gratified also by the deeds of father, mother, friend, brother, wife and other relatives. And often have I fallen into misery with my face
- 26 washed with tears. Whilst thus wandering, O father, in the crowded circle of mundane existence, I have gained this knowledge, which procures final emancipation from existence.
- 27 That being known, all this body of religious rites, called Ric' Yajus and Sáman, is worthless, and does not appear fit-
- 28 tingly to me. Of what use consequently are the Vedas to me, who am mature in wisdom, satiated with the knowledge
- 29 of the gurus, void of desires, virtuous in soul? I will gain, O bráhman! the highest seat, that Supreme Soul, which is exempt from the qualities of the sixfold actions, pain, pleasure,
- 30 joy, and love. Hence, O father, I will abandon this well-known series of pains which is tainted by love, joy, fear, inquietude, anger, resentment and old age, and which is hampered with
- 31 hundreds of nooses in close contact ensnaring one's own self as game, and I will depart. Does not the duty enjoined by the three Vedas, which abounds in unrighteousness,* resemble the result of sin ?"

The birds spoke.

32 Hearing that his declaration, which was interrupted by joy and surprise, the eminent father with gladsome mind addressed his son.

The father spoke.

- 33 "What is this thou sayest, my son? Whence arose thy wisdom? How came thy stupidity before, and thy awakening
- 34 now? Is this a curse-wrought change inflicted on thee by a Muni or god, since thy wisdom which was obscured has become manifest?"

* A pun on dharma and a-dharma. Prof. Monier-Williams gives traysdharma as masc. only.

64

The son spoke.

- 35 "Listen, father, how this happened to me, entailing pleasure and pain *on me*, and who I was in another birth, and what is beyond myself.
- 36 I was formerly a bráhman, my soul *fixed* on the Supreme Being; I attained the highest perfection in the consideration of the knowledge of the Supreme Being. While con-
- 37 tinually occupied in devotion, through constant application to study, through association with the good, through my own natural disposition, through deliberation, behaviour and
- 38 purification, while occupying myself in this indeed I experienced the sublimest joy at all times, and I gained the position of a spiritual guide, the most successful remover of
- 39 the doubts of disciples. A long while afterwards I attained absolute perfection; and my good disposition warped by
- 40 ignorance fell into calamity through carelessness. Beginning from the time of my departure I had no failure of memory, until a year had passed and had returned to my
- 41 recollection of my births. Being such, I, keeping my organs under control, will strive indeed, O father, by means of that my former study, so to act that I may not have another
- 42 existence. For this is the result of learning and liberality that I remember *former* existences; this indeed is not obtained, O father, by men who apply themselves to the duty enjoined
- 43 by the three Vedas. Being such I, from my former hermitage indeed, recurring to the duty of perfection, will attain to devotion to one object and will strive for the final emancipa-
- 44 tion of my soul. Declare thou then, Sir! what is perplexing in thy heart: and to this extent let me, bringing the joy, discharge my debt."

The birds spoke.

45 Thereupon the father spoke to his son that speech of a man of faith, which relates to the perfection of mundane existence, and which we have been asked by thee, Sir.

The son spoke.

- 46 "Listen, O father, how I have often perceived the truth; the circle of mundane existence is ever young, the duration of
 - 9

- 47 which is not known. I then tell thee the whole, with thy permission, O father, commencing from the period of departure, as no one else will tell thee.
- 48 "Hot moisture is excited in the body; it is set in motion by a strong vital air; blazing without fuel it pierces the sites of
- 49 the vital organs. And then the vital air, called Udána, passes upwards, impeding the downward course of the water and food consumed.
- 50 "Hence he, who has offered presents of water and has given
- 51 food and drink, obtains joy therefrom in adversity. He also, who has bestowed food with a mind purified by faith, is then
- 52 satisfied even without food. He, who has not spoken untruth, nor caused a breach of amity, a faithful believer,
- 53 meets a happy deatb. Men who have been intent on the worship of the gods and bráhmans, and who are unspiteful,*
- 54 fair, charitable, shamefast, die happily. He who would not forsake righteousness through lust, or anger or hatred, who acts up to his words and is gentle, meets a happy death.
- 55 Men who do not give away water, nor give away food, endure then, on the approach of death, burning thirst and hunger.
- 56 Those who give away fuel overcome cold; those who give away sandal overcome heat; and those who do not inflict dis-
- 57 tress overcome the woeful life-ending pang. Those who cause error and ignorance suffer grievous terror; base men are op-
- 58 pressed with intense pains. A false witness, a liar, and be who teaches evil, they all and also blasphemers of the Vedas die in delusion.
- 59 "Then Yama's officers, terrific, foul-smelling, carrying hammers and maces, hard-hearted, approach the false man.
- 60 When they meet his eyesight, trembling seizes him, and he bewails without ceasing his brother, mother, and children.
- 61 His voice seems thick, O father ! and monotonous; and his sight wanders through terror; and his mouth grows dry with
- 62 his breathing; his breathing grows loud; his sight fails; next
- 63 he is pervaded with pains; then he quits the body. Preceded by the vital airs he assumes another body, similar to the
 - * For anusúyavah read an-asúyavah.

former, produced by the actions of the former, intended for chastisement, born of no mother and father, like the previous one, with the periods of life and death conformable thereto.

64 "Thereupon Yama's messenger speedily binds him with cruel fetters; drags him, bewildered as he is with the blows
65 of his staff, to the southern region. And so, to some place which is rough with kuśa grass, thorns, ant-hills, stakes, and stones, where a fire is raging, which abounds in hundreds

- of holes, and which is heated by the blazing sun, which is scorched by his rays, he is haled by Yama's emissaries, terrible
 through their ghastly cries. Being dragged about by those
- fearful servants, being eaten by hundreds of she-jackals, he, the evil-doer, proceeds by an awful road to Yama's abode.
- 68 Men who give umbrellas and shoes, and who bestow garments, those men pass along that road in ease; and so also do those
- 69 who give away food. Thus encountering afflictions, the man oppressed with sin is led in twelve days to the city of king Yama.
- 70 "While the body is being burnt, he experiences a great burning; also while it is being beaten, and while it is being
- 71 divided into pieces, terrible agony. While the body is being wetted a living being endures a very long pain, even while it is inhabiting another body, through the consequences of
- 72 its own acts. There the deceased feeds on the water that his relatives offer together with the sesamum seed and the cake
- 73 that they offer. The anointing with oil by relations, and the kneading of the limbs that they perform,—a living being is
- 74 nourished thereby, and by what his relations^{*} eat. A living being does not encounter excessive affliction on the earth through his deceased relatives; and so when dead he is nourished by his relatives who make gifts.
- 75 "Being led off he sees his own abode for twelve days and he enjoys the water, cake &c. that are offered on the earth.
- 76 After twelve days, the man who is being carried off, next sees Yama's city, awful, made of iron, terrible in appearance.
- 77 Immediately he has gone there he beholds Yama, with fiery

* For sa bándhaváh read sva-bándhaváh?

red eves, like to a mass of broken collyrium; in the midst of Death, the destroyer Time and others; his mouth gaping with 78 projecting teeth, his countenance dreadful with frowns; a lord, surrounded by hundreds of deformed, horrible and crooked diseases ; busy in awarding punishment, with long arms, a 79

noose in his hand, very formidable. Then the living being takes the happy or miserable course decreed by him. But 80 the false witness goes to Raurava, and the man who is untruthful. Listen while I describe the nature of that Raurava.

"Raurava* is in truth two thousand yojanas in size. 81 Then there is a chasm, just knee-deep, very difficult to pass over :

in it charcoal is heaped up and made level with the ground. 82 It burns vehemently with its glowing surface of kindled

charcoal. In its midst Yama's servitors cast the evil-doer. 83 He runs about there, being burnt by the violent flame; and 84 at each step, his foot is wasted and consumed again and again : day and night he continues on the move.

- "When he has thus passed over a thousand yojanas he is 85 released, and then enters another similar hell Niraya, + to
- purge away his sins. Afterwards when he has passed 86 through all the hells, the sinner enters the brute creation, among worms, insects and birds; among carnivorous animals;
- among mosquitoes and such like. After having been born 87 among elephants, trees and such like, among cattle, and among horses also; and among other evil and noxious crea-
- tures; he attains humanity, and is born a man, contemptible 88 as a hunch-back or a dwarf; among c'andálas, pukkasas and
- such-like castes; and then accompanied by the remainder of 89 his sin and merit, he enters the castes in ascending order,
- such as súdras, vaisyas, kings and so on; also the position 90 of bráhmans, the gods and Indra. Sometimes in descending order, and thus evil-doers fall headlong into the hells.

"What happens to righteous-doers, listen while I declare 91 that. They take the holy course decreed by Yama. Bands

of Gandharvas singing, bevies of Apsarases dancing, brilliant 92

^{*} Terrible.

⁺ Devoid of happiness.

with various celestial garlands, bedecked with strings of pearls

- 93 and anklets and gay with music,* and heavenly chariots beyond compare go forth quickly to them. And when they descend therefrom, they are born in the family of
- 94 kings and other high-souled men: there observing upright conduct, they experience vigoroust pleasures, and afterwards
- 95 they go upwards; and otherwise, when they take the downward *path*, they become men as before.

"This has all been declared to thee, how a living being perishes. Next listen, O Brahmarshi, how the foctus begins."

CANTO XI.

Conversation between the father and son (continued).

Sumati (Jada) explains how living beings are conceived and born, and mentions the evils of all existence.

The son spoke.

"Now human impregnation[‡] of women is a seed sown in 1 darkness; immediately it is discharged it sets out from Naraka or Svarga. Dominated thereby the two seeds attain 2 firmness, O father ! and next the character of a speck-of a globule-of a ball of flesh. As there may be a minute seed in 3 the ball of flesh, so it is called a germ. So the five limbs upgrow according to their parts; and the minor limbs also, the 4 fingers, the eyes, the nose, the mouth, and the ears, grow out of the limbs; similarly the nails and other features grow out of In the skin is developed the hair of the body, and them. 5 afterwards the hair of the head. The womb verily increases in size equally with it. Just as the cocoa-nut enlarges together 6 with its shell, so it grows in size. The womb is situated with its mouth downwards. But at the bottom of the womb the foetus 7 develops, placing its hands on either side of the knees : and its thumbs are placed upon the knees, and its finger in

8 front of them; behind the knees are the eyes, and between

- * For . sobhitáni read . sobhitá ?
- + Ugra; or noble.
- ‡ For nishekam mánavam read nisheko mánavah ?

the knees is the nose; and the buttocks rest on the heels; the arms and legs lie outside.

9

"In this way gradually grows the human being, when contained in a woman's womb: in the womb of other crea-

10 tures, the position of the foctus corresponds to its form. The gastric fluid* renders it firm. It lives on the food and drink taken by its mother. Thus the gestation of a living creature is

- 11 meritorious, and constitutes a means of *obtaining* merit. Also the cord, which is called Apyáyaní, is fixed in its navel, and it
- 12 becomes fixed in the belly of women. As women's food and drink penetrate into their womb, the fostus increases in size, its body being nourished thereby.
- 13 "Numerous matters of its transmigrations occur to its memory; hence distressed on this side and on that it becomes
- 14 dispirited, *thinking*, 'Never again will I thus act, when once I am delivered from this womb; assuredly I will so strive
- 15 that I do not *again* nndergo conception.' Thus it meditates, recollecting the hundreds of pains attending existence, which have been experienced aforetime, and which spring from destiny.
- 16 "Afterwards in the course of time the foctus turns round with its face downwards, since it is born in the ninth or tenth
- 17 month. While it is being expelled, it is pained by the wind of the prajápatis, and it is expelled wailing, being pained at
- 18 heart by its sufferings. And when expelled from the belly, it falls into an intolerable swoon; and it gains conscionsness
- 19 when it comes into contact with the air. Thereupon Vishnu's magical power, which effaces consciousness, assails it; its soul being stupefied thereby, it loses its knowledge.
- 20 "Thereafter the human being, bereft of knowledge, enters on childhood; and afterwards on boyhood, youth and mature
- 21 age; and again the human being undergoes death, and so birth. Hence he revolves in this round of mundane existence, like the jar and rope at a well.

22 "Sometimes a man reaches Svarga, sometimes Niraya; and 23 sometimes the dead man goes to Naraka and Svarga. Some-

* Agni; or, the digestive faculty.

times indeed re-born here, he obtains the consequences of his own actions; and sometimes the man who has consumed the consequences of his actions, passes at death with a very small remainder. And hence he is sometimes born here with a $\mathbf{24}$ scanty stock of good and evil, having almost consumed them in heaven* and in hell, + O bráhman! In the hells there is 25this very great suffering that the dwellers in Svarga are visible thence, O father; and the denizens of hell rejoice, ‡ as they are hurled down. Even in Svarga there is an unparalleled pain in that from the very time of ascension 26 there this thought revolves in one's mind, 'I shall fall from hence': and from viewing the hells great suffering is felt; 27 day and night one is cheerless, thinking 'I shall go this course.' One who is being born has great suffering in re-28maining in the womb; and after birth one has suffering in childhood and old age. The connexion also between desire envy and anger is grievous to bear in youth; and old age is 29 almost all suffering; the heaviest suffering lies in death. Both for him who is horne off by Yama's messengers, and 30 for him who is hurled down to the hells, there are again destined both conception, and birth, death and hell.

- 31 "So in this round of mundane existence creatures revolve about, like the jar and rope at the well; and having been bound with the fetters of nature, they are bound repeatedly.
- 32 No pleasure is there a whit, O father, in this world crowded with hundreds of pains; why then should I in striving for emancipation from existence observe the three branches of religion ?"

CANTO XII.

Jada describes the Hells Mahá-raurava, Tamas, Nikrintana, Apratishtha, Asi-patra-vana, and Tapta-kumbha to his father.

The father spoke.

- 1 "Good, my son! thou hast declared the deepest obscurity of mundane existence, relying on the great fruit that grows
- 2 from the bestowal of knowledge. Therein thou hast verily
 - * Svar-loka. † Naraka. ‡ For modante read sidante?

described the Rauravas as well as all the Narakas; tell me of them at length, O mighty in intellect!"

The son spoke.

"I have described to thee first the hell Raurava, now listen 3 to the description of the hell named Mahá-raurava,* O father ! There for seven times five thousand yojanas all around the 4 earth is made of copper; beneath it is fire. Heated by the heat 5 thereof the whole region shines with a light equal to that of the rising moon, most intensely severe to sight touch and the other sensations. There the evil-doer is deposited, hound hand 6 and foot, by Yama's servants; he moves rolling about in the midst. Preyed upon by crows, herons, wolves, and owls, 7 scorpions, and mosquitoes, and vultures he is speedily dragged out into the road. Burnt and confounded, he exclaims 8 repeatedly, "Father! Mother! Brother! Dear one!" Full of fear he can get no repose. In this manner therefore emanci-9 pation from existence is attained to by violent men, who evilminded have committed sin, in ten thousand times ten thousand years.

10 "Moreover there is another hell named Tamas ;‡ it is bitterly cold naturally; it is as long as Mahá-raurava, and is enveloped

11 in darkness. There the men, afflicted with the cold, running about in the awful darkness, encounter one another and seek

12 refuge clasping one another. And their teeth adhere together, chattering with pain through the cold; there are also other

13 plagues the strongest of which are hunger and thirst. A cutting wind, laden with particles of snow, pierces their hones; pressed with hunger, they feed on the marrow and blood that

- 14 trickle down therefrom. Constantly licking, they whirl about in mutual contact. So there in Tamas very great affliction is
- 15 indeed endured by human beings, until, O most worthy bráhman! their sins are completely consumed.

"Next there is another notable hell, known as Nikrintana.§ 16 In it potter's wheels revolve incessantly, O father ! Human

- + For tasya read tasyá? § Cutting off.

beings are mounted thereon and are cut by the string of Fate

- 17 which is borne on the fingers of Yama's servant, from the sole of the foot to the head; and these men do not lose their life
- 18 thereby, most virtuous bráhman ! and their portions severed in hundreds reunite. In this way sinners are cut in sunder
- 19 during thousands of years, until indeed the whole of their sins are consumed.
- 20 "Listen also while I speak of the hell A-pratishtha, the occupants of which hell undergo intolerable pain. Those wheels are there indeed, and jar and well-ropes on the other
- 21 side, which have been constituted causes of pain to men who engage in sin. Some human beings mounted on the wheels
- 22 whirl around there; for thousands of years no other condition is theirs; and *then* another man is bound to the jar and
- 23 well-rope, as the jar in the water. Human beings whirl around, continually spitting out blood, with blood pouring
- 24 from their faces, and with eyes streaming with tears. They are visited with pains that are beyond endurance by living creatures.
- "Hear also of another hell called Asi-patra-vana;* which 25has the ground covered with blazing fire for a thousand vojanas, where they are grievously scorched by the very fierce vehement beams of the sun. The living beings that 26inhabit the hell are ever falling down there. In the midst thereof appears a charming forest with moist leaves. The 27 leaves there are sword-blades, O most virtuous bráhman! Myriads† of powerful black dogs also bark there, with long 28muzzles, with large teeth, formidable as tigers. Then gazing 29at that forest before them, with its cool shades, the living beings hasten thither, oppressed with raging thirst, crying 'Ah mother ! ah dear one !' in deepest woe ; their feet burnt by the 30
- fire lambent on the ground. When they wend there, a wind 31 blows, that hurls down the sword-leaves, and so casts the
- 31 blows, that hurls down the sword-leaves, and so casts the swords down upon them. Thereat they fall to the earth into
- 32 a mass of blazing fire, which has pervaded the entire surface

^{*} Sword-leaf- forest. † For ayuta-śobhitáh read ayutáśo 'sitáh ? 10

of the ground, and is constantly licking in other directions.

- 33 Thereupon the terrific dogs quickly rend many limbs from the bodies of those wailing ones. I have described this Asi-patra-vana to thee, dear father !
- 34 "Next learn of me about the very dreadful Tapta-kumbha.* On all sides heated pitchers are surrounded with the flames
- 35 of fire, and are filled with oil iron and powder which boil over on to the heaps of blazing fire. Into them the workers of
- 36 iniquity are cast head-long by Yama's servants.⁺ They are boiled, *and* foul the water with the marrow that oozes from their bursting limbs. Terrible vultures pulling them out
- 37 fracture the eye-bones of their bursting skulls; again they are dropped into the same *pitchers* by the impetuous *birds*; again
- 38 they become united with the liquefied heads, limbs, sinews, flesh, skin and bones, by means of the oil in the seething vessel. Then being quickly and vigorously stirred up by Yama's ser-
- 39 vants with a spoon, the sinners are churned up in the whirling pool of copious oil. Such is the Tapta-kumbha that I have fully described to thee, O father !"

CANTO XIII.

Conversation between the father and son (continued).

Sumati relates an incident in one of the periods he spent in hell—King Vipas-c'it comes there and asks why, in spite of a righteous life, he was condemned there.

The son spoke.

 Now I was born in a Vaiśya's family in the seventh life that preceded my present one. Once upon a time I obstructed
 the cattle at their drinking. In consequence of that act I was consigned to a very terrible hell, fearful with flames of
 fire, infested with birds with iron beaks, muddy by reason of the streams of blood *that flowed* from limbs crushed by machines, pervaded with the sound of *blood* pouring down from sinners who are being cut asunder. When cast down

* Burning-pitcher. + For yámyah read yámyaih.

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- 4 there I spent a hundred years and more, scorched by the intense heat, and burning with thirst.
- On a sudden a wind blew on me there, bringing gladness, deliciously cool, issuing from out of a pitcher of meal and sand.*
 Through contact with it all the men were relieved of their torments, and I too gained a bliss supreme, such as the celestial beings enjoy in Svarga. And with eyes fixed in a wide gaze of joy, *in wonder at* what this was, we saw at hand a peerless perfect man; and Yama's dire servant, staff in hand, like Indra's thunderbolt, was showing the path in front, and a voice came saying "come hither !" Then that man seeing
- the hell filled with hundreds of tortures, moved with compassion, addressed that servant of Yama.

The man spoke.

- 10 "Ho! servant of Yama! say, what sin have I committed, for which I have incurred this deepest hell, frightful for its
- 11 torments? Known as Vipaś-c'it, I was born in the family of the Janakas, in the country of Videha, in very truth a guar-
- 12 dian of men. I sacrificed with many sacrifices; I protected the earth with uprightness; nor did I let fighting rage; no
- 13 guest departed with averted countenance; nor did I offend the pitris, the gods, the rishis or my servants; nor did I covet other men's wives, or wealth, or aught else belonging to them.
- 14 At the moon's changes the pitris, on other lunar days the
- 15 gods, volnntarily approached mankind⁺ as cows a pool. The two religious duties, both sacrifice and meritorious work, perish inasmuch as the performers of domestic sacrifices depart
- 16 sighing with averted faces. The merit amassed in seven lives is dissipated by the sighing of the pitris; the sighing assuredly destroys the destiny that springs from three lives. Hence
- 17 I was ever indeed kindly disposed to what concerned the gods and the pitris; being such, how have I incurred this very terrible hell?"

*	Or,	camphor.	ŧ	Purusha.
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CANTO XIV.

Jada's* narrative (continued)—The conversation with Yama's officer. Yama's officer tells king Vipaś-c'it why he was condemned to hell—He explains to him the nature and results of good and evil deeds generally, and mentions at great length the punishments awarded to various special sins.

The son spoke.

1 Thus interrogated then by that high-souled king in our hearing, Yama's officer, though dreadful, with modest speech replied.

Yama's officer spoke.

- 2 "Mahárájá! it is even as thou hast said, undoubtedly. Nevertheless thou didst commit, Sir! a very trifling misdeed;
- 3 I will recall it to thy mind. The wife whom thou hadst, a princess of Vidarbha, named Pívarí,—her season of aptitude for sexual intercourse was formerly rendered barren by thee,
- 4 who wast enamoured of the resplendent Kaikeyí; hence for the transgression in the matter of her season thou hast incur-
- 5 red, Sir! a deadful hell such as this. As the Fire expects the fall of the liquid butter at the time of the Homa oblation, even so does Brahmá expect the deposit of seed at the
- 6 approved season. A righteous man who disregarding that *season*, may become absorbed in objects of desire, would still incur sin hy reason of the debt due to his ancestors and
- 7 would fall into hell. Such indeed was thy sin; naught else is found; come then! go, O king, to the enjoyment of thy meritorious acts."

The king spoke.

- 8 "I will go, O servant of the god, where thou shalt lead me. Something I ask, deign to declare it to me aright. These
 9 crows with adamant heaks are tearing out men's eyes; and these men are having their eyes renewed again and again.
- 10 And what deed have they done? Explain this abominable thing. Likewise they are tearing out the tongue from these

* The 'Stupid one,' Sumati's nickname.

- 11 other men as it is being reproduced anew. Why are these grievously afflicted men torn with a saw? Why are these other men, immersed in oil, boiled among meal and sand?
- 12 And these other men are dragged about by iron-beaked birds; say, of what kind are they, screaming with loud cries through the pain caused by the loosened bodily bands.
- 13 Pained by the wounds in every limb, why are these men, who have wrought iniquity, struck by the onslaught of the iron
- 14 beaks day and night. Tell me without reservation, through what maturing of their acts are these and other torments seen among sinners."

Yama's officer spoke.

- 15 "Since thou askest me, O king, concerning the rise of the fruits of sinful actions, I will tell thee that succinctly and
- 16 correctly. A man verily attains merit and demerit in regular order; and his sin or his merit diminishes as he consumes it.
- 17 But no human action, whether virtuous or sinful, quickly cleanses except by consumption. Diminution arises through
- 18 consumption. And he abandons merit and demerit through consuming it; hearken to me! From famine indeed to famine,
- 19 from affliction to affliction, from fear to fear go needy sinners, more dead than the dead. A manifold course do
- 20 creatures take through the fetters of their actions. From festival to festival, from Svarga to Svarga, from happiness to happiness go the faithful, and the peaceful, the rich, and the
- 21 doers of good. But sinners, when slain by sin, encounter perils from beasts of prey and elephants, terrors from snakes
- 22 and thieves; what surpasses this? Decked with fragrant garlands, clad in fine apparel, enjoying beautiful carriages dwellings and food, those who are praised ever go to sacred groves with their meritorious deeds.
- 23 "Thus men's merit and demerit are amassed in the sum of many hundreds of thousands of lives : they spring from the
- 24 germs of pleasure and pain. For as the seed, O king, awaits the water, so do merit and demerit await him who acts
- 25 otherwise than at the right time and place. A triffing sin committed by a man, when it reaches the place and time,

inflicts the pain produced by a thorn, when the foot is planted down heedlessly. Then it inflicts the acuter severe pain that $\mathbf{26}$ is caused by pins and wedges, and likewise scarcely endurable headaches and other pains. It causes the pains engendered 27 by eating unwholesome things, by cold, heat, fatigue, inflammation and such like. Moreover sins have regard to one another amid the confluence of their results. In this way heinous 28sins have regard to the deteriorated state of protracted illness, &c; and they verily tend to the consequences produced by weapons, fire, calamity, pain, imprisonment, and so forth. A triffing good deed confers at once a pleasing fragrance, or 29touch, or sound, taste, or shape; more marked likewise after 30 a long time, and great when arising at the proper period. And in this way pleasures and pains spring indeed out of good and bad actions. A man stays here consuming the produc-31tions of numerous mundane existences. And the results of knowledge or ignorance are checked by race and country, and remain there united merely by outward sign to the soul. 32"Never and nowhere doth the man exist who doeth not a wicked or holy act in body, mind, or speech. Whatever a man 33 receives, whether pain or pleasure, whether great or insignificant, it produces a changed condition of the mind; by so 34 much either his virtue, or on the other hand his sin, gradually diminishes by consumption, just like food that is being eaten. 35 In this way these men, dwelling within hell, diminish their awful heinous sins by torments day and night. Likewise, O 36 king, they consume their virtues in the company of the immortals in Svarga with the songs and other joys of the 37 Gandharvas, Siddhas and Apsarases. In the condition of a god, and a human being, and a brute creature, one consumes good or evil, arising from virtue or sin, and characterized 38 by pleasure or pain.

"What thou enquirest about of me, O king! namely 'Of what particular sins are the tortures of wicked-doers the consequences?' that I will declare to thee in full detail.

39 "When vile covetous men have gazed on others' wives and 40 on others' goods with evil eye and evil mind, these birds with adamant beaks tear out their eyes; and they have their

- 41 eyes reproduced continually. Moreover during as many twinklings of the eyes as these men have committed the sin, so many thousands of years they undergo the eye-torture.
- 42 "Those men who have given instruction in wicked S'ástras, and those who have advised *such instruction*, for the purpose of
- 43 completely destroying the sight even of their enemies; those who have repeated the S'ástra improperly; those who have given utterance to an evil word; those who have blasphemed the Veda, the gods, the dvijas and their guru; for so
- 44 many years these very terrible *birds* with adamant beaks tear out those men's very tongues as they are continually reproduced.
- 45 "Also base men, who have caused dissension among friends, or dissension between a father and his son and relations, between a sacrificer and a spiritual preceptor, between
- 46 a mother and her son who is her companion, and between wife and husband,—see! these *men* who are such are torn with a saw, O king!
- 47 "Also those who cause pain to others; and those who forbid joyousness; and *those* who deprive *others* of fans, breezy places,
- 48 sandal, and uśír grass;* and base men who have inflicted suffering on innocent men at life's end,—these participators in sin, who are such, are placed within meal and sand.
- 49 "Moreover the man who eats another's s'ráddha, when invited by the other to a ceremony either to the gods or to the pitris, he is rent in twain by birds.
- 50 "But whoever lacerates the vitals of good men with wicked words, these birds unchecked continually strike him.
- 51 "And whoever indulges in backbiting, dissembling in speech, dissembling in mind, his tongue is assuredly torn in twain thus by sharp razors.

* Andropogon muricatus, Roxburgh; the modern khas-khas. The roots, when dry, and then gently moistened, emit a pleasant fragrance; they are employed to make large fans; and also screens, which are placed before doors and windows, and which being kept moist during the hot winds render the air that passes through them cool and fragrant (Roxb. p. 89).

- 52 "Whoever, puffed up, show contempt towards their parents and gurus—these *men*, who are such, are plunged head foremost into a pit *reeking* with pus, ordure and urine.
- 53 "Those who eat, while the gods, guests and living beings, dependants and visitors, and also the pitris, the fire and birds
- 54 are left unfed; those evil men feed on carrion and exudations, and they become Súc'i-mukha birds,* as large as mountains. Behold! these are men of that kind.
- 55 "But those who feed a bráhman or a man of another caste in one company disagreeably on earth,—those men, like these persons, feed on ordure.
- 56 "Whoever eat their own food neglecting a man, who has gone forth in company with them, and who being destitute seeks wealth,—these *men*, who are such, feed on phlegm.
- 57 "Those men who, without washing their hands and mouth after meals, O king! have touched cattle, bráhmans and the fire,—these hands of theirs placed in fire-pots are licked repeatedly.
- 58 "But those men who, without washing their hands and mouth after meals, have gazed longingly at the sun, moon and stars,—in their eyes Yama's servants place fire and augment it.
- 59 "Moreover-whatever men have touched cattle, fire, their mother, a bráhman, their eldest brother, father, sister,
- 60 daughter-in-law, their gurus and the aged with their feet, they stand mid piles of charcoal, with their feet bound with red-hot iron fetters, enduring burning up to the knees.
- 61 "Whoever have eaten in an unhallowed manner milk, khichree, goat's flesh, and things offered as food to the gods,—
- 62 the eyes of those sinners, as they *lie* hurled to the ground gazing with starting eyes, are torn out, see! from their faces by Yama's servants with pincers.

* The dictionaries do not say what bird this is. I would suggest from the meaning of the word, that it means a Honey-Sucker (the commonest species of which is the Purple Honey-Sucker, *Arachnechthra asiatica*), or it may be the Hoopoe, *Upupa epops*, which also has a long slender beak (Jerdon, vol. I, pp. 370 & 390.)

- 63 "And base men who have hearkened to blasphemy against gurus, the gods, and dvijas, and against the Vedas,—these
- 64 servants of Yama continually drive iron wedges, red as fire, into the ears, of such wicked men who rejoice *in such things* though they bewail *the while*.
- 65 "Whoever, led by anger and covetousness, have broken up and destroyed beautiful rest-houses,* the abodes of gods and bráhmans, and assemblages in the temples of the gods,---
- 66 Yama's exceedingly cruel servants continually flay the skins of those men from their body by means of these sharp instruments.
- 67 "Whatever men have made water in the path of cattle,
 bráhmans, and the sun, these entrails of theirs are drawn out through the anus by crows.
- 68 "Where a man after having given his daughter to some one, gives her to a second *person*, truly that man is thus divided into many portions, and swept along in a stream of burning corrosive.
- 69 "Whatever man, moreover, engrossed in his own nourishment abandons his destitute children, dependants, wife and
- 70 other relatives in a famine or in a disturbance, he indeed in his hunger thus gets portions of his own flesh, which Yama's servants cut off and put into his mouth.
- 71 "Whoever through avarice abandons those who have sought protection and who are dependent *on him* for their livelihood, he indeed is thus tortured by Yama's servants with tortures by means of machines.
- 72 "Men who check good deeds all their lives long are ground with the grinding of rocks, as *are* these evil-doers.
- 73 "Men who carry off pledges are bound with bands on all their limbs, and are devoured day and night by insects, scorpions, and ravens.
- 74 "Wicked men who indulge in sexual intercourse by day, and men who defile others' wives, are worn away by hunger, have their tongues dropping from their palates by reason of thirst, and are racked with pangs.
 - * Prapá, road-side sheds for accommodating travellers with water. 11

- 75 "Moreover, see the "seemul tree"* with its long iron thorns; mounted *thereon* the bodies of sinners are pierced, and they are foul with the streams of blood that pour forth.
- 76 "See also, O tiger-like man! these defilers of others' wives, who are being destroyed by Yama's servants in the "monse."†
- 77 "Whatever man, deposing his spiritual preceptor, stubbornly pursues his learning or art, → he verily, bearing thus a
- 78 rock on his head, undergoes affliction in the public way, suffering exceeding pain, emaciated with hunger day and night, his head quivering through the pain of his burden.
- 79 "Those who have discharged urine, phlegm or ordure in water,—they, such as these persons, have come to a hell stinking with phlegm ordure and urine.
- 80 "Pressed with hunger these men are devouring one another's flesh—these *men* formerly did not eat according to the rules of hospitality mutually.
- 81 "Those also who have discarded the Vedas and the fires, themselves kindling their own fires,—they, such as these persons, are repeatedly hurled down from the loftiest summit of a mountain.
- 82 "Those men who have married virgin widows and have grown old to the full extent of life,—these turned into worms are consumed by ants.
- 83 "By receiving favours from an ontcaste,[‡] by performing sacrifices for an outcaste, by constant attendance on an outcaste, a man ever reaches the condition of an insect that lives among stones.
- 84 "The man, who eats sweetmeats all by himself, while his relatives or his friends or a guest look on, eats a pile of burning charcoal.
- 85 "This man's back is continually devoured by fearful wolves, because, O king! he was a backbiter of people.

* Sálmali, the Cotton or Silk-ootton tree, Bombax malabaricum (heptaphylla, Roxb.), the Bengali simul, the Hindustani semal. It is a large tree, common almost everywhere, with stout hard conical prickles (Hooker, vol. I, p. 349; Roxb., p. 514). Here it means a kind of instrument of torture.

+ A kind of instrument of torture. ‡ See Canto XV. verse 1.

- 86 "Blind, moreover, deaf, dumb, this man roams about, sick with hunger—he, base man, was ungrateful to men who occupy themselves in conferring benefits.
- 87 "This man, who returns evil for good, working injury to his friends, very evil-minded, drops into Tapta-kumbha;
- 88 thereafter he will suffer grinding; then he will go to Karambha-báluká;* next he will undergo mechanical tortures; then Asi-patra-vana; and rending with saw-like leaves. After ex-
- 89 periencing, too, division by the thread of Fate and manifold torments, how he will obtain expiation herefrom I know not.
- 90 "Corrupt Bráhmans, for having assailed one another when assembled at S'ráddhas, drink verily the moisture that exudes from every limb.
- 91 "A gold-stealer, a bráhman-slayer, a drinker of spirituous liquors, a defiler of his guru's bed, remain, being burnt in
- 92 blazing fire beneath, above, around, for very many thousands of years; thereafter they are re-born as men afflicted with
- 93 leprosy, consumption, sickness and other *diseases*. And when again dead, they enter hell; and when again born, they undergo a similar malady until the end of the kalpa, O king!
- 94 "A cow-slayer also goes to hell for a rather less *period*, *namely*, during three lives.

"There is likewise a fixed ordinance regarding all minor sins. "To what various grades of creatures, for what several

95 "To what various grades of creatures, for what several definite sins, men go, when released from hell—listen to me while I recount that."

CANTO XV.

Conversation between the father and son-(Continued).

The exposition of sins and their punishments is continued, and Jada concludes his story of king Vipaś-c'it—The king by his merit delivers all the inhabitants of hell and ascends to heaven.

1

Yama's officer spoke.

"For accepting anything of value from an outcaste,[†] let a dvija be born an ass: but let him who sacrifices for the outcaste become a worm, on his release from hell.

* See Canto XIII, verse 5. † See Canto XIV. verse 83.

2 "But the dvija who has misbehaved towards his spiritual preceptor,* by coveting the latter's wife and the latter's property in his mind, undoubtedly becomes a dog.

3 "The man also who scorns his parents is born an ass; for reviling his mother and father he is born a mainá;† and he
4 who scorns his brother's wife becomes a pigeon; but for injuring her he becomes a tortoise.

- 5 "He who, while eating his brother's pinda, does not pursue his brother's welfare, being overwhelmed with folly is indeed born after death a monkey.
- 6 "He who carries away a deposit is born a worm on his release from hell. And the detracter when released from hell
- 7 becomes a Rákshasa. And the man who destroys trust is born a fish.

"For carrying off through folly paddy, barley, sesa-8 mum[‡] seed, másh beans,[§] kulattha beans,[∥] mustard-seed,[¶] chickpeas,^{**} beans,^{††} áman rice,^{‡‡} mudga beans,[§]§ wheat

* Upádhyáya. † S'áriká ; see note * p. 49.

[‡] Tila, Sesamum, Sesamum orientale, Roxb. (indicum, Linnæus); the modern til (Roxb., p. 491). Not in Hooker.

§ Másha, a kind of bean, *Phaseolus mungo*, variety *radiatus*, the Bengali *másh-kaláy*. It is esteemed the best of all the leguminons plants, and the meal is made into bread for many religions ceremonies. (Hooker, vol. II, p. 203; Roxb., p. 557.)

|| Kulattha, a kind of bean, Dolichos biftorus, the Bengali kulattha (Hooker, vol. II, p. 210; Roxb., p. 563.)

¶ Sarshapa, Mnstard, Sinapis campestris; which combines Roxburgh's S. dichotoma, (the Beng. śádá rái or sarishá, Hind. sarson), and S. glauca (the Beng. sveta rái). From both varieties an oil is expressed which is used in diet, and for various other purposes. (Hooker, vol. I, p. 156; Roxb., p. 497.)

** C'ana, Chick pea or Gram, Cicer arietinum, the Beng. but, chaná and chholá; it is the same as vartula. (Hooker, vol. II, p. 176; Roxb., p. 567; Oliver, p. 196.)

++ Kaláya. This is the general name for most of the commonly cultivated kinds of beans, *Phaseolus*.

‡ Kalama, the áman (hemanta) or later rice, which is sown in May and June and is reaped in December and Jannary. The áus (ásu) or early rice is sown about April and reaped about Augnst.

§§ Mudga, Green gram, Phaseolus mungo, the Beng. mug or mug-kaláy.

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- 9 and flax, or other crops, a man void of understanding is born a large-mouthed rat resembling an ichneumon.
- "Moreover for improperly touching another's wife he is born a horrible wolf. And the foolish sinner who violates his brother's wife *becomes* a dog, a jackal, a heron, a vulture, a
- 11 snake, and a bird of prey,* by degrees. And the sinner, who has violated his friend's wife, his guru's wife, and the king's
- 12 wife, becomes a cock-cuckoo when released from hell. The man of lustful soul is born a hog.

"Let him who hinders sacrifice liberality and marriage become a worm.

13 "And he who gives his daughter away twice is verily born a worm.

"He who obtains food, without giving some to the gods 14 the pitris and bráhmans, is indeed born a crow when released from hell.

"He who scorns his eldest brother, or a brother who is like

15 a father to him, is indeed born a curlew when dismissed from hell.

"And the śúdra for approaching a bráhman-woman is born

- 16 a worm; for begetting offspring of her, let him become an insect living within wood. And a c'andála for the same sin is born a hog, a small worm, a diver.[†]
- 17 "A man ungrateful, base among men, who returns evil for good, when released from hell is born a small worm, an in-
- 18 sect, a bird, a scorpion also, and a fish, a crow, a tortoise, then a pukkasa.
- 19 "For slaying an unarmed man, a man is born an ass. The murderer of a woman also and a child-slayer are born worms.
 "But for stealing victuals a man is born a fly.
- 20 "There is moreover a difference among victuals, listen thereto. For taking rice-food, he is born a cat, when quit

Másha (see note § above) is a variety of this. (Hooker, vol. II, p. 203; Roxb., p. 556).

* Kan-ka. This must mean a bird of prey. Vaka which is a synonym has just been mentioned.

† Madgu; see note * p. 31.

- 21 from hell; but for taking rice-food mixed with sesamum and oil-cake he is born a rat; and for taking clarified butter
- 22 an ichneumon; for taking goat's flesh, a crow, a diver.* He who carries away fish-meat becomes a crow; he who carries away venison a hawk; but when salt is taken away, the offender becomes a water-crow: + when curdled milk is taken away,
- 23 a worm; and for stealing milk he is born a hen-heron;‡
- 24 but he who steals oil is born a cockroach; for taking honey a man is born a gad-fly; for taking a cake, an ant;§ but for
- 25 stealing pulse || a small house-lizard; "For stealing distilled spirits let the sinner become a
 - francolin partridge; ¶ and for taking iron be born a crow. When brass is carried off, he is born a green pigeon;**
- 26 When brass is carried off, he is born a green pigeon;** when a silver vessel is carried off, a pigeon; but for taking
- 27 a golden vessel, he is born a worm; and for stealing a garment of woven silk he becomes a partridge :++ and when a silk garment is taken away he is born a silk-
 - * See note † p. 85.

 \dagger Vío'í-káka. I do not find this in Prof. Monier-Williams' Dictionary. I would suggest that it is a Tern, most probably the Black-bellied Tern, *Sterna javanica*, which has a black and grey plumage and is found in every river in India. The Terns are commonly called *gangá-chil* or *gáng-chil*, *i. e.*, the riverkite. (Jerdon, vol. II, pp. 834 and 840.)

[‡] Baláká. Baláka is the Pond Heron or Paddy-bird, Ardeola leucoptera, the Beng. konch-bak. (Jerdon, vol. II, p. 751.)

§ Pipílika; the modern pipírá or piprá denotes the larger species of ants.

|| Nishpáva; this appears to be a general name for most kinds of pulse.

¶ Tittiri, the Francolin or Meadow partridge, of which there are two species in India, (1) the Black partridge, *Francolinus vulgaris* (the modern *titir* or *kala-titar*) which is found throughout the whole of Northern India, and (2) the Painted partridge, *F. pictus* (also called *kala-titar*) which is found in Central and part of Sonthern India. (Jerdon, vol. II, pp. 558 and 561). The former is probably the hird meant here.

** Háríta; see note ** p. 28.

++ Krakara. Prof. Monier-Williams says this is *Perdix sylvatica*, but I do not find any such name in Jerdon. It is probably either the Grey partridge, *Ortygornis ponticeriana*, which is common throughout the greater part of India, or the Kyah partridge, *O. gularis*, which is found throughout Behar and Bengal. (Jerdon, vol. II, pp. 569, and 572.)

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- 28 worm; when very fine cloth, an instrument of horn* and fine cloth are carried off, the sinner is born a parrot; and so too for taking a garment of goat's-hair or sheep's wool, and a linen
- 29 one; when a cotton thing is taken away he is born a curlew; and the stealer of a barken thing *is born* a pond-heron; for
- 30 taking paint and potherbs he is born a peacock. The man who carries off a red garment becomes a jivanjiva pheasant;† for taking splendid perfumes let him become a musk-rat; and for
- 31 taking clothes a hare; for theft of fruit a man becomes a eunuch; for theft of wood, a wood-insect; ‡ and a flower-stealer
- 32 becomes a poor man; a carriage-stealer lame; and one who takes vegetables becomes a green pigeon; § and one who takes water a pied-crested cuckoo. || One who takes away land, after going to Raurava and the other very terrible hells.
- 33 becomes grass, a bush, a creeper, a climbing shrub, a reed and a tree by degrees; and the man afterwards, when his sins
- 34 have been diminished to insignificance, becomes a worm, an insect, and a grasshopper, a bird, an aquatic animal, a deer; and having attained the condition of kine, and despicable castes
- 35 such as c'andála and pukkaśa, he becomes lame and blind, deaf, leprous, and afflicted with pulmonary consumption; he is seized with diseases affecting the mouth and the eyes and the 36 anus; and he becomes epileptic; he attains also the condi-
- tion of a śúdra. This truly is known to be the course of stealers of cattle and gold.
- 37 "And fierce men who steal learning, who fall short in their rewards to the guru; the man who makes another's wife his
- 38 own wife,—he becomes a eunuch, the foolish man, when escaped from the torments of hell.

"He who makes the Homa oblation in unkindled fire is 39 born afflicted with the pains of indigestion, and dyspeptic.

"Abuse of others, the returning evil for good, hurting

- * S'árngika. I do not find this word in the dictionary.
- + Jívan-jíva or jíva-jívaka. See note ++ p. 28.
- 1 Ghnna-kítaka : or, an armadillo.
- § Háríta : see note ** p. 28.
- || C'átaka : see note † p. 29.

- 40 the vitals of others, coarseness, and cruelty, paying court to other men's wives, perfidy in taking other people's property,
- 41 and contempt of the gods, dishonesty, fraud towards men, and avarice, manslaughter, and the continued performance
- 42 also of whatever things are forbidden;—one should know these to be the after-characteristics of those who are released from hell.

"Compassion towards all creatures, concord, aid to other people, truth, speech directed towards the welfare of all creatures, inculcation of the authority of the Veda, veneration

- of gurus devarshis Siddhas and rishis, association with the 44 good, hospitality, study, friendship,—let the wise man understand these and whatever other things constitute the deeds
- 45 of truth and righteousness, to be the marks of sinless men who have quitted Svarga.
- 46 "This I have declared explicitly to thee, O king! concerning men, holy and wicked, who eat the fruits of their own actions. Come then, we go elsewhere. Thou hast now seen everything, for thou hast seen hell. Come then, let us go elsewhere."

The son spoke.

- 47 Thereupon the king prepared to follow him; and then a cry went up from all the men that abode in torment, 'Be
- 48 gracious, O king ! stay but a moment, for the air that clings
- 49 to thy body gladdens our mind, and entirely dispels the burning and the sufferings and pains from *our* bodies, O tiger-like man ! Be gracious, O king !'
- 50 On hearing this their entreaty, the king asked that servant
- 51 of Yama—" How do I afford gladness to these men? Have I done such a mighty deed of merit in the world of mortals, wherefrom *falls* this gladdening shower? Declare *me* that."

Yama's officer spoke.

- 52 "Inasmuch as thy body was nourished with the food that remained, after the pitris the gods guests and servants were
- 53 satisfied, and since thy mind was attached to them, hence the air that clings to thy body brings gladness; the torment, O

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- 54 king! does not hurt the evil-doers. Whereas thou didst offer the horse-sacrifice and other sacrifices according to precept, hence from seeing thee Yama's engines weapons fires and
- 55 crows, *which* cause intense suffering, such as crushing cutting burning and so forth, grow mild, O king! when counteracted by thy majesty."

The king spoke.

- 56 "Neither in Svarga nor in Brahma-loka do men experience such joy, methinks, as arises from conferring bliss on suffering
- 57 creatures. If, while I am present, torment does not hurt these men, here then, fair Sir, I will remain firm as a mountain."

Yama's officer spoke.

58 "Come, O king; we proceed. Enjoy the delights won by thine own merit, casting aside here the torments of evildoers."

The king spoke.

- 59 "For that reason* I will not go as long as these are in sore suffering. From my near-presence the denizens of hell grow
- 60 happy. Fie on the sickly protection-begging+ life of that man, who shews no favour to one distressed, even though he be a
- 61 resolute foe! Sacrifices, gifts, austerities do not work for the welfare of him, who has no thought for the succour of the
- 62 distressed. Whoever bears a cruel mind towards children, the sick and such like, and towards the aged also, I do not
- 63 hold him human; he is truly a Rákshasa. But if these men have pain originating in hell, whether produced by the heat from fire, or produced by overpowering smells, and *if they*
- 64 have the intense pain arising from hunger and thirst that causes faintness, yet the grant of deliverance to them excels,
- 65 I consider, the joy of Svarga. If many sufferers shall obtain happiness, while I undergo pain, should I not in truth embrace it ? Go thou not therefore long."
 - * For tasmát read asmát, (from hence)?

† For śaraņárthinam read śaraņárthanam (from arthaná), since jívanam is nenter?

Yama's officer spoke.

66 "Here have both Dharma and Indra arrived to lead thee away. Thou must certainly depart from us: go therefore, O king!"

Dharma spoke.

67 "Fittingly worshipped by thee, I lead thee to Svarga; mount this heavenly chariot and linger not; let us go."

The king spoke.

68 "Men in thousands, O Dharma! suffer pain here in hell; and being in affliction they cry to me to save them; hence I depart not."

Indra spoke.

69 "These evil-doers have come to hell in consequence of their own deeds; thou also, O king, must go to Svarga in consequence of thy meritorious deed."

The king spoke.

70 "If thou dost know, thon, O Dharma, or thou, O Indra, S'ac'i's lord, how great indeed is my anthority, then deign* to speak aright."

Dharma spoke.

- 71 "Just as drops of water in the sea, or as stars in the sky,
- 72 or as showers of rain, as the sands in the Ganges—just as these drops of water and other things are innumerable, O Mahá-rájá! even so thy merit is in truth beyond reckoning.
- 73 In thy evincing now this compassion here in the hells, the reckoning of that *merit* of thine has verily amounted to a hundred thousand. Then go, O king! enjoy then the abode
- 74 of the immortals; let these also consume away in hell the sin arising from their own actions!"

The king spoke.

- 75 "How shall men attain their desire in things connected with me, if in my presence these *people* gain no prosperity.
- 76 Hence, whatever good deeds I possess, O lord of the thirty gods! by means thereof let the sinners who are undergoing torment be delivered from hell!"
 - * For arhathah read arhatha?

Indra spoke.

77 "Thus hast thou, O king! gained a more exalted station: see too these sinners delivered from hell!"

The son spoke.

- 78 Then fell there a shower of flowers upon that king, and Hari making him mount the heavenly chariot led him to the
- 79 heaven-world. Both I and the others, who *were* there, were released from the torments; thereafter we entered the other earthly existences, as determined by the results of our own actions.
- 80 Thus these hells have been reckoned up, O bráhman! And for what particular sin to what particular kind of creature a
- 81 man descends, it has all been recounted to thee in detail, as I saw it of yore, having gained the accurate knowledge that springs from previous experience. What else do I tell thee next, noble sir?

CANTO XVI.

Anasúyá's gain of a boon.

The father asks Jada for instruction on yoga or religious devotion—Jada begins a long exposition, which starts with a story of Anasúyá—A certain brahman was cursed by Mándavya at night that he should die at sunrise, and his devoted wife restrained the sun from rising—All activity ceased, and the gods in alarm besought Atri's wife Anasúyá—At her exhortation the wife relents, the sun rises, and the bráhman dies, but is restored to life by Anasúyá—Anasúyá obtains from the gods the boon that Brahmá, Vishnu and Siva should be born her sons, and that she should attain yoga.

The father spoke.

1 Thon hast declared to me, O son, the established nature of mundane existence which should be shunned exceedingly, *a nature* which is immutable like the rope and bucket at a well.

2 I have thus then learnt it in its entirety such as it is. Say, what must I do in this thus-ordained *mundane existence*?

CANTO XVI.

The son spoke.

If, O father, thou dost believe my word implicitly, then 3 abandoning thy condition as a house-holder become a distinguished hermit. Following that vocation according to 4 precept, forsaking thy fire and possessions, directing thy soul towards the Supreme Soul, indifferent in regard to the various opposites,* relinquishing thy property, become a mendicant, 5 eating only every other meal, subdued in soul, unwearied, grown intent on religious devotion, + withdrawn from contact with external things. Thereafter thou shalt attain to that 6 religious devotion,---which is the cure for connexion with pain, the cause of final emancipation from existence, incomparable, unutterable, devoid of worldly attachments; through connexion with that devotion thou wilt never again have union with living beings.

The father spoke.

- 7 My son, tell me next of yoga, or religious devotion, the cause of final emancipation from existence; by which I may escape such suffering as this, when I am again born among
 8 living beings. Since I am intent on attachments, and my soul
- does not by reason of the bonds of mundane existence attain to religious devotion, being itself even devoid of religious
 9 devotion,[‡] speak now of that religious devotion. Sprin-
- kle with the water of thy words, which are cool with the water of the knowledge of Brahma, me whose body and mind are disordered with pain through the heat of the sun of
- 10 mundane existence. Re-vivify with the draught of the nectar of thy words me, *who am* bitten by the black serpent of igno-
- 11 rance, who am in anguish from its venom, and dead. Hasting with the keys of the knowledge of approved goodness, liberate me, who am galled by the chains of selfishness in the matter of son, wife, home and land.
 - * Pleasure and pain, &c.
 - † Yoga.
 - ‡ Or "devoid of means;" there seems to be a pun on the word yoga.

The son spoke.

12 Listen, dear father! how of yore the wise Dattátreya, when duly questioned, expounded *the system of* religious devotion at length to Alarka.*

The father spoke.

13 Whose son was Dattátreya? Again, how did he discourse about religious meditation? And who was the distinguished Alarka, who enquired concerning religious meditation?

The son spoke.

- 14 There was a certain Kauśika bráhman in the town Pratishthána; he by reason of sins committed in other births was
- 15 diseased with leprosy. His wife used to honour him her husband, thus diseased, as a god, by anointing his feet, knead-
- 16 ing his limbs, bathing, clothing, and feeding him, and by cleansing the flow of mucus, blood etcetera, and with atten-
- 17 dance in private, and with affectionate conversation. Though always exceedingly venerated by that modest lady, he being harsh continually menaced her by reason of his excessively
- 18 fiery temper. Nevertheless his wife, bowing *before him*, used to esteem him a divinity;[†] nevertheless she used to esteem him, who was extremely loathful, as superior to all.
- 19 Being also of a constantly roaming disposition, the brahman ordered his wife—" Do thou bring me to her dwelling. Pro-
- 20 cure for me that courtezan whom I saw living in her house in the high-way, O religious one; she indeed dwells in my
- 21 heart. I saw the maiden at sunrise, and here is night come upon us. She does not depart from my heart, ever
- 22 since I saw her. If she, lovely in every limb, with large hips and swelling breasts and slender body, does not embrace
- 23 me, then thou wilt indeed behold me die. Beautiful is love among mankind; and she is courted by many; and I am unable to go; it appears perplexing to me."
- 24 Then having heard that speech of her husband who was sick with love, she his consort, sprung of a high family, very

+ For davatam read daivatam.

^{*} For Anarkáya read Alarkáya, see Canto XXXVI.

- 25 virtuous, faithful to her husband, gathered a compact retinue, and took abundance of money, and bearing her husband on
- 26 her shoulder, moved on, slow in her gait, along the high road, in the cloud-covered night, while the sky was revealed by the fitful lightning; for the bráhman lady was desirous of doing her husband pleasure.
- 27 And on the road, the bráhman, while borne on his wife's shoulder, through fear of thieves in the darkness pushed
- 28 away Mándavya, who was no thief and who was afflicted with grievous pain, being impaled on a stake. Enraged at the
- 29 brush with a foot, Mándavya addressed him—"He, who has with his foot pushed me away who am thus exceedingly afflicted, he sinful in soul, base among meu, has gotten a
- 30 miserable condition. At sunrise, helpless, he shall be bereft of life assuredly: at the sight of the sun indeed he shall
- 31 perish." Thereupon his wife hearing that most cruel curse, exclaimed distressed----"The sun verily shall not arise !"
- 32 Then the sun failed to rise, and there was continual night for many lengths of day. Thereupon the gods grew afraid,
- 33 fearing "How indeed should not all this universe pass into dissolution, when the Vedas are not uttered, and when it is deprived of oblations with fire and of the Svadhá and Sváhá?
- 34 Without the ordinance of day and night, there is an end of months and seasons: and again from the cessation of these south and north are not known in the sun's half yearly course.
- 35 And without knowledge of the half yearly course where would be time, such as the year? Without the year no other know-
- 36 ledge of time exists. By reason of the utterance of that devoted wife, the sun rises not: without the sun's rising, bathing giving of gifts and the other actions *can* not indeed
- 37 exist; nor indeed does the fire spread, and sacrifices are seen to cease; nor indeed do we get satisfaction without the homa
- 38 sacrifice. Mortals satisfy us with the appropriate shares of the sacrifices: we favour mortals with rain for the perfect-
- 39 ing of their grain and other crops. When plants have ripened, mortals sacrifice to us with sacrifices; worshipped in
- 40 their sacrifices &c., we bestow on them their desires. For

we pour rain downwards, and mortals make their rain ascend; for we rain with showers of water, men with showers of clarified butter. And evil-minded men, who do not give 41 us the periodical sacrifices.* being greedy eat themselves our share of the sacrifice. We defile the water, the sun, fire and 42the winds, and the earth for the destruction of those mischievous sinners. Through partaking of bad water &c., very 43dire portents work towards the death of those doers of evil deeds. But to those high-souled men, who after delighting 44 us consume the remainder themselves, let us allot the blissful worlds. Therefore all this universe of a truth does not exist, 45 unless these things increase and endure. How indeed may the days be liberated?"-so conversed the gods with one another.

46 Having heard the speech of these assembled gods who were fearful of the destruction of the sacrifices, the god Brahmá

- 47 spoke, "Majesty is subdued by majesty indeed, and austerities also by austerities, O ye immortals! Hearken therefore
- 48 to my advice. Through the might of the faithful wife the sun does not rise, and from his not rising loss befalls mortals
- 49 and you. Hence do ye, through desire that the sun should rise, propitiate Atri's faithful wife Anasúyá who is rich in austerities."

The son spoke.

50 She, propitiated by them when they resorted to her, said "Let your wish be asked for." The gods petitioned for day, saying "Let it be as before !"

Anasúyá spoke.

- 51 "The might of a faithful wife may not be lost in any wise. Hence while honouring that good *lady*, I will liberate the day,
- 52 O ye gods! that day and night may again exist, and that that good *lady's* own husband shall not perish."

The son spoke.

53 Thus having addressed the gods, she the beautiful went to

* Nitya-naimittikí ; see Canto XXX.

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her temple, and being asked by that lady regarding the welfare and righteousness of her husband, spoke.

Anasúyá spoke.

"Perchance thou rejoicest, O blessed lady, at the sight of 54thy husband's countenance! Perchance too thou esteemest thy husband far above all the gods! Through obedience indeed 55to my husband I have gained a great reward; through the obtainment of the results of every wish obstacles have been removed. Five debts a man must ever discharge, O virtuous 56lady. Thus, he must amass wealth according to the duties of his own caste : and he must next apply the wealth gained 57 to a fitting object according to the precepts : he should always live full of compassion, observing truth, candour, austerities and liberality: and he must daily perform the ceremonies 58prescribed by the S'ástras and free from anger and enmity. with faith preceding, according to his ability. A man with 59 great pain gradually obtains the worlds specially allotted to his own caste, such as that of the Prajá-patis and other worlds. O virtuous lady. So women by obedience to their husbands 60 obtain half of the entire merit painfully earned by their husbands. There is no separate sacrifice for women, nor 61 śráddha, nor fasting: for by obedience to their husbands indeed they reach these desired worlds. Therefore, O vir-62 tuous and exalted lady, let thy mind ever be turned towards obedience to thy husband, since a husband is a wife's supreme bliss. Whatever worship the husband may offer by right 63 ceremonies to the gods, and whatever to the pitris and guests, even one half of that does the wife, whose mind is centred on him alone, enjoy by very obedience to her husband."

The son spoke.

- 64 Having heard that her speech, the lady saluted Atri's wife Anasúyá respectfully in return, and replied thus to her-
- 65 "Happy am I, favoured am I, and regarded by the gods am I, since thou, O *lady* blessed by nature, again increasest my
- 66 faith. I know this-none among women has a condition equal with her husband, and love for him *tends* to her benefit

- 67 in this world and the next; through her husband's favour both here and after death, O illustrious *lady*, a woman gains
- 68 happiness; for a husband is a woman's deity. Do thou, being such a woman, O exalted lady, tell me who have reached thy temple, what I, a noble* woman, must do, or what my noble husband must do, O beauteous one !"

Anasúyá spoke.

- 69 "Indra and these gods in distress have approached me; they are searching for the day and night, the virtuous acts *prescribed* for which have been discarded in consequence of
- 70 thy speech. They beg for the natural uninterrupted continuance of day and night: I am come for that object, and
- 71 do thou listen to this my speech. Through the absence of day *there is* the absence of all sacrificial ceremonies; through the absence of these the gods do not get their nourishment.
- 72 O ascetic *lady*. Through the destruction of day also all work is cut short; from the destruction thereof the world
- 73 will perish through drought. Therefore if thou desirest to deliver this world from calamity, be gracious, O virtuous *lady*, to the worlds; let the sun run his course as before."

The bráhman lady spoke.

74 "Mándavya exceedingly furious, O illustrious lady, has cursed my lord, saying 'at sunrise thou shalt meet thy doom !'"

Anasúyá spoke.

- 75 "If, however, it pleases thee, O lady, then at thy word I will make thee even a new husband, in form the same as before.
- 76 For I must in every way propitiate the majesty of faithful wives, O high-born *lady*—thus I do thee honour."

The son spoke.

- 77 On her saying 'be it so !' the ascetic lady Anasúyá then summoned the sun, raising up the arghya oblation, at mid-
- 78 night on the tenth night. Then the adorable sun, in appearance ruddy as the full-blown lotus flower, with wide
- 79 disc, rose aloft above the mighty mountain. Forthwith indeed

* For áryáyá read áryayá?

her husband was bereft of life and fell on the ground; and she caught him as he fell.

Anasúyá spoke.

80 "Be not dejected, O lady; behold my power. Thou hast succeeded through thy obedience to thy husband.
81 What further need hast thou of austerities? Since I have nowhere seen another man equal to thy husband, in form, in disposition, in intellect, with sweetness of speech and

- 82 other adornments, in very truth let this brahman, freed from sickness, young again, obtain life in company with his
- 83 wife for a hundred autumns. Since I see no other deity the equal of thy husband, in very truth let this bráhman regain
- 84 his life in sound health. Since thy* effort is constantly directed to propitiate thy husband by deed mind and word, let this dvija then come to life."

The son spoke.

- 85 Then the brahman arose, free from illness, young again, with his own lustre illuminating the dwelling, as it were an
- 86 ever-youthful god. Then there fell a shower of flowers, accompanied with the strains of heavenly instruments and other musical instruments. And the gods were delighted and said to Anasúyá.

The gods spoke.

87 "Choose a boon, O blessed *lady*. Inasmuch as thou hast accomplished a great matter for the gods, therefore the gods will grant thee a boon, O ascetic *lady*."

Anasúyá spoke.

- 88 "If ye gods headed by Brahmá, being favourable, will grant 89 me a boon, and if ye deem me worthy of a boon, then let Brahmá, Vishnu, and Siva become sons to me, and let me in company with my husband attain religious devotion, to the end that I may be delivered from affliction."
- 90 "Be it so," exclaimed Brahmá, Vishnu, Siva and the other gods to her; and they departed, duly honouring the ascetic lady.

* For mama read tava ?

CANTO XVII.

The Birth of Dattátreya.

The Prajá-pati Atri begot three sons by his wife Anasúyú, namely, Soma, Dattátreya, and Durvásas, who were incarnations of portions of Brahmá, Vishau and Siva respectively—Their offices are described—Dattatreya, assembling young Munis about himself, tested their loyalty, by living immersed in a lake and by revelling in sensual pleasures.

The son spoke,

Then after many days' time the adorable Atri, the second
 son of Brahmá, looked upon his wife Anasúyá. Her, bathad after menstruation, very lovely in body, seductive and perfect in form, free from blame, the love-possessed Muni enjoyéd mentally.

3 But while he contemplated her, a powerful wind through and above brought the change that was produced *in her*.

4 The ten regions of the sky seized the white-lustred form of Brahmá, as it fell all around, in the form of Soma, charac-5 terized by passion. That mental Soma was begotten in her

as the son of the prajá-pati Atri, the life and possessor of 6 every excellence. Magnanimous Vishuu being pleased begot

of her Dattátreya, the bráhman, in whom goodness predomi-7 nated, by production from his own body. Dattátreya was he called; he sucked Anasúyá's breast: he was Vishnu indeed

8 incarnate; he was Atri's second son. He issued from his mother's womb seven days afterwards, being enraged on seeing that the haughty king of the Haihayas was near and

9 was offending Atri, being angry he at once desired to burn up the Haihaya. Filled with indignation at the long pains and toil of his residence in the womb, a portion of Siva

10 was born as Durvásas, in whom darkness predominated, Thus three sons were born of her, being portions of Brahmá, Siva and Vishnu.

11 Brahmá became Soma, Vishnu was born as Dattátreya, Siva was born as Durvásas, through the boon granted by the

12 gods. The prajá-pati Soma, ever causing creepers and medi-

cinal plants and mankind to grow with his cool rays, abides

13 in Svarga. Dattátreya protects offspring from destruction by the malignant Daityas : and Vishuu's portion must also be

- 14 known as the benefactor of the docile. Durvásas, the adorable birthless god, destroys the scorner; assuming a formidable
- 15 body, he is haughty in look mind and speech. The adorable prajá-pati, the son of Atri again created the Soma plant.* Dattátreya also, *being* Vishnu, enjoyed objects of sense while
- 16 engaged in profound meditation. Durvásas, deeming his father and mother to be the chiefest object of devotion, assuming the form known as 'frantic,' roamed about the earth.
- 17 Surrounded by the sons of Munis, the lordly yogi Dattátreya also, desirous of obtaining exemption from all attachments,
- 18 long immersed himself in a lake. Nevertheless those youths, resorting to the bank of the lake, did not forsake him, who
- 19 was magnanimous and exceedingly benign. When after a hundred heavenly years were ended, all those youthful Munis, through affection for him, still forsook not the bank of the
- 20 lake, the Muni, taking his noble wife clothed in heavenly raiment, beautiful and plump in form, arose from the water,
- 21 thinking, "If these sons of Munis shall forsake me because of the presence of a woman, then I will remain free from all
- 22 attachments." When nevertheless the sons of the Munis *did* not forsake him, he next drank intoxicating liquors in com-
- 23 pany with his wife. Thereupon they did not forsake him, though he was engrossed in drinking spirituous liquor in company with his wife, and though he was rendered impure by addiction to singing, musical instruments and such like,
- 24 and also by intercourse with his wife; deeming that the highsouled *Muni when* with her was detached from religious rites. The lord of yogis, although drinking spirituous liquor, incurred
- 25 no fault. Dwelling like Mátarisvan within the abodes of c'andálas, drinking strong drink he, skilled in yoga, the lord

* The text appears to be corrupt. Another reading has been suggested by Babn Hari Mohan Vidyáhhushan, the pandit of the Bengal Asiatic Society, from a MS., atre h putras for atrih punas; this is preferable and I have adopted it. of yogís, attended by his wife, performed austerities, being meditated on by yogís who longed for deliverance from mundane existence.

CANTO XVIII.

Garga's speech.

Arjuna the son of Krita-vírya, on succeeding to his kingdom, resolves to rule worthily—His minister Garga advises him to propitiate the Muni Dattátreya—And narrates how, when the Daityas and Dánavas had conquered the gods, the gods by Vrihaspati's counsel propitiated Dattátreya, who, being an incarnation of Vishņu, was enjoying himself with Lakshmí; and how, when the demons penetrated to Dattátreya's hermitage and seized Lakshmí, they were destroyed by Dattátreya.

The son spoke.

 Once upon a time Arjuna, the son of Krita-vírya, when Krita-vírya had departed to heaven, being invited by the
 ministers and family priest and by the citizens to be inaugurated as king, spoke thus—

"It is not I will wield regal sway, which surpasses hell, O
ministers, if I leave that foolishly unaccomplished, for the sake of which taxes are levied. Merchants, giving the twelfth part

- 4 of their wares to the king, travel on the road protected from robbers by the watchmen. And the herdsmen and husbandmen giving the sixth part of the ghee, buttermilk and other *pro*-
- 5 duce, enjoy the rest. If the merchants gave a larger portion than that out of all their wares and other property, then
 6 that would tend to the destruction of the sacrifices and pious
- works of the extortionate king who took it. If people who follow that and other livelihoods are protected by others,
- 7 hell is surely *the lot* of a king who takes the sixth part as his revenue. This has been decreed by men of old as the perma-
- 8 nent income of a king. When a king fails to afford protection from thieves, that is the same as theft; and it would be sin in a king. Therefore if, by performing austerities, he has gained

9 the coveted position of a yogí, he is the only king who possesses power to protect the earth. Therefore I indeed will be a weapon-bearer in the earth, worthy of honour, endowed with prosperity; I will not make myself a participator in sin."

The son spoke.

- 10 Understanding that his resolve, standing among the ministers spoke the leading Muni, Garga by name, mighty in intellect, advanced in age.
- 11 "If thus thou desirest to act, rightly to govern the kingdom, then hearken to my speech and act, O royal scion!
- 12 Propitiate, O king, Dattátreya, the illustrious, who made his abode once in a bucket, who protects the three worlds,
- 13 who is busied in religious devotion, who is illustrious, who looks impartially everywhere, who is a portion of Vishnu, the
- 14 upholder of the world, incarnate on earth. By propitiating him the thousand-eyed Indra gained his abode, which had been seized by the evil-minded Daityas, and slew the sons of Diti."

Arjuna spoke.

15 "How did the gods propitiate majestic Dattátreya? And how did Indra regain his godhead, of which he had been deprived by the Daityas?"

Garga spoke.

- 16 "There was a very fierce contest between the gods and Dánavas. The lord of the Daityas was Jambha, and *the leader*
- 17 of the gods was Sac'i's spouse. And while they fought a heavenly year elapsed. Then the gods were worsted, the
- 18 Daityas were victorious. The gods led by Vipra-c'itti were vanquished by the Dánavas: they strove to flee, being dis-
- 19 pirited at the victory of their enemies. Desirous of compassing the slaughter of the army of Daityas, accompanied by the Bálikhilyas* and Rishis, they approached Vrihaspati and

20 took counsel. Vrihaspati said, 'Deign to gratify with your faith Dattátreya, Atri's high-souled son, the ascetic, who is

21 occupied in improper practices. He the boon-giver will grant

* Read 'Bala-khilyas'? These are divine personages of the size of the thamb.

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you a boon for the destruction of the Daityas; then, O gods, shall ye and your friends slay the Daityas and Dánavas.' "Thus exhorted the gods then went to Dattátreya's hermi-

22

tage, and they beheld the high-souled Muni, attended by 23 Lakshmi, hymned by Gandharvas, and engrossed in quaffing spirituous liquor. Approaching they expressed in words their salutations to him, which were the means of accomplishing

- 24 their objects. And the heaven-dwellers lauded him; they offered him food, viands, garlands and other *presents*; when he stood, they stood near; when he moved, they moved; when
- 25 he reposed on his seat, they worshipped him with heads down-bent. Dattátreya addressed the prostrate gods, 'What desire ye of me, that ye do me this obeisance ?'

"The gods spoke.

- 26 'The Dánavas, headed by Jambha, have attacked and seized upon the earth the atmosphere and the third world, O tiger-
- 27 like Muni, and our shares of the sacrifices entirely. Employ thou thy wit to their destruction and our deliverance, O sinless one! Through thy favour do we desire to regain the three worlds which *they now* possess.'

" Dattátreya spoke.

²⁸ 'I am drinking strong drink, I have remnants of food in my mouth, nor have I subdued my senses. How is it, O gods, ye seek for victory over your enemies even from me?'

" The gods spoke.

29 'Thou art sinless, O lord of the world; no stain hast thou, into whose heart, purified by the ablution of learning, has entered the light of knowledge.'

" Dattátreya spoke.

- 30 'True is this, O gods! all learning have I, who am impartial in view : but by reason of association with this woman I
- 31 am now impure after eating. For commerce with women when continually pursued tends to depravity.'
 - "Thus addressed, the gods then spoke again.

CANTO XVIII.

"The gods spoke.

32 'This woman, O sinless bráhman! is the mother of the world; she is not depraved, even like the sun's halo of rays, which touches the dvija and the c'andála alike.'

Garga spoke.

"Thus accosted by the gods, Dattátreya then with a smile spoke thus to all the thirty gods ;—'If this be your opinion,
then summon all the Asuras to battle, O most virtuous gods,
and bring them here before my view—delay ye not—in order that the glory of their strength may be consumed by the fire of my glance, and that they may all perish from my sight.'

36 "The valiant Daityas, summoned to battle by the gods in compliance with that his advice, advanced with fury against
37 the troops of the gods. The gods being slaughtered by the Daityas were quickly demoralised by fear; they fled in a

- 38 body, seeking protection, to Dattátreya's hermitage. Even there the Daityas penetrated, driving forward the heavendwellers, and saw the high-souled mighty Dattátreya; and
- 39 seated at his left side his wife, Lakshmi, loved by all the worlds, beauteous, her shape most graceful, her countenance
- 40 like the moon, her eyes lustrous as the blue water-lily,* her hips large and breasts full, uttering melodious speech, adorned
- 41 with every womanly virtue. Seeing her before them, the Daityas, seized with longing, could not bear the intense love
- 42 with fortitude; and pined in mind to carry her off. Desisting from the gods, but desirous of seizing the lady, they were shattered in vigour, being bewitched by that sin. Then com-
- 43 pact together they spoke—' If only this jewel of womankind in the three worlds might be our prize, successful then *should*
- 44 we all be-this is our engrossing thought. We are resolved therefore, let us all, foes of the gods, raise her up, place her in the palki, and bear her to our abode.'
- 45 "Thereupon possessed with longing and thus mutually exhorted, afflicted by love, the united Daityas and Dánavas
- 46 raised up his virtuous wife, mounted her in the palki, and

^{*} Nílotpala, the blue water-lily, see note ‡ page 29.

placing the palki on their heads set off for their own homes.

47 Thereon Dattátreya smiling spoke thus to the gods—' Bravo ! ye prosper ! Here is Lakshmi borne on the heads of the Daityas. She has passed beyond the seven stations, she will reach another, a new one.'

" The gods spoke.

48 'Say, O lord of the world, in what stations has she her abode; and what result of a man's does she bestow or destroy ?'

" Dattátrcya spoke.

- 49 'When stationed on the foot of men, Lakshmi bestows a habitation; and when stationed on the thigh, clothing and
- 50 manifold wealth; and when taking her position in the pudenda, a wife; when resting in the bosom, she grants offspring; when stationed in the heart, she fulfils the thoughts
- 51 of men. Lakshmi, is the best *fortune* of fortunate men. When resting on the neck, she adorns the neck with loved relatives and wives, and close contact with those who are
- 52 absent. When abiding in the countenance, the sea-born goddess bestows beauty fashioned according to her word, real
- 53 command also, and poetic fire. When mounted on the head, she forsakes *the man* and thence resorts to another abode. And here, mounted on their head, she will now desert these *Dai*-
- 54 tyas. Therefore seize your arms and slay these foes of the gods; nor fear them greatly; I have rendered them impotent; and through touching another's wife their merit is consumed, their might is broken.

Garga spoke.

- 55 "Thereupon those enemies of the gods, being slain by divers weapons and their heads being assailed by Lakshmi, perished—
- 56 thus have we heard. And Lakshmi, flying up, reached the great Muni Dattátreya, being hymned by all the gods who
- 57 were filled with joy at the slaughter of the Daityas. Thereupon the gods, prostrating themselves before the wise Dattátreya, gained as before the uppermost heaven, being freed from
- 58 affliction. Likewise do thou also, O king ! if thou wishest to obtain matchless sovereignty according to thy desire, straightway propitiate him."

CANTO XIX.

CANTOZXIX.

The Episode of Dattátreya.

King Arjuna, taking Garga's advice, propitiates Dattátreya, who grants him the boon that he should reign righteously, prosperously and gloriously—Arjuna is then installed in his kingdom, and his reign is described—The blessedness of worshipping Vishnu, who is Dattátreya, expounded—The story of Alarka is then begun.

The son spoke.

Having heard the Rishi speak thus, king Arjuna, Kritavírya's son, proceeded to Dattátreya's hermitage and wor shipped him with faith; by kneading his feet and other services, and by offering honey and other delicacies, and by bringing garlands, sandal, and other perfumes, water, fruit &c.;
 also with preparations of rice, and by removing the Rishi's fragments of food. Pleased therewith the Muni addressed the king in the very same way, as he had formerly addressed the gods.

"Ever indeed am I an object of reproach for my enjoyment of spirituous liquor and other *bodily pleasures*, and an object of reproach for this enjoyment in that I have my wife here by my side." Deign thou not thus to obstruct me who am unable to benefit *thee*; O conciliate one who is able."

6 Thus the Muni addressed him; and Arjuna Kártavírya, recalling that speech of Garga's, replied then, bowing before him.

Arjuna spoke.

- 7 "Why dost thou beguile me, my lord, resorting to thy illusory devices. Sinless thou art, and this bráhman lady is the path of all existence."
- 8 Thus invoked, the benign bráhman answered him, the illustrious Kártavírya, the subduer of the earth.
- 9 "Choose thou a boon; since thou hast declared my secret,
 I have felt thereby intense gratification in thee to-day, O
- 10 king. And the men who shall worship me with perfumes, garlands and such like, with offerings also of meat and strong

* The text appears obscure.

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drink, and with sweetmeats accompanied with clarified butter,

- 11 and who shall worship me and Lakshmi with songs also and the worship of bráhmans, and with lute, flute, conchs and other
- 12 gladsome musical instruments ;---to them I will give supreme gratification, children, wives, wealth and other *blessings*, and I
- 13 will ward off the violent blows of scorners. Do thou then choose the choice boon that thy mind desires: my face is very gracious to thee through thy declaration of my secret name."

Kártavírya spoke.

- 14 "If my lord thou art gracious, then grant me supreme prosperity, whereby I may protect my people and may not incur
- 15 iniquity. I desire to have knowledge in the customs of others, irresistibility in fight, and the dexterity of a thousand arms.
- 16 May my paths be unimpeded on hill, in air, in water, and on land, and in all the hells! And may my death come from a
- 17 superior man! And let me have moreover a guide to the right path when I stray from the path: and may my guests* be worthy of praise in the imperishable bestowal of wealth!
- 18 And let there be freedom from impoverishment in my country with repeated recollection of me! May my faith in thee be ever in truth unwavering !"

Dattátreya spoke.

19 "Thou shalt receive all those boons in the matters that thou hast specified; and through my favour thou shalt become a universal monarch."

Jada spoke.

- 20 Thereon Arjuna prostrated himself before Dattátreya. And having convened his *subjects*, he duly received his inaugura-
- 21 tion. Then he the Haihaya, established in his kingdom, having received supreme prosperity from Dattátreya, owning
- 22 exceeding power, made proclamation ;—' Henceforth whoever besides me shall lay hold of a weapon, I shall put him to death
- 23 as a robber or as one bent on injuring others.' After this order had been issued, there was no man that bore arms in

* For 'tithayah read tithayah, days ?

- 24 that country, except that valiant tiger-warrior. He it was who was the guardian of the villages, and he the guardian of the cattle. He it was who was the guardian of the
- 25 fields and the protector of the dvijas. He also was the guardian of ascetics, and the guardian of caravans; the guardian of those who were sinking amid the fears of robbers,
- 26 rogues, fire, arms and so forth, as in the sea, and of those who were involved in other calamities; he was the destroyer of hostile warriors. He it was who was ever remembered as
- 27 the upholder of mankind. And there was exemption from impoverishment, while he ruled as king. He offered many
- 28 sacrifices, complete with gifts and fees. He also practised ansterities. He performed exploits in battles.

Having seen his prosperity and exceeding honour, the Muni Angiras spoke.

- 29 "Assuredly kings will not follow in Kártavírya's steps, either with sacrifices, alms-giving, or austerities, or with high exploits in battle."
- On the very day when the king received prosperity from
 Dattátreya, he performed sacrifice to Dattátreya. And there all his subjects having seen the king's supreme prosperity that day offered up sacrifices with devout attention.
- 32 Such is this magnanimity of the wise Dattátreya, who is Vishnu, the guru of all things movable and immov-
- 33 able, endless, high-souled. In the Puránas are narrated the manifestations of the bearer of the bow S'árnga, who is endless,
- 34 inscrutable, the bearer of the conch discus and club. Whatever man ponders on his highest form, happy is he, and he
- 35 may soon pass over mundane existence. 'Ho! I am ever in truth easy of reach by faith even to Vaishnavas,'-how is it that a man should not have recourse to him, whose are these
- 36 very words? For the destruction of unrighteousness, and for the practice of righteousness, the god, who is without beginning and without end, preserves the stability of nature.
- 37 Moreover I tell thee of Alarka* also, the famous birth.

* Read Alarkam for Anarkam.

And thus has been related the union between the high-souled Rájarshi Alarka, who was faithful to his father, and Dattátreya.

CANTO XX. .

The Story of Kuvalayáśva.

King S'atru-jit's son Rita-dhvaja receives into intimate friendship two Nága princes in the guise of bráhmans—They live with him by day, and spend the nights in Rasátala —They extol him to their father, and relate his story as follows—Rita-dhvaja sets out to succour the bráhman Gálava against a Daitya Pátála-ketu, with the aid of a wondrous horse named Kuvalaya.

Jada spoke.

- There was formerly a valorous king named Satru-jit, in 1 whose sacrifices Indra was pleased by receiving the soma His son was a valiant destroyer of his foes; the peer $\mathbf{2}$ iuice. of Vrihaspati, Indra and the Asvins in intellect, prowess and beauty. The king's son was continually surrounded by young 3 princes, who were his equals in age, intellect, virtue, prowess 4 and behaviour. He was sometimes resolved on investigating the whole S'ástra literature; at other times engrossed* with poetry, dialogue, singing and the drama. Moreover he enjoyed $\mathbf{5}$ himself both with gambling pastimes, and in the discipline of all kinds of weapons: he was intent on the study of elephants, horses, and chariots suitable for war. † The king's son en-6 joyed himself in company with the young princes, being absorbed in pleasure by day and night alike. But while they 7
- sported there, numbers of young brahmans, young princes and young vaisyas of the same age came to enjoy themselves affectionately.

8

Now after a time two young Nágas, the sons of Asvatara,‡

- * For -sambhavaih read -sambhavah?
- + The text appears corrupt; for yogyáni yuddha- read yuddha-niyogya-?
- 1 A Nága prince.

- 9 visited the surface of the earth from the Nága-world. Disguised in form as bráhmans, youthful, handsome, those two, in company with the young princes and the other dvijas,
- 10 remained there linked in friendship, occupied with various amusements. And all those young princes and the young
- 11 bráhmans and vaiśyas, and those two young Nága princes engaged in bathing, kneading the limbs &c., adorned themselves with garments and perfumes, and occupied themselves
- 12 with the business of kings.* As day after day went by, the two young Nágas enjoyed themselves, being bound by affection
- 13 for the king's son. And the king's son received the highest pleasure from those two, by various amusements, and by jests,
- 14 conversation, &c. Apart from those two he neither ate, nor bathed, nor drank sweet drinks; he did not disport himself, nor take up his weapons to improve his accomplishments.
- 15 And those two, spending the night in Rasátala,† mainly occupied in sighing in the absence of that high-souled *prince*, visited him day after day.
- 16 "With whom do ye both, my sons, find supreme affection in the mortal-world?" thus inquired their father of both
- 17 those young Nágas. "Whilst I have seen you both many days here in Pátála, I ever behold you both with kindly countenances by day and night."

Jada spoke.

18 Thus questioned by their father himself, the two illustrious sons of the Nága king falling prostrate, with hands reverently joined, replied.

The sons spoke.

- 19 "It is the son of Satru-jit, dear father, famed by name as Rita-dhvaja, shapely, upright in conduct, a hero, proud, kind
- 20 of speech, no sneaking tale-bearer, teloquent, learned, friendly, a mine of excellencies, an honourer of the honour-
- 21 worthy, intelligent, modest, adorned with courtesy. Our mind,
 - * The text seems incorrect. For -samyuktámś read -samyuktáś?
 - + The lower world.
 - 1 Fer anáprishta-katho read anáprishtha-katho.

being ravished by attendance on him, affection for him and pleasure with him, finds no delight in the Nága-world or the
22 air-world.* By separation from him chill Pátála does not tend to warm us, dear father; through union with him the sun by day tends to gladden us."

The father spoke.

- 23 "He is the happy son of a holy *father*, whose excellencies such accomplished persons as ye are thus celebrate even in his
- 24 absence. There are evil-dispositioned men learned in the Sástras; there are good-dispositioned men who are fools: but I esteem him, my sons, the happier who equally possesses
- 25 knowledge of Sástras and a good disposition. A father has indeed a son in that son, whose friends always declare his friendly qualities, and whose enemies his valour, among the
- 26 good. Perchance ye have preferred a request to him as a benefactor: he has done something to satisfy your mind, my
- 27 children. Happy is he! The life of each high-born one has been *well* lived, when petitioners to him turn not away, and the
- 28 petition of his friends is not powerless. In my house whatever gold and other *metals*, jewels, animals for riding, and seats there are, and whatever else imparts delight; that should be
- 29 given him without hesitation. Fie on the life of that man, who, while failing to make a return to beneficent friends,
- 30 believes that he *really* lives! The wise man who, cloud-like, showers benefits on his circle of friends and injury on his foes,—*men* wish him prosperity."

The sons spoke.

- 31 "What might any one do for that successful man, whose petitioners are all always honoured in his house with the grant
- 32 of all their desires. The jewels that are in his house, whence can we have them in Pátála? And whence his animals for
- 33 riding, his seats, and carriages, ornaments and clothing ? The knowledge that he has, is found nowhere else. Even for the
- 34 wise he is, dear father, the ablest remover of all doubts. One thing he has done, and that in our opinion was impossible of

* For bhuvo loke read bhuvarloke ?

accomplishment, except by Brahmá, Vishņu,* S'iva, and the other lords."⁺

The father spoke.

- 35 "Nevertheless I wish to hear what was his highest deed, whether it be impossible or possible of accomplishment. Is
- 36 anything impossible to the wise? Men who have determination attain to the position of the gods, lordship over the immortals, and the position of being worshipped by them, or
- 37 any other coveted arduous thing. There is nothing unknown, or inaccessible, or unobtainable, either in heaven or here, to strenuous men who have brought their mind, organs
- 38 and soul under control. An ant by walking travels thousands of yojanas; even Garuda, if he does not move, does not move
- 39 a single foot. Where is the surface of the earth, and where is the site of the polar star? Yet Dhruva the son of king
- 40 Uttána-páda, a denizen of the earth, reached it. Relate *then* how the good young prince did his feat, that ye may discharge your indebtednees, my sons !"

The sons spoke.

- 41 "The high-souled *prince* has told us this feat he did before, dear father; that he spent his youth, being noted for his good conduct.
- 42 "But formerly, dear father, a certain bráhman, the wise Gálava, bringing a magnificent steed, approached Satru-jit;
 43 and replied to the king—'A certain vile Daitya, an evil-doer, O king, springing up, is destroying my hermitage without
 44 cause day and night, assuming the several forms of a lion, an elephant, and forest-roving *beasts*, and of other small-bodied.
 45 animals. When I am absorbed in profound meditation and deep contemplation, and intent on vows of silence, he raises
 46 obstacles so that my mind wavers. Thou art able instantly to burn him with the fire of thy anger, but not we. Do I

* Govinda.

† The text seems incorrect. For tasyásti kartavyam read tasya kritam káryam? And for íévarád read íévarán?

desire that austerities arduously acquired should be squan-

- 47 dered, O king? But one day O king, having perceived the demon, I heaved a sigh, being distressed by him, and exced-
- 48 ingly depressed in mind. Thereupon this horse fell forthwith from the sky itself, and a voice from no corporeal being
- 49 exclaimed—hearken to it, O lord of men !—" Unwearied the noble steed can traverse the whole circle of the earth with
- 50 the sun. He has been produced for thee. Nor is his course stayed in Pátála, in the sky or in water; nor does he succumb when moving in every direction, or even among the
- 51 mountains. Since he will traverse the whole circle of the earth unwearied, he will become famed in the world under the
- 52 name Kuvalaya. And the base sinful Dánava, who day and night torments thee, him shall slay, O bráhman, the king named
- 53 Satru-jit mounted on this *horse*; and his son Rita-dhvaja getting this jewel of a steed shall attain to fame by means of him."
- 54 I now have met with thee: do thou, O king, ward off that obstructer of my austerities, for a king is interested therein.
- 55 Therefore I have told thee, O king, of this gem of a horse : do thou command thy son, so that righteousness may not perish.'
- 56 "At his word the king, righteous in soul, mounting his son Rita-dhvaja, who had performed a solemn ceremony, on that
- 57 gem of a horse, sent him away then with Gálava. And the Muni, taking him, departed to his own hermitage-home."

CANTO XXI.

Kuvalayáśva's marriage with Madálasá.

Rita-dhvaja, called also Kuvalayáśva, wounds and pursues the Daitya Pátála-ketu.—In the pursuit he falls through a chasm into Pátála and reaches the city Purandara-pura—There he meets Madálasá, (daughter of the Gandharva king Visvávasu,) whom Pátála-ketu had carried off—He marries her with the help of her companion Kundalá, who then admonishes them on the blessings of marriage— He kills the Daityas who oppose him, and brings her home to his father, who praises and blesses him.

The father spoke.

1 "Relate my sons what the king's son did after he departed in company with Gálava; your story is a surprising one."

CANTO XXI.

The sons spoke.

- 2 "The king's son, residing in Gálava's pleasant hermitage, subdued every obstacle to the reciters of the Veda.
- "The base Dánava, infected with frenzy and arrogance, did 3 not know the prince Kuvalayáśva who was dwelling in Gálava's hermitage. Then assuming the form of a hog, he ap-4 proached to outrage the bráhman Gálava, who was busied in the evening service. On an out-cry by the Muni's disciples, 5 the king's son hastily mounting the horse pursued the boar, shooting arrows at him; and drawing his mighty bow, that 6 was decorated with pretty designs, he struck the boar with an arrow shaped like the half-moon. Wounded by the iron 7 arrow, the wild beast, intent on its own speedy escape, set off for the large forest dense with mountain trees. The horse 8 followed him impetuously, swift as thought, being urged on by the king's son who was obeying his father's command.

9 After traversing thousands of yojanas with speed the quick-

- 10 paced boar fell into an open chasm in the earth. Immediately after him, the king's son also, on his horse, fell into the great
- 11 chasm, which was enveloped in crass darkness. Then the heast was lost to the sight of the king's son therein; and he saw Pátála clearly there, but not that *animal*.
- 12 "Next he saw the city called Purandara-pura filled with hundreds of golden palaces, embellished with ramparts.
- 13 Entering it, he beheld no man there in the city, and as he wandered about he next saw there a woman hastening along.
- 14 He questioned her, the slender-limbed, 'Why or on whose account are you proceeding?' The noble lady replied not a
- 15 word and ascended into the palace. And the king's son fastening up his horse on one side followed her indeed, being wide-eyed with amazement *but* fearless.
- 16 "Then he saw reclining on a very spacious couch, all made
- 17 of gold, a solitary maiden, full of love, as it were Rati ;--her face like the clear moon, her eye-brows beantiful, large-hipped and full-breasted, scarlet-lipped,* slender-bodied, her eyes
 - Vimba-lipped. The Vimba, Cephalandra indica (Momordica monadel-

- 18 like the blue water-lily, her nails red-tipped, black-complexioned, soft-*skinned*, her hands and feet copper-coloured, her thighs round and tapering, her teeth beautiful, her locks dark-blue fine and strong.
- 19 "On seeing her, lovely in every limb, as it were a creeper on the body of the god of Love, the king's son thought her the
- 20 deity of Rasátala. And the beauteous maiden immediately she saw him, with his dark blue wavy hair, and well-developed thighs shoulders and arms, deemed him the god of Love.
- 21 And she rose up, the noble lady, feeling an agitation in her mind. The slender one was overcome at once by bashfulness,
- 22 astonishment and dejection. 'Who is this that has come? Is he a god, or a Yaksha, or a Gandharva, or a Nága, or a Vidyádhara, or a man accomplished in virtuous deeds and
- 23 love?' Thinking thus, and sighing often, she seated herself on the ground and then the fascinating-eyed lady swooned
- 24 away. The king's son, being also smitten by the arrow of 25 Love, revived her, saying 'Do not fear.' And then that
- 25 Love, revived her, saying 'Do not fear.' And then that maiden, whom the high-souled *prince* saw before, being dis-
- 26 tressed took a fan and fanned her. After reviving her, the maiden, on being questioned by him, somewhat bashfully made
- 27 known the cause of her friend's fainting. And the noble lady related to the king's son in detail all the cause of the fainting, which occurred at the sight of him; and also her story as the other lady had told it.

"The lady spoke.

- 28 'The king of the Gandharvas is named Visvávasu, and this
 29 is his beautiful-browed daughter called Madálasá. The son
- of Vajra-ketu, a fierce Dánava, the cleaver of his foes, was 30 named Pátála-ketu, a dweller within Pátála. He, raising an illusion of darkness, carried off this maiden when she was in her garden, unattended by me, and brought her *here*, the
- 31 villain. On the coming thirteenth day of the lunar fortnight, it was foretold, an Asura shall carry her off; but he does not

pha, Roxb.) bears a bright scarlet berry, 2 inches long, and 1 in diameter. It is a climber, common everywhere (Hooker, vol. II, p. 621; Roxb. p. 696). deserve the lovely-limbed maiden, any more than a śúdra
deserves to hear the Veda. And when the day was over, Surabhi said to the maiden who was ready to kill herself,
"This base Dánava shall not get thee. He who shall pierce him, when he* reaches the world of mortals, with arrows,
that one, O noble lady, shall shortly be thy husband." And I am her prudent companion, Kundalá by name, the daughter

of Vindhyaván, and the wife of Pushkara-málin, O warrior. 35 My husband having been killed by S'umbha, I am wandering, in fulfilment of a vow, from one place of pilgrimage to another

36 by a divine course, ready for another world. Pátála-ketu, evil-souled, when he had assumed a wild boar's form was pierced by some one with an arrow, to secure the deliverance

37 of the Munis. And I having really followed him, have returned in haste: *it is* indeed true, the base Dánava has been smitten by some one.

38 'And this *lady* fell into a swoon: hear what is the cause. The maiden is full of affection for thee even at *first* sight, O

39 pride-inspirer! who resemblest the sons of the Devas, distinguished for gracious speech and other virtues. And she is allotted as wife to the other, who has wounded the Dánava.

- 40 For this reason she fell into the deep swoon, and all her life the slender-limbed maiden will indeed experience suffering.
- 41 On thee is fixed her heart, O enamoured hero; and she will have no othert husband all her life long. Hence is her suffer-
- 42 ing. Even so was Surabhi's prophecy. But I have come here, my lord, through affection for her, experiencing grief; for there is in truth no difference between one's friend's body and
- 43 one's own. If this lovely lady gets an approved hero for her husband, then assuredly may I engage in austerities with a
- 44 mind at ease. But who art thou ? and wherefore hast thou come here, O high-minded hero? Art thou a Deva, or Daitya,
- 45 Gandharva, Nága, or Kinnara? For not here can men come, nor is human body such as thine. Declare thou that, even as I have spoken truthfully.'

* The Dánava.

+ For c'ányo read nányo.

KUVALAYÁŚVA MARRIES MADÁLASÁ.

" Kuvalayáśva spoke.

46 'What thou askest me, O lady skilled in holy law, who I am and why I have come, hear that, O lady bright of understanding! I tell it thee from the beginning. Son of king 47 Satru-jit, I was despatched by my father, O beauteous one ! I reached Gálava's hermitage for the purpose of protecting the Muni. And while I was affording protection to the Munis 48 who observe the holy law, there came one, disguised in hoglike form, to hamper them. Pierced by me with an arrow, 49 shaped like the half-moon, he rushed away with great speed : mounted on horseback I pursued him. Suddenly I fell as in 50 play into a chasm, and my horse also. Thus mounted on horseback, wandering alone in darkness, I met with light, 51and saw thee lady; and when questioned, thou gavest me no answer whatever. And following thee I entered this splen-52did palace. Thus I have related this truly. No Deva am I, or Dánava, nor Nága, nor Gandharva or Kinnara, O sweet-53 smiling one! The Devas and the rest are all objects of veneration to me, O Kundalá. I am a man; thou must not be afraid of this at any time.'

The sons spoke.

- 54 "Gladdened thereby, the noble maiden, gazing dully through bashfulness on the noble countenance of her friend, uttered
- 55 no word. And again the friend, being gladdened, answered him, after saying to her, 'Truly has he related it, O maiden obedient to Surabhi's word !'

" Kundalá spoke.

- 56 'O hero, unvarnished truth is the word thou hast spoken; and her heart, perceiving it no otherwise, will gain com-
- 57 posure. Surpassing beauty indeed clothes the moon, and light clothes the sun: prosperity attends the happy man, fortitude the resolute man, and patience the great man.
- 58 Thou indeed hast assuredly slain that wicked base Dánava: how shall Surabhi, the mother of cattle, speak falsely?
- 59 Therefore happy verily is this maiden and blessed with good

fortune, in gaining union with thee. Perform, O hero, the needful ceremony, celebrated according to rule.'

The sons spoke.

60 "'I am ready to comply,' thus spoke the king's son to her, O father. And she thought of him, the large-thighed* hero,

- 61 the chief of his race. And he taking fuel and kúsa grass, accepted her immediately, through affection for Madálasá and
- 62 through respect for Kundalá. Kindling fire, he sacrificed, being conversant with the mantras, and caused the blessed maiden to take part in the marriage ceremony. And as he
- 63 had come, he departed then, being a wise man, to his own hermitage-abode for the purpose of practising austerities.
 "And the companion said to the maiden 'My wishes are

64 fulfilled, O lovely-faced one. Now that I have seen thee, resplendent in beauty, wedded to this *husband*, I will perform

65 matchless austerities, with a mind at ease; and, having my sins washed away in the waters of the sacred pilgrimageplaces, I shall not again become such as I am now."

"And then bending courteously she addressed the king's son, being desirous to go, yet shaken in her speech through love for her friend.

"Kundalá spoke.

- 66 'No counsel should be given even by men to such as thou art, O man of boundless understanding! and much less there-
- 67 fore by women; hence I offer thee no counsel. But yet thou hast caused me also to confide *in thee* with a mind drawn by love towards this slender-waisted one: I will remind *thee*, O
- 68 foe-queller. Verily a husband must ever cherish and protect his wife. A wife is her husband's help-meet unto the com-

* For tumbúrum read tumborum, "whose thighs are like the tumba," a kind of long gonrd, Lagenaria vulgaris (Cucurbita lagenaria, Roxb.) It appears to be a wild variety. The common plant is the Sanskrit alávu, the modern kadu or láu. It bears a large, thick, membranous or almost woody fruit, often 1½ foot long, usually bottle- or dumb-bell-shaped (Hooker, vol. II, p. 613; Roxb., p. 700).

+ For sakhim read sakhi?

- 69 plete attainment of religion, wealth and love. When both wife and husband are controlled by each other, then all the
- 70 three combine, religion, wealth and love. How without a wife does a man attain to religion or wealth or love, my lord? In
- 71 her the three are set. So also without a husband a wife is powerless to fulfil religion and the other *duties*. This three-
- 72 fold group resides in wedded life. Men cannot perform the worship of the gods, pitris and dependants and of guests, with-
- 73 out a wife, O prince ! And riches, although acquired by men, although brought to their own home, waste away without a
- 74 wife, or even where a worthless wife dwells. But there is indeed no love for him *without a wife*,—this is clearly evident. By community of the wedded pair in their duties he may
- 75 attain to the three duties. A man satisfies the pitris with children; and guests with preparations of food; likewise the immortal *gods* with worship; as a man he satisfies a virtuous
- 76 wife. Moreover for a woman there is no religion, love, wealth or offspring without a husband. Hence this three-
- 77 fold group rests upon wedded life. This have I spoken to you both; and I go as I have wished. Prosper thou with her in riches, children, happiness and long life.'

The sons spoke.

- 78 "Having spoken thus, she embraced her friend and bowed to the prince; and she departed by a divine course according to her own purpose.
- "And S'atru-jit's son, being desirous to depart from Pátála, mounted her on the horse but was perceived by Danu's off spring. Thereon they suddenly shouted out, 'She is being
- carried off, she is being carried far away, the pearl among 81 maidens, whom Pátála-ketu brought from heaven. Besides
- he has won the might of the Dánavas, the iron-staff, the sword, the club, the spear, the bow, together with Pátála-ketu.'
- 82 'Stand, stand !' thus exclaiming, the Dánava chiefs then
 83 rained* a shower of arrows and spears on the king's son. And
 Satru-jit's son, excelling in valour, split their weapons with

* For vavarshur read vavrishur?

- 84 a multitude of arrows, laughing as if in sport. In a moment the surface of Pátála was covered with the swords, lances, spears and arrows, which were split by the multitudes of
- 85 Rita-dhvaja's arrows. Then taking up Tvashtri's weapon he hurled it against the Dánavas; thereby all those Dánavas
- 86 together with Pátála-ketu were turned into heaps of bones bursting with the excessive heat from blazing rings of fire, just as the oceans were burnt up when the fire of Kapila fell on them.
- 87 "Then the prince, seated on horseback, after slaying the chiefs of the Asuras, came to his father's city with that pearl
- 88 of women; and prostrating himself he recounted everything to his father, both the visit to Pátála, and the meeting
- 89 with Kuṇḍalá, and the meeting with Madálasá, and the conflict with the Dánavas, and their slaughter with the weapon, and the return.
- "His father, having thus heard the exploits of his graceful-90 minded son, was both filled with affection and embracing his son spoke thus-'I have been delivered by thee, O son, 91 worthy, magnanimous, who hast saved from their fears the Munis who follow true religion. The fame handed down 92by my ancestors has been further augmented by me : thou, O son, mighty in valour, hast multiplied it. Now he, who does 93 not diminish the glory, wealth or heroism which his father has acquired, is known as an ordinary man. But whoever 94 strikes out by his own might fresh heroism still, exceeding his father's heroism, the wise call him great among men. Who-95 ever lessens the wealth and heroism and glory acquired by his father, the wise call him base among men. I then had 96 accomplished even as thou hast the brahman's deliverance. And the visit to Pátála that thou madest, and the destruction of the Asuras that thou didst effect, even this, my child, is 97 in excess, hence thou art great among men. Therefore thou art fortunate, my boy. I indeed in getting thee, such a son 98 as this, excelling in virtues, am to be praised even by
- righteous men. That man does not, I hold, gain the affec-99 tion of adopted sons, who does not surpass his son in wis-

120

121

dom, liberality and valour. Fie on the birth of him who

- 100 is known in the world through his father! He who attains fame through a son, his birth is the birth of a nobly born man. The fortunate man is known by reason of himself; the
- 101 ordinary man by reason of his father and grandfather; the base man attains distinction through his mother's relations and his mother. Therefore, my son, prosper thou in riches and
- 102 heroism and in happiness. And never let this daughter of the Gandharva be parted from thee.'
- "Thus he was addressed by his father kindly again and 103 again in various sort; and after an embrace he was permitted to depart with his wife to his own residence. He lived there
- 104 joyfully in the society of his wife in his father's city, and also elsewhere in gardens, woods, and mountain-tops. And she, the lovely, the beautiful-waisted, having prostrated herself before the feet of her parents-in-law, thereafter morning by morning enjoyed herself in companionship with him."

CANTO XXII.

The story of Kuvalayáśva (continued): Madálasá's death.

Pátála-ketu's brother Tála-ketu, in the guise of a Muni dwelling on the bank of the Yamuná, induces Kuvalayáśva to guard his hermitage, on the pretext that he had certain ceremonies to perform in the water—Disappearing within the water he goes to the palace and reports that Kuvalayáśva had died in battle with the Daityas—Madálasá dies through grief, and the king and queen utter their lamentations, and perform the prince's obsequies—Tála-ketu then returns to the hermitage and releases the prince.

The sons spoke.

"Many days afterwards the king again addressed his son,
 'Mounting this horse go quickly to rescue the bráhmans,
 and patrol the earth, morning by morning, day by day, for the bráhmans' freedom from molestation must always be
 sought after. There are evil-behaved Dánavas in hundreds,

born in wickedness; do thou so act that the Munis may ex-16 4 perience no obstacle from them.' Then the king's son did as he was directed by his father. After traversing the whole
5 earth, the king's son did obeisance to his father's feet in the forenoon, as each day came round; and then during the rest of the day he enjoyed himself with her, the slender-waisted one.

6 "One day, however, while moving about, he saw Pátálaketu's younger brother Tála-ketu, who had fixed his hermitage

- 7 on the bank of the Yamuná. The wily Dánava had assumed a Muni's shape. Bearing the previous enmity in mind, he
 8 accosted the king's son—'O royal prince! I accost thee, do thou then accomplish my request if thou art willing: nor must thou refuse my petition, thou that art true to thy promise!
- 9 I will offer a sacrifice to Dharma, and the oblations also must be made. The funeral piles must be put up there, since
- 10 they have not yet ascended into the air. Hence give me, O hero! this thy own ornament that is about thy neck
- 11 for gold, and guard thou my hermitage, until I praise within the water the god Varuna, the lord of marine animals, with the mantras prescribed by the Vedas for Varuna's
- 12 worship, which cause creatures to thrive, and in haste return.' To him as he spoke thus the prince did obeisance
- 13 and then gave his neck-ornament, and replied to him, 'Go sir! with a mind at ease; I will stay in this very spot near thy hermitage according to thy command, Sir! until thy
- 14 coming again. No man shall cause thee molestation here while I stay. And do thou in *perfect* confidence, without hurry, O bráhman, accomplish thy purpose.'
- 15 "Being thus addressed by him, he then plunged into the water in the river, while the prince guarded the other's magic-
- 16 raised hermitage. And Tála-ketn went from that river to the prince's town, and spoke thus in the presence of Madálasá and other *persons*.

" Tála-ketu spoke.

17 'The hero, Kuvalayášva, while guarding the ascetics close to my hermitage, fighting with a certain wicked Daitya

- 18 and striking down the bráhmans' foes in the conflict with all his might, was pierced in the breast with a spear by the
- 19 wicked *Daitya* who resorted to magic. While dying he gave me this neck-ornament; and śúdra ascetics gave him
- 20 to the fire in the wood. And the frightened horse which uttered distressed neighings, with tearful eyes, was led off
- 21 by that cruel Dánava. This beheld I, malicious, evil-doer. Whatever should forthwith be done in this *matter*, let it be
- 22 done without delay. And take this neck-ornament as a consolation to your hearts, for we ascetics may not have anything to do with gold.'

The sons spoke.

- 23 "Having so spoken, he left it on the ground and departed as he had come. And those people afflicted with grief, fell
- 24 down, ill with fainting. Immediately recovering consciousness all those royal handmaids, and the queens and the king
- 25 lamented sorely distressed. But Madálasá seeing that his neck-ornament, and hearing that her husband was slain, quickly yielded up her dear life.
- 26 "Thereon a great cry arose in the houses of the citizens,
 27 even as there was in the king's own house. And the king beholding Madálasá bereft of her husband and dead, made answer to all the people, having recovered his composure
 28 after due reflection. 'Ye should not weep, nor I, I perceive,
- when one considers the fleetingness of even all relations. 29 Why do I bewail my son ? Why do I bewail my daughter-in-
- 29 Why do I bewail my son ? Why do I bewail my daughter-inlaw ? I think after due reflection, that neither should be
- 30 bewailed, since events happen as they are fated. Why should my son, who in obedience to me has met death when engaged in guarding the dvijas according to my command,
- 31 be bewailed by the intelligent? Assuredly if my son has quitted his body on account of those dvijas, will not that body,
- 32 to which he resorts, cause him to rise higher? And how is it possible that this high-born *lady*, thus faithful to her husband, should be bewailed? For women have no deity besides a hus-
- 33 band. For she would have to be thus bewailed by us, and her relatives, and other compassionate persons, if she were

- 34 separated from her husband. But this noble *lady*, who on hearing of the death of her husband has immediately followed her husband, should not for this reason be bewailed by
- 35 the wise. Those women should be bewailed, who are separated from their husbands; those should not be bewailed who have died with them: but this grateful wife has not expe-
- 36 rienced separation from her husband. Verily what woman in both the worlds would think her husband human, who gives *her* all happinesses both in this world and the next?
- 37 Neither should he be bewailed, nor yet this *lady*, nor I, nor his mother. We were all rescued by him who resigns his life
- 38 for the sake of the bráhmans. For my high-souled son, by relinquishing his body which was half consumed, has freed himself from his debt to the bráhmans, to me, to religion.
- 39 Though losing his life in war, he did not surrender his mother's honour, the spotless fame of my family, or his own heroism.'
- 40 "Then Kuvalayáśva's mother, having heard of her son's death, looked upon her husband and, immediately after her husband, spoke similarly.

" The mother spoke.

- 41 'Not such gratification did my mother or my sister get, O king ! as I have felt in hearing that my son has been slain
- 42 while protecting the Muni. Those who die, sighing, in great distress, afflicted with illness, while their relatives lament,—their mother has brought forth children in vain.
- 43 Those who, while fearlessly fighting in battle to guard cattle and dvijas, perish crushed with arrows, they indeed are
- 44 really men in the world. He who turns not his back on suppliants, friends, and enemies, in him his father has a real
- 45 son, and *in him* his mother has given birth to a hero. A woman's pain of conception reaches, I think, its success at the time when her son either vanquishes his foes or is slain in battle.'

The sons spoke.

46 "Then the king bestowed the funeral obsequies on his son

and daughter: and having gone forth bathed and offered the water to his son.

47

"And Tála-ketu also, having issued from the Yamuná's water, spoke this honied speech respectfully to the king's

- 48 son. 'Depart, O prince; thou hast caused me to be successful. While thou hast remained stationary here, the long
- 49 wished-for business, and the sacrificial acts to Varuna the high-souled lord of the ocean, all that I have completed, as I had desired.'
- 50 "The king's son did him reverence and departed to his father's city, mounting on that steed which sped along like Garuda and the wind."

CANTO XXIII.

Kuvalayáśva's visit to Pátála.

Kuvalayáśva, returning home, learnt what had happened—He mourns his loss, and shunning women lives a cheerful life—The Nága king Aśvatara, hearing this story, engages in austerities and extols Sarasvatí—Sarasvatí, propitiated by him, restores him his companion Kambala, and gives them both perfect skill in poetry and music—Both propitiate S'iva, who at their request gives Aśvatara Madálasá as his daughter, restored to life as before—At Aśvatara's suggestion, his sons invite Kuvalayásva to their palace in Pátála and introduce him to their father—Aśvatara asks Kuvalayásva to relate his story.

The sons spoke.

- The king's son reaching then his own city in haste, desirous to salute his parents' feet respectfully, and eager to see Madá lasá, beheld some people of the city downcast, with joyless countenances, and then again astonished with joyful faces:
 and other people with wide-open eyes, exclaiming "Hurrah! hurrah!" embracing one another, filled with the utmost
 curious interest. "Long mayest thou live, O most fortunate prince! Thy adversaries are slain; gladden thy parents' mind and ours also, which is relieved of anxiety.
- 5 Surrounded before and behind by the citizens who were crying out thus, his joy forthwith aroused, he entered his

- father's palace. And his father and mother and other rela-6 tions embraced him, and then invoked on him auspicious bless-
- ings, saying "Long mayest thou live !" Thereupon having 7 done obeisance, surprised at what this might mean, he questioned his father; and he duly explained it to him.

8

On hearing that his wife Madálasá, the darling of his heart, was dead, and seeing his parents before him, he fell into the midst of a sea of shame and grief. He thought, "The maiden, 9 on hearing I was dead, gave up life, the virtuous one: fie on

10 me harsh-minded that I am ! Malignant am I, worthless am I, that I live most pitiless, when deprived of that deer-eyed

one who encountered death for my sake!" Again he thought, 11 having firmly composed his mind, banishing hastily the rising distraction, and breathing hard outwards and inwards, feeling undone.

- "If I abandon life because she has died on my account, 12 what benefit shall I confer on her? Yet this would be praise-
- worthy in women's opinion. Or if being downcast I weep, 13 repeatedly exclaiming 'ah! my beloved,' still this would not
- be praiseworthy in us; for we are men assuredly. Frigid with 14 grief, downcast, ungarlanded, uncleansed, I shall then become
- an object of contumely to my adversaries. I must cut off my 15 enemies, and obey the king, my father. And how then can I
- resign my life which is dependant on him? But here, I con-16 sider, I must renounce pleasure with woman, and yet that renunciation does not tend to benefit the slender-limbed one.
- Nevertheless in every way I must practise harmlessness, which 17 works neither benefit nor injury. This is little for me to do on her account who resigned her life on mine."

The sons spoke.

Having thus resolved, Rita-dhvaja then performed the 18 ceremony of offering water, and immediately afterwards performed the obsequies; and he spoke again.

Rita-dhvaja spoke.

- "If she, Madálasá, the slender-limbed, were not my wife, I 19
- would not have another companion in this life. 20Besides that fawn-eyed daughter of the Gandharva, I will not love

21 any woman—so have I spoken in truth. Having given up that wife, who observed true religion, whose gait was like the elephant's, I will not assent to any *woman*—this have I declared in truth."

The sons spoke.

- 22 And having renounced, dear father, all the delights of woman, bereft of her, he continued to sport in company with his peers, his equals in age, in the perfection of his good dis-
- 23 position. This was his supreme deed, dear father. Who is able to do that which is exceedingly difficult of accomplishment by the gods, how much more so by others?

Jada spoke.

24 Having heard their speech, *their* father became dissatified; and after reflecting the Nága king addressed his two sons, as if in ridicule.

The Nága king Aśvatara spoke.

- 25 "If men, deeming a thing impossible, will put forth no effort
- 26 in the deed, from the loss of exertion there ensues loss. Let a man undertake a deed, without squandering his own manhood; the accomplishment of a deed depends on fate and on
- 27 manhood. Therefore I will so strive, my sons, henceforth—let me so practise austerities diligently,—that this may in time be accomplished."

Jada spoke.

- 28 Having spoken thus, the Nága king went to Plakshávatarana,* the place of pilgrimage on the Himavat mountain, and
- 29 practised most arduous austerities. And then he praised the goddess Sarasvatí there with his invocations, fixing his mind on her, restricting his food, performing the three prescribed ablutions.[†]

Aśvatara spoke.

- 30 "Desirous of propitiating the resplendent goddess Jagaddhátrí Sarasvatí, who is sprung from Brahmá, I will praise
- 31 her, bowing my head before her. Good and bad, O goddess,
 - * Where the R. Sarasvatí takes its rise.
 - + At morning, noon, and evening.

whatever there be, the cause that confers alike final enancipation and riches,—all that, conjoint and separate, resides in
32 thee, O goddess. Thou, O goddess, art the imperishable and the supreme, wherein everything is comprised; thou art the imperishable and the supreme, which are established like the

33 Atom. The imperishable and the supreme is Brahma, and this universe is perishable by nature. Fire resides in wood,

34 and the atoms are of earth. So in thee resides Brahma, and this world in its entirety; in thee is the abode of the sound Om, and whatever is immoveable and moveable, O goddess.

35 In thee *reside* the three prosodial times,* O goddess, all that exists and does not exist, the three worlds,+ the three Vedas,

36 the three sciences,[‡] the three fires,[§] the three lights, || and the three colours, ¶ and the law-book; the three qualities, the three sounds,^{**} the three Vedas, and the *three* áśramas,^{††}

37 the three times, and the *three* states of life, the pitris, day, night and the rest. This trinity of standards is thy form, O

38 goddess Sarasvatí! The seven soma-samsthá sacrifices, and the seven havih-samsthá sacrifices, and the seven pákasamsthá[‡] sacrifices, which are deemed the earliest by those

* Mátrá ; short, long, and prolated.

+ Loka; earth, atmosphere and the sky.

 \ddagger Vidyá; metaphysics (with logic), the art of government, and the practical arts (?)

§ Pávaka ; gárhapatya, áhavaníya, and dakshina.

|| Jyotis; fire on the earth, ether in the atmosphere, and the sun in the sky.

¶ Varna; or, the three castes.

** S'abda.

++ Aśrama; those of the griha-stha, vana-prastha, and bhikshn.

11 The names of these sacrifices are thus given me by the Pandit of the Bengal Asiatic Society. The Soma-samsthá are (1) agni-shtoma, (2) atyangishtoma, (3) nkthya, (4) shodaśin, (5) atirátra, (6) vájaheya, and (7) áptoryáma. The havih-samsthá are (1) agnyádheya, (2) agni-hotra, (3) darśapúrnamásan, (4) c'áturmásyani, (5) paśu-bandha, (6) sautra-mani, and (7) agrajaneshti. The páka-samsthá are given differently by different authors. According to Apastamba they are (1) anpásana-homa, (2) vaiśva-deva, (3) párvana, (4) ashtaká, (5) śráddha, (6) sarpa-bali, (7) isána-bali. According to Baudháyana, (1) huta, (2) prahuta, (3) áhuta, (4) śúlagava, (5) baliwho think differently, and which are as eternal as Brahma,*

- 39 are performed by those, who assert that all things are Brahma, with the utterance of thy *name*, O goddess. Undefinable,
- 40 composed of half a measure, supreme, unchanging, imperishable, celestial, devoid of alteration is this thy other supreme
- 41 form which I cannot express. And even the mouth does not declare it, nor the tongue, the copper-coloured lip, or other organs. Even Indra, the Vasus, Brahmá, the Moon and
- 42 Sun, and Light cannot declare thy form, whose dwelling is the universe, which has the form of the universe; which is the ruler of the universe, the Supreme Ruler; which is mentioned in the discussions of the Sánkhya and Vedánta philosophies, and firmly established in many Sákhás; which is
- 43 without beginning middle or end; which is good, bad, and neutral; which is but one, is many, and yet is not one; which assumes *various* kinds of existence; which is without name,
- 44 and yet is named after the six gunas, is named after the classes, and resides in the three gunas; which is one among many powerful, possesses the majesty of the S'aktis, and is supreme.
- 45 Happiness and unhappiness, having the form of great happiness, appear in thee. Thus, O goddess, that which has parts is pervaded by thee, and so also that which has no parts; that which resides in non-duality, and that which resides in duality
- 46 (O bráhman). Things that are permanent, and others that perish; those again that are gross, or those that are subtler than the subtle; those again that are on the earth, or those that are in the atmosphere or elsewhere;—they all derive their
- 47 perceptibility from thee indeed. Everything—both that which is destitute of visible shape, and that which has visible shape; or whatever is severally single in the elements; that which is

harana, (6) pratyavarohana, and (7) ashtaká-homa. According to Gautama, (1) ashtaká, (2) parvana, (3) śráddha, (4) śravani, (5) ágraháyani, (6) c'aitrí, and (7) áśvayuji.

* A MS. in the Sanskrit College reads ádye for ádyá, and sanátane for sanátanáh; with this reading the first line of the verse would qualify devi sarasvati, if sanátane be taken as an ársha form of sanátani. But these verses seem obscure.

CANTO XXIII.

in heaven, on the surface of the earth, in the sky or elsewhere ;—is connected with thee by thy vowels and by thy consonants !"

Jada spoke.

48 Thereupon, being praised thus, the goddess Sarasvatí, who is Vishnu's tongue, answered the high-souled Nága Aśvatara.

Sarasvatí spoke.

49 "I grant thee a boon, O Nága king, brother of Kambala; speak therefore: I will give thee what is revolving in thy mind."

Aśvatara spoke.

50 "Give thou me, O goddess, Kambala indeed my former companion, and bestow on us both a conversance with all sounds."

Sarasvatí spoke.

51 "The seven musical notes,* the seven modes in the musical scale,+ O most noble Nága! the seven songs also,‡ and the

* Svara, a "musical note." There are 7 svaras, viz., shadja, rishabha, gándhára, madhyama, panc'ama, dhaivata, and nisháda; and they are designated by their initial sounds, sa, ri, ga, ma, pa, dha, and ni: but the arrangement varies, and Prof. Monier-Williams in his dictionary places nisháda first, shadja fourth, and panc'ama seventh. Those 7 svaras compose the "musical scale," gráma (Beng. saptak). The interval between each consecutive pair of notes is divided into several 'lesser notes' called śrati; thus there are 4 between sa and ri, 3 hetween ri and ga, 2 between ga and ma, 4 between ma and pa, 4 between pa and dha, 3 between dha and ni, and 2 betweeen ni and sa in the higher octave—that is 22 s'rutis in all. The svaras correspond to the 'natural notes,' and the s'rutis to the 'sharps and flats' in European mnsic. (Raja Sourindro Mohun Tagore's Sangíta-sára-sangraha, pp. 22-24, where the names of the s'rutis are given; and his Victoria-gíti-málá in Bengali, Introduction.)

+ Gráma-rága. I do not find this in the dictionary. Does it mean the "series of musical scales" that can be formed by taking each of the notes (svara) as the 'key' note? Thus there would be 7 scales, as there are 7 notes. But Raja S. M. Tagore calls this svara-grám (Beng.), and he says that only 3 such scales were common in early times, viz., those with shadja, gándhára and madhyama as key notes (Victoria-gíti-málá, Introduction, p. 2).

1 Gítaka. I do not know what the seven songs are.

- 52 same number of modulations,* so also the forty-nine musical times,† and the three octaves‡—all these thou and also Kam-
- 53 bala shalt sing, O sinless one! Thou shalt know more yet through my favour, O Nága king. I have given thee the four kinds of quater-verse, § the three sorts of musical tunes, || the

54 three kinds of musical movoment, \P also the three pauses in

* Múrc'haná. This seems to be "running up or down the scale;" it is defined thus—

> Kramát svaráná<u>m</u> saptánám árohas c'ávarohanam Múrc'hanetyuc'yate gráma-traye táh sapta sapta c'a.

As there are 7 scales obtained by taking any of the 7 notes as the key note, there would he 7 mirc'hanás; and this applies to the 3 octaves (grámatraya), so that there are 21 mirc'hanás altogether (Sangita-sára-sangraha, p. 30, where their names are given). But in his Bengali Treatise Raja S. M. Tagore explains mirc'haná to he the "passing uninterruptedly from one note (svara) to another, and in the process sounding all the intermediate notes and lesser notes (s'ruti)." This corresponds to 'slurring.' With this meaning the number of possible mirc'hanás is almost indefinite.

+ Tála, the "division of time in music." It consists of three things, kála, the duration of time, kriyá, the clapping of the hands (accentuation), and mána, the interval between the clappings. It seems to correspond to the 'bar' and the 'kinds of time' in European music. European music has only 3 kinds of time, Common, Triple and Compound, each with a few subdivisions; but in Hindu music there is the utmost variety. 1 do not know what the 49 tálas here meant are; but Raja S. M. Tagore gives two lists of des'4-tálas, one enumerating 120, and the other 72.

‡ Gráma, the "octave." Hindu music uses only three octaves, which are called *nimna* (Beng. udárá), madhya (mudárá) and ud'c'a (tárá).

§ Pada.

|| Tála. This seems to refer to the classification of the tálas, viz., *kuddha*, sálan.ga (or sálan.ka or sálaga, v. r.) and san-kírna, (Raja S. M. Tagore's Sangita-sára-sangraha, p. 201); but this classification is also applied to the rágas (see his Victoria-giti-málá, Introduction, p. 9.). The *kuddha* are explained to be the famons kinds complete in themselves; the sálanga are those produced by a mixture of two simple ones; and the sankírna those produced by a mixture of many simple ones.

¶ Laya, "musical speed." The 3 kinds are *druta*, quick, *madhya*, mean, and *vilambita*, slow; the *druta* heing twice as fast as the *madhya*, and the *madhya* twice as fast as the *vilambita*. Laya does not take account of prosodial time. This corresponds to "the movement" in European music. music,* and the four-fold todya.+ This thou shalt know through

- 55 my favour O Nága king, and what lies further. What is contained within this *and* dependant *thereon*, measured in vowels and consonants—all that I have given to thee and
- 56 Kambala. *I have* not so *given* it to any other on the earth or in Pátála, O Nága: and ye shall be the teachers of all this in Pátála and in heaven and on earth also, ye two Nágas !"

Jada spoke.

- 57 Having spoken thus, the lotus-eyed goddess Sarasvatí, the tongue of all, then disappeared at once from the Nága's view.
- 58 And then, as it all happened to those two Nágas, there was begotten in both the fullest knowledge in versification, musical time, musical notes, &c.
- 59 Then the two Nágas, observing musical time on the lutestrings, being desirous of propitiating with seven songs the
- 60 lord who dwells on the peaks of Kailása and Himálaya, the god Siva, who destroyed Káma's body, both exerted
- 61 themselves to the utmost, with voice and tone combined, being assiduous morning, night, noon and the two twilights. The bull-bannered god, being long praised by them both, was
- 62 gratified with their song, and said to both, "Choose ye a boon." Thereon Aśvatara with his brother doing reverence
- 63 made request to Siva, the blue-throated, Umá's lord,-
- "If thou, O adorable three-eyed god of the gods, art pleased 64 with us, then grant us this boon according to our desire;

* Yati, "a break in the laya" (laya-pravritti-niyama), 'a rest' in music. The 3 kinds are samá, sroto-gatá, and go-puc'c'há. The samá may occur at the beginning, in the middle, or at the end of the laya, and in each of the 3 kinds of laya. The sroto-gatá occurs apparently when the time quickens (accelerando) after the rest, that is when the laya changes from vilambita to madhya, or from madhya to druta, or from vilambita or madhya to druta. The go-puc'c'há occurs apparently when the time becomes slower (rallentando, ritardando) after the rest, that is when the laya changes from druta to madhya, or from madhya to vilambita.

+ Todya. I do not find this word in the diotionary. Does it mean 'drum-music?"

let Kuvalayáśva's deceased wife, Madálasá, O god, at once
become my daughter of the same age as when she died, remembering her life as before, endowed with the selfsame beauty, as a devotee, and the mother of Yoga; let her be born in my house, O S'iva."

S'iva spoke.

- 66 "As thou hast spoken, most noble Nága, it shall all happen through my favour, in very truth. Hearken also to this, O
- 67 Nága. But when the śráddha is reached, thou shouldst eat the middle pinda by thyself, most noble Nága, being pure, and
- 68 having thy mind subdued; and then, when that is eaten, the happy *lady* shall rise out of thy middle hood, the same in
- 69 form as when she died. And having pondered on this thy desire, do thou perform the libration to the pitris; immediate-
- 70 ly she, the fine-browed, the auspicious, shall rise out of thy breathing middle hood, the same in form as when she died."
- 71 Having heard this, both then adored S'iva, and returned, full of contentment, to Rasátala. And so the Nága, Kam-
- 72 bala's younger brother, performed the śráddha, and also duly ate the middle pinda; and, while he pondered on that
- 73 his desire, the slender-waisted *lady* was produced* at once, in the selfsame form, out of his breathing middle hood.
- 74 And the Nága told that to no one: he kept her, the lovelyteethed one, concealed by his women in the inner apartments.
- 75 And the two sons of the Nága king pursuing pleasure day by day, played[†] with Rita-dhvaja like the immortals. But
- 76 one day the Nága king, being intoxicated, spoke to his sons, "Why indeed do ye not do as I told you before? The king's
- 77 son is your benefactor in my opinion; why do ye not confer a benefit on him, the pride-inspirer? Thereupon they both, being thus admonished by their kindly-affectioned father,
- 78 went to their friend's city, and enjoyed themselves with the wise *prince*. Then both, after having held some other
- 79 talk with Kuvalayáśva, invited him respectfully to come to their house. The king's son said to them, "Is not this your
 - * For yajne read jajne.

- 80 house? Whatever is mine, riches, carriages, garments, &c., that is indeed yours. But whatever ye desire should be given you,
- 81 riches or jewels, let that be given you, O young dvijas, if ye have friendly regard for me. Am I cheated by such a cruel fate as
- 82 this, that ye do not evince any sense of ownership in my house? If ye must do me kindness, if I am to receive favour
- 83 from you, then consider my wealth and home as your own.
- 84 Whatever is yours is mine, mine is your own. Believe ye this in truth. My life has gone out *into you*. Never again must ye speak of separate property, O virtuous dvijas:
- 85 since ye are devoted to my favour, I have adjured you by my heart affectionately."

Thereupon both the young Nágas, their faces beaming with 86 affection, replied to the king's son, somewhat feigning anger.

"Rita-dhvaja, without doubt, we must not think in our mind 87 in this matter otherwise than thou hast now spoken. But

our high-souled father has himself repeatedly said this—'I 88 wish to see that Kuvalayáśva.'" Thereon Kuvalayáśva rising from his seat of honour, prostrated himself on the ground, saying, "Be it as your dear father says."

Kuvalayáśva spoke.

- 89 "Happy am I! Most rich in merit am I! Who else is there like me, that your father shews an earnest mind to see me?
- 90 Rise ye therefore, let us go: not even for a moment do I wish to transgress his command here. I swear by his feet !"

Jada spoke.

- 91 Having spoken thus the king's son went with them both, and issuing from the city reached the holy river Gomatí.
- 92 They passed through it, the Nága princes and the king's son: and the king's son thought their home *lay* on the other side
- 93 of the river. And drawing him thence, they led the prince to Pátála; and in Pátála he beheld them both as young
- 94 Nágas, lustrous* with the gems in their hoods, displaying the svastika marks. Gazing with eyes wide open with amazement at them both, who were most handsomely formed,

* Read kritoddyotau for kritodyotau.

- 95 and smiling he spoke kindly-" Bravo ! most noble dvijas !"
- 96 And they told him of their father, the Nága king, Aśvatara by name, peaceful, worthy of honour by the heaven-dwellers.
- 97 Then the king's son saw charming Pátála; which was adorned with Nágas, young adult and old, and also with
- 98 Nága maidens, who were playing here and there, and who wore beautiful ear-rings and necklaces, as the sky *is decked* with stars; and elsewhere *resounding* with drums, small drums,
- 99 and musical instruments, *mingled* with the strains of singing, which kept time with the sounds of lutes and pipes; filled
- 100 with hundreds of charming houses. Gazing about on Pátála S'atru-jit's son the foe-queller, walked *about* accompanied by those two Nágas his friends.
- 101 Then they all entered the Nága king's residence, and they saw the high-souled Nága king seated, clad in heavenly garlands and raiment, adorned with gems and ear-rings, re-
- 102 splendent with superb pearl-necklaces, *decorated* with armlets, *blessed* with good fortune, on a throne all of gold, the frame of
- 103 which was overlaid with a multitude of gems coral and lapis lazuli.

They showed the king to him saying "That is our father;"

- 104 and they introduced him to their father, saying "This is the hero Kuvalayáśva." Then Rita-dhvaja bowed at the feet of
- 105 the Nága king. Raising him up by force, the Nága king embraced him warmly, and kissing him on the head he
- 106 said "Long mayest thon live, and destroying all thy foes, be submissive to thy father. My son thy virtues have been
- 107 mentioned even in thy absence, happy that thou art; thy rare virtues have been reported to me by my two sons.
- 108 Mayest thou indeed prosper thereby in mind, speech, body and behaviour: the life of a virtuous man is praise-worthy; a worthless man although alive is dead. A virtuous man, while accomplishing his own good, brings complete satisfac-
- 109 tion to his parents, anguish into the hearts of his enemies, and confidence among the populace. The gods, the pitris,
- 110 bráhmans, friends, suppliants, the maimed and others, and his relatives also desire a long life for the virtuous man.

The life of virtuous men, who eschew abuse, who are compassionate towards those in trouble, who are the refuge of those in calamity, abounds in *good* fruit."

Jada spoke.

- 111 Having spoken thus to that hero, the Nága next addressed his two sons thus, being desirous to do honour to Kuva-
- 112 layásva. "When we have finished our ablutions and all the other proceedings in due order, when we have drunk wine and enjoyed other pleasures, when we have feasted up to our
- 113 desire, we shall then with joyful minds spend a short time with Kuvalayáśva in *hearing* the story of the success of
- 114 his heart's festival." And atru-jit's son assented in silence to that speech. Accordingly the lofty-minded king of the Nágas did as he had proposed.
- 115 The great king of the Nágas, true to his word, assembling with his own sons and the king's son, filled with joy, feasted on foods and wines, up to fitting bounds, self-possessed and enjoying pleasure.

CANTO XXIV.

The story of Kuvalayáśva (continued).

The Recovery of Madálasá.

The Nága king Aśvatara asks Kuvalayáśva what gift he can confer on him—Kuvalayáśva replies he needs nothing, and is sufficiently gratified by the king's favour—The king urges him and at his sons' suggestion the prince asks to see Madálasá even in illusion—The king brings her in as an illusion, and afterwards restores her to Kuvalayáśva.

Jada spoke.

1 His two sons and the king's son respectfully attended the

- 2 high souled king of the Nágas, after he had banquetted. The high-souled Nága manifested kindly regard towards his sons'
- 3 friend with suitable conversation, and said, "Declare, Sir, what pleasure I must do thee who hast entered my house:

cast away hesitation towards me as a son *would* towards his 4 father. Whether silver or gold, raiment, carriages, or seats, or whatever thou dost highly appreciate that is hard to be got—ask that of me."

Kuvalayáśva spoke.

"Through thy favour, illustrious Sir! gold and other wealth 5 are in my father's house; I have no need of any such thing at all now. While my father rules this earth for thousands 6 of years and thou also rulest Pátála, my mind is not expectant in solicitation. They are both possessed of Svarga and are 7 very rich in merit, who from their youth possess, in their father's lifetime, a mere particle* of wealth amidst his krores of wealth, friends equally-educated, and a body 8 free from sickness. My father + holds the wealth : have I not youth? When wealth is wanting, men's minds become 9 prone to petitions. When I have it in full measure, how shall

- 10 my tongue make petition? Those who need not think whether they have any riches at home or not, happy are they, sheltered in the shadow of the tree of their father's arm.
- 11 But those, who even from childhood losing their father have had the care of a family, they have in my opinion, through the ruin of their taste for happiness, been tricked by
- 12 the Creator. We therefore through thy favour always give willingly to supplicants the hoards of money, gems and other
- 13 wealth left by our fathers. I have everything then here, since I have touched thy feet with my crest-jewel, since I have touched thy body."

Jada spoke.

14 Being answered thus in a modest speech, the noble Nága replied kindly to the young prince, the benefactor of his sons.

The Nága spoke.

- 15 "If it be not thy mind to receive of me gems, gold or other gift; whatever else may please thy mind, mention thou it. I will give it thee."
 - * Wealth as small as the point of a blade of grass.
 - + Read janitrá for janitá.

CANTO XXIV.

Kuvalayáśva spoke.

- 16 "My lord, through thy favour, I whom thou dost ask have everything at home: it has been gained especially through
 17 sight of thee. And herein I am successful, and my life has
- been rewarded, that I a mortal have embraced thy body who
 art divine; that the dust of thy feet has found a seat on
- my head. What indeed have I not gained thereby, O Nága 19 king? But if thou needs must give me the boon that I desire, then let not the faculty of working righteousness
- 20 depart from my heart. Gold, gems, jewels and such like, carriages, houses, seats, women, food and drink, and children,
- 21 and tasteful garlands and ointments,—both these various objects of desire, and also vocal and instrumental music and whatever other *music there be*—all this I hold to be the fruit
- 22 of the tree of good works. Therefore a man must start from the root thereof; he must exert himself, while ruling his spirit; nothing in the world is hard of attainment to those who adhere to good works."

Aśvatara spoke.

- 23 "So shall thy mind be, O wise man, relying on righteousness; and truly all this is the fruit of righteousness as thou
- 24 hast said. Nevertheless thou must certainly take, now that thou hast entered my house, what thou thinkest hard to be gained in the human world."

Jada spoke.

25 Having heard this his speech, the young prince then

26 looked at the faces of the Nága king's sons. Thereupon both those heroes prostrating themselves told their father clearly all the young prince's thoughts.

The sons spoke.

27 "When this prince's beloved wife heard that he was slain, she forsook her dear life, being deceived by a certain cruel,
28 bad-minded Dánava, who shewed his enmity She area the

- 28 bad-minded Dánava, who shewed his enmity. She was the
 29 daughter of the Gandharva king; she was named Madálasá.
 Then he, mindful of the past, made this vow, dear father,
- 30 'No other shall be my wife save Madálasá.' This hero Rita-

dhvaja longs, dear father, to behold her, lovely-limbed: if this may be done, let it be done."

Aśvatara spoke.

31 "Such magical power as that belongs to one who is exempt from such gross elements. How can this be except as a dream or as an illusion proceeding from S'ambara?"*

Jada spoke.

- 32 Then S'atru-jit's son prostrated himself before the highsouled Nága king and replied, being touched with affection
- 33 and modesty. "If thou show+ me now, dear father, Madálasá even in illusion, I hold that thou hast done me the greatest favour."

Aśvatara spoke.

34 "Look thou here then, my son, if thou wouldest see the illusion. I must show thee favour; a visitor at one's house, though a child, is master."

Jada spoke.

- 35 The Nága king led in Madálasá who was concealed in the house, and next he uttered some gibberish distinctly in order
- 36 to bewilder them. And then he showed the young prince the beauteous lady, saying, "Is she or is she not, O prince, thy wife Mádalasá?"

Jada spoke.

37 Then, seeing the slender one, he lost his reticence that very moment; he moved towards her, uttering the word "Beloved!" And the Nága Aśvatara hasting held him off.

Aśvatara spoke.

- 38 "It is illusion, my son! touch her not! I told thee so at first. The illusion quickly vanishes when touched or otherwise meddled with."
- 39 Thereupon he fell to the ground, overwhelmed by a faint; and exclaiming "Ah Beloved!" he thought of his noble
- 40 wife. "Alas for the love of this king towards my steadfast mind, whereby I have been thus overthrown without the

* A Daitya.

+ Read darsayase for darsaya te?

41 weapons of foes. She was shown as an illusion, though it was clearly no illusion at all by reason of the action of air, water and fire, earth and ether."

Jada spoke.

- 42 Then the Nága reviving Kuvalayásva, related to him the whole story of her recovery from death and all else that had
- 43 happened. Thereat rejoicing he took again his loved one, and after doing obeisance to the Nága departed in great splendour, mounted on the horse, to his own city, having attained* the object of his thoughts.

CANTO XXV.

The story of Kuvalayáśva and Madálasá (continued).

Kuvalayáśva, returning home, lives in perfect happiness with Madálasá—He succeeds his father Satru-jit—A son is born to them, Vi-kránta—Madálasá prattles to the infant.

Jada spoke.

- Reaching then his city he narrated the whole story fully to his parents, how he had regained his slender-limbed one who
 had died. And the beautiful, slender-limbed *lady* bowed at the feet of her father and mother-in-law, and did honour as
 before to her kindred with obeisance, embraces and such greetings, according to propriety, and their ages. Then the citizens held a great festival there in the city. And Rita-dhvaja long enjoyed himself with his beautiful-
- 5 waisted wife, both among mountain torrents, and on river sand-banks, and amid pleasant woods, and in groves. She also, longing to consume her merit by the delights of love,
 6 enjoyed herself with him, her greatly-beloved, in pleasant places.
- 7 A long time afterwards the king S'atru-jit, having ruled the earth worthily, underwent the law of Death. Then the citi-

* Read abhyupetah for abhyupetam ?

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8 zens inaugurated as king his high-souled son Rita-dhvaja, noble in conduct and action.

While he duly protected his subjects as if they were his

9 own sons, Madálasá gave birth to her first-born son. The

- 10 father gave that clever *child* the name Vi-kránta. The retainers were pleased thereat and Madálasá laughed. Madálasá spoke to her infant boy in the way of prattle,* as he lay on his back crying not unmelodiously.
- 11 "Perfect art thou, darling, nor has thy name been given thee now in mere fancy. This very body of thine is composed of the five elements, not indeed for this reason dost thou cry
- 12 —wherefore then ? Nor indeed does your highness (this title is thy birth-right) cry because thou art a king's son. Doubtful are the various good and bad qualities, that are connected
- 13 with the elements, in all thy organs. Since in a man here the elements, extremely weak, increase by the means of the elements, namely, by means of the food and water and other *nutriments* given, of what hast thou no gain, of what hast
- 14 thou no loss? Do not grow infatuated at this thy bodice which is already decaying, and in that thy body; thy body is given thee by good and bad deeds; the bodice is fastened on thee by persons infatuated with pride and other *pas*-
- 15 sions. Do thou greatly esteem each aggregate of elements some one aggregate as a dear father, some other as a child, some other as a mother, some other as a loved wife, some other
- 16 as thy own property, some other as not thy own. A man beguiled in mind thinks that evils tend to assuage evils, that enjoyments tend to happiness. Again the unwise man, greatly beguiled in mind, thinks that these very evils are plea-
- 17 sures. Laughter, gazing at the bones,[†] a pair of excessively bright mocking eyes, firm plump flesh in the breasts and elsewhere, in a woman—that is Love's abode; is not woman

* Ullápana: not in the dictionary. Ullápa is said to mean "calling out in a loud voice," "change of voice in grief, sickness, &c.;" but no such meaning is admissible here.

† Asthi-sandarśana; this seems meaningless. Akshi-sandarśana seems superfinous.

18 hell? The carriage rests on the earth; and the body is seated in the carriage; and even in the body there is another seated, the soul. There is not the same perception of ownership in one's body, as there is this excessive infatuation with it."

CANTO XXVI.

The story of Kuvalayásva (continued). The Education of his Sons.

Two other sons are born, Subáhu and Satru-mardana—A fourth son is born whom Madálasá names Alarka—She criticizes these names— The king objects to her way of educating them, and wishes them to be brought up as kshatriyas—She prattles to Alarka.

Jada spoke.

Now the queen trained up that son, as he grew day by day,
 to unselfish thought by talking and other *means*. As he regularly gained strength, as he gained his father's intelligence, even so he acquired knowledge of himself through his

- 3 mother's talk. So the youth, instructed by her from his birth, having understanding and being unselfish, did not turn his mind towards family life.
- 4 A second son was born to her. His father named him. 5 When he said "This is Su-báhu," Madálasá laughed. Him also when a child she spoke to with prattle and other *talk* the same as before, and thus he, having a good intellect, acquired knowledge from his childhood.
- 6 When the king named the third-born son S'atrn-mardana, she the beautiful-browed laughed again very long thereat.
- 7 The slender-limbed mother similarly instructed him also from childhood. Devoid of desire he performed ceremonies, *but* not anything beneficial.
- 8 Now the king, when desirous of naming the fourth son, saw Madálasá, well-behaved as she was, laughing slightly: the

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king, somewhat eagerly curious, spoke to her as she was laughing.

The king spoke.

- 9 "Tell me the cause of your laughter, at the very time when the name is being given. Vi-kránta, Su-báhu and the other
- 10 Satru-mardana,—the names given by me are I think fine, suited to the kshatriya kindred, and indicative of heroism
- 11 and majesty. If these are not good, lady,—if you think *this* in your mind,—then do thou give a name to this my fourth son."

Madálasá spoke.

- 12 "I must obey thy command, Mahá-rájá, as thou tellest me;
- 13 so I will give a name to thy fourth son. 'Alarka'! Learned in religion he shall acquire fame in the world, and this thy youngest son shall have understanding."
- 14 On hearing that name given the son by the mother, the king, laughing at 'Alarka' as inappropriate, said-

The king spoke.

15 "This name that thou hast given to my son, beauteous lady,—why hast thou given such an inappropriate one? What is its meaning, O Madálasá?"

Madálasá spoke.

- 16 "This is my fancy, Mahá-rájá; I have given it as being practical. So do thou listen, O king, to the meaninglessness
- 17 of the names given by thee. Since wise men speak of a pervading soul; and 'kránti' is described as the course which passes
- 18 from one place to another place; since the soul is *all*-pervading in that it is ubiquitous and does not move about;
- therefore this appellation Vi-kránta, 'passed beyond,' appears 19 to me meaningless. The appellation Su-báhu, 'fine-armed,'
- given to they second son, that too is meaningless because the 20 soul is incorporeal, O king. The name that thou hast given
- the third son, Ari-mardana, 'foe-crusher,' I think that too is 21 inappropriate; and listen to the reason as regards it. Since
- there is only one soul in all bodies, who then, O king, is regarded as its enemy in this world, or who as its friend?

CANTO XXVI.

22 Creatures are crushed by creatures; how can the incorporeal be crushed? This fancy is meaningless because of the 23 separate existence of anger and the other *passions*. If a bad name is fixed upon because of mutual dealing, why dost thou think there is no meaning in the name Alarka?"**

Jada spoke.

- 24 Being thus excellently addressed by the queen, the king, having great understanding, assented to his loved wife who
- 25 spoke correctly. And the fine-browed lady spoke to that son, just as to the elder sons, what would arouse the intellect.
- 26 The king said to her. "Why dost thou deal thus, O foolish one, with the temperament of my child, by giving him a mis-
- 27 chievous education as *thon didst* before to my *other* sons. If thou shouldest do what pleases me, if my word should be ac-
- 28 cepted, then restrain this son within the path of activity. So the path of action will not lead to utter destruction, O lady; and so the pinda offering to the pitris will not cease, O virtuous
- 29 one. The pitris dwell in the Deva-loka, they are also born as brutes, they become men likewise, and they reside within the
- 30 class of elements. By offering the pinda and water a man, busied in the ceremonies, ever nourishes them, O fine-browed
- 31 one, both the righteous and the unrighteous, those worn out with hunger, those harassed by thirst; *he nourishes* the gods likewise and guests. The gods, mankind, the pitris, departed
- 32 spirits, goblins, and guhyakas, birds, worms and insects live upon man indeed. Therefore, O slender-limbed, cause my son
- 33 to acquire thoroughly the whole duty of kshatriyas, as regards this life and life in the next world."

The queen Madálasá, being thus admonished by her hus-34 band, apoke to her son Alarka, with prattling words.

- "Thrive my son! rejoice my husband's mind with thy deeds,
- 35 in order to benefit friends and destroy enemies. Happy art thou, my son, who alone, with never an enemy, wilt long protect the earth: from protecting it mayest thou have full enjoyment of happiness, and from righteousness thou shalt

* Alarka, a furious dog, or a fabulous hog with eight legs.

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- 36 obtain the fruit, immortality. Mayest thou delight the bráhmans at the holy festivals! Mayest thou fulfil the longing among thy kinsmen! Mayest thou think kindly in thy heart for another! Mayest thou restrain thy mind from the wives
- 37 of others! Please continually the gods with numerous sacrifices, and the dvijas who resort to thee with wealth. And thou shalt long satisfy women with unparalleled affections, and
- 38 thy foes with battles, O hero! As a child gladden the mind of thy kinsmen; and as a boy the mind of thy teacher by observance of his commands; as a young man gladden the mind of women who are the ornament of high families; as an old
- 39 man the mind of the hermits in the forest. Exercising thy sovereignty mayest thou gladden thy friends! Guarding the good, mayest thou offer up sacrifices, darling! Destroying the wicked and thy enemies in battle, mayest thou meet thy death, my child, on behalf of cattle and bráhmans!"

CANTO XXVII.

The Education of the Sons (continued).

Madálasá instructs Alarka in a king's duties—Enforcing especially the necessity for self-control, prudence and maintenance of the laws.

Jada spoke.

 Now being talked to in this way by his mother every day,
 the child Alarka grew in age and intelligence. Then this son of Rita-dhvaja, on reaching boyhood, received investiture

with the sacred thread, and being intelligent did obeisance to 3 his mother and said, "What I ought to do now for happiness in this world and the next world, tell all that to me who am bowing respectfully before thee?"

Madálasá spoke.

4 "My child, a king inaugurated in his kingdom must in the first place conciliate his subjects, without obstructing his own 5 duty. Eschewing the seven vices, which are radically injuri-

5 duty. Eschewing the seven vices, which are radically injurious, he must guard himself from his adversaries without de6 parting from good counsel. Just as a man meets destruction in eight ways from a fine-wheeled chariot, so undoubtedly does even a king without departing from good counsel.
7 And let him recognise the bad and good ministers through his enemies' faults; and he must strenuously trace out his enemy's spies by spies. But a king must not confide in friends, acquaintances, or relatives; let a king trust even in 9 an unfriendly person, if so obliged by his affairs. A king must himself be conversant with the stationary, prosperous and deteriorating conditions of state policy, be familiar with the merits of the six measures of military policy.* and not

- be enslaved by desire.
 10 "A king must first subdue himself, and his ministers, then his dependants, and afterwards his citizens; then let him,
- 11 fight against his enemies. But he who, without having indeed conquered these, desires to conquer his adversaries, he, with his own self unsubdued and with unsubdued ministers,†
- 12 is killed by his enemies' party. A king must therefore, my son, first conquer desire and the other *passions*; for when they are conquered, victory *is his* assuredly; vanquished by
- 13 them, a king perishes. Desire, and anger, and covetousness, intoxication and pride, joy also, and enemies—these in truth
- 14 tend to destroy kings. Let him restrain himself, recollecting how Pándu himself was killed when engrossed in love:
- 15 and how Anuhráda[‡] killed his own son through anger; and how Aila§ was killed through covetousness; how Vena|| was killed by dvijas through intoxication: how Anáyus'¶ son Bali
- 16 was killed through pride; Puranjaya through joy. Recollecting how, when these were conquered, high-souled Marutta vanquished all, let a king cast out these his own faults.

- I Son of Hiranya-kasipu.
- § Purúravas.
- || A son of Anga.
- ¶ She was his mother.

^{*} Viz., sandhi, peace; vigraha, war; yána, marching; ásana, enoamping; dvaidhí-bháva, dividing his forces; and samśraya, alliance.

⁺ For 'jitátmá jitámátyah read 'jitátmájitámátyah ?

- 17 "A king should learn the ways of the crow, cuckoo and bee, of the deer, serpent and peacock, of the goose, cock and
- 18 the red goat. A king should act like an insect against an opponent; and a king should carry out the ways of the ants at
- 19 a fitting time. A king, who possesses the natural character of the moon and the sun, ought to know for the sake of good policy the behaviour of sparks of fire and of the seeds of the
- 20 seemul tree.* And a king ought to gather wisdom from a courtezan, the lotus flower,† and a grasshopper, a doe-hare, and the breast of pregnant women, and also from a woman of the cow-herd caste.
- 21 "A king should assume the five forms of Indra, the Sun, Yama and the Moon, and also of the Wind in the work of
- 22 government. Just as Indra *nourishes* the people on the earth with showers of water for four months, so should a king
- 23 nourish them with largesses. Just as the Sun draws up the water with his rays for eight months, so should a king collect
- 24 the tolls and other *dues* by truly subtle means. Just as Yama restrains friend and foe when the time arrives, so a king should be impartial towards friend and foe, towards the
- 25 vicious and the virtuous. Just as by gazing on the full Moon, a man grows affectionate, so, where the people are all peaceful, that is the practice *he should adopt* from the moon.
- 26 Just as the Wind moves mysterious among all creatures, so should a king move among the citizens, ministers and others, and among his relatives by *the agency of* spies.
- 27 "The king, my child, goes to Svarga, whose mind is attracted neither by covetousness, nor by love, nor by riches, as
- 28 by other *motives*. The king goes to Svarga, who keeps within their duty erring foolish men, who are swerving from
- 29 their duty. He, in whose kingdom the duties of the *four* classes and the *four* periods of a bráhman's life do not fall into desuetude, has, my child, eternal happiness after death
- 30 and in a future state. A king's highest duty, and that which

* S'álmali ; see note * p. 82. The pods contain a quantity of silky cotton which is blown about, when the pods burst.

† Nelumbium speciosum ; see note § p. 29.

brings supreme felicity for him, is the maintenance among men of their own laws,* since it is disturbed by evil-minded

31 men. By protecting creatures indeed a king reaches success; he who duly protects gains by his efforts a portion of righteousness."

CANTO XXVIII.

The Education of the Sons (continued). Madálasá's Exhortation.

Madálasá enunciates to Alarka the special duties of the four castes and of the four periods of a bráhman's life—and the duties common to those four castes and periods, which must be strenuously maintained.

Jada spoke.

1 Having listened to that his mother's exhortation, Alarka also further questioned his mother both about the duties of the *four* classes, and about the duties appertaining to the *four* periods of a bráhman's life.

Alarka spoke.

2 "Thou hast expounded, gracious lady, this *the duty* relating to the system of kingly government. I wish to hear that duty which concerns the *four* classes and the *four* periods of a bráhman's life."

Madálasá spoke.

- A bráhman's duty is held to be threefold—liberality, study, sacrifice. There is no other fourth duty. His duty is regardless of his position. Irreproachable sacrificial and educational occupations, and the acceptance of gifts from the purified —this is fitly proclaimed his threefold means of livelihood
- 5 Liberality, study, sacrifice—this is declared to be the threefold duty of a kshatriya also: protection of the earth, and subsistence by weapons are bis means of livelihood. Liberality, study, sacrifice,—that indeed is the threefold *duty* of a vaisya

also: merchandise, and the tending of cattle, and agriculture
are his means of livelihood. Liberality, and sacrifice, obedience to dvijas, I have declared to be the threefold duty of the śúdra also; and his means of livelihood are a handicraft,
obedience likewise to dvijas, nourishing them, buying and selling. These are said to be the duties of the *four* classes.

" Hear also the connexions among the $four\,\,{\rm periods}$ of a bráh-

- 9 man's life. A man who has not erred from the duty of his own class gains perfect felicity: he goes to hell after death,
- 10 if he has served what is forbidden. And as long indeed as a dvija is not invested with the sacred thread, so long, my son, he acts, speaks and eats unrestrainedly.
- 11 "When duly invested with the sacred thread, he becomes a brahma-c'árin in his guru's house, and he should dwell there.
- 12 I relate his duty; hear it of me. Private study, attendance on fire, bathing, and wandering about for alms, and always *eating* that food after informing his guru and obtain-
- 13 ing permission from him. He should be diligent in the guru's business; there should be thorough evoking of his affection; and when summoned by him, he should read intently, his mind
- 14 withdrawn from everything else. After acquiring one, two or all the Vedas from his guru's mouth, he is authorized *to give* the
- 15 guru his fee with words of eulogy. But let him enter on the griha-stha period when desirous of the period of family life; or, by his own wish, on the vána-prastha period and on the
- 16 fourth *period*. Or let the dvija await his decease there in the guru's house, *obedient* to the guru's son if the guru be
- 17 dead, or to the guru's disciple, if there be no son. Obedient, free from self-conceit, let him pass through the period of a brahma-c'árin.

"Next when he has desisted therefrom, through desire for 18 a griha-stha's status, let him then rightly marry a wife, sprung from the family of a different* Rishi, his equal, free from sickness, not deformed, for the sake of a griha-stha's

19 status. And having gained money by his own toil, let him duly

* A-samina. His family and hers should not be descended from the same Rishi. This indicates exogamy. please the pitris, gods and guests by faith; and also nourish

20 those who resort to him, his dependants and children, and his female relatives, and the afflicted, the blind, and the outcast, the birds and the cattle,* to the utmost of his power

21 with gifts of food. This is the duty of a griha-stha; sexual intercourse also at the proper season: but he should not, to the utmost of his power, neglect the performance of the five

22 sacrifices. And let the man himself, being zealous to the best of his power, together with his dependants, eat the remains of the food consumed by the pitris, the gods, the guests and paternal kinsmen.

23 "Now I have declared this griha-stha period distinctly. I describe to thee the duty of the vána-prastha: be it heard.

- 24 Having seen the succession of his offspring, and the stoop of his body, let the wise man enter upon the vána-prastha period,
- 25 for the purpose of purifying his soul. In it there is the enjoyment of the forest, and attraction by penances, sleeping on the ground, sacred study, ceremonies for the pitris
- 26 gods and guests, the homa oblation, the three daily ablutions,⁺ the wearing matted hair and a bark dress, and diligence in meditation unceasingly, the use of forest unguents.
- 27 This is the vána-prastha period, for the purification of sin, and beneficial to the soul. But after that *comes* another, the last, *period* of the bhikshu.
- 28 "But hear from me the nature of the fourth period, which with its peculiar duties has been described, my darling, by

29 high-souled men conversant with its duties.[‡] Renunciation of every association, sacred study, abstinence from anger, control over the senses, no long dwelling in one habitation,

- 30 abstaining from undertakings, and eating food obtained by begging once *a day*, also desire for the awakening of know-
- 31 ledge of the soul, and gazing at the soul. Now I have acquainted thee with this duty in the fourth period.
 "Hear from me the common duty of the other classes and of
- * For pasavas read c'a pasúms?
 - + At dawn, noon, and sunset.
 - 1 For yah sva-dharmo 'sya read sva-dharmo yasya?

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- the periods of life. Truthfulness, purity and harmlessness, 32freedom from envy, and patience, mercy, generosity,* and contentment is the eighth virtue.
- "These duties have been succinctly described to thee con-33 cerning the classes and the periods of life: and a man should
- $\mathbf{34}$ stand wholly within these his own peculiar duties. And the man, who, overstepping his own duty named according to his own class or period of life, should behave otherwise,
- should be punished by the king. And the king who over-35looks men, who after forsaking their own duties commit sin,
- loses his pious acts. Therefore a king must vigorously 36 punish all the classes that behave contrary to their special duties, and he must keep them within their own occupations."

CANTO XXIX.

Madálasá's Exhortation (continued).

Madálasá explains to Alarka the position of a griha-stha-and personifies as a cow, the Vedas, pious acts, the words of the good and the words sváhá, svadhá, vashat and hanta-She describes the bali offering, and utsarga oblation-the duties of a griha-stha to guests-the śráddha-and further duties to guests-She pronounces a blessing on the ariha-stha state—and quotes a song by Atri on it.

Alarka spoke.

1

"And what men must do who are engaged in the griha-stha period; and what becomes confined in the absence of action. and what increases by action; and what is beneficial to men;

 $\mathbf{2}$ and what a good man should avoid at home; and how things are done-declare that accurately to me who ask."

Madálasá spoke.

- "My child, a man on assuming the griha-stha status, thereby 3 nourishes all this earth and conquers the worlds he longs for.
- The pitris, the Munis, the gods, living things, and mankind. 4

* For akárpyanyam read akárpanyam ?

and worms, insects, and flying creatures, birds, cattle, and Asuras subsist upon the griha-stha, and derive satisfaction 5 from him; and gaze indeed at his countenance, wondering, 'Will he give us anything?'

6

"The support of everything is this cow, my child, which consists of the three Vedas, in which the universe is established, 7 and which is believed to be the cause of the universe. Her back is the Rig-Veda; her loins the Yajur-Veda; her face and neck the Sáma-Veda; and her horns are pious acts; her hair the excellent words of the good; her ordure and urine 8 are tranquillity and prosperity; she is supported on feet which are the four classes; she is the sustenance of the worlds; being imperishable she does not wane. The word sváhá,* and the 9 word svadhá, + and the word vashat, my son, and the other

- word hanta are hert four teats. The gods drink of the 10 teat which is the word sváhá; and the pitris of that consisting of syadhá; and the Munis of that which is the word
- vashat; the gods, living things and Asuras, and mankind 11 drink constantly of the teat which is the word hanta. Thus this cow consisting of the three Vedas, my child, fattens
- them. And the man, who grievously sinning causes their 12 destruction, sinks into the hell Tamas,§ the hell Andha-
- támisrall and the hell Támisra. ¶ And the man, who gives 13 this cow drink with his own children and with the immortals and other objects of worship at the proper time, attains Svarga.
- "Therefore, my son, a man must nourish the gods, rishis, 14 and pitris and men and living things daily, even as his own
- body. Therefore having bathed and become clean he should, 15 composed in mind, delight the gods, rishis and pitris, and the
- prajá-pati also with water at the proper time. And a man** 16 having worshipped the gods with the fragrant flowers of the great-flowered jasmine, should next delight Agni; and the
- bali offering should also be made. Let him cast the bali 17
 - * The oblation to the gods.
 - + The oblation to the pitris.
 - ‡ Read tasyáh for tasyá.
 - § Darkness.

- Complete darkness.
- ¶ Deep gloom.
- ** Read mánavah for mánaváh.

offering to Brahmá and the Viśva-devas inside the house, and

- 18 to Dhanvantari to the north-east; let him offer the bali eastward to Indra, southwards to Yama, and the bali west-
- 19 wards to Varuṇa, and northwards to Soma. And let him also give the bali to Dhátri and Vidhátri at the house-door, and let him give it to Aryaman outside and all around the houses.
- 20 Let him offer the bali to night-walking goblins in the air, and let him scatter it to the pitris, standing with his face south-
- 21 ward. Then the griha-stha, being intent and having his mind well composed, should take the water and cast it, as a wise
- 22 man, into those places for those several deities, that they may rinse out their mouths.

"Having thus performed in his house the family-bali, the 23 pure griha-stha should perform the utsarga oblation respectfully for the nourishment of living things. And let him scatter it on the ground both for the dogs, and low-caste men

- and the birds; for certainly this offering to the Viśva-devas is declared to be one for evening and morning.
 "And then he, as a wise man, having rinsed out his mouth,
- 25 should look towards the door the eighth part of a muhúrta, whether a guest is to be seen. He should honour the guest, who has arrived there, with rice and other *food* and with
- 26 water and with fragrant flowers and other *presents*, according to his power. He should not treat as a guest a friend, nor a
- 27 fellow-villager, nor one who bears the name of an unknown family, nor one who has arrived at that time. Men call
- 28 a bráhman who has arrived, hungry, wearied, supplicating, indigent, a guest; he should be honoured by the wise according to their power. A learned man should not inquire
- 29 his lineage or conduct, nor his private study; he should esteem him, whether handsome or unhandsome in appearance, as a prajá-pati. For since he stays but a transitory time, he is
- 30 therefore called an a-tithi, 'a guest.' When he is satisfied, the griha-stha is released from the debt which arises from hospitality. The guilty man, who without giving to the guest him-
- 31 self eats, he incurs only sin and feeds on ordure in another life. The guest transferring his misdeeds to that *man*, from whose 20

- 32 house he turns back with broken hopes, and taking that man's merit, goes off. Moreover a man should honour a guest re-
- 33 spectfully according to his power with gifts of water and vegetables, or with just what he is himself eating.
 "And he should daily perform the śráddha with rice and

34 other food and with water with regard to the pitris and bráhmans; or he should feed a bráhman. Taking up an agra* of

- 35 the rice, he should present it to a bráhman: and he should give an alms to wandering bráhmans who ask. The alms should be the size of a mouthful, the agra four mouthfuls.
- 36 Bráhmans call the agra four times a hanta-kára. + But without giving food, or a hantakára, an agra or an alms,
- 37 according to his substance, he must not himself eat. And he should eat, after he has done reverence to guests, friends,
- 38 paternal kinsmen, relatives, and petitioners, the maimed, and children and old men and the sick.
- "If a man consumed with hunger, or another who is destitute 39 wants food, he should be fed by a householder who has adequate[‡] substance. Whatever kinsman is dispirited when he
- 40 reaches a prosperous kinsman, the latter gets the sin that has been done by the dispirited man. And the precept must be observed at evening, and he should do reverence to the guest
- 41 who has arrived there after sunset, accordingly to his ability, with a bed, a seat and food.

"Thus a weight is placed on the shoulder of one who 42 undertakes family life. Vidhátri, and the gods, and the pitris, the great Rishis, all shower bliss on him, and so also

- 43 do guests and relatives : and the herds of cattle and the flocks of birds, and the minute insects that *exist* besides, are satisfied.
- 44 And Atri himself used to sing songs on this *subject*, noble one ! Hear those, O noble one ! that appertain to the griha-stha period— 'Having done reverence to the gods, and the pitris
- 45 and guests, relatives likewise, and female relations, and, gurus also, the grina-stha who has substance should scatter

ند. ت

- * A measure.
- + A formula of salutation, or an offering to a guest.
- 1 Read samarthe for samartho?

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the fragments on the ground for both dogs and low caste men 46 and birds: for he should certainly perform this offering to the Viśva-devas evening and day. And he should not himself eat flesh, rice and vegetables and whatever may have been prepared in the house, which he may not scatter according to the precept.' "

CANTO XXX.

Madálasa's Exhortation (continued).

Madálasá explains to Alarka the ceremonies to be performed by a griha-stha, which are of three kinds, continual, occasional and periodical-She explains the occasional śráddha, which is celebrated for men and women.

Madálasá spoke.

"Now what the griha-stha's ceremonies are, the continual. 1 and the occasional, and the periodical, listen thereto, my son.

 $\mathbf{2}$

"The continual are comprised in the five sacrifices,* these that I have described to thee: and the occasional are the others, such as the ceremony on the birth of a son, and so forth. The periodical[†] are recognisable by the learned as 3 the sacrifices at the moon's changes, the śráddha and others.

"Here! I will tell thee of the occasional śráddha celebration,

- of the birth-ceremony that should be performed similarly by 4 men on the birth of a son; and everything duly related in order that should be done at marriages and on other occasions.
- And in this the Nándí-mukha pitris§ must be worshipped; $\mathbf{5}$ and he should give the pindas mixed with curds and contain-
- ing barley, facing northward or eastward, with composed 6 mind making the oblation. Some men like it with the offer-

* Brahma (i. e. Veda)-yajna, deva-yajna, pitri-yajna, manushya-yajna, and bhúta-yajna (all created beings.)

+ Read nitya-naimittikam for nitya-naimittika.

‡ Read atra for tatra?

§ Nine pitris, viz., the six parents, grandparents and great-grandparents on the paternal side, and the grandfather, great-grandfather and great-greatgrandfather on the maternal side.

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7 ing to the Viśva-devas omitted. And in this ceremony the dvijas must be arranged in pairs, and must be worshipped in dextral circumambulation. This is the occasional ceremony during growth, and the other is the funeral obsequies.

8

9

15

"And the śráddha for a single deceased person should be performed on the day of the death; listen to that. And it should be performed omitting the offering to the gods, and with a single vessel. And the oblations-with-fire* should not

- be made in the fire without the ceremonies. And he should 10 give one pinda to the deceased person near the fragments of food, and sesamum-seed and water on the right, accompanying them with the recollection of that person's name. 'May he
- 11 be exempt from decay,' let the celebrant say, and 'may enjoyment be his,' let the others delighted say, at the place where the bráhmans are dismissed. Men must do this every month
- 12 for a year. Now at the expiration of the year, or whenever the ceremony is performed by men, the śráddha for deceased sapindas must be performed for him also: so the rule is
- 13 stated; and that *must be* without the offering to the gods, and accompanied with a single argha offering in a single vessel. And that ceremony *must* not *be performed* there in
- 14 the fire without offering the oblations-with-fire: and on the right there, he should feed the single dvijas.

"And there is another distinction, consisting in an extra ceremony every month; do thou listen attentive to me, as ${\bf I}$

- tell thee of it, while it is being described. He should fill four vessels there with sesamum-seed, perfume and water,
 three for the pitris, one for the deceased person, my son. And he should scatter the arghya-oblation in the three vessels, and in the deceased's vessel,⁺ uttering the words 'Ye
- 17 samáná' & c., he should perform the rest as before."This śráddha for a single deceased person is ordained
- 18 precisely the same for women also. The śráddha for deceased sapiņdas does not exist for them, if they have no son. The śráddha for a single deceased person must be performed
 - * Aváhana.
 - + Read preta-pátre for preta-pátram?

19 every year for a woman by the men, duly on the day of her death, as has been here mentioned for men.

"But if there are no sons, the sapindas; if they are want-20 ing, the sahodakas,* and those who may be the mother's sapindas and those who may be the mother's sahodakas, should duly perform this ceremony for *a man* who has no

- 21 son, and for one who has begotten only a daughter. The daughters and their children should in this way perform the ceremony for the maternal grandfather. But those who are designated as the sons of two such persons should worship
- 22 their maternal and paternal grandfathers fittingly with the occasional śráddhas.

"When all these relatives are wanting, the women should perform the ceremony without the mantras for their husbands; when they too are wanting, the king should cause the ceremony to be performed by a member of his own family, and

the cremation and all the other ceremonies to be performed 24 properly by men of that caste; for the king indeed is kinsman to all the classes.

23

"Thus these continual and occasional *ceremonies* have been 25 described to thee, my child. Hear the other periodical ceremony appertaining to the śráddha. The new moon is just the cause there, and the time is the moon's waning : the fixed time indicates the constancy of that *ceremony*."

CANTO XXXI.

Description of the Párvana Sráddha.

Madálasá mentions the seven sapinda ancestors, and the lepabhujas, and the remoter ancestors—She explains how the celebrant of the śráddha nourishes them all—She enumerates the times for the śráddha, and the persons who should and who should not be invited to it—She describes how the śráddha should be performed.

Madálasá spoke.

1 "After the performance of the śráddha to deceased sapindas, he who is the father's great-grandfather passes to *the class of*

* The samánodakas.

those who feed on the lepa,* having lost his share in the pinda offered to the pitris. He, who is the fourth there-above among those who feed on the lepa bestowed by the deceased's son, ceases to eat thereof and obtains the satisfaction that is freed from the relationship.

3 "The father, and grandfather, and also the great-grand-father—these truly must be known as the three males who 4 are related by the pinda.† And those who are related by the lepa are said to be the three others reckoning upwards from the grandfather's grandfather: and the celebrant is 5 the seventh among them. Such have Munis declared this seven-ancestral relationship to be, reckoning from the celebrant upwards. And there-above are those beyond participation in the lepa.

6 "Next are classed all the other ancestors, both those who dwell in Naraka, and those who have become animals, and those who reside within living creatures and other things.

7 "By what several means the celebrant, while performing the śráddha rightly, nourishes all those *ancestors*, hear that, my child.

8 "Now truly those ancestors who have become piśac'as obtain satisfaction from the food that men scatter on the ground.
9 Those ancestors, my son, who have become trees, receive satisfaction from the water that drips from the bathing garment

10 on the ground. But the drops of water, that fall from the limbs on the ground, *minister* nourishment to those ancestors in

11 the family who have attained divinity. And when the pindas are taken up, the particles of food that *fall* on the earth,—*those ancestors* in the family who have become animals

12 gain nourishment therefrom. The children moreover in the family who, being capable of performing religious ceremonies but not having undergone the purificatory rites, are burnt on their death, they in their distress subsist on the

13 scattering of the food and the water used in scouring. And

* The wipings of the hands after offering the funeral oblations to the three sapindas.

† Sapindas.

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the water, both that which is used by brahmans for rinsing out the mouth after meals, and that which is used by them for sprinkling the feet,---the other ancestors likewise gain satisfac-

- 14 tion indeed therefrom. So whatever water and food is scattered by the celebrant and by those dvijas, whether it be
- 15 unsullied or fragmentary, that, my child, in the family of those who duly perform the śráddhas, nourishes the other *ancestors* who have been born among the several crea-
- 16 tions. With the śráddhas, which men perform with ill-gotten wealth, are satisfied those ancestors wha have been born as c'andálas, pukkaśas and other men of degraded castes.
- 17 "Thus many here derive nourishment, my child, through their relations who perform the śráddhas, by means of the
- 18 casting away of food and drops of water. Therefore a man should perform the śráddha in faith according to rule even with vegetables: no one perishes in the family of one who performs the śráddha.
- 19 "I will mention the periodic times for it; and learn of me by what rule men perform it.
- 20 "The śráddha must necessarily be performed on the night of the new moon, at the moon's waning every month, and on the eighth days* also.
- 21 "Learn of me the voluntary seasons. On the arrival of a distinguished bráhman, on an eclipse of the sun or moon, at the solstice, at the equinox, at the sun's passage from one sign
- 22 into another, and on the occasion of a portent,⁺ my son, on acquiring property worthy of a śráddha, and on seeing a bad dream, and at occultations of the constellation or planet under which one is born, one should perform the śráddha according to one's inclination.
- 23 "A distinguished bráhman learned in the Veda, a yogí, one who knows the Veda, one who has mastered the Jyeshtha-sáman, one who has thrice kindled the fire Nác'iketa, one who knows the three verses which begun with 'madhu,'t one

* Of three months.

+ For vyatipáte read vyatipáte. This word has several other meanings, which are admissible.

‡ Rig-V. I. 90. 6-8.

who knows the 'tri-suparna' hymns, one who knows the six

24 Vedángas, a daughter's son, a Ritvij priest, a danghter's husband, and a sister's son, and a father-in law also, and one who is skilled in the business of the five sacred fires, and one who

is eminent in austerities, a maternal uncle, and one who 25 is anterior to one's parents, a disciple, a relative by marriage, and a kinsman-these brahmans are all worthy of invitation to a śráddha.

- "A religions student who has been incontinent, and a sick 26man, and one who has a limb superfluous or deficient, the son of a widow remarried, and a one-eyed man, an adulterine son,
- and a widow's bastard, my son, a traitor to his friends, one 27 who has bad nails, an impotent man, a man with brown teeth. a bráhman negligent of his duties, a man cursed by his father.
- a slanderer, a vendor of soma juice, one who has de-28flowered his daughter, a medical man, and one who has discarded his guru and father, a hired teacher, a friend,* and
- the husband of a previously-married woman, one who 29discards the Vedas, and one who abandons the sacred fire, a man who has been corrupted by the husband of a low caste woman, + and others who habitually practise improper acts, -all these persons are verily to be shunned in ceremonies to the pitris, (O bráhmans.)
- "The celebrant should invite the above-mentioned brahmans 30 on the day before, to the function performed in honour of the gods and pitris, and should fetch them also.
- "And both he, who shall perform a śráddha that ought to 31 be performed by those self-controlling men, and he, who indulges in sexual intercourse after having offered the śráddha and eaten the food,-the ancestors of these two men verily
- lie down in that semen a month. Moreover he who eats at a 32 śraddha and he who goes to a śráddha after intercourse with
- a woman.---the ancestors of those two men feed on semen and 33 urine for that month. Therefore a wise man must first issue

* Bhritakádhyápako mitrah. This seems strange.

+ For vrishali-pati-dushitah read vrishali-dushita-patih, one who has married a low-caste woman or a deflowered girl ?

- 34 an invitation; and men who have intercourse with women before the day arrives must be shunned.
- "With his mind controlled he should feast those who 35 have come seeking for alms, or ascetics who control themselves at the proper times, after first propitiating them with prostrations and other *reverential acts*. Just as the time
- 36 of the waning moon is dearer to the pitris than that of the waxing moon, so the afternoon pleases the pitris more than the forenoon. One should do reverence to these dvijas, who
- 37 have arrived at his house, with a welcome; and with the pavitra in hand he should seat those, who have rinsed out their mouths, on seats. In the case of the pitris the number of bráhmans should be uneven, and in the case of the Gods*
- 38 even; or, according to the circumstances of the celebrant, there should be one bráhman for the pitris and one for the Gods. In like manner for the maternal ancestors the number of bráhmans should be uneven or only one. The bráhmans intended
- 39 for the Viśva-devas may be identical on the side of the pitris and maternal ancestors; but some other men desire that they should be distinct. He should place the bráhmans intended for the Gods with their faces toward the east, and those for
- 40 the pitris toward the north.⁺ The ceremony due to the maternal ancestors has been similarly expounded by the wise. Let the intelligent man giving kuśa grass for a seat, and
- 41 worshipping with the arghya and other offerings, giving things pure and such like, and obtaining permission from them,—let the wise dvija perform the invocation to the gods
- 42 according to the mantras. And having also given the arghya offering to all the deities with barley and water, and having duly given perfume, garlands, water and incense accompanied
- 43 with a lamp, let him both perform the whole of the dextral circumambulation for the pitris; and having given a double quantity of darbha grass, and having obtained permission
 - * For devai read daive.

† The text is very obscure, and seems corrupt. For this translation I am indebted to Bahn Harimohan Vidyábhushan, the Pandit of the Bengal Asiatic Society.

- 44 from them, let the intelligent man perform the invocation to the pitris, prefacing it with the mantras. And let him also perform the dextral circumambulation and give the arghya offering and barley and money and sesamum seed, intent 45on pleasing the pitris. Then permitted by the dvijas who say, 'Perform the ceremonies in the fire !' let him offer rice 46 unmixed with condiments or salt according to rule. The first rite consists in uttering 'Sváhá!' to fire, the bearer of oblations to the pitris; and let the next be 'Sváhá!' to 47 Soma who is esteemed by the pitris; and the third offering is 'Sváhá !' to Yama, the lord of the departed. And let him 48 put the remains of the offering into the vessels of the dvijas; and taking hold of the vessels let him give the rice according to rule. He should say affably "Ho, do ye enjoy yourselves 49 happily !"* and then they also should eat happily, with their minds attentive thereon and observing silence. And a man 50should leisurely give them whatever food they like best, displaying no wrath and alluring them appropriately. And let 51him utter the mantras which vanquish the Rákshasas, and let him strew the ground with sesamum seed and with white mustard: for the śráddha possesses abundant devices for protection. And let the man, permitted by the dvijas who say 52"Ye are satisfied and we are satisfied by those who are nourished and satisfied," scatter food everywhere on the ground. Similarly then having obtained permission, let him, 53with voice body and mind controlled, give the dvijas severally watert to rinse out their mouths. Then, my son, let him 54with his left hand put the pindas with rice and sesamum-seed. on the darbha grass, near the remains of the food, for the pitris. Let him composedly also give them water with the 55part of the hand ‡ sacred to the pitris, since O prince ! he celebrates the sacrifice with faith for the pitris. Similarly 56he should, after giving the pindas on behalf of the maternal grandfathers according to rule, then give water for rinsing
 - * For yathá sukham read yathá-sukham?
 - † For ápah read apah.
 - I Pitri-tírtha, the part between the forefinger and thumb.

out the month together with scent, garlands &c.; and having
given the bráhmans' fee according to his ability, address them "May Svadhá be fortunate!" and let him cause them, who being satisfied say "Be it so!" to pronounce the Vaiśvadevika mantras. Let him say "May they be pleased !" "Hail to you, O Viśve devas." And on those bráhmans, saying, "Be it so !" he should request their benedictions. He should dismiss them addressing them pleasantly and prostrating himself in

them, addressing them pleasantly and prostrating himself in faith; and he should attend them as far as the door, and he

60 should return, a gladdened man. Then he should perform the continual ceremony, and should also feed guests. And some very good men wish for a continual ceremony to the

61 pitris, and others do not wish it for the pitris. He should perform the remainder as the first part: some think 'not with a separate cooking vessel,' some *prefer it* repeated exactly

- 62 in the same order.* Then the celebrant should eat that rice in company with his servants and others. Thus should the man skilled in religious law perform com-
- 63 posedly the śráddha to the pitris, or so as satisfaction accrues to the bráhmans. There are three pure things in a śráddha,
- 64 sesamum-seed, + sacrificial grass, and the sesamum-plant; ‡ and they say these, (O princely bráhman,) are to be avoided,
- 65 anger, journeying, haste. A silver vessel is also commended at śráddhas, my son. Now silver is for use, for looking at and for giving away; for when the offering to the pitris is milked out in a silver *vessel*, the pitris give ear to the earth ;§ hence the pitris desire silver, which increases their affection.

- * The text seems obscure.
- + Dauhitram, see note ‡, p. 84.
- ‡ Tila.
- § The text seems incorrect.

CANTO XXXII.

The ordinance of the Sráddha.

Madálasá explains what kinds of food please the pitris at śráddhas and for what periods—what kinds are to be avoided—what sites should be avoided for the ceremony—what men and animals should be excluded—and what defilements must be avoided—Yogís must have priority at the śráddha—ancient songs are to be sung—and what benefits accrue from the performance.

Madálasá spoke.

- 1 Next hear, my son, with faith this* that I say,—what is to be avoided in order to please the pitris, or what conduces to their pleasure.
- The pitris are satisfied with clarified butter and rice for a $\mathbf{2}$ month. The paternal grandfathers receive satisfaction with fish-meat for two months. Venison should be known to satis-3 fy the pitris for three months; and the flesh of hares nourishes the pitris for four months; birds' flesh satisfies them 4 for five months; hog's flesh for six months; goat's flesh for seven months; and flesh of the black antelope+ for eight 5 months; flesh of the ruru deer gives them satisfaction for nine months, without doubt; flesh of the gayalt gives them satisfaction for ten months. Moreover sheep's flesh§ satisfies 6 the pitris for eleven months; and milk of kine or anything made of milk satisfies them a year. Flesh of the rhinoceros, 7
- flesh of the red-goat, the dark tulsi plant, || and honey, and
- 8 flesh of the rhinoceros¶ and whatever else is given by members
 - * For imam read idam.
 - + For aineyam read aineyam.
 - 1 For gavasyámisham read gavayámisham ?
 - § For úrabhram read aurabhram.
 - || Kála-śáka : Ocymum sanctum, Roxb. I do not find it in Hooker.
 - ¶ Dauhitra; but the rhinoceros is already mentioned.

of their own family, and turmeric and soma juice, and a śráddha performed at Gayá without doubt yield the pitris end-9 less satisfaction. Syámáka* grain and rája-syámáka† grain, and likewise small-grained rice,‡ wild rice,§ and paushkala grain, these among grain tend to satisfy the pitris.

10 Barley, vríhi rice ||, and sesamum-seed, and wheat, green gram, ¶ and mustard, priyangu** seed, kovidára+* seed, and

11 the finest pulse, ‡‡ markaţaka§§ seed, rája-másha || || pulse, and aņu¶¶ grain should be eschewed at a śráddha. Vipráshika***

12 seed and lentils +++ are forbidden in a śráddha. Garlic + + and red garlic, \$\$ onions, || || carrots, ¶¶¶ asparagus, **** and

13 whatever other vegetables are shunned on account of their taste

* This according to Roxburgh is Panicum frumentaceum, the Beng. śyámá; but he says the Beng. syámá also denotos P. colonum.

† Perhaps this may be Panicum hispidulum, which Roxburgh says is called Beng. bara-syámá.

‡ Prasátika.

§ Nívára.

|| The *áus*, or rainy season crop?

¶ Mndga; see note §§, p. 84.

** Priyangu, Panicum italicum, (Roxb. p. 101.)

++ Kovidára, Bauhinia variegata; see note ||, p. 27.

11 Nishpáva; see note ||, p. 86.

§§ Markataka; this does not seem to be known.

||| Rája-másha. Prof. Monier-Williams says this is Vigna catiang (Dolichos catjang, Linn. and Roxb.). (Hooker, vol. II, p. 205).

¶¶ Panicum maliaceum, Roxb., the modern chiná.

*** Vipráshika; not given in the Dictionary.

+++ Masúra. Prof. Monier-Williams says this is either *Ervum hirsutum* or *Cicer lens* (Roxb. p. 567). The former is the modern masúr chaná, and the latter masúr. Hooker appears to combine both in *Vicia hirsuta*, which seems to be the common Lentil (Hooker, vol II, pp. 177 and 179).

ttt Lasnna.

§§§ Grinjana.

||||| Palándu.

¶¶¶ Pinda múlaka.

**** Karambha, neut. Prof. Monier-Williams does not give the neut, but says karambhá, fem., is Asparagus racemosus, which is also called śata-múlí. (Roxb. p. 291; not in Hocker).

CANTO XXXII.

and colour; gándháriká* and kadus, + salts and salted things,

14 and reddish juices,[‡] and things that are manifestly salt—these should be indeed avoided in a śráddha. And whatever has been obtained by talk or through bribes or other *improper means* is not commended, nor what has been acquired from an outcaste;

- 15 and wealth that has been obtained unlawfully as the purchase-price of a bride is forbidden in this *ceremony*. And water that is bad-smelling and frothy, and very scanty, and
- 16 water that cattle would disdain, and what has been taken by night, and what has been left after every one has cooked, and what is unfit for drinking in a tank—that water should
- 17 be avoided always in the ceremony to the pitris. All milk from deer, sheep, camels, and from animals that have uncloven hoofs, from buffaloes, and from the yak, and cow's
- 18 milk that is not more than ten days old,§ and what has been brought to a person who has asked for it on account of
- 19 the pitris,—such milk must be always avoided by the good in the śráddha ceremony.

And in this ceremony ground must be avoided that is swarming with insects, that is rough, and that has been 20 scorched by fire, and that is hot with the words of enemies and wicked men, and that is foul-smelling.

Men who disgrace their family or who injure their family by 21 separating themselves from the śráddha, naked men and criminals may destroy the ceremony to the pitris with their glance; a eunuch, and a man repudiated by his relations, a cock, and

22 the village hog, and a dog, *each* ruins śráddhas by his look, and so also do Rákshasas.

Hence let a man offer the ceremony being well secluded, and

* Gándháriká; not in the Dictionary. Professor Monier-Williams says gándhári denotes *Hedysarum alhagi* (Roxb., p. 574), and the Prickly Nightshade (which appears to be *Solanum Jacquini*, Roxb., p. 191); but neither seems appropriate. The text as it stands seems oorrupt. For gándhárikám road gandholikam, which might mean "dry ginger"?

- † Alábu; see note * page 118.
- 1 Niryása; or 'gums.'
- § A-nirdaśa. This seems strange.

- 23 scattering the ground with sesamum seed. Thus may safety be secured in the śráddha even for both, my child.
- What has been touched by a corpse or by a recently-24 delivered woman,* and by those who have been long ill, by outcastes, and by filthy persons, does not nourish the pitris.

And the celebrant must moreover avoid the sight of a 25 woman who is in her courses; and he must shun sitting together with bald-pated men and drunken men at a śráddha, out of respect.

And whatever is infested with hair-lice, and whatever has 26 been gazed at by dogs, and whatever is putrid and stale, and the brinjal,⁺ and ferments,[‡] and whatever has been fanned by •the wind from clothing, are indeed to be avoided at a śráddha.

- 27 Whatever, in the shape of articles of food possessed by thee, is given with supreme faith to the pitris according to
- 28 their name and family, that becomes food for them. Hence a man of faith, who desires the pitris' satisfaction, must place the best that he has in the vessel and according to rule at a ceremony to the pitris.
- 29 And the yog's must always be fed by a wise man at a śráddha; for the pitris are patrons of religious devotion;

30 hence one should ever worship them. Now if a yog' is fed first, he can save the person for whom the sacrifice is offered and those who feast, just as a boat saves in water, better than thousands of bráhmans.

31 At this ceremony also songs in honour of the pitris are sung by those who recite the Veda, songs which were§ formerly sung

32

a son, the chief among his race, who, eating the remains of 33 food left by the yog's, will offer the pinda on earth? Or will

by the pitris to king Purúravas. "When will any one of us have

+ Vártáki, the brinjal, *Solanum melongena*, Roxb., the modern *begun*. Prof. Monier-Williams calls it the egg-plant. It is a well-known and favonrite vegetable. I do not find it in Hooker.

1 For abhishaváns read abhishavás?

§ For ásín read ásan.

offer the pinda, buffalo-beef, the clarified butter, or the vegeta-

^{*} For śava-sútaka-samsprishtam read sútaká-śava-samsprishtam?

ble kála* mixed with sesamum-seed, or khichree at Gavá for

- 34 our monthly satisfaction ? May we obtain the offering to the Visva-devas and the soma juice, buffalo-beef, and the finest clarified butter, and the divine *food* by getting a young rhinoceros !"
- 35 Let him duly offer the śráddha on the thirteenth day and when the moon is in the asterism Maghá, and milk mixed with honey and clarified butter during the winter half of the year.
- 36 Let a man therefore, my son, worship his own pitris in faith, hoping to gain all his wishes and his own deliverance from
- 37 evil. Men's pitris, when delighted with śráddhas, please the Vasus, the Rudras and the Adityas, the constellations, the
- 38 planets and the stars. The pitris, when delighted with śráddhas, bestow long life, wisdom, wealth, knowledge, Svarga, final emancipation from existence, and joys and sovereignty.
- 39 I have declared to thee, my son, the śráddha ceremony as it has been expounded : hear, my child, the praise of the Voluntary Sráddhas according to the various days on which they are performed.

CANTO XXXIII.

The benefits to be obtained from the Voluntary Sráddhas.

Madálasá explains the benefits to be obtained from performing the śráddha voluntarily with a view to the benefits—on the various days of the lunar fortnight—and when the moon is in the different asterisms.

Madálasá spoke.

1 The first day of the lunar fortnight, if the śráddha be performed on it, is auspicious for the acquisition of wealth; the

- * There are many plants of this name.
- + For aśnuvámahe read aśnuvámahai?

‡ A'súryam in the text, but it seems incorrect. Read ásuryam or ásuram from asura? A'sura is in the dictionary, but not ásurya.

۰..

- § Vishána-varjya, hornless.
- || Kámya Sráddha.

second bestows men; and the third seeks for boons; the fourth destroys enemies; in the fifth a man acquires for- $\mathbf{2}$ tune; in the sixth he may become worthy of worship: in the seventh he acquires chieftainship; in the eighth the highest prosperity; in the ninth he gains women; in the tenth 3 perfect gratification of his wishes. So let him, assiduous in 4 the ceremonies, gain all the Vedas in the eleventh. And in the twelfth the worshipper of the pitris gains continual victories, offspring, mental vigour, cattle, prosperity, independence and perfect nourishment. The man of intense faith, 5 who performs the śráddha on the thirteenth day, gains length of life and sovereignty undoubtedly. Since one is successful in 6 śráddhas by means of choice food, he, whose ancestors died or were slain with weapons in their youth, should, if he wishes 7 for their pleasure, perform the ceremony on the fourteenth The pure man, who performs the śráddha diligently on dav. the night of the new moon, obtains all his wishes and attains 8 Svarga everlastingly.

By worshipping the pitris when the moon is in the asterism 9 Krittiká, a man obtains Svarga. A man who wishes for offspring may obtain it when the moon is in the asterism Rohini; and he may gain vigour when she is in the Saumya signs of the Zodiac;* and he may obtain valour when she is in the asterism Ardrá; and lands and other possessions when

- 10 she is in Punar-vasu; and nourishment by always worshipping when she is in Pushya; and noble sons when she is in A-śleshá; and pre-eminence among his relations when she is in Maghá;
- 11 and good fortune when she is in Phalguní. And the man of liberal disposition obtains offspring when she is in Uttará Phalguní. A man who offers śráddhas when she is in Hasta
- 12 verily attains excellence. And so a man of goodly form may obtain offspring when she is in C'itrá. Sváti bestows success
- 13 in trade; Višákhá gives philoprogenitiveness. Men who perform the śráddha when the moon is in Anurádhá attain imperial rule; and when she is in Jyeshthá lordship; and when she is

+ For phalguní read phalguní.

22

^{*} They are Taurus, Cancer, Virgo, Scorpio, and Capricornus.

- 14 Múla perfect health. Acquisition of fame comes from performing the śráddha when she is in Ashádhá; and freedom from grief in Uttará Ashádhá. And one gains bright worlds by performing it when she is in Sravaņa; and immense wealth
- 15 when she is in Dhanishthá. One may acquire intimate knowledge of the Vedas when she is in Abhi-jit; and success in medicine when she is in S'ata-bhishaj; goats and sheep by performing the ceremony in Bhádra; and amorous dalliance
- 16 in the latter part of Bhádra. And one who performs the śráddha when she is in Revatí acquires the baser metals; and when she is in Aśviní horses; and when she is in Bharaní full length of life.

Hence a man who is skilled in true knowledge should perform the voluntary śráddhas at these seasons.

CANTO XXXIV.

Alarka's Education-The exposition of Virtuous Custom.*

Madálásá mentions the benefits of the observance of Virtuous Custom which consists in the pursuit of righteousness, wealth and love—She mentions a large number of general rules regarding religious worship, eating, social behaviour, private actions, and marriage—She gives general rules regarding the sacrifices, and describes the portions of the hand to be used therein—and mentions how one's residence should be chosen.

Madálasá spoke.

 "Thus, my son, should the gods and pitris be worshipped by a householder with the oblations to the gods and the oblations to the pitris; and with food *should* guests and kinsmen,
 living creatures, all dependants, cattle, birds and ants, beg-

- gars and other petitioners be worshipped by the dweller in a
- 3 house, who observes the good customs and performs the domestic sacrifices, my child. He incurs sin if he neglects the periodic ceremonies."

Alarka spoke.

4 "Thou hast declared to me, mother, the threefold ceremonies to be observed by men, the perpetual, the occasional, and the
5 periodic.* I wish to hear, O lady who gladdenest thy family, about Virtuous Custom by practising which a man gains happiness in the next world and in this."

Madálasá spoke.

6 "A householder must ever maintain Virtuous Custom thoroughly: for one who has lost Virtuous custom has no happiness here or in the next world. Sacrifice, alms-giving and austerities do not tend to the welfare of a man here, who
8 habitually transgresses Virtuous custom. For a man who follows bad custom does not find long life here. One must earnestly follow Virtuous custom; Virtuous custom destroys what is inauspicious.

- 9 "I will expound to thee my son, the nature of that virtuous custom. Hear it from me with single mind, and even so maintain it.
- 10 "A householder who performs the domestic sacrifices must strive to accomplish the three-fold objects of life:† in full success therein lies the householder's own success here and in the
- 11 next world. With a quarter of his Wealth let him, master of himself, lay up a store for the next world; and with half let him support himself and perform the periodic śráddhas;
- 12 and treating a quarter as his capital, he should increase it, by exerting himself on his own account. Thus, my son, Wealth
- 13 ought to be fruitful according to Virtuous custom. Similarly a wise man must practise Righteousness in order to withstand sin; and so also the third, Love, yields fruit here indeed on ac-
- 14 count of the next world. And the third, Love, is not impeded through fear of diminution. Love also is said to be two-fold
- 15 from its not being opposed by this three-fold class. Let a man consider all these successive correlations.

"Hear from me those opposite correlations, such as Right-16 eousness, &c. Righteousness aims at a succession of right-

- * Nitya, naimittika, and nitya-naimittika.
- † Dharma, káma and artha.

eousness.* Righteousness is not destructive to one's own Wealth. And Love is diverse from both; and those two again are diverse from it.

17 "At the Bráhma moment a man should think of and ponder over Righteousness and Wealth, after rising up and rinsing out his mouth, standing towards the east, self-restrained,

18 pure: let him worship the twilight with the constellations in the east, the twilight with the sun in the west, as is right: he should not neglect it even when free from adversity.

19 "He should eschew conversation with the wicked, falsehood, and harsh speech, evil books, evil words and the homage of evil, my son.

20 "Evening and morning, with soul restrained he should offer the homa oblation.

"He should not gaze up at the orb of the sun at sunrise or at sunset.

- 21 "He should look in a mirror in order to dress his hair; he should wash his teeth; and delight the gods in the very foremoon.
- 22 "He should not defecate or void urine in a path leading to the villages, to temples, to places of pilgrimage or to the fields, nor on cultivated ground, nor in a cattle-pen.
- 23 "He should not gaze at another's wife naked. He should not look at his own ordure. He should avoid seeing, touching and talking with a woman in-her-courses.
- 24 "He should not void urine, or defecate, or engage in sexual intercourse in water.

25 "He should not step on ordure, urine, hair, ashes or potsherds: and a wise man should not step on husks, charcoal, bones or decayed things, or on rope, clothing, &c., whether on a road, or on the earth.

- 26 "Moreover a householder should do reverence to the pitris, gods and mankind, and to living creatures, according to his
- 27 capability, and afterwards eat himself. And a man should always eat his food, facing the east or the north, with his

* Or, brings wealth as a consequence of righteousness.

mouth well rinsed out, restraining his speech, pure, with his mind intent on his food and with his face between his knees.

28 "An intelligent man should not divulge another's fault except in the event of injury.

"Food should be avoided in which salt is visible, and which is very hot.

29

"A man of self-control should not defecate nor void urine while walking or standing.

"And he should not eat anything at all while rinsing out 30 his mouth. While he has remains of food in his mouth, he should not carry on any conversation and he should cease his reading, and he should not touch a cow, a bráhman, fire, or his own head:

31 "Nor should he look at the sun or the moon or the constellations with passionate desire.*

"And he should avoid a broken seat and bed and cup.

- 32 "He should offer a seat to gurus, accompanying the offer with rising up and other respectful acts; and he should salute
- 33 them respectfully and converse with them agreeably; and he should follow them. He should not speak about them adversely.

"And when clad in a single garment he should not eat nor engage in the worship of the gods.

34 "An intelligent man should not carry dvijas, nor should he void urine in fire, nor should he ever bathe or sleep naked.

35 "And he should not scratch his head with both hands; nor

36 should men wash their heads frequently without cause. And when his head is washed he should not touch his body with oil at all.

"And he should cease his own reading, when every one is abstaining from reading.

37 "He should never void urine against a bráhman, the wind, cattle or the sun; facing north by day, and facing south by

38 night, he should do his voidance of urine and fæces during illness† whenever he desires.

† For ábádháshu read ábádhásu.

^{*} Kámatás.

"He should not talk of his guru's evil-doing, and he should

39 appease him when angry. He should not listen to abuse when others utter it.

"And he should yield the path to bráhmans, to the king, and 40 to one who is ill with pain, to his superior in learning, to a pregnant woman, to a man labouring under a burden, to a younger man, to the dumb, blind and deaf, to a drunken man,

41 and to a mad man, to a prostitute, to an enemy, to a child and to an outcaste.

"An intelligent man should respectfully circumambulate a

42 temple, and a fig-tree standing on a sacred spot, and a place where four roads meet, his superior in learning, a guru and a god.

"He should not carry shoes, clothes, garlands &c. that others are carrying.

- 43 "He should avoid the sacred thread, an ornament, and the water-pot on the fourteenth, eighth and fifteenth days of the
- 44 moon and at its four changes. He should also eschew rubbing his body with oil, and sexual intercourse with his wife, on those days.

"And a wise man should never stand with his foot or his leg 45 extended: nor should he throw out both his feet; nor should be press one foot on the other.

- 46 "He should eschew deadly attacks, abuse and calumny. A clever man should not display deceit, self-conceit, or sharpness. He should not disgrace with ridicule fools, insane per-
- 47 sons, or those in calamity, the deformed, or magicians, or those who have limbs deficient or superfluous.

"He should not inflict punishment on another in order to instruct a son or disciple.

48 "Likewise the wise man should not draw his seat towards him and sit down.

"He should not prepare a cake, khichree or flesh for himself.

49 He must have his food evening and morning, after doing reverence to his guests.

"Facing eastwards or northwards, restraining his voice, he 50 should always wash his teeth, my child. "He should eschew the prohibited vegetables.

51 "A man should certainly not sleep with his head to the north, nor with his head to the west; he should sleep, placing his head to the north east or east.

"He should not bathe in perfumed water, nor at night; bath-

- 52 ing except by day is declared to be most potent for calamity;
- nor when he has not bathed, should he wipe his limbs with a
 53 cloth or with his hands. Nor should he shake his hair, nor should be shake his clothes.* Nor should an intelligent man, when he has not bathed, ever apply unguents..
- 54 "Nor should he wear red clothing, nor even variegated or black clothing: nor should he make a complete change of his

55 clothing or in his ornaments. And transparent† raiment should be avoided, and also whatever is very much damaged, and *whatever* is infested with lice, or has been trampled on,

or has been looked at by dogs, and has been licked or thrown down, or has been befouled by the extraction of pus.
"He should never eat flesh from the back, or flesh unfit for

- 57 the gods and pitris, or prohibited flesh, my son, or things which are visibly salt. Food that is long stale or that is not
- 58 fresh must be avoided, my royal son, because of the changes that occur in flour, vegetables, sugarcane and milk; and meat long stale must be avoided, because of the change[‡] that occurs in it.
- 59 "He should avoid lying down at sunrise and sunset,

"Not when unbathed, nor when reposing, nor while thinking 60 of other things, nor when sitting on his bed or on the earth,

nor when making a sound,§ nor when clad in a single garment,

- 61 nor when speaking, nor without giving to spectators, but when bathed a man should eat evening and morning according to rule.
- 62 "A wise man should not resort to other men's wives. Adultery destroys the religious acts and the life of man. Nothing
 - * For vásasí read vásámsi ?
 - + For vidasam read visadam? I do not find vidasa in the dictionary.
 - ‡ For vikárámác'a read vikárác'c'a ?
 - § For sabdavat read sabdayan?

63 indeed is so short-lived in the world, as a man's intercourse with another's wife here.

"Let him perform the worship of the gods, and the cere 64 monies to fire, and the respectful salutation to his guru, and also the ceremony of eating his food, after duly rinsing out his

- 65 mouth. Facing eastwards or northwards he should reverently rinse out his mouth, my son, with frothless, inodorous, pure
- 66 and holy water. He should avoid the five earths from beneath water, from a habitation, from an ant-hill, from ground infested with mice, and where purificatory actions &c. have been carried on. After washing his hands and feet and sprinkling water on them he should, with his face between his knees,
- 67 and composed mind, rinse out his mouth. He should drink water three or four times after twice wiping the sides of his
- 68 mouth, the apertures of the body, and his head. After duly rinsing out his mouth with water, being pure, he should perform the ceremony to the gods, the rishis, and the pitris di-
- 69 ligently. A man should always perform the ceremonies, preserving a composed mind. A wise man should rinse out his mouth, after he has sneezed, or spitten out, or donned his
- 70 raiment. After a sneeze, and licking, and a vomit, and spitting &c., he should rinse out his mouth, touch a cow's back, and
- 71 look at the sun; and he should hold up his right ear, since this is in his power; in the absence of the former, he should
- 72 do the latter; if the former be wanting, it is desirable to do the latter.

"He should not gnash his teeth, nor beat his own body.

- 73 "He should also avoid sleep, reading and food at both twilights; and sexual intercourse and setting out on a journey at the evening twilight.
- 74 "In the fore noon, dear son, he should in faith perform his worship to the gods, and at noon to men, and in the afternoon
- 75 to the pitris. And with head bathed, he should perform the ceremonies to the gods or the pitris. And he should trim his beard facing eastwards or northwards.
- 76 "He should eschew a maiden although well-born, if she is deformed, or sickly, or disfigured, or tawny-coloured, or talkative,

- 77 or contaminated by everybody. And one who is free from deformity, who has a beautiful nose, and is marked with all the auspicious marks—such a maiden as that should a man
- 78 always marry who desires welfare. He should marry one who is in the seventh or fifth degree distant from his parents : he should guard his wife, and he should shun jealousy, by day, in sleep and in sexual intercourse.
- 79 "He should avoid a deed that causes pain* to others, and the infliction of pain on living creatures.

"A woman, during menstruation, should be avoided by all 80 the castes for four nights. He should avoid just the fifth night of the moon in order to avoid the birth of females: then let him approach his wife on the sixth night, that night is the

- 81 best among the even *nights*, my son. Sons are begotten on the even nights, daughters on the odd nights: therefore a wise man who wishes for a son should always cohabit with his
- 82 wife on the even nights. Lawless men cohabit with their wives in the morning, and eunuchs at evening.
- "After shaving, and vomiting and sexual intercourse, my 83 son, the wise man should resort to the place where bodies are burnt⁺ and should bathe, keeping his clothes on.

"One should not revile or ridicule the gods, the Vedas, 84 or dvijas, good, truthful or magnanimous men, a guru, or devoted and virtuous wives, or persons who are sacrificing or

- 85 performing austerities, my son. One should never listen to those unmannerly persons who do such things.
 - "One should not mount on a high bed or seat, nor on a low one.
- 86 "One should neither dress unbecomingly, nor speak unbecomingly. One should be clad in pure white raiment, and adorned with white flowers.
- 87 "Neither with the haughty, nor with the insane, nor with fools, nor yet with the unmannerly should a wise man form friendship; nor yet with those of bad disposition, nor yet with
 88 those who are corrupted with thieving and other vices, nor yet

* Upa-tápaka ; not in the dictionary.

† Kata bhúwi.

with spend-thrifts, nor with the covetous, nor yet with enemies, nor with prostitutes, nor with inferiors, nor with the husbands

- 89 of prostitutes. He should never make *friendship* with the mighty, nor with inferiors, nor with reprobates, nor with the
- 90 ever-timid, nor yet with fatalists. He should contract friendship with good men, with those who always observe Virtuous custom, with the wise, with the honest, with the powerful, with those who are resolute in action.
- 91 "In company with one's friends, the initiated, the king, Snátaka brahmans, and one's father-in-law, one should do reverence to the Ritvij priest, and the five other venerable per-
- 92 sons and to guests. One should do reverence, my son, to dvijas, who have dwelt for a year, with an offering of honey and milk according to one's ability and with alacrity at fitting
- 93 times. And the brahman who desires bliss should observe their governance, and if intelligent he should not contradict them even though always scolded by them.
- 94 "Having performed the household worship properly in the fitting place and in due order, he should next worship the fire
- 95 and offer it the oblations in due order. He should make the first offering to Brahmá, and then to to the prajá-pati, and the
- 96 third to the Guhyas, and the next to Kaśyapa. Then having offered to Anumati^{*} he should next offer the household bali and the constant oblations, that I have already explained to
- 97 thee, according to the ritual. Next he should make the offering to the Visva-devas, then the offerings to all creatures, and separately to the gods according to place and apportionment.
- 98 And he should make the three oblations to Parjanya, the Dharitrís, and to Mánaka, † and to Váyu in every direction,
- 99 to the east and other regions of the sky in due order; and to Brahmá, to the Air and to the Sun in order, and to the Viśva-
- 100 devas and to all beings; and then he should offer to the Dawn, and to Siva northwards; and southwards to the pitris,
- 101 exclaiming 'Svadhá, reverence !' Having done it on the

* The fifteenth day of the moon's age, personified.

† This is said to Arum Indicum, the Beng. mán-kachu, the stems and tubers of which are generally eaten (Roxb., p. 625).

right and to the north west, saying, 'O Yakshma,* this is for thee !' he should, if he wishes, offer the remains of the food

- 102 and the water from the vessel according to the rule. Then taking up the first part of the food, he should offer it with the benediction Hanta to the brahman according to the rule and justice.
- 103 "He should perform the ceremonies to the gods and other objects of worship, with each one's special portion of the hand according to rule; and he should perform the ceremony of rinsing out the month with the portion of the hand sacred to Brahmá.
- 104 This is called the portion of the hand sacred to Brahmá for the purpose of rinsing out the mouth, viz., a line drawn to the
- 105 left of the thumb of the right hand. The pitris' portion of the hand is said to be the part between the forefinger and the thumb; by that he should offer the water and other obla-
- 106 tions to the pitris, except in the nándí-mukha śráddha. And the gods' portion of the hand is at the tips of the fingers; the ritual of ceremonies to the gods should be performed therewith. The prajá-pati's portion of the hand is at the root of the little finger, his ceremony must be performed⁺ therewith.
- 107 Thus always with these portions of the hand sacred to the gods and pitris, he should always perform the ceremonies,
- 108 never with any other portion of the hand. It is proper always to rinse out the mouth with the *portion of the hand* sacred to Brahmá; and *to offer* the oblation to the pitris with the *portion of the hand* sacred to the pitris; and that to the gods with the portion of the hand sacred to the gods; and the offering to the prajá-pati with his own *portion of the hand*.
- 109 A wise man should perform the cake-and-water ceremony to the nándí-mukha ancestors, and whatever *is offered* to the prajá-pati, with the *portion of the hand* sacred to the prajápati.
- 110 "A sensible man should not carry water and fire at the same time; nor should he thrust out both his feet towards guru and the gods.
 - * Pulmonary disease.

+ Read káryam for káyam?

- 111 "He should not look at a heifer sucking.
 - "He should not drink water with the hands joined together.
 - "At all periods of personal purification whether important
- 112 or unimportant, he should not delay for the sake of purification.

"He should not blow the fire with his mouth.

- "One ought not to take up one's abode, my son, where 113 four things do not exist, *viz.*, a person who pays debts, and a physician, a bráhman learned in the Vedas, and a river full of water. Where there is a king who has vanquished his
- 114 foes, who is powerful, and who is devoted to righteousness, there should a wise man always dwell: whence *can come* happiness, when the king is worthless? Where the king is
- 115 unassailable, where the earth is prolific, where the citizens are well governed and always practise justice, where folk are
- 116 charitable, there does residence bestow happiness. In a country where the husbandmen are not generally gluttonous, and where all medicinal herbs are procurable, there should a
- 117 sensible man dwell. One ought not, my son, to dwell there, where these three things are constant, a person desirous of conquering, and a former enemy, and folk who are always
- 118 holding festival. A wise man should always dwell among good-tempered neighbours.

"Thus, my son, have I, thy well-wisher, expounded this to thee."

CANTO XXXV.

The education of Alarka (continued).

An exposition of things permitted and forbidden.

Maddlasá describes what food may be eaten and what nothow various things are to be cleansed when impure, and what things are always pure—how one who has contracted impurity should purify himself—what actions and conduct one should avoidShe insists on the necessity of maintining the daily sacrifice—She mentions what holidoys are allowed the various castes—She describes certain post-funeral ceremonies—and purification after deaths and births.

Madálasá spoke.

 Next do thou hearken to the remedial measures for things forbidden and permitted. Rice should be eaten that has been
 kept awhile, mixed with oil, and long stored; and wheat, barley, and butter-milk and preparations thereof unmixed with oil. The hare, the tortoise, the go-sámp,* the porcupine,
 and the rhinoceros, my son,—these indeed may be eaten; and the domestic pig and fowl should be eschewed. The remains of food at a śráddha after the pitris and gods and other recipients have been satisfied may be eaten at the desire of the
 bráhmans. A man who eats flesh that has been killed for the purpose of medicine is not defiled.

Shells, stones, gold, and silver, ropes, and garments, and vegetables, roots and fruits, and wicker-work vessels and leather, and gems, diamonds, and coral, and pearls, and men's bodies are best cleansed with water; just as iron things with
water, and stone by scrubbing. Oily vessels are cleansed with warm water, and winnowing baskets, grain and antelope-skins,
and the pestle and mortar for husking rice, and thick cloths, and a store by sprinkling; and all kinds of bark-made things

9 are best cleansed with water and earth. Grass, wood and medicinal herbs are best cleansed by sprinkling; and all

10 woollen things and hair have ceremonial purity. White mustard is cleansed with oily sediment or the sediment from sesamum seed. Things that are injured are always cleansed

11 with water, my son. So also cotton things are cleaned with water and ashes. Timber, ivory, bone and horn are best

12 cleaned by scraping. Earthen pots are purified ceremonially by re-burning.

Pure are alms, a workman's hand, wares for sale, and a

* Godhá, the Go-sámp a very large kind of lizard found in jungle.

- 13 woman's face, whatever passes along the high-road, what is unknown, what is brought by slaves and other *menials*, what is admirable for its sound, what is long past, what is screened by
- 14 many, what is light, what is extremely abundant, what is young, and what is done by the old and the sickly, kitchens when the business in them is ended, women who are suckling
- 15 children. Pure also are running water, and odourless bubbles. The ground is cleansed through time, by the rubbing of
- 16 bodies, and the passage of cattle, by smearing, by digging, by watering, by houses, by sweeping and by worship. Things infested with hair-lice, or sniffed at by cattle, or
- 17 infested with flies should be sprinkled with earth water and ashes to be cleansed, my son; things made of udumbara
- 18 wood* with vinegar; tin and lead with salt. Brass things are cleaned with ashes and water; and the over-flows of fluids are pure. A thing soiled by ordure *is cleaned* with earth and
- 19 water and by removing the smell; and other such-like things by removing the colour and smell.
- Water is pure that has satisfied cattle, that is in its natural state, that is lying on the earth; and likewise flesh that has been slain by C'andálas, Kravyádas and others. And clothes and other things lying on the high-road are said to be made
- 21 pure by the wind. Dust. fire, a horse, a cow, the shade, the rays of the sun and moon, the wind, the earth, drops of water, and mosquitoes and other *insects* inflict no contamination though they may have been in contact with what is corrupt.
- 22 A goat and a horse are pure as regards their face; but the face of a cow or calf is not pure when the mother is in milk; a hawk
- 23 is pure when it knocks fruit down. A seat, a bed, a carriage, boats, and grass on the road—they are purified by the rays of the moon and sun and by the wind, in the same way as articles of trade.
- 24 After walking along the high road, and after matters of bathing, hunger, drinking, and weariness, one should change

* Udumbara, Ficus glomerata, Roxb.; a large tree, common about villages (Roxb. p. 646.)

- 25 one's clothes and duly rinse out one's mouth. Bad roads,* mud, and water, when one comes into contact with them, are cleaned by leaving them alone; and things made of mud or brick† are cleansed by contact with the wind.
- 26 On taking up a morsel of rice-food that has been damaged through over-maturity, he should discard it, and should rinse out his mouth with water and earth, and should sprinkle the
- 27 remainder with water. One who has eaten bad food whether wittingly or unwittingly, should fast for three nights in order to assuage‡ that fault.
- 28 After touching a menstruous woman, a horse, a jackal, and other *animals*, or a woman recently delivered of a child, or people of low caste, one should bathe for the sake of purifica-
- 29 tion; and so should those who have carried a corpse. After touching an oily human bone a man becomes clean when he has bathed; after touching a dry human bone he becomes clean by rinsing out his mouth, or by touching a cow, or by gazing
- 30 at the sun. Moreover one should not disregard blood, spittle, aud unguents for the body.

A wise man should never stand in gardens and other 31 places in the afternoons. Nor should one hold converse with a woman hated by the populace or with a widow.

One should cast remnants of food, ordure, urine and the water used for washing the feet, outside the house.

32 Without taking up five pindas one should not bathe in another man's water; one should bathe in holy ponds, and in the Ganges, in lakes and rivers.

33 After touching or holding converse with blasphemers of the gods, pitris, and holy śástras, sacrifices, prayers and other sacred objects, one should purify one's self by gazing at the

- 34 sun. And after looking at a menstrnous woman, a śúdra, an outcaste, or a dead body, the unrightcous, a woman recently delivered of a child, a eunuch, a naked person, and persons
- 35 of low caste, and on those who give away children, and

† Ishța, brick ?

on the paramours of other men's wives, the wise must in-36 deed perform this purification of themselves. One conversant with righteousness, after touching forbidden food, a woman recently delivered, a eunuch, a cat, a rat, a dog, or a cock, and an outcaste, what is cast away, a C'andála, and 37 those who carry away corpses, is purified by bathing; and so also one who has touched a woman in her courses, and the domestic hog, and even two men who have been contaminated by the impurity of a newly-delivered woman.

38 The base man, both he who daily neglects the continual ceremony, and he who is abandoned by bráhmans, is polluted.

39 One should never allow the continual ceremony to cease; but if it is neglected, there is a stoppage to the re-birth of his deceased *relatives*.

- 40 A bráhman should spend ten days, exempt from alms-giving, the Homa sacrifice and other *pious acts*: and a kshatriya
- 41 should spend twelve days: and a vaisya half a month; but a súdra should remain a month, exempt from his peculiar occupation: thereafter all should pursue their own occupation, as already expounded.
- 42 Water ought to be presented to a departed person, after his body has been burnt outside by his relatives,* on the first.
- 43 and fourth, seventh and ninth days of the moon. His relatives should gather together the ashes and bones on the fourth day; it is prescribed that after gathering them together, they
- 44 should touch their limbs with them. But the sahodakas should perform all the ceremonies, after the gathering together of the remains. If the sapindas are touched by them, then both the sapindas and the sahodakas lose their purity.
- 45 If a person dies directly of his own free will, by the sword, by water, by hanging, or by fire, by poison, by a fall, or in any other *unnatural way*, or by religious fasting to death, or by fasting to death from vindictive motives; t or if he
 - * Gotrika.
 - + For mritáhani read mrijá hánis.
 - ‡ For verse 45 of the text read— Anvaksham ic'c'hayá śastra-toyodbandhana-vahnishu Visha-prapúlidi-mrite práyonaśanayor api.

- 46 dies as a child, or as a sojourner in a foreign country, or as a religious mendicant, purification will be effected at once; and others say the period of impurity* is declared to be three days
- 47 for the sapindas; but if, after the other person is dead, the sapinda also dies, in this case the ceremonies must be performed during the days called the period of the first impurity.

48 This same ordinance is applied also to the impurity caused by the birth of sapindas, among sapindas and properly among
49 sahodakas also. When a son is born, the father must bathe with his clothes on. And if, after one *child* has been born
50 there, another should be born, the purification in that case

also is prescribed according to the days of the elder-born *child*. When ten or twelve months or half a month have elapsed,

51 all the castes should duly perform their respective rites and ceremonies. Next the ekoddishta śráddha should be performed

- 52 for the departed person. And men of understanding must give gifts to the bráhmans; whatever is most desired in the world, and whatever is prized at home, those very things
- 53 therefore must one who hopes for immortality give to a *bráh*man endowed with good qualities : but at the end of the days, after they have touched water, a chariot, a weapon, a goad
- 54 and a rod, and after they have performed the ceremonies, they should make the oblation⁺ ordained by the laws of their
- 55 respective castes, and *perform* all pure acts that confer bliss in the next world and in this.

A wise man must study the three Vedas, and must be con-

- 56 tinually occupied therein; he must amass riches righteously, and strenuously perform sacrifices; and he must fearlessly do
- 57 whatever does not entail censure on the soul of him who does it, my son, and whatever ought not to be concealed in public. The good man that so does, my child, brings splendour to his home by acquiring righteousness wealth and love.

The text appears to be corrupt. This amended reading is taken from a private MS. consulted by the pandit of the Bengal Asiatic Society for me, but *práyánas'anayor* seems preferable.

- * A-sauc'akam; not in the dictionary.
- + For upádánam read upadánam?

CANTO XXXVI.

The Story of Madálasá (concluded).

Rita-dhvaja Kuvalayáśva on reaching old age resigns his kingdom to his son Alarka, and Madálasá gives him a token-ring—Both depart to the forest to practise austerities.

Jada spoke.

1 Being thus instructed by his mother, Rita-dhvaja's son at-2 tained his youth and duly married a wife, and begat sons, and as a lord offered sacrifices, and always closely observed

3 his father's commands. Then after a long time Rita-dhvaja, on reaching extreme old age, anointed his son in the sovereign-

- 4 ty, and with righteous soul desirous to depart to the forest to practise austerities in company with his wife descended *from his throne*, a mighty protector, an illustrious king.
- 5 And Madálasá delivered this her last discourse to her son, in order that her son might abandon attachment to sensual pleasures.

Madálasá spoke.

- 6 "When intolerable pain, arising from separation from thy dear kinsmen, or caused by the opposition of thy enemies, or springing from the destruction of thy wealth or from thy own
 7 self, may befall thee as thou rulest thy kingdom, observing the
- laws of a householder-for the householder who depends on 8 selfishness makes unhappiness his abode-then, my son, draw forth and read from this ring that I have given thee the

writing that is inlaid in delicate letters on the plate."

Jada spoke.

9 So saying, she gave him a golden ring, and the blessings 10 appropriate for a man who lives the family life. Then Kuvalayásva and his queen Madálasá, bestowing on their son the kingdom, departed to the forest to practise austerities.

CANTO XXXVII.

The conversation between the Father and Son (continued). The discrimination of the Soul.

Alarka ruled righteously and prosperously, but was greatly addicted to pleasure—His brother Subáhu, wishing to correct him, formed an alliance with the king of Káśí—Both attacked Alarka to wrest the kingdom from him, and reduced him to great straits—In his distress he looks at Madálasá's token-ring and seeks relief from Dattátreya—He explains to Dattátreya wherein lies his suffering, and launches into a metaphysical disquisition on the soul, the mind, the body, and pleasure and pain.

Jada spoke.

 And Alarka also, righteous in soul, protected justly and like children his glad people who practised each his own
 business. Inflicting punishment on the wicked, and worthily affording protection to the peaceable, he experienced intense delight; and he offered great sacrifices.

3 And there were born to him sons, mighty and valiant, righteous in soul, magnanimous, who were adversaries to evil

- 4 conduct. And he amassed wealth by means of righteousness, and righteousness again by means of wealth; and since those two things are not antagonistic, he enjoyed even the pleasures
- 5 of sense. Thus many years passed away as if but a single day, while he ruled the earth, devoted to righteousness, wealth

6 and the gratification of his desires. No feelings of indifference occurred while he enjoyed his loved objects of sense; nor again did he grow satiated in amassing righteousness and wealth.

7 His brother Subáhu, who roamed the forests, heard that he was thus besotted in his attachment to pleasure, and uncon8 trolled in his senses. The prince, being desirous of admonishing him, pondered long and concluded that an alliance on his part with the king's enemies would be beneficial to the

- 9 king. Then he cleverly made repeated visits to the king of Káśi, who had numerous armies and chariots, as his protector, in order to regain his kingdom.
- 10 That king collected together his army against Alarka, and despatched a messenger to demand that the kingdom should be
- 11 gived up to Subáhu. Alarka refused, cognizant of his own justice, to give up the kingdom then in obedience to that command, and returned answer to the messenger of the king of
- 12 Káśí ;---" Let my elder brother come to me with affection and ask for the kingdom for himself. I will not yield up the
- 13 smallest hit of territory through fear on an attack." Even wise Subáhu made no request then. Supplication is not the duty of kshatriyas, for he was mighty in valour.
- 14 Then the king of Káší accompanied by all his army
 15 marched to attack the country of king Alarka. And forthwith forming a close union with the coutiguous kings he attacked with some of their many vassals, and reduced him to
- 16 subjection. And without harassing Alarka's neighbouring kings by molesting their realms, he thus subjugated both the
- 17 governors of the fortresses and the forest tribes. He reduced into submission some kings by bribes, and some by creating dissension, and others who were well-affected towards Alarka by conciliation.
- 18 Then the king with his small army, harassed by the adversary's host, found his treasury depleted extremely by the foe
- 19 that blockaded his city. And being thus straitened and with his treasury diminishing daily, he fell into intense dejection
- 20 and perplexity of mind. After suffering the keenest pain, he then bethought him of the ring, about which his mother Ma-
- 21 dálasá had formerly spoken to him. Then bathing and purifying himself, he addressed the bráhmans, and drawing out
- 22 the ring saw the motto thereof in clear characters. The king pronounced what his mother had written thereon, while the hair of his body was visibly standing erect, and his eyes were
- 23 expanded with joy:—'Association must be shunned by every soul; if to shun it be impossible, it should be formed with the
- 24 good, for association with the good is a panacea. Love must

be shunned by every soul; if to eschew it be impossible, it should be displayed towards the desire for final emancipation from existence, for that desire is a cure therefor.'

25 Now having exclaimed repeatedly, 'How can men really attain bliss ?', and having decided that it was through the desire for final emancipation since that desire is appropriate*
26 thereto, the king next pondering upon association with the

good, and suffering the most poignant grief, visited illus-27 trious Dattátreya. On meeting him, magnanimous, stainless

and devoid of attachments, he prostrated himself and worshipped him and addressed him with propriety; "O bráhman! show me favour, thou who art the refuge of refugeseekers! Remove affliction from me, who am in affliction, and over-addicted to desires."

Dattátreya spoke.

29 "At once indeed do I remove thy affliction, O king. Tell me truly, wherefore hast thon that affliction, O king?"

Jada spoke.

30 Being thus addressed by that wise Muni, the king pondered

- 31 over the seat and the nature of his three-fold affliction. The king, being noble in intellect, held long and repeated deliberation with his soul, being steadfast the while, and then laughing spoke thus:---
- 32 "It is not myself, nor the earth, nor the sea, nor the stars, nor the wind, nor the air; but I wish for happiness in bodily
- 33 concerns. Pleasure and pain pass to deficiency or excess in this body composed of five elements; what welfare should
- 34 I not get, if such I might have, in another body wherein I should possess a constant and perfect good-disposition and should be raised and depressed through inequalities? Moreover a man of self-denial is perceived by his difference
- 35 from others. And so does bodily pleasure or pain generate a good disposition in one who looks upon the subtle third por36 tion which exists merely a moment? Since pain dwells in the mind, + and pleasure again is a mental thing; therefore

* For tatsangato read tatsangatá?

+ Manas.

CANTO XXXVIII.

neither pain nor pleasure belong to the Ego; for the Mind is

37 not the Ego. Inasmuch as neither Self-consciousness,* nor Mind, nor Intellect⁺ is the Ego, why then does the in-born

- 38 pain in something else affect me ? Since the Ego is not the Body, nor the Mind, the Ego is distinct from the Body and the Mind. Therefore let pleasures and pains dwell in the
- 39 Mind or in the Body; how is the Ego concerned hereat? If my elder brother covets the sovereignty over this body, it is an aggregate of five elements. How then is my Self concerned with the action of the qualities therein? He when seated
- 40 therein and I are distinct as regards the Body. He who altogether lacks hands and other organs, flesh, bones and head, what connexion, even a slight one, has that man here with
- 41 elephants, horses, chariots and other treasures? Hence my Self has no foe, it has no pain, it has no pleasure, nor city, nor treasury, nor army composed of horses, elephants, &c., neither has he, nor a third person, nor any one, nor have I any of
- 42 these things. For as the air that occupies the orb[‡] of a small water-jar and a pitcher, though one, is perceived in many ways, so Subáhu and the king of Káśi and I, methinks, are perceived among bodies by bodily differences."

CANTO XXXVIII.

The conversation between the Father and Son (continued). A series of questions.

Dattátraya moralizes on the consciousness of Self and its results, under the parable of a tree, and asserts the non-materiality of the Soul. Alarka asks for instruction about Yoga or religious devotion.

Jada spoke.

1 Then the king prostrating himself before the magnanimous

* Ahankára. † Buddhi. ‡ For mandalu read mandala.

bráhman Dattátreya, renewed his speech, bending respectfully before him.

"No whit of affliction have I, O bráhman, when I look on things in a proper frame of mind: those who look on things amiss are always sunk in a sea of unhappiness. In whatever thing a man's intellect becomes self-engrossed, he receives woes therefrom and pays them back. There is not so much pain when a cat eats an unselfish sparrow or mouse, as when it eats a domestic fowl. I then feel neither pain nor pleasure, since I am beyond the material world.* Whoever is subject to created things by means of created things, is indeed sensitive to pleasure and pain."

Dattátreya spoke.

- 6 "It is even so, O tiger-hero! as thou hast just declared. The thought 'it is mine' is the root of pain; and the thought
 7 'it is naught of mine' is the root of calmness. From my
- question indeed has this sublime knowledge sprung up in thee, who hast cast off the conviction 'It is mine', as if it were the cotton of the seemul tree."†
- 8 "With the thought 'it is I' the germ has sprung up; with the thought 'it is mine,' the germ has grown shoulder-high: and home and lands are its topmost boughs; children and
 9 wife and other relations are its young shoots; wealth and
- corn are its great leaves; it has developed not once only; and merit and demerit are its outmost flowers; pleasure and pain 10 are its full-grown fruit. There it fills the path of final
- emancipation; it oozes out at the commingling of fools; it is rich with festoons of bees which are the desire to be doing;
- 11 knowledge of what ought to be done is the full-grown tree. Those who, wearied with the road of worldly existence, betake themselves to its shade are dominated by error, knowledge

12 and happiness; where is their superiority? But those, who

* Prakriti.

† The capsules when ripe burst, and the silky cotton inside is scattered over the ground for many yards around. hew down the tree of selfishness with the axe of learning, which is sharpened on the whet-stone of association with the 13 good, travel along that path. Reaching the cool, dustless, thornless grove of religious knowledge, the wise, ceasing from action, attain supreme emancipation from existence.

- 14 "Neither art thou, O king, nor am I a gross object consisting of the elements and of organs : neither must I declare we are an elementary rudiment, nor that we both have a soul as
- 15 an eternal organ. Or, whom O king do I see the chief of us two, since the conscious soul* is sublime, and the *personal* aggre-
- 16 gate consists of qualities. Just as mosquitoes, the dumbur trees, † reeds, munja grass, ‡ fish and water have separate existences though they dwell together, so is it with the body and the soul, O king."

Alarka spoke.

- 17 "Adorable Sir! through thy favour has sublime knowledge of this kind been revealed to me, which causes one to discern
- 18 the power of the Supreme Intellect; but no stability remains here in my mind which is assailed by objects of sense; nor moreover do I see how I may be delivered from the bonds of
- 19 Nature, or how I may cease to exist again, or how I may attain in perpetuity to this state of being devoid of qualities and
- 20 to one-ness with Brahma. Therefore, O bráhman, mighty in knowledge ! expound religious devotion§ properly to me, who thus beseech thee, prostrate before thee, for association with the good is beneficial to men."

* Kshetrajna.

+ Udumbara, Ficus glomerata, Roxb, the modern dumbur, (p. 646) not in Hooker.

- ‡ Saccharum munja, Roxb. (p. 82).
- § Yoga.

CANTO XXXIX.

Yoga, or Religious Devotion.

Dattatreya continues his exhortation—Final emancipation from existence is attained through yoga or religious devotion,—and the means are restraint of the breath, mental abstraction, restraint of the senses, and deep meditation. These means are analyzed and explained at length. What circumstances are inimical to yoga. The improper performance of yoga entails bodily ailments. How such bodily ailments may be cured. The signs of the proper performace of yoga.

Dattátreya spoke.

1 A yogi's removal of ignorance by the attainment of knowledge is 'mukti'; *this is* union with Brahma, and separation

- 2 from the three qualities of Nature. 'Mukti,' or final emancipation from existence, comes from religious devotion; and religious devotion comes rightly from knowledge, O king; knowledge comes through suffering; suffering is the lot of those
- 3 whose minds are engrossed with self. Hence the man who desires final emancipation should strenuously discard every association; when associations drop, the designation 'it is
- 4 mine 'disappears. Freedom from selfishness tends indeed to happiness; the perception of faults *comes* from passionlessness; and passionlessness *comes* indeed from knowledge; knowledge
- 5 is preceded by passionlessness. That is one's house, where one resides; that is food, by which one lives; that which tends to final emancipation is described as knowledge or ignorance.
- 6 By consuming merits and demerits, O king, and through not
- 7 doing voluntarily constant acts that ought to be done, through not amassing subsequent *acts*, and through diminishing *acts* that have been previously amassed, the body never again falls into the bonds of action.
- 8 This I have declared to thee, O king ! Listen also to this religious devotion from me, by adopting which the religious devotee may attain to an eternal identity with Brahma.

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9 First indeed the soul must be conquered by soul; it is indeed a hard victory for religious devotees. He should put 10 forth effort in that victory. Hear from me the means thereto.

He should burn up his faults by restraining his breath,* and his stains by steady mental abstraction,* his sensual enjoyments by restraining his senses,‡ and his unbridled qualities by

- 11 deep meditation.§ Just as impurities are burnt out of metals when they are melted, so the faults wrought by the organs of
- 12 sense are burnt out by restraining the breath. The religious devotee should first accomplish the regulation of his breath. Now stopping the inhalation is designated pránáyáma,
- 13 'restraining the breath.' Pránáyáma is of three kinds, which are named the 'slight,' the 'medium' and the 'intense.'¶
- 14 I will describe its measure; hear it of me, O Alarka! The 'slight' extends during twelve mátrás or prosodial instants, and the 'medium' is double that, and the 'intense' is well-
- 15 known as containing thrice that number of instants. The time of a mátrá is that of the winking and opening the eyelids once. The measure of twelve mátrás is fixed for the
- 16 reckoning of the pránáyáma. With the first he should overcome perspiration, and with the second agitation, and with the third
- 17 dejection; he should gradually overcome his faults. Now as lions, tigers and elephants, when kindly treated become mild, so the breath falls within the control of the religious devotee.
- 18 As an elephant-driver brings a rutting elephant under control according to his wish, even so a religious devotee who has the
- 19 wish brings his breath to perfect control. For as the proud lion when tamed does not attack deer, so the obstructed wind

20 destroys men's guilt but not their body. Therefore the religious devotee while engaged in devotion should pay good heed to the restraining of his breath.

Hear its four conditions that bestow the result of final 21 emancipation. They are cessation** of the consequences of action,

* Pránáyáma.

|| A-pána, a meaning not in the dictionary.

- 🕇 Dháraņá.
- ‡ Pratyáhára.

- ¶ Uttaríya, a meaning not in the dictionary. ** Dhyasti.
- ira.
- § Dhyána.

and the power of obtaining everything,* harmony† and serenity,‡ O king! Hear also their nature as I describe it in

- 22 order. Where the fruits of good and bad actions die away, and the mind attains pellucidity, \$ that is called 'dhyasti.'
- 23 When the religious devotee himself always continuously resists the desires of this world and of the next world, such as covet-
- 24 ousness and infatuation, that is 'prápti' everlasting. When the religious devotee possessed of equal power perceives, by
- 25 the advantage of his knowledge, the past and future remotely concealed meanings of the moon, sun, stars and planets, and gains success, then occurs the condition of pránáyáma called
- 26 'samvid.' The state by which his mind, and his five vital airs, his organs of sense and the objects of those organs become serene, is called 'prasáda.'
- 27 Hear also, O king, the characteristics of pránáyáma, and what kind of seat is enjoined for one who always practises yoga.
- 28 Adopting the padma half seat, and the svastika sitting posture, he should utter the syllable Om ! in his heart and
- 29 practise his religious devotion. Sitting evenly on an even seat, drawing in both his feet, and firmly fixing his thighs
- 30 rightly in front, he should cover his mouth; he should sit without touching his private parts with his heels, with his senses under control; he should raise his head slightly;
- 31 he should not close his teeth together. Gazing at the tip of his own nose and not looking around, the religious devotee should conceal the activity of darkness with passion, and that
- 32 of passion with goodness, and taking his stand in unsullied goodness should practise devotion. He should hold in his organs of sense from their objects of sense, and his breath and
- 33 other faculties and his mind, he should advance to abstraction with a steadfast cohesion. But he who should draw in
- 34 his desires, as a tortoise draws in all its limbs, always delighting in soul and self-collected, sees soul in soul. The
- 35 wise man after purifying himself externally and internally,
 - * Prápti.

‡ Prasáda.

+ Samvid.

§ Apa-kasháya-tva ; not in the dictionary.

and filling out his body from the navel to the neck, should advance to abstraction. A 'dháraná,' or steady mental
36 abstraction, is called twelve pránáyámas. Two kinds of dháraná are known in religious devotion by devotees who are conversant with the truth. Moreover when a religions
37 devotee is steeped in devotion and controls his soul, all his faults perish, and he becomes whole; and he sees supreme
38 Brahma and the qualities of Nature separately, the sky and the primordial atoms and the unsullied soul.

Thus a religious devotee, who restricts his food and who is 39 intent on restraining his breath, should occupy ground, which has been thoroughly and gradually reclaimed, as it were his house. Unreclaimed ground when it is taken possession of 40 increases faults, diseases and foolishness, therefore he should

not occupy unreclaimed ground.

'Pránáyáma' or restraining the breath is so called from the
restriction* placed on the breath ; and this is called 'dháraná' or mental abstraction, by which the mind is abstracted : since

42 the organs, which are occupied with words and other actions, are restrained by religious devotees by means of devotion, that is called 'pratyáhára,' or restraining the senses.

And the means for this is declared by paramarshis who 43 were religious devotees, so that diseases and other faults may not spring up in a religious devotee. Just as the thirsty may

- 44 drink water gradually by vessels, pipes and other means, so a religious devotee who has overcome his distress may drink air. First in the navel, and next in the heart, and thirdly in the
- 45 breast, then in the neck, the mouth, the tip of the nose, in the eye, eye-brows, and the middle of the head, and in what is
- 46 there-beyond, is known the highest mental abstraction. By attaining to these ten mental abstractions he reaches equality with the imperishable. Not puffed up, nor hungry, nor
- 47 wearied, and undisturbed in mind, the yogí should practice his yoga respectfully in order to attain final occupation, O king!

* Upa-sam-rodha; not in the dictionary.

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When it is neither very cold nor warm, when there is no 48 strife, when it is not windy, at these times the *ascetic* who is deep in meditation should not* practice yoga. In a place where there is a noise, or fire, or water, or where study is going

- 49 on, in a decayed cow-shed, at a place where four roads meet, amid a collection of dry leaves, in a river, in a burning-ground, in a place infested by snakes, in a place of fear, or on the edge
- 50 of a well, amid a number of funeral piles or ant-hills—in these places a learned man should avoid practising yoga. And if there is no appearance of goodness, he should avoid the place
- 51 and time. There should be no sight of evil during the practice of yoga; hence he should avoid that. Whoever disregards these places and in his infatuation practises yoga, verily his
- 52 faults tend to his hindrance. Hearken to me in this. Deafness, stupidity, failure of memory, dumbness, blindness and fever—
- 53 those several *evils* straightway befall him who practises yoga in ignorance.

If a yogí should have these faults through inadvertence,

- 54 yog's should attend to their cure in order to destroy them. Hearken to me in this. He should engage in mental abstraction, after eating rice-gruel, mingled with oil and very warm.
- 55 In the diseases of rheumatism, flatulence, and enlargement of the abdomen, circulation of the internal or obstructed wind of
- 56 the body should be regulated by a diet of rice-gruel.⁺ In tremor⁺ a yogi should fix his mind on a mountain as it is steady, in dumbness on the faculty of speech, and in deafness
- 57 on the ear; just as one whose tongue is parched with thirst should meditate on a mango fruit. In whatever respect the body is disordered, in that very respect he should think
- 58 steadily of whatever thought may remedy the disorder, such as, a cooling thought amidst heat, and a heating thought amidst cold. He should place a stake on his head and beat wood with wood.

* For na yogam read sa yogam, he should practice yoga?

+ This is the translation of the Pandit of the Bengal Asiatic Society : the text seems obscure.

‡ For kalpe read kampe; so a MS. in the Sanskrit College.

- 59 In that way memory immediately recurs to a yogí who has lost his memory. He should think steadily of the wind and
- 60 fire which indeed pervade the heaven and the earth. These injuries are cured through what is non-human or what springs

61 from goodness. If goodness that is non-human should enter within a yogí, he should utterly burn out the sin that dwells in his body by steady thought of the wind and fire.

Thus must every soul that is wise in yoga compass its 62 preservation, O king, since the body is the means of attaining righteousness, wealth, love and final emancipation from existence. The yogi's knowledge perishes through perplexity at the narration of the marks of the activities, therefore the

- 63 activities must be hidden. Tranquillity,* perfect health, gentleness, a pleasant odour, scanty excretions, a fine complexion, benignity, and softness of voice, are indeed the first
- 64 indications of the activity of yoga. A loving person proclaims one's virtues in one's absence. That creatures do not fear him is the chiefest sign of complete perfection. He who is not injured by excessive cold, heat, or other *natural agents*, and does not fear other persons, has attained complete perfection.

CANTO XL.

The Yogi's bliss.

Dattátreya explains to Alarka the ailments that beset a yogi's soul and mentions their five varieties. He describes the yogi's duties, the stages by which final emancipation is attained, the eight premonitory marks of final emancipation, and the results of union with the Supreme Spirit.

Dattátreya spoke.

- I will succinctly declare to thee the ailments[†] that prevail in the soul of a yogí when it is viewed : hearken to me.
 - He longs for rites performed with a view to future fruition, and the objects of human desire, for women, the fruits of
- * A-lolya; not in the dictionary.
 † Upa-sarga.

1

2

alms-giving, for science, for supernatural power, for the baser
metals and riches, for heaven, god-head, and supreme god-head, for actions that yield copious supplies of elixir vitæ,*
for flying on the storm-winds, for sacrifice, and the power of
inhabiting water and fire, for the fruits of śráddhas that contain every gift, and religious mortifications. Thus he longs
when mentally ailing by reason of fasting, meritorious acts, and worship of the gods, and by reason of those several actions.

A yogí should strenuously restrain his mind when beset
6 with such thoughts. By making his mind cling to Brahma he is liberated from ailments. When these ailments are overcome
7 other ailments still beset a yogí, arising out of goodness, passion and ignorance.

Ailments arising from illusive vision, \dagger from hearing, and. from the deity, \ddagger and mental aberration, \$ and enthusiasm \parallel —

- 8 these five are roots of bitterness which tend to embarass the religious meditations of yogis. The ailment arising from
- 9 illusive vision is such to a yogi because in it appear Vedic matters, poetic matters, science and the mechanical arts without end. The ailment connected with hearing is so-called
- 10 because he perceives the meanings of sounds in all their completeness, and he receives sound from thousands of yojanas.
- 11 The wise call that ailment one from the deity, as in the case of a madman, when like a god he sees all around and in the eight
- 12 directions. When the yogi's mind wanders without support through his own fault by reason of his fall from all the rules of
- 13 good custom¶—that is well known as mental aberration. When the seething whirl-pool** of knowledge like a whirl-pool of

* Read rasáyana-c'ayáh for rasáyana-c'ayah?

+ Prátibha. Prof. Monier-Williams gives the meaning "relating to divinanation," but in this place it seems to relate to vision, as the context shows.

- ‡ Daiva.
- § Bhrama.

|| Avarta. Deliberation, revolving (in the mind), so Prof. Monier-Williams; but it seems a much stronger word.

¶ Ac'ára.

** Avarta,

water engulphs the mind-that ailment is called enthusiasm.

- .14 All beings of divine origin, when their religious meditation is destroyed by these great and terrible ailments, revolve again and again.
- 15 Therefore the yogí, having clad himself with a mental white blanket, should cast his mind prone on supreme Brahma, and meditate on him. A yogí should always be intent on religious meditation, he should eat sparingly, he should subdue
- 16 his senses. The yogí should contemplate in his head the subtle conditions of the seven objects, viz., earth &c.; he should contemplate the subtle earth, until he comprehends its
- 17 subtlety.* He deems the earth to be his soul, and he quits its bonds. Moreover he quits the subtle taste in water,* and
- 18 also the form in the fire; and he likewise quits touch in the wind, as he bears the subtle form in mind; and he quits the
- 19 subtle activity of the sky, and likewise its sound. When he enters with his mind into the mind of all created things, his mind bearing a mental subtle condition of them becomes
- 20 subtle also. Likewise the man, conversant with religious devotion, on attaining to the intellect of all creatures, gains and relinquishes the most perfect subtlety of intellect. For
- 21 the man conversant with religious devotion, who relinquishes these seven subtle things after having thoroughly compre-
- 22 hended them, there is no retrogression, O Alarka! The soulcognisant man, after fully seeing the subtlety of these subtle conditions of the seven objects, then utterly abandoning it
- 23 may proceed to supreme bliss. And towards whatever created thing he evinces feeling, O king ! to that very thing he be-
- 24 comes attached, and he perishes. Therefore the corporeal being, who after perceiving the mutually-associated subtle things
- 25 abandons them, may gain supreme bliss. Having conjoined these very seven subtle things, O king! passionlessness towards created and other things tends to the final emancipation from existence of the man cognisant of the entities.+

- + For atsu read apsu ?
- ‡ Sad-bháva.

^{*} For tat-saukhyam read tat-saukshmam; so a MS. in the Sanskrit College.

- 26 When he becomes attached to perfumes and other *delights*, he perishes; he again reverts to human nature apart from
- 27 Brahma. Whatever subtle created thing the yogí desires, after transcending the subtle conditions of these seven objects,
- 28 in that very thing he meets his extinction, O king! He meets his extinction in the bodies of gods or Asuras, or of Gandarvas, Nágas, or Rákshasas; nowhere does he gain any attachment.
- 29 Where minuteness, and lightness,* greatness and the power of obtaining every thing, freedom of will,† and lordship, and
- 30 magical domination and again self-mortification are—one finds these eight sovereign-like qualities fully indicate union with
- 31 the Supreme Spirit,[‡] O king. The quality of minuteness is far subtler than the subtle; lightness *means* swiftness; greatness *consists* in being universally reverenced; the power of obtain-
- 32 ing everything, inasmuch as nothing is impossible of obtainment by him; freedom of will *consists* in his power of pervading all things; and lordship inasmuch as he is lord; magical
- 33 domination indeed, the yogi's seventh quality consists in his subjugating things; where the wishes are said to remain stationary, § there || is self-mortification. By these causes of
- 34 sovereignty I have declared O king! in eight points the indicatory marks¶ of the yogí's final emancipation from existence, and of his sublime union with the Supreme Spirit. Thenceforth for him there is no birth, nor growth, nor
- 35 death; he neither decays nor does he alter; neither from Bhúr and the other worlds, nor from the family of created beings, does he experience severance, or moisture, or burning
- 36 or dryness; nor is he captivated by sounds or other sensual impressions; nor do sounds and other impressions exist for

† Prákámya.

§ But better, for apyuktam read santyaktam? "Where the objects of the wishes are renounced."

- || For yatra read tatra?
- ¶ Samsúc'aka : a word not in the dictionary.
 - $\mathbf{26}$

^{*} Laghimá.

¹ Nir vána.

him; one who experiences them is not united with them.
37 For as an impure lump of gold, when its impurities are purged away by fire, unites with another lump into one, and
38 undergoes no difference; even so the ascetic, when his faults are burnt out by the fire of religious devotion, unites with
39 Brahma. As fire when thrown into fire may attain sameness; and, bearing the same name and having the same substance
40 may not be perceived by any distinction; even so the yogí, when his stains are burnt away, attains to union with supreme Brahma, and never acquires a separate existence, O king !

41 As water when thrown into water unites, so the yogi's soul attains to sameness in the Supreme Soul.

CANTO XLI.

The Yogi's religious course.

Dattátreya expounds to Alarka how a yogí should live;—from whom he should gather his alms; —what his alms should be;—how he should eat after worshipping the five vital airs;—what his religious obligations are;—and how he attains to final emancipation from existence.

Alarka spoke.

1 Adorable Sir! I desire to hear thoroughly about a yogí's religious course, since the yogí while pursuing the way to Brahma does not sink into despondency.

Dattátreya spoke.

- 2 Respect and disrespect, which two things cause men pleasure and distress, these are opposites and effect the yogi's final
- 3 bliss. Respect and disrespect, these two things men indeed describe as poison and ambrosia; of them disrespect is ambrosia, but respect is a dire poison.
- 4 He should plant his foot after it is purified by his eye; he should drink water that has been purified through cloth; he

should use speech that is purified with truth; and he should meditate on what is purified by the intellect.

5

The yogí should nowhere become a guest, nor attend śráddhas, or sacrifices, pilgrimages to the gods, or festivals, nor visit the banker for the sake of any advantage. The yogi 6 should roam about for alms among what is flung away, among what is smokeless, where the charcoal is extinguished, among all people who have eaten, but not constantly among all the three. The yogi should not move about occupied in religious 7 meditation and spoiling the path of the good, so as that folk should despise him or treat him with disrespect. He should 8 seek his alms among house-holders, and at the houses of vagrant mendicants :* his livelihood is declared to be the best 9 and first one. Also the ascetic should ever resort to modest,

faithful, tranquil and high-souled brahman householders who are learned in the Vedas; above and after them, to uncorrupt 10

and non-outcasted men. The practice of seeking alms among men of no caste is the last livelihood he should wish for.

- 11 Alms consists of rice-gruel, + or dilute butter-milk, 1 milk or barley-gruel, § fruit, roots, or panic seed, || grain, oil-cake, and
- meal. And these are fine articles of food, and cause a vogí 12 to obtain felicity. A muni should employ them with faith and with the most perfect meditation.
- Having first taken one sip of water, let him remain silent 13 with mind composed; and then is prescribed the first oblation to the vital air called Prána, ¶ and the second should be to the

14 vital air Apána;** and the next to that called Sam-ána;++

* Yáyávara.

+ For yavágúm read yavágús? The dictionary gives this word as fem., and yavágúm seems an impossible neuter.

1 Takram.

§ Yávaka.

|| Priyangu, Panicum italicum, (Roxh. p. 101.)

¶ Prána; this has its seat in the lungs, and expresses pre-eminently life and vitality.

** Apána; the vital air that goes downwards, and out at the anns.

++ Sam-ána ; the vital air that circulates about the navel, and is essential to digestion.

the fourth to that called Ud-ána ;* and the fifth to that called

- 15 Vy-ána.[†] Having performed *these oblations* separately, while restraining his breath, he should at length eat according to his inclination. He should drink water once again, and after rinsing out his mouth, he should touch his heart.
- 16 Honesty and sanctity, self-sacrifice, and uncovetousness, and harmlessness are the five principal religious obligations
- 17 of mendicants. Freedom from anger, reverence towards gurus, purity, abstemiousness in food, and constant study of the
- 18 Vedas—these are the five well-known observances. He should devote himself to essential knowledge, which can effect his objects; for the multiplicity of knowledge that exists here is
- 19 a hindrance to religious meditation. He who acts with the thirst, that he ought to know this and he ought to know that, may perhaps never gain that knowledge in thousands of ages.
- 20 Discarding associations, subduing anger, eating sparingly, and controlling his organs, he should regulate the gates of his body by the intellect, and apply the understanding to
- 21 profound contemplation. The yogí who is constantly occupied with religious meditation should always have due recourse to profound contemplation, in empty places and in
- 22 caves and in forests. Control over the speech, control over the actions, and control over the mind, are the three *controls*: he who invariably possesses these controls is a great 'three-
- 23 control' ascetic. Who, O king, is agreeable, and who is disagreeable to him to whom all this universe, both real and unreal, and composed of good qualities and bad qualities, is composed of the Supreme Soul?
- 24 When he whose intellect is purified, to whom clods and gold are alike, and whose mind is thus composed towards all created things, comprehends the supreme eternal and immutable to be the supreme condition he ceases to be born
- 25 again. The Vedas and all sacrifices and ceremonies are very good; prayer is better than sacrifice; and the path of know-

* Ud-ána; the vital air that rises up the throat and passes into the head.

+ Vy-ana; the vital air that circulates or is diffused through the body.

ledge than prayer; and profound contemplation cut off from associations and feelings is better than knowledge; when that
is attained, the eternal is gained. He who is composed in mind, who is intent on Brahma, who is attentive, and pure, whose delight is concentrated on one object, and who controls his organs—that high-souled man may compass this yoga or religious meditation; thereupon he gains final emancipation from existence through his own religious meditation.

CANTO XLII.

Exposition of the word "Om" with regard to the Law of Religious Devotion.

Dattátreya expounds the composition, meaning and efficacy of the sacred word "Om"—It designates the Supreme Soul Brahma; and thorough comprehension of it and meditation on it bring final absorption into Brahma.

Dattátreya spoke.

1 The yogí who lives thus, rightly busied in religious devotion, cannot be turned away even by hundreds of other lives.

And when he has beheld the Supreme Soul, visible, existing in all forms, whose feet and head and neck the universe
composes, the lord and creator of the universe, let him in order to attain thereto utter the one mighty and holy syllable OM ! Let it be his study as he listens to its true form.

A and U and M are its three letters; these are its three instants; they are characterized by goodness, passion and

- 5 ignorance. And another, a half instant,* which has its seat on the top of the syllable, is without quality and can be understood by yog's only. It is called gándhárí,† as it is to
- 6 be uttered in the gándhára note.[‡] Being pronounced it

- **†** A meaning not in the dictionary.
- [‡] See note * page 130.

4

^{*} Annsvára, into which the M may be converted ?

reaches the head, and it conveys the feeling of ants moving over the body.

7

8

9

As the syllable OM being pronounced reaches the head, the yogi who is lost in meditation of OM should become united with Brahma, the Supreme Soul. Life is his bow, the soul is his arrow, Brahma is the target sublime. It is to be pierced by the heedful man; he should be united with Brahma, as

the arrow becomes embedded in the target.

The syllable OM, consisting of three and a half instants, should be known in its true sense as the three Vedas—the Ric', Sáma and Yajus—the three worlds, the three fires, and

10 the three deities Vishnu, Brahmá and S'iva. And the yogí, who is absorbed in religious meditation thereon, may obtain extinction therein.

Moreover the letter A is designated the bhúr-loka, or terrestrial world; and the letter U the bhuvar-loka, or atmospheric

- 11 world; and the letter M with its nasal mark is decided to be the svar-loka, or celestial world. Now the first instant is called the discrete,* and the second the indiscrete, and the
- 12 third instant is the intellectual faculty ;† the half instant is the highest abode.‡ In this very order must these stages of
- 13 religious meditation be known. By uttering the word OM, everything both existent and non-existent may be grasped. Now the first instant is short, the second is long, and the
- 14 third is prolated, and the half instant is not cognisant to speech.

Such is this word. Brahma is designated the Supreme

- 15 "Om." The man who truly understands it and further meditates on it, escaping the circle of mundane existence
- 16 casts off the three-fold bonds, and gains sublime extinction in Brahma, the Supreme Soul. And he who is bound with the unconsumed *results of* his actions, after experiencing death
- 17 through ill omens,§ and recollecting it at the time of his

- + C'ic'-c'hakti.
- ‡ Final emancipation from existence.
- § Arishtatas.

^{*} Vyaktá.

departure, attains to a yogi's condition again. Hence by means of imperfect religious devotion, or again by perfected religious devotion, are always to be known the ill omens, so that he does not sink into despondency at the time of his departure.

CANTO XLIII.

An account of Ill Omens.

Dattátreya mentions the signs of approaching and impending which are partly natural phenomena and partly death. dreams-also the appropriate seasons for religious devotion-and by various similes and apophthegms indicates how final emancipation from existence is to be attained-Alarka thanks Dattátreya for all the instruction and, going to the king of Káśi and Subáhu, relinguishes his kingdom in their favour.

Dattátreya spoke.

"Listen Mahárájá; I will declare those ill omens to thee, 1 by considering which the yogí knows his own death.

2

"The man who does not see the path of the gods," the polestar, the planet Venus, the moon's shadow and the morning star, + may not live more than a year. The man, who sees the 3 sun's orb devoid of rays and fire encircled with rays, does not live more than eleven months. He, who in his dreams 4 clearly perceives gold and silver in his vomit and in his urine and fæces, may live ten months. He who sees departed 5 persons, Pis'ác'as and other demons and the cities of the Gandharvas and golden-coloured bulls, lives nine months. He who when stout becomes thin, and when thin becomes 6 stout quite unaccountably, and loses his natural functions, lives for eight months. He, whose foot becomes cracked at 7 the heel or at the toe in dust and in mud, lives seven months.

* Deva-márga; said to mean the penis or anus.

+ Arundhatí.

- 8 If a vulture, a pigeon, a raven, or a crow, or a hawk, or a blue bird alights on one's head, that indicates a life of six
 9 months. When a man is assailed by flocks of crows or a
- 9 10
 - shower of dust, or when he sees his shadow unnatural, he lives four or five months. When he sees lightning flashing in the south in a cloudless sky, or sees a rainbow at night,
- 11 his life will last two or three months. He who cannot see his own body in clarified butter, in oil, in a mirror, or in water, or who sees it head-less, does not live more than a month.
- 12 When the smell from a yogi's body resembles that of a goat or the smell from a corpse, know O king that his life will be
- 13 half a month. When one's breast and foot dry np immediately after he has bathed, and when water does not
- 14 quench his thirst as he drinks, he lives ten days."When the wind as it strikes one cuts one's vitals, and when one feels no delight from the touch of drops of water.
- 15 his death has arrived. Whoever sits on a bear, a monkey or a carriage, and goes singing towards the south in his sleep,
- 16 for him death brooks no delay. He whom a woman clad in red or black raiment, and singing and langhing, carries off to
- 17 the south in his sleep, he will live no longer. He who sees a single powerful naked mendicant laughing and leaping in
- 18 his sleep may find death impending. The man, who sees himself sunk to the crown of his head in a sea of mud in his
- 19 sleep, dies at once. And he, who sees charcoal amidst the hair of the head, or ashes or a waterless river issuing from a serpent, in his sleep, will after ten days die on the eleventh
- 20 day. He, who in his sleep is beaten with stones by formidable and hideous black men who raise their weapons aloft,
- 21 may die at once. He, in front of whom a she-jackal runs howling at sun-rise, whether meeting him or passing him,
- 22 dies at once. He, whose heart is possessed with hunger immediately after he has eaten, and whose teeth chatter, has
- 23 without doubt* reached the end of his life. He who does not perceive the smell of a lamp, and who is terrified in the day

* For samśayam read samśayah?

as well as at night, and who does not see himself reflected in another's eyes, lives no longer. He, who has seen both a rain- $\mathbf{24}$ bow at midnight and all the planets in the day-time, should as a sensible man deem his life consumed away. He, whose 25nose becomes crooked, and whose ears bend down or stick up, and whose left eye waters, has lost his life. When his face $\mathbf{26}$ becomes reddish, or his tongue black, a wise man should know that his death is impending. And one should know 27 that he, who in his sleep journeys to the south on a camel, or an ass, or a carriage, will die outright. He, who cannot 28hear his own murmuring when he shuts his ears, and who cannot see the light with his eyes, lives indeed no longer. He over whom a door is closed after he has fallen into a pit, 29 and who cannot rise up from the hole, in his sleep, his life ends thereat. Sight directed upwards and unsteady,* and 30 blood-shot and rolling around, and warmth in the mouth, and dryness at the navel prognosticate a new body for men. He 31 who in his sleep may enter the fire, and not come out therefrom, or if he similarly enters water, his life ends thereat. The man who is attacked by evil spirits at night or by day, 32without doubt meets death at the end of the seventh night.

- 33 One should pronounce that death is impending over the man who sees his own clean white clothing red or black.
- 34 "A revolution in men's natural disposition and a reversal in their nature proclaim always that Yama and Death are at
- 35 hand; as when a man despises and reviles those very persons to whom he has always been well-behaved, and whom he has
- 36 considered most deserving of his reverence; when he does not worship the gods; when he abuses the aged, the gurus and brahmans; and when he shows no kind treatment to his
- 37 mother, father, or sons-in-law, or to yogís skilled in learning or to other high-souled men. But when the time arrives, wise men† must understand that.

38 "And yog's must always diligently understand at the close

- * Sampratishtha; not in the dictionary.
- + For purushas read purushais?

of the year that ill omens produce their results day and night,

- 39 O king. And the obvious very formidable series of results therefrom must be considered; and having ascertained them,
- 40 he should fix that time in his mind, O king. And having ascertained that time accurately, the yogí should resort to a safe place and apply himself to religious devotion, so that
- 41 that time may not be fruitless to him. And the yogí having beheld the ill omen and abandoning the fear of death, and having regarded then its nature, as it has come after a long
- 42 time, should apply himself to religious devotion as an adept therein in just that part of the day, both in the fore-
- 43 noon, and in the after-noon and at mid-day on that day. Or where he has seen that ill omen during a part of the night, there he should engage in religious devotion until that
- 44 day arrives. Then abandoning all fear, and mastering that time self-controlled, he should stay in that habitation or
- 45 wherever he feels his soul firm, and engage in religious meditation on the Supreme Soul after overcoming the three qualities : and when his soul grows composed of the Supreme Soul, he
- 46 should cease even from the use of his mind. Thereupon he attains to that sublime absorption into the Supreme Soul, which is beyond the senses, which transcends the intellect and which is unspeakable.
- 47 "All this I have declared to thee, Alarka, in its real meaning. Hearken to me briefly how thou mayest attain to that Brahma.
- 48 "The moon-stone does not emit water, if untouched by the rays of the moon; that is a well known simile for a yogí.
- 49 That the sun-stone as long as it remains untouched by the rays of the sun does not emit fire, is also a simile for a yogí.
- 50 Ants, rats, ichneumons, house-lizards, and sparrows inhabit a house like the owner of it, and when it is broken down they
- 51 go elsewhere; but since they feel no such pain at the destruction of that house as the owner *feels*, O king; that simile
- 52 points to the yog's perfect bliss. An ant, though it is composed of earth and has but a small body, constructs a heavy heap of earth with the still minuter point of its mouth : that is a

- 53 lesson for a yogí. When yogís see a tree, clothed with leaves flowers and fruit, being destroyed by cattle, birds, men and
- 54 other *creatures*, they become perfected. When a yogí sees the tender horns of the young ruru deer, which look merely like the forehead-mark, growing together with him, he may attain
- 55 final beatitude. When a yogí takes a vessel full of liquid from a mound on the earth, and when he sees the human
- 56 body towering up high, what has he not learnt? When a yogí has truly understood the effort that a man makes, when all his wealth sufficient for his living has been dug up, he
- 57 has attained success. That is one's house where one dwells; that is food on which one lives; and that is wealth by which one prospers; that is happiness when one thinks 'what
- 58 self-interest have I in this matter.' Just as a man, although he is importuned by his organs, accomplishes his object by their means, so a yogí may accomplish his highest *aim* by means of the intellect and other *faculties* of other persons."

Jada spoke.

Alarka spoke.

- 60 "O joy! that this most sore dread, which has sprung from my defeat by my foes, and which has rendered me anxious about my life, has been caused by the gods, O bráhman!
- 61 O joy, that the victorious attack from the immense hosts of the king of Káśí (routed by which I have come here) has
- 62 brought about for me this meeting with thee! O joy, that my army was weak! O joy, that my dependants were slain!
- 63 O joy, that my treasury became exhausted! O joy that I grew terrified! O joy, that thy feet came to my recollection! O joy, that all thy words have found an abode in my
- 64 mind! O joy, that I have both gained knowledge from meeting with thee, Sir! O joy, that thou hast also shown compassion to me, O bráhman!
- 65 "Although destitute a man attains success at the auspicious rise of the Soul, just as this calamity tends to my benefit

- 66 through my meeting with thee. Subáhu is my benefactor, and so also is Káśí's lord, through both of whom I have come
- 67 to thy presence, O noble lord of the yogís. Now I have had the stains of ignorance burnt out by the fire of thy favour. I will so strive that I may not become such a vessel of misery.
- 68 I will quit my position as a householder, which is a forest of trees of pain, on receiving permission from thee, my highsouled instructer in wisdom."

Dattátreya spoke.

69 "Depart O king ! fare thee well ! As I have declared unto thee, so do thou practise, free from egotism, free from pride, in order to attain to final emancipation from existence."

Jada spoke.

- 70 Thus addressed he prostrated himself before that *Muni*, and hastened to where the king of Káśí and his elder brother
- 71 Subáhu were. Alarka hastening near smilingly addressed the king of Kásí, that valiant hero, in the presence of
- 72 Subáhu :—" O king of Káśí, who desirest my kingdom, enjoy thou the mighty kingdom even as it pleases thee, or give it to Subáhu !"

The king of Káśí spoke.

- 73 "Why, O Alarka ! hast thou relinquished the kingdom without a contest ? This is not right for a kshatriya; and
- 74 thou, Sir, knowest the law of the kshatriyas. When his counsellors are vanquished, a king should abandon the fear of death, and fix his arrow aiming at his enemy as his target.
- 75 Having conquered him, a king should certainly enjoy the choice delights of his desire, and should sacrifice with large sacrifices in order to gain final bliss."

Alarka spoke.

76 "Even of this very nature was my mind before, O hero !

- 77 Now my object is changed, and do thou hear the cause. As this *body* is an aggregate formed of the elements, so is the heart of men, and so are all the qualities likewise even among
- 78 all animals. Since this intellectual faculty is single indeed, and there is no other, how then does knowledge create the

- 79 condition of friend and enemy, of lord and servant? I fell into that dire misery which was produced by fear of thee, and I have gained knowledge from Dattátreya's favour, O
- 80 king. When one subdues all the senses, and abandons utterly *every* association, and fixes one's mind on Brahma, in that
- 81 victory is the sublimest victory. And since there is nothing else to be accomplished in order to attain that final beatitude,
- 82 therefore restraining his senses he attains final beatitude. I then am not thy foe; nor art thou my enemy; Subáhu here is not my injurer. I have seen all this as my own soul; seek then another adversary, O king !"
- 83 Thus he addressed the king. Then uprose Subáhu delighted, and saluting his brother with the word 'O joy !' spoke thus to the king of Káśí.

CANTO XLIV.

Jada's exposition in his conversation with his father (concluded).

Subáhu explains to the king of Káśí that it was to reclaim his brother Alarka to a proper frame of mind, that he had induced the king to conquer Alarka—Subáhu expounds to the king the conditions of attaining final emancipation from existence, and both depart—Alarka resigns his kingdom to his son, and betaking himself to the forest attains final bliss.

Here ends Jada's exposition to his father.

The Birds then conclude by saying that Jada and his father attained final bliss.

Subáhu spoke.

1

"In that I have resorted to thee for refuge, O tiger-king, I have secured every *object*. I will depart. Rest thou happy !"

The king of Káśí spoke.

2 "What object hast thou secured, Sir? And what aim hast thou attained? Declare that to me, O Subáhu, for I
3 feel a keen curiosity. Thou didst stir me up, saying 'Conquer

and give me the great kingdom, that belonged to my great-4 grandfather and is dominated by Alarka.' Thereupon I attacked the kingdom of this thy younger brother, and brought this army for thee. Therefore enjoy it as befits thy race.''*

Subáhu spoke.

5 "O king of Káśi, hearken, why I made this endeavour, and
6 stirred thee up, Sir, to an unwonted endeavour. This my brother, who understands truth is addicted⁺ to unrefined
7 pleasures. My two elder brothers are wise and unbeguiled, because our mother dropped admonition into the ears of both of them and into mine, just as she dropped milk in their
8 mouths and mine during our infancy, O king. Our mother taught those subjects, that men consider should be known, to both of them and to me, but not to him, *Alarka*,

9 who wished to be illustrious, O king. As merchants, who are travelling for gain, feel a common grief, if one of them

10 perishes, so is it with us, O king. Since he, *Alarka*, has caught the infatuation of domestic life, and is perishing, O king; since he is related to this my body, and bears the idea

11 of a brother; hence I, concluding that he would obtain the perception of passionlessness through suffering, resorted to thee,

- 12 Sir, to carry out the undertaking. Therefore he has been brought through distress to passionlessness through instruction, O king; the work has been accomplished; mayest thou
- 13 fare well. I depart. 'Having dwelt in Madálasá's womb, and having drank of her breast, may he not follow the path that
- 14 is travelled by the sons of other women, O king!' So I deliberated and I did it all by resorting to thee; and it has been accomplished. I will again depart to seek final beatitude.
- 15 "I do not approve of those, O king! who neglect their own family, a kinsman, or a friend, when these are in difficulties; for, though possessed of organs, they are maimed indeed.

^{*} For bhunkshvasva kuloc'itam read bhunkshva svakuloc'itam ?

⁺ For s'akto read sakto ?

- 16 He who falls into difficulties when he has an able friend, or member of his own family, or kinsman, they should be denied righteousness, wealth, love and final emancipation, but he
- 17 should not be denied them. Through association with thee, O king, I have accomplished this great undertaking. Well mayest thou fare! I will depart. Mayest thou participate in knowledge, most noble king !"

The king of Káśí spoke.

18 "Thou hast done a great benefit to good Alarka; how is it 19 thou dost not turn thy mind to benefit me? Since association of good men with good men yields fruit and is not barren, therefore I have attained the prosperity that is bound up with thy patronage."

Subáhu spoke.

- 20 "The four-fold aims of men are known as righteousness, wealth, pleasure, and final emancipation from existence. There thou hast righteousness, wealth and pleasure, all of
- 21 them,—the last is wanting. I will succinctly expound it to thee; listen now with singleness of mind thereto; and having heard and rightly deliberated strive after bliss, O king !
- 22 Thou must have no dealings, O king, with the notion "Mine," nor the notion "I"; for when one considers rightly, righteousness has no correlation in the absence of righteousness.
- 23 When thou hast thought in thy soul, 'I must comprehend of what I am'; when thou hast thought in after nights 'I must
- 24 consider the external and the internal'; thou must discern him whose beginning, attributes and ending are imperceptible, who is changeless, devoid of intelligence, both perceptible and imperceptible; and thou shalt discern 'Who am I?'
- 25 When this indeed is discerned thou hast discerned everything. To discern the soul in what is not soul, and one's own pro-
- 26 .perty in what is not one's own—this is folly. I as such have passed everywhere, O king, according to the intercourse of the world. I have declared all this that thou hast asked: now I depart."
- 27 Having spoken thus to the king of Káśí, the wise Subáhu

departed. And the king of Káší having done obeisance to Alarka departed to his own city.

Alarka, also, enthroned his eldest son as king, and abandoning every tie resorted to the forest, for his own perfection.

29 After a long time becoming purged of the contrary qualities and free from all worldly possessions, he attained an unparalleled pitch of religious devotion and gained supreme and final

- 30 bliss. Perceiving all this universe with its gods, demons and human beings perpetually bound and being bound in the
- 31 meshes woven of the qualities; being drawn by the causes brought into existence by sons and other *children*, by nephews and other *relations*, and by one's own and other people's pro-
- 32 perty, and so forth; oppressed with woe, wearing diverse appearances, wholly enclosed within the mud of ignorance, possessing no deliverer; and *perceiving* himself wholly passed
- 33 beyond, the large-minded king sang this song—"Alas, woe is it that I occupied the kingdom formerly! So have I since learnt. There is no happiness superior to religious devotion."

Jada spoke.

- 34 Dear father, do thou practise this sublime religious devotion to attain final emancipation from existence; whereby thou shalt attain to that Supreme Soul, in reaching which
- 35 thon shalt not grieve. Then I also will go. What need have I of sacrifices? what need of prayers? Action in one who has attained success works towards re-absorption into the
- 36 Snpreme Soul. Obtaining permission from thee, I also, free from the contrary qualities, free from worldly possessions, will so strive after final emancipation that I may attain to snpreme bliss.

The birds spoke.

- 37 Having thus addressed his father, and having obtained permission from him, the wise Jada, abandoning all worldly
- 38 possessions, departed, O bráhman. His father also, who was most large-minded, in like course after becoming a vána-
- 39 prastha entered on the fourth stage of life. There having met with his son, and having forsaken the bonds formed of

the qualities &c., he attained supreme perfection, being wise and having acquired self-knowledge at the same time.

40

All this has been declared to thee, O bráhman, which thou, Sir, did ask of us---at full length and with truth. What else dost thou desire to hear?

CANTO XLV.

The Birth of Brahmá.

Jaimini thanks the Birds for all the information they have given him, and asks about creation, the world, mankind &c.,—In reply they relate what Márkaṇḍeya had taught Kraushţuki regarding all those matters, as follows.

Márkandeya extols this Purana as having emanated from Brahmá and having been handed down by eminent rishis—Adoration is paid to Brahmá.

The identity of Pradhána and Prakriti is asserted—Brahmá alone existed at first—From him emanated Pradhána, which is called the Imperceptible—Out of it issued Mahat (the Intellectual priciple)— And out of Mahat issued Ahankára (the principle of Individuality) with its three characters, the Evolving, the Modifying, and the Energizing—The Evolving Ahankára created sound, touch, form, taste and smell, and their corresponding elements, ether, air, light, water and earth—The Modifying Ahankára produced the eleven human organs— The characters of the elements are expounded.

Mahat and the other principles produced an egg, the composition of which is described—It was animated by Brahmá as the Soul, and it contained the universe, the gods, demons and mankind.

Jaimini spoke.

1 Ye have well related this to me, O noble bráhmans, both activity and inactivity, the two-fold deeds enjoined by the

- 2 Veda. Ah, through your father's favour, ye have such knowledge as this, by which ye have overcome folly although
- 3 ye have descended to this animal state. Happy are ye in 28

that your mind, steadfast in your pristine state towards the attainment of final emancipation, is not swayed by the bewilderments that spring from objects of sense. O joy that 4 the wise lord Márkandeya made you known to me as the dissipators of every doubt! For men who wander in this closely-5 thronged mundane existence there is available association with such as your honours; not for ascetics. If I after gain-6 ing association with you who have perspicacity in knowledge should not succeed in my object, then assuredly* there can be no success for me elsewhere. Both in activity and in 7 inactivity, in knowledge and deed, no one else has, I think, a mind so unsullied as your honours have.

8 If then your mind, O noble bráhmans, is favourable to-9 wards me, then deign to expound this completely;—How did this universe, both moveable and immoveable, come into existence? And how will it fall into dissolution at the pro-

- 10 per time, most excellent bråhmans? And how came the familiest that sprang from the gods, the rishis, the pitris, created things &c.? And how did the Manvantaras occur?
- 11 And what was the history of the families of old; and whatever creations and whatever dissolutions of the universe have occurred; and how the ages have been divided; and what the
- 12 duration of the Manvantaras has been; and how the earth remains stable; and what is the size of the world; and what are the oceans, mountains and rivers and forests according to
- 13 their situation; what is the number of the worlds, the bhúrloka, svar-loka &c., including the lower regions; and what is the course of the sun, moon, and other planets, of the stars and
- 14 heavenly bodies also. I wish to hear of all this which is destined to subversion;[‡] and what will be the end when this universe is dissolved.

The Birds spoke.

- 15 Unparalleled is this load of questions which thou hast
 - * For nyúnam read núnam.
- ‡ Ahúta-samplava.
- + For vamsád read vamsá?

asked, O bráhman: we will declare it to thee; listen to it

- 16 here, O Jaimini, as Márkandeya expounded it formerly to the calm and wise Kraushtuki, a young bráhman, who had com-
- 17 pleted his term of studentship. Kraushtuki asked the highsouled Márkandeya, whom the bráhmans were waiting upon,
- 18 what you have asked, my lord; and we will tell thee what
- 19 the Muni, Bhrigu's son, told him with affection; listen, O bráhman, after having paid adoration to the Forefather Brahmá, the lord of the universe, the origin of the universe, who presided over creation, who in the form of Vishnu *presides* over its maintenance, and who in the form of the terrible Siva destroys it at the dissolution.

Márkandeya spoke.

- 20 Formerly as soon as Brahmá, whose origin is inscrutable, came into being, this Purána and the Vedas issued* from his
- 21 mouths; and many paramarshis composed the collections of the Puránas; and the Vedas were divided by them in a
- 22 thousand ways. Righteousness and knowledge, passionlessness, and sovereignty-these four indeed were not perfected
- 23 without instruction from him, the high-souled. His seven mind-bornt rishis took the Vedas from him, and his mind-born
- 24 ancient munis took the Purána. C'yavana took`it from Bhrigu, and he declared it to the bráhmans; and this *purána*
- 25 was repeated by the high-souled rishis to Daksha; and then Daksha repeated it to me. I will now tell it to thee : it de-
- 26 stroys strife and sin. Hear all this from me with composure, illustrious Muni, as I formerly heard it when Daksha related it.
- 27 Having paid adoration to the origin of the universe, unborn, changeless, the asylum, the upholder of the moveable
- 28 and immoveable universe, the supreme object, Brahmá, the first male,---the cause which, itself unbegotten,[‡] works in pro-
 - * Anuvinihsrita, not in the dictionary.
 - † Mánasa.
 - ‡ Anaurasya; not in the dictionary.

duction, maintenance and dissolution, wherein everything is

29 established—having paid adoration to him, Hiranya-garbha, the framework of the world, the wise, I will duly tell of the

- 30 multitude of created things, matchless, great, primeval, formed for special ends, various in shape, possessing characteristics, ascertainable by the five standards of measure, possessing the
- 31 five streams of life, governed by the soul, existent as if perpetual and temporary—listen thereto with sublime composure, illustrious Sir!
- 32 Pradhána is the cause, which is designated the Imperceptible, and which the great rishis call the subtle, permanent Prakriti,
- 33 composed of good and evil. Brahmá at first existed certain, imperishable, undecaying, immeasurable, self-dependent, des-
- 34 titute of odour, form, and taste, devoid of sound and touch, without beginning or end, the origin of the universe, unchanged* by the power of the three qualities, not modern,†
- 35 unknowable. Subsequent to the dissolution, all this universe was pervaded by him completely.

Then from him, in whom the *three* qualities existed in equipoise, and in whom the Soul[‡] became prevalent, O Muni;

- 36 and next from the coming into existence of the qualities which were being created, at the time of creation the first
- 37 principle Pradhána came into existence. It enveloped Mahat; § as the seed is enveloped by its rind, even so Mahat was enveloped by the Imperceptible. It is three-fold, that characterized by goodness, that by passion, and that by
- 38 ignorance. Then from it was evolved Ahankára, || which is three-fold, the Modifying, ¶ the Energizing,** and the Evol-
- 39 ving++ which is characterized by darkness. And it was enveloped by Mahat, just as Mahat was by the Imperceptible. Now the Evolving Ahankára, modifying itself, created the
- 40 subtle element[‡]; of sound[§] next. From the subtle element
 - * For -prabhavápyayam read -prabhavávyayam?
 - + A.aámprata.
 ‡ Kshetra-jna.

 § The great Intellectual principle.
 || The principle of Individuality.

 ¶ Vaikárika.
 ** Taijasa.
 †† Bhútádi.
 ‡‡ Tau-mátra.
 - §§ For sabdas tanmátrakam read sabda-tanmátrakam?

of sound came the Ether, which has the property of sound; now ether is the sound-element, and the evolving Ahankára enveloped it then. The subtle element of touch is indeed 41 born next without doubt; the mighty Air is born, its property of touch is well known. And the air, modifying itself, 42created the subtle element of form; Light was produced from the air; it is said to have the property of form; the air which 43 is the element of touch enveloped the element of form. And light, modifying itself created the subtle element of taste: therefrom indeed water also was produced; it has the pro-44 perty of taste; now the element of form enveloped the water* which is the element of taste. And the water, modifying 45 itself, created the subtle element of smell; therefrom Solid Matter[†] is produced; smell is well known to be its property. 46 Now in each *element* resides its *peculiar* subtle element; thereby its possession of that subtle element is a well-established fact. And hence those elements are uniform, inasmuch as no difference can be predicated. They are all neither calm, nor 47

47 difference can be predicated. They are all neither caim, nor terrible, nor crass.[‡] This is the creation of the elements and the subtle elements from Ahankára when it is characterized by darkness.

- 48 From Ahankára in its Modifying character, which is distinguished by goodness and possesses goodness in excess, the modificatory creation began at once.
- 49 The five organs of the intellect, § and the five organs of action, men call these the energetic || organs; they are the ten
- 50 Vaikárika deities. The mind¶ is the eleventh organ among them. Such are the Vaikárika deities known to be. The
- 51 ear, the skin, the pair of eyes, the tongue, and fifthly the nose; men say** these are the organs connected with the intellect for the purpose of perceiving sound and the other *impressions*. The pair of feet, the anus, the organ of generation, the pair of hands, and the voice may rank as fifth with

* For *ápo* read *apo*; for the water was enveloped by the light which preceded it; but the change spoils the metre.

t	Sangháta.	‡	Múḍha.	ş	Buddhi.
11	Taijasa.	Ţ	Manas.	**	For vakshyate read c'akshate?

52 them; walking, evacuation, sexual delight, manual work and speech—that is the work for each of these organs respectively. Ether has the element* of sound only. When the element

53 of touch accrued, Air comes into existence with two properties; touch is known to be its peculiar property. Moreover, when to form accrued both the properties, sound and touch,

54 then Fire also came into existence with its three[‡] properties; it has sound and touch and form. Sound, and touch and

55 form,—when the element of taste accrued to them, then Water with its four properties came into existence; it is to be known as being characterized by taste. Sound and touch and form

56 and taste, when smell accrued, they consolidated with the element of smell enclosed this Earth; hence earth has five properties; it is seen to be the gross one among created things.

- 57 Calm and terrible and crass§ are their distinguishing marks; thereby they are known: they contain one another
- 58 through their mutual interpenetration. Within the earth *is contained* all this visible and invisible world firmly enclosed. And those distinguishing marks are perceptible by
- 59 the organs of sense, and are recollected by reason of their permanency. They take each successive one the property of its preceding one. These seven *principles* when un-combin-
- 60 ed are distinct and have various energies : they could not have created mankind, unless they had united. And meeting in
- 61 mutual combination, they become mutually dependent; and when they all unite into one, they have the marks of a single complex body.

By reason of their being governed by the Soul¶ and also 62 through the favour of the Imperceptible, Mahat and the other *principles*, which have different limits, cause an egg to come into existence. There like a bubble on water, the egg gra-

- 63 dually increased by means of the things that existed, O Sage most intelligent! In its enlarged state it lay on the water.
 - * Mátra.
 - † Guņa.

- § Múḍha.
- || For imam read idam?
- ‡ For dvi-guņas read tri-guņas?
- ¶ Purusha.

The Soul,* having increased inside the egg sprung from Pra64 kriti, took the name Brahmá; it indeed was the first corporeal being, it indeed is called Purusha. And Brahmá
65 existed first, the original maker of created beings. That egg enclosed all these three worlds with all that they contain moveable and immoveable. Meru was born from it, and as
66 the after-birth were born the mountains; the oceans were the fluid contained within that egg which held the great Soul. Within that egg was all this world, with the gods and de67 mons and mankind, and the continents and other lands, the mountains and oceans, and the throng of luminous worlds.

Then the egg was enveloped by water, air, fire and ether and by the evolving Ahankára externally, ten times over by each of them. It was then surrounded⁺ by Mahat which I have mentioned, which had the same magnitude. Mahat together with them all was enveloped by the Imperceptible. With these seven coverings formed from Prakriti was the

- 70 egg enveloped. Enveloping one another the eight Prakritis existed. This very Prakriti is permanent; and that Purusha is limited by it.
- 71 Hear thou, moreover, briefly of him who is spoken of by the name Brahmá. Just as one sunk in water, on emerging from it, seems to be born from water[‡] and flings the water
- 72 away, so Brahmá is both Prakriti and the Soul.§ The Imperceptible is declared to be his sphere of action; || hence
- 73 Brahmá is called Kshetra-jna, the Soul. A man should know all these characteristics of the Soul and its sphere of action.

Such was this creation from Prakriti; and it is governed by the Soul; the first *stage of creation* was preceded by non-intelligence, it became manifest like the lightning.

- 1 For jala-sambhavam read jala-sambhavah?
- § Vibhu. || Kshotra.

^{*} Kshetra-jna.

[†] For veshțitah read veshțitam?

CANTO XLVI.

CANTO XLVI.

The computation of Brahmá's life.

Márkandeya moralizes on Brahmó and Prakriti—and describes Vishnu and S'iva as special forms of Brahmá—He explains how human and divine years are reckoned, the duration of the four ages, the Krita, the Tretá, the Dvápara and the Kali, and of a Manvantara, and the length of Brahmá's day and life.

Kraushtuki spoke.

 Adorable Sir! thou hast related to me correctly the genesis of the egg, and thou hast told me of the hirth of the mighty
 Soul Brahmá within the egg of Brahmá. I wish to hear this from thee, O scion of Bhrigu's race, when things are not created, and nothing exists, everything having been destroyed by Time at the end of the dissolution of the Universe.

Márkaņdeya spoke.

When all this universe becomes dissolved in Nature,* this
dissolution is designated 'natural'+ by the wise. When the Imperceptible subsists within itself, and when all modification is suspended, Nature and the Soul1 subsist with sameness of character. Then both darkness and goodness subsist in equipoise, neither being in excess or in deficiency, and
permeated by each other. Just as oil exists in sesamum seeds, or as ghee in milk, so passion also exists permeant within darkness and goodness.

7 The day of the Supreme Lord§ lasts from the birth of Brahmá, as long as the two half paras which compose his life; || and his night during the dissolution is of the same

8 duration.¶ Now at the dawn of day he awakes, he who is

* Prakriti. † Prákrita. ‡ Purusha. § Pareśa.

|| The text seems incorrect; a better reading obtained from a MS. belonging to Babu Nagendra Chandra Basu of Calcutta is *utpatter* for *utpattir*, and *áyur vai* for *áyusho*. See verse 42.

 \P The same MS. reads tat-samah samayo instead of tat-samá samyame; with practically the same meaning.

the origin of the universe, who is without beginning, who is the cause of all things, whose soul transcends thought; every one else works in an inferior way.

9

The Supreme God, quickly enters into Nature and the Soul, as the lord of the universe, and agitates them with his intense

10 supernatural power. Just as love, or a breeze of Spring, entering into young women tends to produce agitation, so does he, who is the embodiment of supernatural power.

- 11 When Pradhána is agitated, the god Brahmá is born and is contained within the cavity of the egg, as I have already
- 12 told thee. At first he is the agitator; as the husband of Nature, he is the thing to be agitated; and he exists with

13 contraction and expansion even in the state of Pradhána. He is born, *though* he is the birth-place of the universe; though devoid of qualities, he possesses the quality of passion; when he assumes the character of Brahmá, he engages in creation.

- 14 In the character of Brahmá he creates mankind; then possessing an excess of goodness, he becomes Vishnu and
- 15 protects them righteously; then, with darkness preponderating in him, he as Rudra dissolves the whole universe with its three worlds, and sleeps. He possesses the three qualities,
- 16 and yet he is destitute of qualities. Just as he is at first the pervading Soul, then the preserver, and lastly the destroyer,* so he takes appellations which designate him as Brahmá,
- 17 Vishņu or S'iva. As Brahmá he creates the world; and as Rudra he destroys them; and as Vishņu he holds a neutral position. These are the three conditions of the Self-existent.
- 18 Passion and Brahmá; darkness and Rudra; goodness and Vishņu the lord of the world: these indeed are the three
- 19 deities; these indeed are the three qualities. These verily are mutually paired, and are mutually dependant: they are not separated for a moment; they do not forsake one another.
- 20 Thus Brahmá, the four-faced god of gods, is anterior to the universe: assuming the quality of passion, he engages in creation.

* Lávaka (from lú), one who cuts to pieces, one who destroys. Would not láyaka (from lí) be better, one who brings on the dissolution?

- 21 Brahmá who is adored as Hiranya-garbha, the first of the gods, and without beginning, who sits in the middle of the
- 22 lotus-like earth, was born in the beginning. One hundred years is the full length of life for him, the high-souled, according to the true Bráhmya computation. Hear from me how it is reckoned.
- 23 A káshthá is said to be composed of fifteen winks of the eyelids; and thirty káshthás make a kalá; and thirty such
- 24 kalás *make* a muhúrta. A day and night among men contain, it has been settled, thirty muhúrtas; and with thirty days
- 25 are reckoned the two lunar fortnights and the month; of six months consists the sun's half-yearly course; the two half-yearly courses on the south and north of the equator compose the year. Such a year is a day and night of the gods;* the day thereof is the sun's northern half-yearly course.
- 26 Now of twelve thousand divine years consist the four ages named the Krita, the Tretá, &c. Hear from me how they are divided.
- 27 Now the Krita age is said to have contained four thousand years; its commencing twilight was four hundred years, and
- 28 the closing twilight was of the same *duration*. The Tretá age was three thousand divine years; and three hundred *years* was its commencing twilight, which was indeed of that duration, and its closing twilight was of the same *duration*.
- 29 The Dvápara age was two thousand years; and its commencing twilight is declared to have been two hundred years, and
- 30 its closing twilight was two hundred years. The Kali age is a thousand divine years, O brahman; two hundreds of years are called its commencing and closing twilights.
- 31 This period of twelve thousand *divine years* is called a yuga; it has been laid down by the poets; a thousand times this *period* are called one of Brahmá's days.
- 32 In one of Brahmá's days, O brahman, there may be fourteen Manus. They live according to their portions; that
- 33 thousand is divided among them. The gods, the seven
 - * Thus one divine year = 360 human years.

rishis, and Indra, Manu, and the kings his sons, are created with Manu and pass to dissolution with him in regular order. 34Seventy-one repetitions of the four ages, with a fraction in excess, constitute a manyantara; hear from me its computation in 35 human years. Thirty full crores reckoned duly, O brahman, 36 and sixty-seven lakhs more by reckoning, and twenty thousands-this is the period of seventy-one times the four ages without the excess fraction; this is called a manyantara. Hear it from me in divine years; eight hundred thousands 37 of years by divine reckoning,* and fifty-two thousands of 38 years more in addition. A day of Brahmá is declared to be this period multiplied fourteen times. + At its termination the dissolution is declared by the wise to be the necessary result. O brahman.

39 The Bhúr-loka, the Bhuvar-loka and the Svar-loka are perishable and pass[‡] to dissolution; and the Mahar-loka

40 stands, yet the dwellers therein by reason of the heat go to the Jana-loka. And Brahmá sleeps indeed during the night in the three worlds which have been dissolved into one ocean.

41 That night is of exactly the same duration. At its termina-

* This line as it stands in the text seems incorrect. The four ages contain 12,000 divine years or 4,320,000 human years, and 71 times this period contain 8,52,000 divine years, or 306,720,000 human years. This latter period agrees with the enumeration in verse 36 (viz., 30,67,20,000 years), but instead of the former the text gives 8,000 + 52,000, *i. e*, 60,000 divine years, unless we read *fata-sahasrdni* for varsha-sahasráni. Yutam, however, seems wrong as regards both grammar and meaning.

† This does not agree with verse 31, if we take the words "this period" to refer to verses 35, 36 and 37. In verse 31 one of Brahmá's days is said to be 12,000,000 divine years or 4,320,000,000 human years, but 14 times the period mentioned in the latter verses contain 11,928,000 divine years, or 4,294,080,000 human years. We must bring in here the excess fraction referred to in verse 34, which by calculation is found to be $\frac{3}{7}$; thus 71 $\frac{3}{7}$ times the ynga of 12,000 divine years = 857,142 $\frac{3}{7}$ divine years of the mauvantara and 14 times this last period exactly = 12,000,000 divine years of Brahmá's day. Similarly with regard to human years.

‡ For áyáti read áyánti?

tion creation begins again. And so passes one of Brahmá's

42 years, and a hundred years is the whole. For a hundred of his years is denominated a Para; and a Parárdha or half a

- 43 Para is well-known to be composed of fifty years. So then a Parárdha of his *life* has elapsed, O brahman; at the close of which occurred the Mahá-kalpa, *which* is famed as the Pádma.
- 44 Of the second Parárdha which is now passing, O brahman, the first kalpa (or cycle) ordained is this one called the Váráha.

CANTO XLVII.

The Creation from Prakriti and the Vikáras.*

Márkandeya continues—After the Pádma Mahá-kalpa Brahmá awoke, and as Náráyana raised the earth out of the sea of dissolution and fashioned it in its present shape—Then he created, first, the vegetable world—secondly, the animal world thirdly, the gods—fourthly, mankind—fifthly, Anugraha—and sixthly, the bhútas—Markandeya summarizes the nine creations, viz., these six, and the three described in Canto XLV.

Kraushtuki spoke.

1 Tell me fully how Brahmá, the adorable, the creator, the lord of all creatures, the master, the divine, created *all* creatures.

Márkandeya spoke.

- 2 Here I tell thee, O brahman, how the adorable eternal framer of the worlds created all the universe moveable and immoveable.
 - At the dissolution which followed the Pádma⁺ Mahá-kalpa, the lord Brahmá awoke after having slept through the night.
 - * The products evolved from Prakriti.
 - + For padmávasáne read pádmávasáne?

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Then with goodness predominating in him he gazed on the
empty world. And here men utter this verse to Náráyaṇa, who has Brahmá's own form, god of the universe, changeless
in might. "Nárá means water and bodies"*—we have thus heard it is a name for water; and in it he lies, hence he is called Náráyaṇa.

6 On awaking he knew that the earth had disappeared within that water, and then *became* desirous through reflection to

7 delivert the earth therefrom. He assumed as of old in the kalpas and other *times*, other bodies such as those of a fish, a tortoise and other *animals*, and likewise he took the body of

8 a boar. The lord who is composed of the Vedas and sacrifices assumed a heavenly form composed of the Vedas and sacrifices, and entered the water; he reached everywhere and

9 existed everywhere. And the lord of the world raised the earth out of the lower regions, and set it free in the water, while the Siddhas who abode in Jana-loka bent their thoughts

- 10 on him. The earth floated like an immense boat on that ocean, but does not sink by reason of the amplitude of its size.
- 11 Then he made the earth level and created the mountains on the earth. Formerly when creation was burnt up by the
- 12 then world-destroying fire, those mountains on the earth were totally consumed by that fire. The rocks were engulphed in that one ocean, and the water was driven together by the
- 13 wind; wherever they adhered and remained, there the mountains grew into being. Then he divided the earth, adorned
- 14 with seven dvípas; and he fashioned the four worlds, the Bhur-loka and the others, as before.

15

While he pondered on creation, as of old in the kalpas and other *times*, he next became manifested as devoid of intelli-

gence, as enveloped in darkness. Darkness, folly, infatuation, 16 gloominess, and blind consciousness—ignorance,‡ composed of

- these five, became manifested out of the Supreme Soul. Creation irrational became established in five ways while he
- 17 was meditating. Externally and internally it was destitute of

light,* its soul was concealed, it consisted of vegetation;* and since vegetation is declared to be "primary,"[‡] hence this is indeed the Mukhya creation.

18 He considered that creation incapable of causation,§ and thought of *creating* another yet. While he was meditating on its creation, the animal world, in which the stream of life

19 is horizontal, ¶ came next into existence. Since its activities are displayed horizontally, hence it** is known as the "tiryaksrotas." Cattle and other quadrupeds are well-known as being of that kind; they are indeed characterized chiefly by igno-

20 rance and are unintelligent; and they stray in wrong courses, and in their ignorance are subservient to knowledge; they are self-swayed, and devoted to self; they comprise twenty-

21 eight classes. They all possess light* internally, but they are mutually circumscribed.++

He thought even that creation was incapable of causation, 22 and while he meditated, another came into existence; now this, the third, was the group of beings in which the stream of life passed upwards; ‡‡ it was characterized chiefly by goodness. Those beings abound in pleasure and affection; they

- 23 are uncircumscribed outwardly and inwardly; and possess light* externally and internally; they originated from an upward stream of life. Now that third creation of the Supreme Being who was satisfied in soul thereat is known as the crea-
- 24 tion of the gods. When that creation came into being, Brahmá was pleased.

* Prakáša. This is defined by S'rí-dhara Svámí to mean "clear knowledge" (prakrishtam jnánam). It had no clear external perception of sound &c., or clear internal feeling of happiness, &c.

† Naga.

‡ Mukhya.

§ For drishtvá sádhakam read drishtvásádhakam; see the second line of verse 21.

|| Srotas; or the current of nutriment. ¶ Tiryak.

** For sá read sah?

++ A-vrita. S'rí-dhara explains this as, "mutually ignorant of their birth, nature, &c."

11 U'rdhva-srotas.

Then he meditated further on another creation which should 25 be capable of causation and be the highest. While he meditated so, and meditated on truth, the group of beings in which the stream of life passes downwards,* and which is capable of causation,† next became manifest out of the Impercepti-

26 ble. Since the streams of life in them moved downwards, hence they[‡] are "arvák-srotas;" and they possess light[§] copiously; they are characterized chiefly by ignorance and pas-

27 sion. Hence they have abundance of suffering, and are continuously engaged in action; and they possess light externally and internally. They are mankind and are capable of causation.

28 Anugraha || was the fifth creation; it is disposed in four ways, by contrariety,¶ and by perfection,** bytranquillity,††

29 and by satisfaction^{‡‡} likewise. The objects of this creation moreover have knowledge of the past and of the present.

30 The creation of the origins of the gross elements§§ and the gross elements|||| is called the sixth; they all possess comprehensiveness,¶¶ and are prone to mutual division;*** and the origins of the gross elements are to be known as both impulsive and devoid of propensities.

- 31 Now the creation of "mahat" is to be known as the first by Brahmá; and the second of the "tan-mátras" is called
- 32 the creation of the "bhútas;" and the third creation is that of the "vikáras,"⁺⁺⁺ and it is perceptible by the senses. So was produced the creation from Prakriti wherein Intelligence pre-
 - * Arvák-srotas.

1 For ta read te?

§ Prakáša, see note * p. 230.

|| This is the Pratyaya-sarga or intellectual creation of the Sánkhya philosophy. But S'rí-dhara explains it as an inferior creation of gods (deva-sarga), who are characterized by both goodness and ignorance. It is characterized by ignorance because it is nonrished by the ignorance among immoveable objects and the animal creation; it is characterized by goodness, hecause it harmonizes with and thrives upon the perfection and satisfaction among mankind and the gods; and it is called Anngraha, because it favours (anugrabaka) the several natural dispositions of those objects.

¶ Viparyaya. ** Siddhi. †† S'ánti. ‡‡ Tushți. §§ Bhútádika. |||| Bhúta. ¶¶ Pari-graha. *** Sam-vi-bhága. ††† The products evolved from Prakriti.

⁺ For sádhakah read sádhakam?

33 ceded. The "mukhya" creation was the fourth, the mukhya things are known as immoveable. The fifth was that called

34 "tiryak-srotas"* and "tairyag-yonya." Next was the sixth *creation*, that of the "úrdhva-srotas";† it is known as the creation of the gods. Then the creation of the "arvák-srotas"

- 35 is the seventh; it is that of mankind. The eighth creation is "anugraha"; it is characterized by goodness and ignorance. These last five creations are known as those which were evolved from the Vikáras,[‡] and the *first* three as those
- 36 evolved from Prakriti.§ The ninth creation was Prákrita and also Vaikrita; it is known as "Kaumára." || Thus these nine creations of the Prajá-pati have been declared.

CANTO XLVIII.

The Course of Creation.

Márkaņdeya relates how Brahmá created the Asuras, the gods, the pitris and mankind, and the night and day and the two twilights—He mentions the times when those beings are powerful —He relates the creation of the Rákshasas, Yakshas, Serpents, Pisác'as, and Gandharvas—Next of all beasts, birds and other animals—Then of various sacred hymns and metres—Then of the lightning, thunder, and other phenomena—And lastly Brahmá assigned all things their shapes, pursuits and names.

Kraushtuki spoke.

- 1 O adorable Sir, right well hast thou related the creation briefly to me; tell me, O bráhman, fully of the origin of the gods.
 - * For tiryak-srotas read tiryak-srotás?
 - + For tato 'rddha-srotasám read tathorddhva-srotasám ?
 - ‡ Vaikrita. § Prákrita.

|| This is the creation of Níla-lohita Rndra (see Canto LII) and of Sanatkumára and the other mind-born sons of Brahmá, the Knmáras. This creation is called prákrita because Rudra sprang into existence hy himself, as mentioned in that canto, verse 3. It is also called vaikrita, because the Knmáras were created by Brahmá in the form he assumed of a vikára (vikriti-bhúta).

Márkandeya spoke.

- 2 Creation is impregnated with the good and bad* actions of previous existence, O bráhman; and because of this wellknown law+, created beings, though they are destroyed in the dissolution, are not delivered, from the consequences of their actions.
- 3

The gods and other *divine beings*, and stationary things, and the four classes of mankind, O bráhman, were produced in his mind when Bráhmá was engaged in creation.

Then being desirous of creating the four classes of beings, namely, the gods, the Asuras and the pitris, and mankind, he
infused[‡] himself in the waters. The particle of darkness grew up in excess as the Prajá-pati was rapt in meditation. First then out of his buttocks, as he was desirous
of creating, were produced the Asuras. And then he cast aside that body which was composed of the particle of darkness; that body cast aside by him forthwith became Night.

7 Being desirous of creating, he assumed another body and experienced delight; then were produced from his mouth the
8 Gods in whom goodness predominates. And the mighty lord of created beings abandoned that body also, and when cast aside it became Day wherein goodness predominates.

9 Then he took another body which was indeed characterized by the particle of goodness; the Pitris were produced from

10 him while he deemed himself to be a pitri. The lord, after creating the pitris, abandoned that body also, and when abandoned it became the Twilight that intervenes between

11 day and night. Next the lord assumed another body characterized by the particle of passion, and then were produced

- 12 Mankind who spring from the particle of passion. After creating mankind, the lord abandoned that body, and it became the Twilight that ends the night and begins the day.
- 13 Thus these bodies of the wise God of gods have become famed as the night and day, and the evening twilight and

^{*} For kuśalá kuśalair read kuśalákuśalair.

[†] For khyátá read khyátyá ? 30
‡ Or, united himself with.

CANTO XLVIII.

- 14 the morning twilight, O bráhman. Three are characterized by the particle of goodness, namely, the morning twilight, the evening twilight and the day; the night is characterized by
- 15 the particle of darkness, hence it is called Tri-yámiká.* Hence the gods are powerful by day, but the Asuras by night, and mankind at the coming of the morning twilight, and the pitris
- 16 at the evening twilight. At these times these classes of beings are undoubtedly powerful and unassailable by their foes; and when they light upon the adverse times they lose their power.
- 17 The morning twilight, the night, the day, and the evening twilight, these four are indeed the bodies of the lord Brahmá, and they are invested with the three qualities.
- 18 Now after creating these four, the Prajá-pati, feeling hnnger and thirst, took another body composed of passion and dark-
- 19 ness during the night; during its darkness the adorable unborn god created bearded monsters wasted with hunger;
- 20 and they endeavoured to eat up that body. Some of those monsters, who said "let us preservet it from them," were called Rákshasas in consequence; and those who said "let us devourt it" were called Yakshas, from yakshana, 'cating,'§ O bráhman.
- 21 When the creator Brahmá saw them, the hair of his head through his displeasure grew withered || and lost its erectibi-
- 22 lity.¶ Through its downward gliding** it became the Serpents, ++ and from its loss ++ of erectibility they are known as the Ahis or Snakes. Thereupon in anger at having seen the
- 23 Serpents, he fashioned beings possessed with anger;§§ they were born as the flesh-eating *demons*, tawny-hued and fierce.

* That is, "having its conrse with the three others," from tri and yáma (from root yå); or, "keeping the three others in check," from tri and yáma (from root yam). The meaning "having three watches" from tri and yáma (from root $y\acute{a}$) is discarded here.

- + Raksháma. ‡ Khádáma.
- § Yakshana seems a mistake for jakshana.
- || For s'iryanta read sirnās tu?
- ¶ Samárohaņa-hína. ** Sarpaņa. †† Sarpa. ‡‡ Hínatva.
- §§ For krodhátmáno read krodhátmano?

Next while he meditated on the earth,* the Gandharvas
were born as his offspring. They were born from him as he drank speech in,† hence they are known as the Gandharvas. When these eight classes of divine beings were created, the
lord next created other things, birds and cattle.‡ He created goats§ from his mouth; and he created sheep from his
breast; and Brahmá fashioned kine|| from his belly and from his loins; and from his feet swift¶ horses and asses, and hares
and deer, camels and mules and other animals of various kinds; plants and fruit-trees were produced from the hair of

28 his body. When he had thus created the cattle and plants, the lord performed a sacrifice.

From him at the beginning of the kalpa, at the commence-

29 ment of the Tretá Age issued the cow, the goat, mankind, the sheep, the horse, the mule, and the ass (these animals men call domestic cattle), and others (which they call wild animals,

30 hearken to me), *namely* the beast of prey, the cloven-hoofed beast, the elephant, monkeys, fifthly birds, sixthly aquatic beasts, and seventhly creeping animals.

31 And for the sacrifices he fashioned from his front mouth the gáyatrí, and the tric'a strophe, the tri-vrit hymn of praise,**

32 the rathantara sámans, and the agni-shtoma verses. And he created from his right mouth the yajur hymns, the tri-shtubh metre, sacred hymns, the and the fifteen hymns of praise, ‡‡ and

33 the brihat-sáman and the uktha verses.§§ He fashioned from his hindmost mouth the sáman hymns, the metre jagatí, and

* Dhyáyato gám. † Pivato vác'am ; the derivation is not apparent.

1 Pasavo; by ancient use for pasún.

§ Ajáh for aján, by ancient use ; so also avayo for avín 'sheep.'

|| Gávas for gás, by ancient use. But the MS. in the Sanskrit College Library, Calcutta, reads instead—

Tatah svac'c'handato 'nyáni vayámsi vayaso 'srijat.

"Then he created other winged animals from his bodily energy according to his wish."

¶ Samátanga; not in the dictionary : from the root sam-á-tang?

** The eleventh hymn of the ninth Mandala of the Rig-Veda sung in a special way. †† C'handas. ‡‡ Stoma.

§§ For uktam read uktham.

the fifteen hymns of praise,* the vairúpa sáman, and the ati-

- 34 rátra verse.† He created from his left month the twentyfirst Atharva hymn, and the aptor-yáman sacrificial verse,+ the anu-shtubh metre and the viráj metre.
- The mighty adorable god created at the beginning of the 35 kalpa the lightning, the thunderbolts and the clouds, and the ruddy rainbows, and the periods of life.[†] And crea-36

ted things great and small were produced from his limbs. Having created the first four classes of beings, the gods,

the Asuras, the pitris and mankind, he next created the 37 things that exist both immoveable and moveable, the Yakshas, the Piśác'as, the Gandharvas and the bevies of Apsarases,

men and Kinnaras and Rákshasas, birds, cattle, wild animals 38 and snakes, and whatever is changeless and changeful, stationary and moveable.

Whatever actions they were severally endowed with ori-39 ginally at their creation, those very actions they are endowed

with when they are created again and again. Noxionsness 40 and harmlessness, gentleness and cruelty, righteousness and unrighteousness, truth and falsehood,-animated thereby they have their being; therefore they severally take delight in

- those characteristics. The lord, the creator, himself ordained 41 diversity and specialization§ among created things in their
- organs and pursuits and bodies. And he assigned the names 42 and shapes of created things, and propounded the duties of the gods and other beings, even by the words of the Veda at the
- beginning. He gives names to the Rishis, and to the several 43 created classes || among the gods, and to the other things that
- were brought forth at the close of the night. ¶ As the signs 44 of the seasons appear at their appropriate season, ** and various forms appear amid alteration, so those very signs and forms appear as actual facts^{††} in the ages and other periods.
 - * Stoma ; but another reading is seventeen.
 - + A part of the seven soma-samstha sacrifices.
 - 1 Vavámsi; or, birds. § Viniyoga.
 - || Srishti.

- ¶ For sarvaryyante read s'arvaryante? ** For yathárttau read yatharttau? ++ Bháva.

45 Such then* were the creations of Brahmá whose origin is undiscernible; they occur from kalpa to kalpa as he awakes at the close of his night.⁺

CANTO XLIX.

The Course of Creation.

Múrkandeya describes the creation of the primeval human race, and their simple condition and happy life—When they ultimately died out, modern men fell from the sky, and lived in kalpa trees— Passionate affection sprung up among them—and covetousness next, which destroyed the trees, and drove them to form communities—Their measures of length are explained—and fortresses, towns, villages and houses described—The Tretá Age began—with the existing rivers and vegetation—and the people lived on the vegetation—They then took private possession of property according to might, and the vegetation perished—Then they supplicated Brahmá, and he created all existing cereals and plants—The seventeen cereals and the fourteen sacrificial plants are specified—Brahmá ordained their means of livelihood, which could be gained only through labour, and their laws, castes, &c. —The spheres assigned to various classes after death are mentioned.

Kraushtuki spoke.

 Thou hast told me, Sir, of the group of beings in which the stream of life[‡] passes downwards; tell me fully, O
 bráhman, how Brahmá created the human creation, and how he created the classes of men, and how their qualities, O
 wise Sir; and tell me what business has been assigned to the bráhmans and those other classes severally.

Márkandeya spoke.

While Brahmá was first creating and was meditating on truth, he created a thousand pairs of human beings from his
mouth, O Muni; when born, they come into being, characterized chiefly by goodness, and self-glorious. He created

1 Or, current of nutriment.

^{*} For ta read tu?

⁺ For sarvaryyante read s'arvaryante ?

- 5 another thousand pairs from his breast; they were all characterized chiefly by passion, and were fiery and impatient. And he created again another thousand miserable
- 6 pairs from his thighs;* they were known as characterized chiefly by passion and ignorance, and as enviously disposed.
- 7 And he created another thousand pairs from his feet; they were all characterized chiefly by ignorance, aud were unfortunate and little of understanding.

Then those living beings, produced in pairs, were rejoicing 8 together; urged by their mutual distress they hastened to sexual intercourse. Thenceforward pairing originated in

- 8 this kalpa. Women did not have their courses month by month; hence they did not then bring forth offspring, although
- 10 they engaged in sexual intercourse. They bring forth just pairs of children once at the close of life. Thenceforward
- 11 pairing originated in this kalpa. By meditation and thought those human beings give birth to offspring once. Sound and the other objects of sense were pure severally in their five marks.
- 12 This was this creation of the human race which the Prajápati formerly *produced*. Spring of his lineage they worship-
- 13 ped this world, and they pay homage to rivers, lakes, and seas and the mountains also. During that age those human
- 14 beings lived indeed feeling little cold or heat. They received delight according to their natural dispositions from the objects of sense, O wise Sir; no opposition, nor enmity, nor envy
- 15 existed among them. They paid homage to the mountains and the seas; they lived wholly without habitations; their actions were unswayed by love; their minds were always
- 16 joyful. Neither Piśác'as, nor Nágas, nor Rákshasas, nor envious men, nor cattle, nor birds, nor crocodiles, nor fish, nor
- 17 creeping insects, nor egg-born animals hindered *them*, (for those *animals* are the offspring of iniquity,) nor roots, nor
- 18 fruits, nor flowers, nor the seasons, nor the years. Time was always happy; there was neither heat nor cold in excess; as
- 19 time passed by, they attained wonderful perfection. More-

* For marutah read úrutah.

over they enjoyed satisfaction in the fore-noon and at noon; and again satisfaction came without exertion to those who

- 20 wisl
- wished for it, and exertion also sprang up in the mind of those who wished for it. The water was exquisite. Perfection was merry with many a delight for them ;* and another
- 21 tion was merry with many a delight for them ;* and another was produced that conferred every wish. And with bodies
 22 uncared for, those human beings had lasting youth. Without
- resolve they produce offspring in pairs; alike is their birth 23 and form, and together also they die. Devoid of desire and
- hatred they lived to each other. All were equal in form and
- 24 length of life, without inferiority or superiority. They live their measure of life, four thousand human years; nor have
- 25 they misfortunes through affliction. Everywhere moreover the earth was entirely blessed with good fortune.
- 26 As the people died in the course of time, so their prosperity gradually perished everywhere; and when it had altogether
- 27 perished, men fell down from the sky. Those kalpa trees were commonly produced which are called houses; and they
- 28 brought forth every kind of enjoyment to those *people*. At the beginning of the Tretá age the *people* got their subsistence from those *trees*. Afterwards in the course of time passionate
- 29 affection⁺ sprung up suddenly among them. By reason of the occurrence of passionate affection menstruation occurred month by month, and conception frequently took place.
- 30 Then those trees were called houses! by them. But branches certainly fall from other trees, O bráhman; and they yield
- 31 clothing and ornaments out of their fruits. In the separate cavities of the same *fruit* of those *trees* was produced very strong honey, which excelled in smell, colour and taste, and
- 32 which no bee had made; on that they subsisted at the beginning of the Tretá age.

Afterwards in course of time those *people* grew covetous 33 besides; their minds being filled with selfishness they fenced

* The text siddhir námnávayo na sá seems incorrect ; instead of it, another MS. reads siddhir nánárasollasá, which I have adopted.

+ Rága.

 \ddagger Does this mean the trees were called houses (griha) from the offspring (garbha) begotten there?

the trees* round; and those trees perished by reason of that

- 34 wrong conduct on their part. Strife sprang up in consequence; their faces felt cold and heat and hunger. Then for the sake of combination and resistance they made towns
- 35 at first; and they resort to fortresses in inaccessible deserts and wastes, in mountains and caves; also they industriously
- 36 constructed with their own fingers an artificial fort on trees, on mountains and in water, and they first made measures intended for measurement.
- 37 A minute atom, a para súkshma, the mote in a sunbeam,† the dust of the earth, and the point of a hair, and a young louse,‡ and a louse,§ and the body of a barley-corn;|| men
- 38 say each of those *things* is eight times the size of the preceding thing.¶ Eight barley-corns *equal* an angula or finger-
- 39 breadth ;** six finger-breadths are a pada,++ and twice that is known as a span ;‡‡ and two spans make a cubit measured with the fingers closed in at the root of the thumb ;§§ four cubits make a bow, a pole,|||| and equal two nádikás; two
- 40 thousand bows make a gavyúti;¶¶ and four times that are declared by the wise to be a yojana;*** this is the utmost *measure* for purposes of calculation.
- 41 Now of the four *kinds of* fortresses three occur naturally; the fourth *kind of* fortress is artificial. Now those men
- 42 constructed it laboriously; +++ and they also constructed, O

* For vrikshás read vriksháms? + For trasha-renur read trasa-renur.

‡ For nishkám read likshá. § For yúkám read yúká. || Yavodara.

 \P For ekádasa-guņam teshám another MS. reads kramád ashta-guņányáhur, which is much better.

** For yava-madhyam another MS. reads yaványashtau.

†† A foot's breadth? **‡‡** For vitasti-dvigunam read vitastir dvigunam ? §§ For -veshtanam read -veshtanaħ? This relation indicates a long arm, or small hands and feet. An average cubit so measured would be equal to about 15 inches. |||| Danḍa.

¶¶ A stretch of pasture-ground. Taking the cubit at 15 inches, this length would be 10,000 feet, or about $1\frac{9}{10}$ mile.

*** Taking the cubit at 15 inches, the yojana equals 40,000 feet, or about $7\frac{1}{2}$ miles.

††† The text tac' c'a kuryát satastu te appears corrupt. A better reading is tac' c'akury yatnatas tu te from a MS. in the Sanskrit College Library.

bráhman,* the pura,† and the khetaka, the droní-mukha‡ likewise,§ and śákhá-nagarakas and the three kinds of kar-

- 43 vatakas, || and the gramas together with the arrangement of the ghoshas, ¶ and the separate habitations therein; and they
- 44 built lofty ramparts surrounded on all sides with fosses. They made the pura, or town, extend for a quarter of a yojana in every direction, and slope down to water on the east; they made it auspicious and peopled it with colonies from noble families.** And with a half of it they laid out the kheta, t and with a quarter of it the karvata; 1 and then the inferior portion which is made with the remaining quarter is called the

46 droní-mukha.§§ A town destitute of ramparts and fosses || || is

* For dvija? read dvija? The vocative seems preferable as Márkan deya is relating what happened in a previous age, and the work described would not fall to a bråhman's duty. If dvija? be retained, the word kuryát must be understood.

- † This is explained in verse 44.
- [‡] These two words are explained in verse 45.
- § For tadva read tadvad.

|| These two words are not in the diotionary; they are explained in verses 45 and 46. For karvatakam tray' read karvataka-tray'm?

¶ Sanghosha is not in the dictionary. For gramá-sanghosha-vinyásam read grámam sa-ghosha-vinyásam? Gráma is explained in verse 47, and ghosha in verse 50.

** S'uddha-vamśa-vahirgamam.

++ Prof. Sir M. Monier-Williams explains kheta, "a village, the residence of peasants and farmers; a small town, half a pura"; but here it apparently means a particular portion of the pura; does it mean the "inhabited or residential area"?

‡ This word is eaid to mean "a village, market-town, the capital of a district," but here it denotes a particular portion of the pura; does it mean the bazár or the "area occupied with the market and shops"?

§§ This word said to mean "the capital of a district, the chief of 400 villages," but here it evidently refers to the lowest part of the pura; does it mean the "area inhabited by the labouring population or the lowest classes"?

|||| For prákáram parikhá-hínam read prákára-parikhá-hínam? Or, is the verse intended to say that a town surrounded with a rampart but without a fosse is a varma-vat? This would agree better with the meaning of varmavat. Prof. Sir M. Monier-Williams explains it as "an unfortified (?) town."

CANTO XLIX.

called a varma-vat; and a śákhá-nagaraka* is another kind of

- 47 town which possesses ministers and feudatory princes. Moreover, a dwelling placet which abounds with śúdras and water, t where the cultivators are independently prosperous, S and which is situated on land that can be used for fields, is called
- 48 a gráma.|| The dwelling-place, which men make, different from cities and other abodes, for the sake of their business,
- 49 is to be known as a vasati by modern men.¶ The gráma which springs up on the land of another gráma, and thrives, which has no fields of its own, which is for the most part vicious, and which is the resort of a king's favourites, is
- 50 called an ákrimí.** And a collection of cattle and herdsmen, who have brought their ntensils *there* on carts, where there is no barter, is called a ghosha;**††** its situation on the land may be wherever they please.
- 51 Those *people* thus made towns and other *abodes* for themselves to dwell in; they made houses for the *several* couples

* This word is said to mean, "a 'branch-town,' a suburb," but here is seems to mean a 'town with branches,' a "capital town" or "metropolis."

+ Vasati; see verse 48.

- ‡ For śúdra-jala-práyáh read śúdra-jala-práyá?
- § For -krshibaláh read -krishibalá?

|| The village. The word thus denotes a local area, and includes both the dwellings and the fields. It seems to designate specially the large and prosperons villages.

¶ The word is explained in the dictionary as "a dwelling-place, dwellinghouse, abode, residence," but here it is explained to be a "mart," apparently either permanent or temporary. It corresponds to the modern (Persian) word gan; or the vernacular word hat (Sanskrit hatta), in Bengal. The word vasati appears as basti in the modern vernaculars, and means in Bengal "the populated part of a village," and "the part of a town occupied by the common bamboo-built houses." The verse seems to indicate that the word vasati was either newly-coined, or had recently acquired (or the author wished it to acquire) a special meaning. The complete change from this meaning to that of the modern basti, which rather excludes any notion of trade, is note-worthy.

•* Or akrimi. These words are not in the dictionary. If we might read *á*-krami instead, the word would be rather appropriate.

†† This word is said to mean "a station of herdsmen." It appears to denote a temporary dwelling only, resorted to for purposes of pasturage.

- 52 to dwell in. As trees were their first kind of houses, so, with a remembrance of all that, those people built their houses.
- 53 As some branches of a tree go in one direction, and others go in another direction, and some rise upwards and some bend downwards, even so they fashioned the branches in their
- 54 houses. Those branches, which were the branches of the kalpa trees at first, O bráhman, became rooms in the houses in consequence among those people.
- 55 Those *people* rnined *the trees* by their strife, and afterwards pondered* on their means of livelihood. When the kalpa

56 trees had utterly perished along with the honey, those people were distressed by their afflictions, and suffered from thirst and hunger. Then became manifest their perfection at the

- 57 beginning of the Tretá age. For their other business was spontaneously accomplished;† they had rain according to their desire. The waters of their rain are the riverst which
- 58 flow here. By the obstruction of the rain§ the rivers, which existed on the earth scanty of water before that, became¶ deep flowing channels.
- 59 And then by their union with the earth plants came into existence, of fourteen kinds, both those which grow on uncultivated soil, and those which grow unsown, both culti-
- 60 vated and wild. And trees and shrubs bearing flowers and fruit in their seasons were produced. This manifestation of
- 61 vegetation appeared first in the Tretá age. On that vegetation the people subsist in the Tretá age, O Muni. And then
- 62 lapsing into novel passion and covetousness those people next took possession of rivers and fields, mountains, and trees, shrubs and plants in their own right even according to might.

* For ac'intayat read ac'intayan?

- + For várttá-sva-sádhitá read várttá sva-sádhitá?
- 1 Nimna-gata neut = nimna-gá? This meaning is not in the diotionary.

§ For vrishtyávaruddhair read vrishtyavarodhair?

|| Nimnagáh ye. If this is correct, we must take nimna-ga masc. as "a river," a meaning not given in the dictionary; if we read nimna-gáh fem as usual, we must read ydh for ye.

¶ For abhavat read abhavan?

63 Through that *their* sin those plants perished before their very eyes, and the earth then devoured those plants at once, O

64 most wise bráhman.* Moreover when that vegetation had perished, those people fell into still further confusion. Suffering from hunger, they resorted to Brahmá, the most

65 high, as their preserver. And he, the mighty lord, knowing full well then that the earth had swallowed it up,† milked

66 her treating mount Meru as her calf.[‡] This earth-cow was then milked by him, the cereals came into existence on the

- 67 face of the earth, the seeds, the cultivated and wild plants besides, [which are annuals,§ known as comprising seventeen classes according to tradition. The various kinds of both
- 68 rice and barley, wheat, anu grain, || sesamum, priyangu, ¶ udára,** koradúsha, †† and c'ínaka, ‡‡ másha, §§ green gram, || ||
- 69 and masúra, ¶¶ the finest pulse, *** and kulatthaka, ††† ádhaka

* For dvijah read dvija?

+ Grasta. The context seems to require this word to be taken in an active sense.

‡ The calf is tied near the cow, while she is being milked, as otherwise, it is said, she will not let her milk flow.

§ Phala-pákánta.

|| Panicum miliaceum, the modern chiná, Roxb. p. 104. It is a cultivated cereal, grown on an elevated, light, rich soil, immediately after the rains.

¶ See note ** p. 165.

** The Dictionary says this is a kind of grain with long stalks, but I cannot trace it out in Roxburgh.

++ Paspalum scrobiculatum, the modern kodo, Roxb. p. 93. He says "The seed is an article of diet with the Hindoos, particularly with those who inhabit the mountains and most barren parts of the country, for it is in such countries only where it is cultivated, it being an unprofitable crop, and not sown where others more beneficial will thrive. I have eaten of the boiled grain, and think it as palatable as rice."

‡‡ This is said to be *Panicum miliaceum* which is already mentioned; the word means fennel also, but that is inappropriate. I do not find any other grain of this name.

§§ See note § p. 84.

|||| Mudga; See note §§ p. 84.

- ¶¶ See note **†††** p. 165.
- *** Nishpáva; see note || p. 86.
- **†††** See note || p. 84.

pulse,* and chick-peat and hemp‡ are known as the seven teen classes. These are the olden kinds of cultivated plants.

- 70 And there are fourteen kinds of plants for use in sacrifices, both cultivated and wild, *viz.*, the various kinds of both rice
- 71 and barley, wheat, anu grain, sesamum, and seventh§ among them priyangu, and eighth kulatthaka, and śyámáka|| grain,
- 72 wild rice, wild sesamum, ¶ and gavedhuka** grass, kuruvinda†† grass, markaṭaka,‡‡ and veṇu-gradha;§§ and these indeed are traditionally known as the fourteen cultivated and wild plants
- 73 for use in sacrifices. When these plants are abandoned, |||| they do not spring forth again.

Thereupon the adorable self-existent Brahmá devised 74 means of livelihood for the advancement of those *people*, and the perfection of the hands which results from work. Thence-

forward plants were produced, which must ripen after plough-

75 ing. But when their livelihood was thoroughly ordained, the

* The dictionary does not give ádhaka, masc. or fem., as the name of any plant; bnt ádhakí, fem., is eaid to mean a kind of pulse, Cajanus indicus, Spreng. I do not find it in Roxb., but Oliver calls the Pigeon Pea Cajanus.

† For c'anakás read c'anakás. See note ** p. 84.

1 S'ana. For ganáh read śanáh, as in several MSS.

§ The reckoning seems wrong; priyangu is the sixth and knlatthaka the seventh.

|| See note * p. 165.

¶ Yattila is not in the dictionary. For yattilá read jartiláh.

****** Cois barbata, Roxb. p. 649; it is a coarse grass, and cattle do not eat it. It is also said to mean *Hedysarum lagopodioides*, which is mentioueed by Roxburgh (p. 573), but of which I find no description in his work.

++ Cyperus rotundus, Roxb. p. 66; a common grass, the roots of which dried and powdered are used as a perfnme.

^{‡‡} This has been mentioned in Canto XXXII, verse II, and is described in the dictionary as "a kind of wild panic; a species of grain." I find that *Carpopogon pruriens* is assigned by Roxburgh to the Sanskrit word *markati* (p. 553). That is a common legnme, but he says no nse scems to be made of it, except that the hairs of the legumes are used as a vermifuge and are believed to be poisonous.

§§ This is not in the dictionary, and I do not know what it is.

|||| Prasrishtá. Does this mean that these plants grow only in a cultivated state ?

lord himself next established bounds for them according to 76 justice and according to their qualities; also the laws of the castes and of the four periods of a bráhman's life, and of the worlds* with all their castes which duly maintain righteousness and wealth, O most righteons *Muni*.

- 77 Prájápatya† is traditionally declared to be the sphere assigned after death to bráhmans who perform the ceremonies. Aindra‡ is the sphere of kshatriyas who flee not in battle.
- 78 Máruta§ is the sphere of vaiśyas who observe their own proper laws. Gándharva|| is *the sphere* of the various claases
- 79 of śúdras who perform *menial* service. The sphere of those eighty-eight thousand rishis who live in perpetual chastity has been traditionally declared to be that of the inhabitants
- 80 of Jupiter. The sphere of the Seven Rishis¶ has been traditionally declared to be that of hermits. Prájápatya** is the sphere of householders; the abode of Brahmá is for those men who have abandoned all worldly concerns; the world of immortality is for yogís—such is the ordinance of the various spheres assigned after death.

CANTO L.

The mandate to the Yaksha Duhsaha.

Brahmá next created the nine Sages, Bhrigu, Pulastya, Pulaha, Kratu, Angiras, Maríc'i, Daksha, Atri and Vasishtha—and also Rudra, Sankalpa and Dharma—All these were all-wise and devoid of passions—Brahmá in anger created a being half male, half female, who at his order divided himself into many male and female beings.

* Loka.

+ The heaven of the pitris ?

‡ The 18th lunar mansion ?

§ The constellation Sváti.

|| Gándharva is the name of one of the nine portions of Bhárata-varsha; but this seems inappropriate.

¶ The constellation Ursa Major.

** See verse 77.

Brahmá then created the Manu Sváyambhuva and his wife S'atarúpá—They had two sons Priya-vrata and Uttána-páda, and also two daughters. Ruc'i married one daughter Riddhi and begat Yajna and Dakshin**á**.

Daksha married the other daughter Prasúti and begot 24 daughters, whose names are mentioned, and who became Dharma's wives, and also 11 other daughters whose names are mentioned, and who became the wives of the other sages and of Agni and the Pitris—The children of these daughters are mentioned.

A-dharma and his offspring are mentioned, Naraka, Bhaya, Mrityu &c.—The actions of Mrityu's sons are explained—Chief among them is Duhsaha—to him Brahmá assigned a dwelling and raiment, a long catalogue of bad deeds as nourishment, and certain places and times for his success, but excluded a list of other persons and places from his influence.

Márkandeya spoke.

- 1 Then while he was meditating, mankind were begotten in his mind, together with their occupations, and implements
- 2 which were produced from his body. Spirits in bodily form* were produced from the limbs of him, the wise god. All those whom I have already mentioned came into existence.
- 3 All created beings from the gods down to those whose condition is stationary are known to be subject to the three qualities: + such was the constitution of created things, immoveable and moveable.
- 4 When all that offspring of him, the wise one, did not increase, he created other mind-born sons like unto himself, viz.,
- 5 Bhrigu, Pulastya, Pulaha, Kratu, and Angiras, Maríc'i, Daksha, and Atri, and the mind-born Vasishtha ‡—these were the
- 6 nine sons of Brahmá, they are positively mentioned in the Puránas.

Next Brahmá further created Rudra, whose birth was from his soul when it was angry, and Sankalpa, and Dharma who was begotten before all the preceding sons.

* Kshetra-jna.

7

- + Goodness, passion, and ignorance.
- ‡ For Vasishtham read Vasishtham.

And those who with their sons and other *relatives* were first created by the Self-existent, felt no attachment for the worlds, *but* showed disregard and were composed in mind. They all knew the future, they were free from passion, free from envy.

- When they thus showed disregard at the creation of the worlds, the high-souled Brahmá grew very wrathful; then
- 10 was produced there a male* like to the sun, possessed of an immense body, the body being half man's and half woman's.
- 11 "Divide thyself" said the god, and then disappeared. And he being thus accosted separated the female and male natures; and he divided the male nature into eleven parts.
- 12 Then the divine lord divided the male and female natures into many parts with men, gentle and cruel, calm, black and white.
- 13 Next the lord Brahmá became the guardian of his offspring by creating the first Manu Sváyambhuva,† begotten
- 14 from and like unto himself, O bráhman,‡ and the woman Sata-rúpá, who was cleansed from blemishes through austerities. The divine and mighty Manu Sváyambhuva took her
- 15 for his wife. And through him her husband Sata-rúpá brought forth two sons, Priya-vrata and Uttána-páda, famed
- 16 through their own actions, and two daughters also, Riddhi and Prasúti. Then their father gave Prasúti in marriage to
- 17 Daksha and Riddhi to Ruc'iş of yore. The Prajá-pati Rúc'i took his wife, and from them both a son Yajna was born and a daughter Dakshiná, || O illustrious Sir; these two then
- 18 became husband and wife, and Yajna begat of Dakshiná twelve sons; the glorious sons of Yajna and Dakshiná were
- 19 the gods well known as the Yámas in the epoch of *Manu* Sváyambhuva.
 - * Purusha.
 - + The son of Svayam-hhú (the Self-existent Brahmá).
 - ‡ For dvijah read dvija?
 - § He is one of the Prajá-patis.

|| This verse must refer to Ruc'i, as Daksha's progeny is mentioned in verse 19.

9

And Daksha moreover begat twenty and four daughters of

- 20 Prasúti; hear also from me their names in order—Sraddhá (Faith), Lakshmí (Good Fortune), Dhriti (Constancy), Tushti (Satisfaction), Pushti (Nourishment). Medhá (Mental Vigour).
- 21 and Kriyá (Action), Buddhi (Intelligence), Lajjá (Modesty), Vapus (Bodily Beauty), S'ánti (Tranquillity), Siddhi (Perfection), and Kírti (Fame) the thirteenth. The lord Dharma took these daughters of Daksha for his wives.
- 22 Besides them and younger were the eleven lovely-eyed daughters—Khyáti (Celebrity), and Satí (Truth), Sambhúti (Fitness), Smriti (Memory), Príti (Affection), and Kshamá
- 23 (Patience), and Sannati (Humílity),* and Anasúyá (Sincerity), Urjá (Strength), Sváhá (the oblation to the gods), and Svadhá (the oblation to the pitris). The Rishis Bhrigu,
- 24 Bhava⁺ and Maríc'i, and the Muni Angiras also, Pulastya and Pulaha, and Kratu,[‡] Vasishtha, and Atri, Vahni and the
- 25 Pitris in order—these Munis, the most illustrious among Munis, took these daughters, Khyáti and the others, in marriage.§ Sraddhá gave birth to Káma (Love); and Sríll to Darpa
- 26 (Pride); Dhriti to Niyama (Restraint) her son; and Tushți also to Santosha (Contentment); Pushți to Lobha (Covetousness); Medhá to Sruta (Revelation); Kriyá to Danda (Punishment), Naya (Prudence), and Vinaya (Decorum);
- 27 Buddhi gave birth to Bodha (Wisdom); and Lajjá to Vinaya (Decorum); Vapus to Vyavasáya (Industry) her son; and
- 28 S'ánti gave birth to Kshema (Ease); Siddhi to Sukha (Happiness); Kírti to Yaśas (Renown). These were the offspring of Dharma.

She¶ bare by Káma a grandson to Dharma, namely, Harsha (Joy) who brims over with joyousness.

* For Santatis in the text read Sannatis see Canto LII, v. 24.

† That is, S'iva; and he married Satí. She put an end to herself in consequence of her father Daksha's curse, and was re-born as the daughter of Himavat, when Siva married her again. See Canto LII, vv. 12-14.

1 For Kritus read Kratus.

§ See Canto LII, vv. 14, &c.

|| I. e. Lakshmí.

¶ This seems obscnre.

- 29 Now Himsá (Injury) was the wife of A-dharma (Unrighteousness); and Anrita (Falsehood) was born of her, and a daughter Nirriti (Destruction) was born of her, and two sons
- 30 Naraka (Hell) and Bhaya (Fear), and Máyá (Illusion) and Vedaná (Pain). And with these two *females the two sons formed* two married pairs; and of those two, Máyá gave hirth to Mrityu (Death) who carries created beings away, and
- 31 Vedaná gave birth by Raurava* to her son Duhkha (Misery). And Vyádhi (Sickness), Jará (Old Age), Soka (Grief), Trishná (Thirst) and Krodha (Anger) were begotten by
- 32 Mrityu; or all these, who have the characteristics of A-dharma, are traditionally declared to have spring from Duhkha. No wife have they, nor son; they all live in perpetual chastity.
- 33 Nirriti also was the *wife of Mrityu*, and Mrityu had another wife called A-lakshmí (Ill Fortune); and by the latter Mrityu
- 34 had fourteen sons. These are his sons by A-lakshmí; they carry out Mrityu's commands; they visit men at the
- 35 times of dissolution; hear about them. They dwell in the ten organs of sense and in the mind; for they influence man or
- 36 woman each towards his own object of sense; and assailing the organs of sense they influence men by means of passion, anger and other *feelings*, so that men suffer injury through unrighteousness and other *evil ways*, O bráhman.
- 37 And one of them takes possession of self-consciousness, and another resides in the intellect; *hence* bewildered hy folly, men strive to destroy women.
- 38 And another famed by his name Duhsaha *resides* in men's houses; he is wasted with hunger, his face is downwards bent; he is naked, clothed in rags, and his voice is as hoarse
- 39 as a crow's. He was created by Brahmá to eat all beings. Him, exceedingly terrific by reason of his long teeth, openmouthed, very terrible, and ravenous in mind, him thus ad-

* Raurava is the name of a particular hell, but here it seems to be equivalent to Naraka.

t The "Unendurable," "Intolerable."

⁺ For anye read anyo?

40 dressed Brahmá, the store-house of austerities,* the forefather of the worlds, he who is entirely consubstantial with Brahma, the pure, the cause of the universe, the changeless.

Brahmá spoke.

41 "Thou must not devour this universe; quit thy anger, keep thee calm; cast off the atom of passion and forsake this career of ignorance."

Duhsaha spoke.

42 "I am wasted with hunger, O ruler of the world, I am thirsty also and my strength is gone. How may I be satisfied, O master? How may I grow strong? And tell me, who will be my refuge where I may abide tranquil?"

Brahmá spoke.

- 43 "Thy refuge *shall be* men's houses, and unrighteous men *shall be thy* strength. Thou shalt be satisfied, my child, with
- 44 their neglect to perform the constant sacrifices. And spontaneous boils *shall be* thy raiment; and for food[†] I give to thee whatever is injured, and what is infested with vermin,
- 45 and what has been gazed into by dogs, likewise what is contained in broken pots, what has been made still by the breath from a man's mouth, the fragments that remain from a meal, what is unripe, that on which perspiration has fallen, \ddagger what
- 46 has been licked, what has not been cooked properly, what has been eaten of by people sitting on broken seats, and *food* that has fallen on the seat,§ and what turns away from the sky|| at the two twilights, what is distinguished by the
- 47 sound of dancing and musical instruments, what a woman in her courses has polluted, what such a woman has eaten of and has gazed at, and whatever food or drink has been
- 48 damaged¶ at all—these *shall be* for thy nourishment, and whatever else I give to thee; whatever persons, who have
 - * Or, for tapaso nidhih read tapaso nidhe, vocative ?
 - + For áharam read áháram ?
 - 1 For a-svinnam read á-svinnam?
 - § For ásannágatam another reading is ásandí-gatam which is preferable.
 - || Vi-din-mukha; not in the dictionary.
 - ¶ Upa-gháta-vat; not in the dictionary.

not performed their ablutions, have sacrificed or given in 49 alms, without faith or in contempt; what has been cast away without the previous use of water, and what has been rendered valueless, and what has been exhibited in order to be discarded, and what has been given away through utter amaze-

- 50 ment; what is corrupt, and what has been given away by a person in anger or in pain, that O goblin,* thon shalt obtain* as thy reward; and whatever the son of a re-married widow
- 51 does as an undertaking for the next world, and whatever the daughter of a re-married widow so does; that, O goblin, shall be for thy satisfaction. The wealth-procuring ceremonies in which a maiden engages along with her lover for
- 52 the sake of the obligation of dower, and the ceremonies also which are performed according to wicked books, shall be for thy nourishment, O goblin; and whatever has been studied
- 53 for the sake of enjoying wealth[‡] and whatever has not been read truly—all that I give thee, and *these* periods also for thy perfection. Thou shalt ever have conquering power, O
- 54 Duhsaha, among men, if they approach a pregnant woman carnally, or if they transgress the evening rites and the constant ceremonies, and among men who have been corrupted by wicked books, deeds or conversation.
- 55 "Thy business lies in creating social dissensions, in rendering cookery useless, and in interrupting cookery; and thy
- 56 dwelling shall perpetually be in household wrangling. And men shall dread thee§ in what pines away, || and in bullockcarts and other *conveyances* which are shut up, in rooms which
- 57 are not sprinkled at twilight, and at death. On the occasions of eclipses of the stars¶ and planets, and at the appearance

* Yaksha.

+ Tad-bhági in the text seems incorrect. Another reading is tad-gámi; hut tvad-bhági and tvad-gámi seem preferable. Another reading is prápsyasi, and this I have adopted.

[‡] For arthum nirvritam another and better reading is artha-nirvritau which I have adopted. A third reading is *áku vikritam*.

§ For tvattvo read tvatto ?

A-poshyamáne.

¶ Nakshatra.

of the three kinds of portents, thou shalt, O goblin, over-58 come men who disregard propitiatory ceremonies. Men who fast vainly, who always delight in gambling and women, who confer benefits according to thy word, and who are religious hypocrites, *shall be thy prey*.

- 59 "Study by one who is not a brahma-c'árí, and sacrifice performed by an unlearned man; austerities practised in a forest* by men who indulge in worldly pleasures; and by
- 60 men of unsubdued soul; the action which is done according to their respective occupations by bráhmans, kshatriyas, vaiśyas and śúdras, who have fallen *from their castes*, and who
- 61 desire to gain the objects of the next world, and whatever the results of that action—all that shall be thine, O goblin. And more yet I give thee for thy nourishment; hearken
 62 thereto. Men shall give thee a plenteous bali offering at the close of the Vaiśvadeva ceremony, first uttering thy name

and then saying "this is for thee."

63 "Abandon the house of him, who eats only properly cooked food according to rule, who is pure within and without, who

64 is free from covetousness, who governs his wife.[‡] Abandon that house, O goblin, *where* the gods and the pitris are worshipped with their respective oblations, and where the female

- 65 relatives and guests are honoured. And abandon that house also, where concord§ dwells at home among the children, the aged, the women and men, and among the various classes of
- 66 kinsmen. Abandon that house, O goblin, where the womenfolk are delighted, are not eager to go outside, and are always
- 67 modest. Abandon that house, O goblin, at my command, where the bedding and viands are suited to the ages and rela-
- 68 tions of the inmates. Abandon that house, O goblin, where the inmates are always kind, and busied in good deeds, and
- 69 possess the common household utensils. And thou must also ever abandon that house, O goblin, where the inmates do not
 - * For tapo-vane read tapo vane? Grámya-bbuj.

- 1 For 'jita-strikas read jita-strikas ?
- § For maitrí-grihe read maitrí grihe ?

CANTO L.

keep their seats while the religious preceptors, the aged, and

- 70 dvijas are standing and where they do not stand. That will not be an excellent abode for thee, where the house-door is not penetrated by trees, shrubs or other *vegetation*, nor by a
 71 man who pierces one's vitals. Abandon the house of the
- 71
- man who supports the gods, the pitris, mankind and guests
 72 with the remnants of his food. Abandon, O goblin, such men as these, the true in word, the forbearing in disposition, the harmless, and those free from remorse, and also the un-
- 73 envious. Abandon the woman, who is devoted to her husband's service, who keeps aloof from associating with bad women, and who feeds on the food which has been left by her family and
- 74 husband. Abandon the *bráhman* dvija always, whose mind is engrossed with sacrifice, study, discipline and alms-giving, and who has made his livelihood by means of the performance of
- 75 sacrifices, teaching, and receiving alms.* And abandon, O Duḥsaha, the kshatriya who is always energetic in alms-giving, study, and sacrifice, and who earns his livelihood from good
- 76 taxes and by the occupation of arms. Abandon the stainless vaisya, who is endowed with the three previous virtues,† and who gains his livelihood from the keeping of cattle and trade
- 77 and cultivation. Abandon also the śúdra, who is diligent in alms-giving, sacrifice and the service of dvijas, and who snpports himself by menial service under bráhmans and other *dvijas*, O goblin.
- 78 "In whatever house the master of the house earns his livelihood without contravening śruti and smriti, and where
- 79 his wife is obedient to him from her very soul, and where the son shows reverence to his spiritual preceptor and the gods and his father, and where the wife shows reverence to her husband—whence should there be fear of misfortune in that
- 80 house? When a house is smeared over in the evenings, and thoroughly sprinkled with water, and the bali of flowers is
- 81 made in it, thou canst not gaze thereat, O goblin. The houses where the sun sees not the beds, and where fire and

* A-dána.

+ Guna, viz., alms-giving, study and sacrifice.

water are constantly kept, and where the lamps behold the 82 sun, are places patronized by Lakshmí. That house is not a resort for thee, where *are kept* a bull, sandal-wood perfume, a lute, a mirror, honey and ghee, and where copper vessels are used both for poisons and for the clarified butter of holy oblations.

83 "That house is thy temple, O goblin, where thorny trees grow, and where leguminous plants creep about, and where the

84 wife is a re-married widow, and ant-hills are found. That house is thy dwelling, wherein live five men, and three women, and as many cows, and where the fire from the fuel

85 is mere darkness. Thou shalt quickly, O goblin, parch up the house, which contains one goat, two asses, three cattle,

86 five buffaloes,* six horses, and seven elephants. Wherever a spade, a dá,† a basket, and also a caldron and other utensils are

87 scattered about, they may give thee shelter. Sitting by women on the wooden pestle and mortar, and also upon udumbara wood,‡ and the utterance of sacred verses at the

88 privy, this shall be advantageous for thee, O goblin. Roam, O Duḥsaha, to thy heart's content, in that house where *all* kinds of corn whether cooked or uncooked, and where the

- 89 scriptures also are disdained. Endless misfortunes take up their abode in that house, where fire *lies* upon the lid of the
- 90 caldron or is offered with the point of a spoon. Thou, O goblin, and other Rákshasas also shall have a dwelling in the house, where human bones lie and where a corpse remains a
- 91 whole day and night. Resort at once to those men who feed on a kinsman's pinda and water, without giving any to the sapindas and sahodakas.
- 92 "Abandon the house where the lotus and the white lotus are found, where a maiden dwells who feeds on sweetmeats,§

* Máhisha (m?); in this sense, not in the dictionary.

+ Dátra, a large heavy knife with a curved-in point, used for all purposes of cutting, chopping and splitting.

‡ This is forbidden because the tree is holy.

§ Modakášiní ; ašin, from aš, to eat, not in the dictionary.

- 93 and where a bull and a fine elephant* are kept.† Abandon the habitation where the unarmed, the deities, and those who bear arms without engaging in battle, are esteemed worthy
- 94 of honour by men. Roam not in that house, where are celebrated as of yore the great urban and rural festivals which
- 95 were famous of old. Visit those unlucky men who fan themselves with winnowing fans,[‡] and who bathe with the water *poured* from jars§ or with the drops of water from cloths,
- 96 and with water *splashed up* by the tips of their nails. Join not thyself with the man who establishes the country customs, the conventional ordinances, the laws regarding kinsmen, who performs the victorious homa oblation and the auspicious sacrifice to the gods, who maintains perfect personal purification according to the precepts, and who fashions the public talk."

Márkandeya spoke.

- 97 Having spoken thus to Duḥsaha, Brahmá disappeared from sight there, and the other followed the command of the lotusborn god.
 - For vrishabhairávato read vrishabhairávatau?
 - + For kalpyate read kalpyete or kalpyante ?
- [‡] This seems to be the best meaning; but if so śúrpa-vátán would be more intelligible.
 - § Ye kurvanti must be understood.

CANTO LI.

The Offspring of Duhsaha.

Dubsaha had eight sons and eight 'daughters—their names are mentioned—The evil functions of the several sons and daughters are described, and the remedics against them—Their offspring are mentioned, and their evil actions described.

These beings are almost all personifications of physical injuries, moral vices and social offences.

Márkandeya spoke.

- Duḥsaha had a wife named Nirmáshți*; now she was begotten in Kali's wife when she saw a c'aṇḍâla at the time of
 her menstruation. They had sixteen children, who pervade
- the world, eight sons and eight daughters, all very terrible.
- 3 Dantákrishti and Ukti, and Parivarta the next, Anga-dhrish
 4 and Sakuni and Ganda-pránta-rati, Garbha-han and the last
- Sasya-han were their male children. And they had eight 5 daughters besides; hear their names from me. The first was
- Niyojiká, and the second Virodhiní, and Svayam-hára-karí,
- 6 Bhrámaní, Ritu-háriká, and two other very terrible daughters Smriti-hará and Víja-hará; and the eighth daughter was named Vidveshaní who causes terror to mankind.
- 7 I will describe what the several functions of the eight sons are, and what are the remedies against the evils which they work; hearken to me, O bráhman.
- 8 Dantákrishti† taking his station in the teeth of newly born children produces intense wind,‡ with the desire of effecting

* Prof. Sir M. Monier-Williams gives the name as Nir-márshti (Uncleaned) which seems preferable.

- + Teeth-attracter, Lock-jaw ?
- 1 Sam-harsha; or bristling of the hair of the body.

³³

- 9 an attack from Duhsaha. The remedy against him is to be applied by men by means of white mustard cast upon the bed
- 10 and upon the teeth of the sleeping *child*; and by bathing it with medicinal herbs of great splendour, by reciting good scriptures,* and by supporting† it on a camel, a thorn, a sword, a bone, or a linen cloth.
- 11 Now the second son assigns good and had fortune to men, while he says repeatedly, "let it be so!"; hence he is called
- 12 Ukti,[‡] and that is his precise function. Hence wise men must always say, "May fate be anspicious !" And when any-
- 13 thing bad is heard or spoken, let praise be offered to Siva, and to Brahmá, the spiritual preceptor of all that exists both moveable and immoveable, and to each person's own particular family-deity.
- 14 The son who finds delight in always interchanging the foetus between one womb and another, and in interchanging the words in the mouth of a speaker, is called Parivartaka§;
- 15 a wise man should preserve himself against him by means of white mustard and the prayers and spells that destroy Rákshasas.
- 16 And another son || like the wind announces good and bad fortune as indicated by throbbings in men's bodies; and the remedy against him is to strike the side of the body with kúsa grass.
- 17 Another son S'akuni¶ stationed on a crow or some other bird, announces weal or woe by means of food or birds.** With regard thereto, however, the Prajá-pati has said, "In
- 18 an evil matter delay and the abandonment of the undertaking are best; in a good matter one should act very speedily."
 - * For sac'c'hvástra read sac'c'hástra.
 - + Vidháraņa; not in the dictionary. ‡ The Word of Fate.

§ The Interchanger. || Anga-dhrish, the Assailer of the hody.

¶ S'akuni, a Bird (in general). The word kus'alaih in the text is not supported by the MSS. and seems wrong. They read S'akunih (which I have adopted) or *śakunam*, "an omen."

** Khaga-tas, this seems the best meaning; but it might also be read kha-gatas as an adjective to S'akunik. Another son* stationed in the borders of the cheeks for
19 half a muhúrta, O bráhman, consumes every undertaking, and eulogium, and sincerity. By addresses to bráhmans, by
20 praise to the gods, and by extracting roots, O bráhman, by ablutions with cows' urine and mustard seed, so also by worship paid to the constellations and planets, and also by the observance of righteousness and the Upanishads, by
21 repeatedly looking at weapons, and by contempt for birth Ganda-pránta-rati succumbs.

Another most terrible son, + moreover, destroys the fruit

22 of pregnant women. Women should always secure protection against him by constant personal purification, by writing out famous spells, by wearing auspicious garlands and other 23 decorations, by dwelling in well-cleaned houses, and by abstain-

ing from over-exertion, O bráhman.

 $\mathbf{24}$

The other son Sasya-han[‡] moreover is he who destroys the growth of the crops. Against him indeed one should secure

protection by wearing worn-out shoes, and by walking on the 25 left *side*, and by causing a c'andála to enter *the field*, and by offering the bali outside, and by eulogizing the soma juice.

And Niyojiká§ is the daughter who incites some men to 26 seize and otherwise *molest* other men's wives and other men's goods. Immunity from her comes by reciting purifying prayers, by refraining from anger, covetousness and other

27 passions, and by resistance with the thought 'She is inciting me to these acts.' When one is railed against or beaten by

28 another, one should wisely think 'she is inciting him,' and should not fall into subjection to her. In *this* mundane existence, where there are other men's wives and other *alluring*

29 objects, the wise man should consider, 'She is inciting my mind and my soul here.'

And the next daughter who causes opposition between a

- 30 loving married couple, among relatives and friends, between parents and children, and among fellow-caste-people||---
 - * Ganda-pránta-rati, the Reveller in the horders of the cheeks.

 - § The Inciter. || Sávarņika ; in this sense not in the dictionary

she is Virodhiní.* One should secure protection from her

- 31 by offering the bali, by enduring outrageous language, and by observing the śástras and Virtuons Custom. Another daughter destroys grain from granaries and houses,
- 32 the milk from cows, and ghee, and the produce from prolific things. She is called Svayam-háriká†; she is ever addicted
- 33 to concealment. She consumes the half-cooked food out of the kitchen, and whatever is kept in the store-house; and she always consumes whatever food is being served up‡, along
- 34 with the person who eats it. She takes the remains of food from men and also their food. She is hard to be restrained.§ She takes the success which men have accomplished from
- 35 their business offices and from their abodes, O bráhman. She is constantly taking the fluid and the milk out of cows' udders and women's breasts, the ghee out of cardled milk, the oil out of sesamum seed, and the spirituous liquor out of the
- 36 liquor-stores, the colour out of saffron || and other coloured objects, and the thread out of cotton clothes. She is rightly named Svayam-háriká, for she is perpetually taking things
- 37 away, O bráhman. For the sake of protection against her one should make a pair of peacocks and an artificial woman; and prophylactic marks¶ should be drawn** on the house, and allowing the house to be littered with fragments of food++
- 38 should be avoided, and vessels in which milk and other *things* have been kept should certainly be cleaned with the ashes of the incense offered to the gods in the sacrificial fire. All that is well-known to be a preservative.
- 39 Now the other daughter, who produces perturbation in a
 - * The Strife-maker.

 † The Voluntary thief.

[‡] For pari-vis'yamánam read pari-vishyamánam. This half-line has nine syllables by poetic license.

§ The MSS. read dur-dhará instead of the text dur-hará. I have adopted the former; the latter might mean "a confirmed thief."

|| For kusambhuka read kusumbhaka? This would be the same as kusumbha, but is not in the dictionary.

¶ Rakshás. ** For lakhyá road lekhyá.

++ For c'a soshmatá another reading is c'oc'c'hishtatá which I have adopted as preferable.

- 40 man who dwells in one place, is called Bhrámaní.* Now a man should secure protection *against her* by scattering white mustard seed on his seat, on his bed, and on the ground
- 41 where he sits; and a man should reflect, 'This wicked, evil-minded *creature* causes me to go astray'; he should mutter the 'Bhuvas' hymn repeatedly, with composed mind.
- 42 Another daughter robs women of their monthly courses, when they have begun and before they have begunt; she is
- 43 known as Ritu-háriká,[‡] the daughter of Duḥsaha. One should cause one's women-folk to bathe at places of pilgrimage, at temples, beside sacred public objects,[§] on mountain tops, at the confluence of rivers, and in excavated places in order
- 44 to subdue her. And one who knows the spells and knows the principles of action should cause them to bathe at the four changes of the moon and at dawn, || O bráhman; and a physician¶ who is skilled in medicine should cause them to bathe with choice herbs combined together.
- 45 And Smriti-háriká^{**} is another *daughter* who deprives women of their memory. And she may be overcome by observing places distinguished separately.
- 46 And Víjápaháriņ톆 is another *daughter* very terrible, who robs man and woman of their seed. And she may be overcome by eating clean food and by bathing.
- 47 And the eighth daughter named Dveshani,^{‡‡} who causes terror among mankind, is she who renders a man, or even
- 48 a woman, newly hated. Now in order to vanquish her, one should offer an oblation§§ of sesamum seed moistened with honey, milk and ghee; and one should also perform a sacrifice which will procure friends in order to vanquish her.
 - * The Bewilderer.

† For atha pravrittam another reading is tathápravrittam which I have adopted as preferable. A third reading is athápavrittih.

[‡] The Stealer of the Menses.

§ C'aitya; the primary meaning, "a funeral, pile," seems inappropriate here.

|| For parvamúshasi read parvasúshasi. ¶ For vedyah read vaidyah.

** The Stealer of the Memory.

11 The Hater. §§ "Homayet; verb from homa? Not in the dictionary.

†† The Stealer of seed.

- 49 Now these sons and daughters have thirty-eight children, O bráhman; hear from me their names.
- 50 Vijalpá (Chatterer) was Dantákrishti's daughter, and Kalahá (Quarreller) also. Vijalpá indulges in contemptuous,
- 51 false and corrupt talk. In order to vanquish her, let the wise house-holder ponder on her and preserve his self-control.
- 52 Kalahá is always creating disturbances in men's houses; she is the cause why families perish. Hearken how she may be subdued. One should throw blades of durbá grass smeared
- 53 with honey, ghee, and milk in the bali ceremony, and offer a sacrifice to fire, and extol one's friends, for the performance of a propitiatory rite to avert evil from all living beings, and boys along with their mothers, and the sciences, and pe-
- 54 nances,* religious vows and the great moral duties.† In the cultivation of land and in the profits of trade let men always
- 55 pacify me. And let the Kushmándas and the Yátu-dhánas; and whatever other *beings* are named according to their classes, let *these*, when duly adored, always become pacified.
- 56 By the favour of Maha-deva,§ and by the counsel of Maheśvara || let all these soon become satisfied with regard to men.
- 57 When pleased let them cast aside every evil deed and evil work, and every result that springs from the great sins, and
- 58 whatever else causes obstacles. By their favour indeed let obstacles wholly perish. And in all marriages and in cere-
- 59 monies performed for increase of prosperity, in meritorious undertakings and in religious devotion, and in the worship of spiritual teachers and the gods, in the rites of prayer and
- 60 sacrifice, and in the fourteen pilgrimages, in the pleasures enjoyable in bodily health, and in happiness, liberality and wealth, and among the aged, children and the sick, let them always pacify me.
- 61 Ukti had sons Soma-pá, Ambu-pá, and Ambho-dhi, and Savitri, Anila and Anala¶; and he had also a son Kála-
 - * For tapasás' read tapasán ? † Samyamasya yamasya c'a.
 - 1 Two classes of evil-spirits. § S'iva. || S'iva.

¶ That is, Soma-drinker, Water-drinker, Ocean, Sun, Wind and Fire. This line, however, seems incongruous. 62 jihva* who resides in the palms.* He torments those bad men in whose mothers he abides.

Now Parivarta had two sons, Virúpa[‡] and Vikriti,§ O 63 bráhman; and they both inhabit the tops of trees, ditches, ramparts and the sea. They both interchange the foctus

- 64 from one pregnant woman to another, if she walks about among trees and the other *places which they frequent*, O Kraushtuki. In truth, a pregnant woman should not ap-
- 65 proach a tree, nor a mountain, nor a rampart, nor the sea, nor a ditch.
- 66 Anga-dhrish begat a son, by name Pis'una. If he enters the marrow inside men's bones, he consumes the energy of *even* invincible men.

S'akuni begat five sons, S'yena (Hawk), Káka (Crow), and Kapota (Pigeon) Gridhra (Vulture) and Ulúka (Owl).

- gods and the demons took them. And Mrityu (Death) took
- 68 S'yena; Kála (Destiny) took Káka; and Nirriti (Destruction) took Ulúka who causes great terror; Vyádhi (Sickness) took Gridhra and was his lord; and Yama himself took Kapota.
- 69 And the evil beings which sprang from them are indeed said to produce sin. Hence he, on whose head a hawk and the
- 70 other birds should alight, should take effectual pacificatory measures for his safety, O bráhman. If they are born inside
- 71 a house or if likewise water should settle in a house, a man should abandon that house and also a house on the top of which pigeons alight. When a hawk, a pigeon, and a vulture, a crow, and an owl have entered a house, O bráhman,
- 72 one should prophesy the end of the residents in that dwelling. A wise man should abandon such a house and should employ
- 73 pacificatory measures. Even in sleep indeed it is unlucky to see a pigeon.

And the offspring of Ganda-pránta-rati are said to be six 74 in number. They dwell in women's menses. Hear from me

§ Ill-health.

- + For tála-niketanah read tálu-niketanah, who resides in the palate?
- 1 Deformed.

67

|| For gridhrolúkais' read gridhrolúkáu?

^{*} Black-tongue.

also their peculiar periods. Of his offspring one takes possession of the first four days after menstruation and the thirteenth

75 day; and another is powerful on the eleventh day; another at dawn; and two others on occasions of śráddhas and alms-

76 giving; and another at festivals; hence these days should be shunned by the wise in sexual intercourse.

Garbha-hantri had a son Nighna* and a daughter Mohaní.
77 The former enters within and eats the fœtus; and after he has eaten it, the latter beguiles tit. Through her beguiling,

- 78 the offspring are born as snakes, frogs, tortoises, and reptiles also, or yet again as ordure. The son may enter into the sixmonths pregnant woman who in waywardness eats flesh§; or
- 79 into the woman, who seeks the shade of a tree by night or at a place where three or four roads meet, who stands in a burning-ground or any place pervaded by strong smells, who
- 80 leaves off her upper garment, or who weeps at midnight. And Sasya-hantri had one son named Kshudraka (Puny).
- 81 He is constantly injuring the growth of the crops, when he has gained a weak place. Listen thereto. And he, who sows
- 82 highly pleased at the beginning of an inauspicious day, provides an entrance behind *him for this sprite* into the fields which touch other fields along their boundaries. Hence it is the proper practice that a man should worship the moon,
- 83 and then carry out his undertaking and sow his seed in gladness and contentment, with a companion.

84 Niyojiká, who was Duḥsaha's daughter as I have said, gave birth to four daughters who bear the names Prac'odiká (Instigator), Mattá (Intoxicated), Uumattá (Frantic) and Pra-

- 85 mattá (Wanton). Now they are always entering into young women in order to destroy them, and incite them here vehemently towards unrighteonsness with the appearance of righteonsness, and to love which bears no appearance of love,
- 86 and to that which is not wealth with the appearance of

- † Beguiler. ‡ Mohayate.
- § For gurviní-mámsam read gurviním mámsam.
- Antopasangishu. Upa-sangin, a word not in the dictionary.

^{*} Nighna means "dependant"; but here it rather seems to mean "slaver."

wealth, and to a final emancipation from existence which bears no appearance of final emancipation. Evilly disposed without purity they lead *young women* to gaze at strange men;

- 87 those angry sprites* cause strange men to wander *near women* for the sake of philandering. Those female *sprites* enter into a house and into clothing when they are reddened by sunset,*
- 88 and wherever the bali is not offered to Dhátri and Vidhátri at the proper time. They make a suddent attack upon men
- 89 and women§ among those people who eat or drink with drops of water clinging to them.

Virodhiní *had* three sons, C'odaka (Instigator) || and Grá-90 haka (Seizer) and the other Tamah-prac'c'hádaka (Gloomenveloper). Hear their characters from me. Where the pestle and mortar, and where a woman's shoes and her *upper*

91 and lower garments are befouled by contact with burning oil, and are disdained; and where *people use* a seat, after first drawing it to them with a winnowing basket or a hatchet or

- 92 other *implement* or with their foot; and where pastime is held in a house without respecting the *place* which has been smeared *and cleaned*; where fire is taken up and carried elsewhere in
- 93 the bowl of a spoon—there Virodhini's sons are impelled and display their activity. One dwells in men's and women's
- 94 tongues and utters falsehood as truth; he is called C'odaka; he works calumny in the house. And another who acts with
- 95 care dwells in the ears and is exceedingly evil-minded; he takes hold of people's words; so he *is called* Gráhaka. The third is he who, with evil mind, attacks men's minds and

96 enveloping them with darkness arouses anger; so he is called Tamah-prac'c'hádaka.

Now Svayam-hárí gave birth to three sons by C'aurya 97 (Theft), Sarva-hárí,¶ Arddha-hárí,** and also Vírya-hárí.††

* For tábhir ashtábhih read tábhí rushtábhih.

+ The text violates sandhi and seems obscure. I have adopted a different reading, sandhyá-rakte hy-athámbare instead of sandhyarksheshu udumbare.

t For ásv read ás'v? § For nava-náríshu read nara-náríshu.

- || For C'odaka-gráhakas read c'odako gráhakas?
- ¶ He who steals the whole.

†† He who steals one's vigour.

265

** He who steals half.

In the houses of those who do not riuse their mouths out after meals, and in the houses of those who observe bad customs,

98 and among those who enter the kitchen with unwashed feet, and in granaries and cattle-pens and houses where perfidy

99 prevails—in such *places* all these *sprites* fittingly sport and have their pleasure.

Now Bhrámaní had one son; he is known as Káka-jangha

- 100 (Crow-leg). No one possessed by him can get pleasure in the town. He enters into the man, who while eating sings to a friend, and who sings and laughs at the same time, and
- 101 who indulges in sexual intercourse during the twilight, O bráhman.

The daughter Ritu-háriní gave birth to three daughters;

- 102 the first daughter was Kuc'a-hará,* the next Vyaujana-hári-
- 103 ká,† and the third daughter was called Játa-háriní.‡ The first robs of both breasts the maiden, all whose marriage rites are not performed duly, or are performed after the prescribed
- 104 time. And the second robs of her signs of puberty the married maiden, who has been married without duly offering the śráddha, and without paying due reverence to her mother.
- 105 When the lying-in chamber is destitute of fire and water, and is devoid of incense, when it has no lamp or weapon or pestle.
- 106 when it is destitute of ashes§ and mustard-seeed, the *third* daughter enters in, and bringing about immediate delivery snatches away the new-born child, and castes the child away
- 107 in that very place, O bráhman; she is called Játa-háriní; very terrible is she, she feeds on flesh. Hence one should strenuously guard *against her* in the lying-in chamber.
- 108 And she, who destroys the memory of men destitute of selfcontrol through inhabiting empty abodes, had a son, by name
- 109 Pra-c'anda (Impetuous). From his son's sons were born the Líkas || in hundreds and thousands and eight tribes of C'an-
- 110 dálas, very terrible with staves and nooses. Then the Líkas and those tribes of C'andálas were possessed by hunger, and ran at

§ Bhúti,

- 1 She who steals new-born ohildren.
- || A class of evil spirits.

- 111 one another, desirous of eating one another. But Pra-c'anda restrained the several tribes of C'andálas, and established them with such and such ordinances: hear what those are.
- 112 Hearafter from to-day whoever shall give a dwelling to the Líkas, I will assuredly cause an unparalleled punishment to
- 113 fall on him. The female Líka who shall give birth to offspring in the dwelling of a C'andéla,* her child shall die first and she also shall perish at once.
- 114 Now Víja-háriní, who robs man and woman of their seed, gives birth to two daughters, Váta-rúpᆠand A-rúpá.‡ *I*
- 115 will tell thee of her method of attack. The man or the wife, to whom Váta-rúpá casts a son at the end of the impregnation, suffers from the seminal secretion becoming dried up through
- 116 disorder of the wind within the body.§ Similarly both the man who eats without first bathing, and *the man* who eats flesh, || are deprived of their seed at once by A-rúpá. A man or a woman, if *he or* she neglects personal cleanliness, lapses into sterility.¶
- 117 Now the daughter called Vi-dveshaní has a countenance rugged with frowns. She had two sons, Apa-kára** and Pra-
- 118 káśaka.⁺⁺ These two sons come to a man, who delights in calumny, who is inconstant, and who uses impure water,
- 119 and who hates mankind, and stay with him permanently. Hated by mother, by brother, by beloved friends, by kinsmen,
- 120 by strangers, a man perishes from righteousness or wealth. Now one son, working sin, divulges there's peculiar qualities
- 121 in 'the world; and the second plucks away§§ one's good qualities and the friendship that exists among people.
 - * C'andála-yonyo 'vasathe seem wrong ; read c'andála-yony-avasathe instead ?

1 Form-less.

- + She who has the form of wind.
- § Váta-śnkra-tvam; such is said to be the meaning of this word.

Viyoginah in the text seems wrong. I have adopted another reading, yo vai tathaiva piśitáśanah for yo 'sau tathá c'ápi viyoginah.

This sentence is made the first line of verse 118 in the text, and is clearly out of place there. I have placed it after verse 116 which is the natural context.

****** Apa-karsha, which must be the real name of the son (see verse 121) is preferable to Apa-kára, for neither son has anything to do with *injuries*; but all the MSS. read *apakára*, and I have not ventured to alter it.

†† That is, Divulger. 11 Pra-kášayati. §§ Apa-karshati.

CANTO LII.

All these are the offspring of Duhsaha, in the pedigree of that goblin^{*}; they are notorious as observers of wicked customs; it is they who have overspread the whole world.

CANTO LII.

The Creation and Appellations of the Rudras.

Márkandya narrates the creation of Rudra in his eight personalities —and mentions their names, stations, wives and sons—He mentions briefly the wives and offspring of the rishis, Bhrigu (from whom he himself was descended), Maríc'i, Angiras, Atri, Pulastya, Pulaha, Vasishtha, and Agni, and also of the Pitris.

Márkandeya spoke.

 Such was the creation, which Brahmá of inscrutable origin made, characterized by darkness. I will tell thee of the creation of the Rudras. Hearken to me while I narrate it.
 Now they were eight sons indeed of Brahmá, and they had wives and children.

At the beginning of the kalpa, while the Lord was meditating about a son who should be his equal, there appeared in his lap a youth blue and red in *colour*; and running about

- 4 he cried with a sweet voice, O bráhman. "Why criest thou?" answered Brahmá to him as he cried. "Give me a 5 name." then replied he to the lord of the world. "Thou art
- 5 name," then replied he to the lord of the world. "Thou art named 'Rudra,' O divine one; cry not, assume some forti6 tude." thus was he addressed. Then he cried seven times more.
- 6 tude," thus was he addressed. Then he cried seven times more, and the Lord gave him seven other names, and stations for
- 7 these eight *personalities*, and wives and sons, O bráhman. The Lord, the forefather, called him Bhava, Sarva, and Iśána,
- 8 and Pasu-pati, Bhima, Ugra, and Mahá-deva. He gave these names, and assigned stations for these-the sun, water, the
- 9 earth, fire, the wind, and the ether, an initiated brahman.

For yakshanah read yakshasya ?

+ By a pun on the root rud, to cry, to weep; rudra would thus mean "crier," "weeper."

and the moon. These were the wives* in order,--Su-varc'aná, and Umá, and Vi-keší, and the next Svadhá, Sváhá, the

- 10 Diśas† and Díkshá, and Rohiņí in due order---of the sun and the other stations, O bráhman, together with Rudra and the
- 11 other names. And there were born to him gradually C'ara, and S'ukra, Lohitánga, Mano-java, Skanda, and Sarga, Santána and Budha successively.
- 12 Such was Rudra himself. He found Satí for his wife[‡]; and through Daksha's curse Satí quitted her body. She
- 13 was the daughter of Himavat by Mená, O bráhman; her brother was Maináka, the chiefest friend of Ambho-dhi (the
- 14 Ocean.) And the lord Bhava married her again as his only wife.

Khyáti the wife of Bhrigu§ gave birth to the two gods 15 .Dhátri and Vidhátri, and to S'rí who was the wife of the

- supreme god Náráyana. Ayati and Niyati were the two 16 daughters of high-souled Meru; they became the wives of
- Dhátri and Vidhátri. A son was born from each of them, both Prána and Mrikanda.
- 17 The latter was my illustrious father. I am his son by Manasviní; Veda-śiras is my son, he was born of Dhúmravatí.
- 18 Hear also from me of *the offspring* of Prána. Dyutimán was the son begotten by Prána, and A-jaras was his son also; from them both issued many sons and grandsons.
- 19 Sambhúti was the wife of Maríc'i ||; she brought forth Paurna-mása; he high-souled man had two sons Vi-rajas and
- 20 Parvata; but I will defer *mentioning* their sons till I detail the genealogies, O bráhman.

And Smriti was the wife of Angiras,¶ and daughters were born of her, S'iníbalí, and Kuhu, Ráká and Bhánumatí.

Moreover, An-asúyá gave birth by Atri** to sons without 22 blemish, Soma, and Durvásas and the yogí Dattátreya.

Dattoli was born the son of Pulastya^{††} by his wife Priti :

* Tanavah.

21

- 1 See Canto L, verses 22-25. § See Canto L, versas 22-25.
- || See Canto L, verses 22-25.
- ¶ See Canto L, verses 22-25.
- ** For anusúyá read anasúyá ; see canto L, verses 23-25.
- ++ See Canto L, verses 22-25.

⁺ The eight regions of the sky.

23 he was known as Agastya in a previous life during the Sváyambhuva Mauv-antara.

Now Kshamá, the wife of the Prajá-pati Pulaha* brought 24 forth three sons, *who were* Kardama, and Arva-víra and Sahishņu.

Now Sannati was the wife of Kratu[†]; she gave birth to 25 the Bálikhilyas, the sixty thousands, which they are, of rishis who live in perpetual chastity.[‡]

26 Now seven sons were born of Urjá by Vasishtha,§ Rajas, Gátra and Urdhva-báhu, and Sa-bala, and An-agha, Su-tapas, Sukta; all these are well-known as seven Rishis.

27 Agni, who is arrogant, was the eldest son of Brahmá; by him Sváhá || begat three sons of exalted vigour, O bráhman, Pávaka, and Pavamána, and S'uc'i who pervades¶ water;

29 but in descent from them were forty and five others. These and the father and his three sons are often spoken of as the invincible and illustrious forty and nine.

- 30 Brahmá created the Pitris** whom I have mentioned to thee, who are the Agni-shváttas,^{††} the Barhi-shads,^{‡‡} those who *did* not maintain the sacred fire *on earth* and those who
- 31 did maintain the fire.§§ By them Svadhá |||| gave birth to two daughters, Mená and Dháriní; they both were teachers of the Veda, and they both were female yogís.

* See canto L, verses 22-25.

+ See canto L, verses 22-25.

‡ For úrddha-ratasám read úrddhva-retasám.

§ See canto L, verses 23-25.

|| For kháhá read sváhá ; see canto L, verses 23-25.

¶ Jaláśinam.

** This account differs from what Manu says (III, 193-199).

++ The Manes, especially of those who on earth neglected the sacrificial fire.
‡‡ A particular class of the Pitris.

§§ An-agnayas and ságnayas; these appear to be the same as Manu's Agni-dagdhas and An-agni-dagdhas, (III. 109).

|||| See canto L, 23-25.

270

CANTO LIII.

The Story of the Sváyambhuva Manv-antara.

Márkaņdeya states the duration of the Manv-antaras, and mentions the names of the Manus past, present and future—He mentions the descendants of Manu Sváyambhuva and his son Priya-vrata, and explains how the whole world with its seven continents was peopled by them and divided among them—Jambu-dvípa was assigned to Priya-vrata's son Agnídhra, and was portioned out among Agnídhra's sons—His eldest son Nábhi begot Rishabha, and Rishabha begot Bharata, to whom India was assigned.

Kraushtuki spoke.

 Adorable Sir! I wish to hear fully of this Sváyambhuva Manv-antara also which thou hast mentioned. Tell me of it,
 and also of the duration of this Manv-antara, and *its* gods and rishis, and the kings who *ruled during it*, and also who was the lord of the gods *during it*, adorable Sir !

Márkandeya spoke.

- 3 The duration of the Manv-antaras has been declared to be the four yugas multiplied by seventy-one and a fraction.* Hear the duration of a Manv-antara from me in human
 4 reckoning. Thirty times ten millions are announced, and twenty thousands, and sixty-seven lakhst more by computa-
- 5 tion-this is the length of the Manv-antara in human years, omitting the fraction: it is known to be eight hundreds of
- 6 thousands and fifty two thousands more besides of years by the divine reckoning.

At first was the Manu Sváyambhuva, then the Manu Svároc'isha, Auttama,[‡] and Támasa, Raivata, and C'ákshusha:

- 7 Svároc'isha, Auttama, I and Tamasa, Raivata, and C'ákshusha; these six Manus have passed, and Vaivasvata is the Manu now.
- 8 These are to come, the five Sávarnas and Rauc'ya, and Bhautya.§ Of these I will tell thee fully afterwards in con-
 - * See Canto XLVI, verses 34-38.
 - † Niyuta. Verses 4, 5 and 6 agree with Canto XLVI, verses 35-37.
 - 1 For auttamas read auttamis.

§ The text appears to be wrong. For Sávarnih panc'a rauc'yáśc'a bhautyás read Sávarnáh panc'a rauc'yaśc'a bhautyaś. The five Sávarna or Sávarni Manus

- 9 nexion with their respective Manv-antaras, and of their gods and rishis, and the lords of the Yakshas and the Pitris who lived during each, of their commencement and end, O bráhman.
- 10 Hear who were his offspring, and who were the wives of those their high-souled sons.
- 11 Now Manu Sváyambhuva had ten sons equal to himself, by whom all this tributary earth with its seven continents, with its mountains, and with its oceans was peopled accord-
- 12 ing to its countries. It was first *peopled* in the Sváyambhuva period in the Krita and Tretá ages by the sons of Priya-vrata and the grandsons of Sváyambhuva.
- 13 A daughter was begotten of Prajá-vatí by the hero Priyavrata. Now that illustrious daughter gave birth through the
- 14 Prajá-pati Kardama to two daughters and ten* sons; those two daughters were Samráj† and Kukshi; their ten brothers
- 15 were warriors equal to the Prajá-pati their father. Agnídhra, and Medhá-tithi, and Vapush-mat[‡] the next, Jyotish-mat, Dyuti-mat. Bhavya, Savana, they were seven of them indeed.
- 16 Priya-vrata anointed those seven as kings over the seven continents. According to that his statute, hear *their* continents also from me.
- 17 Their father made Agnídhra thus king over Jambu-dvípa;
- 18 and he made Medhá-tithi lord over Plaksha-dvípa; and he made Vapush-mat lord of S'álmali, Jyotish-mat lord over Kuśa-dvípa, Dyuti-mat lord over Kraunc'a-dvípa, Bhavya
- 19 lord over Saka-dvípa, and his son Savana ruler over Pushkara-dvípa.

Mahá-víta and Dhátaki were the two sons of Savana, the

20 ruler over Pushkara-dvípa; he divided the Pushkara§ land into two parts, and assigned to them *one part each*.

are n°. 8 Sávarni, n°. 9 Dakhsha-sávarni, n°. 10 Brahma-sávarni, n°. 11 Dharma-sávarni and n°. 12 Rudra-sávarni.

- * Only seven are mentioned in verse 15.
- + This name as a feminine is not in the Dictionary.

‡ Vapushyat in the text seems incorrect. Vapush-mat is given correctly in verses 18 and 26.

§ For pushkarah read pushkaram?

Bhavya had seven sons, hear them by name from me; 21 both Jala-da, and Kumára, Su-kumára, Manívaka, and Kusot-22 tara, Medhávin, and Mahá-druma the seventh. He portioned

out for them countries in Sáka-dvípa, which were named after them.

Moreover Dyuti-mat had seven sons; hear them also from 23 me; Kuśala, and Manu-ga, Ushņa, and Prákara, Artha-káraka, and Muni, and Dundubhi who was famed as the seventh.

24 And they had *countries* in Kraunc'a-dvípa, which were named after them.

In Kuśa-dvípa itself also there were seven countries called

- 25 by the names of the sons of Jyotish-mat; hear their names from me—Ud-bhida, and Vaiuava, Su-ratha, and Lambana,
- 26 Dhritimat, and Prákara, and Kápila the seventh. And Vapush-mat the lord of S'álmali had seven sons, both
- 27 Sveta, and Harita, Jímúta, and Rohita, Vaidvuta, and Mána-
- 28 sa, and Ketu-mat the seventh. And they had seven countries
- in Sálmali, which bore the same names.
- 29 Medhá-tithi, the lord of Plaksha-dvípa had seven sons, and Plaksha-dvípa was divided into seven parts by the countries which were named after them, first the Sáka-bhava country,
- 30 then Siśira, Sukhodaya, and Ananda, and Siva, and Kshemaka, and Dhruva.

In the five continents, which begin with Plaksha-dvípa and

31 end with S'áka-dvípa, righteousness also must be known as arising from the divisions of the castes and the *several* stages of a bráhman's life. *The righteousness* which is settled,* and springs from one's natural disposition, and is exempt from

32 the rules of harmlessness is well-known to be universal in these five continents.

His father Priya-vrata gave Jambu-dvípa to Agnídhra at 33 the first, O bráhman. He had nine sons indeed, who were equal to the Prajá-pati Priya-vrata. The eldest was named

- 34 Nábhi; his younger brother was Kim-purusha; the third son was Havir-varsha; the fourth was Ilávrita; and the fifth
- 35 son was Vaśya; the sixth was called Hiranya; the seventh

of them was Kuru; the eighth was known as Bhadráśva; and the ninth was Ketn-mála. *Designated* by their names was the arrangement of *their* countries.

36 Perfection *exists* naturally in Kim-purusha, and the other *continents*,* with the exception of that named from the mountain Hima[†]; and *the perfection* is almost complete hap-

- 37 piness which comes without exertion. There is no adversity there, nor old age, death or fear; neither righteousness nor unrighteousness existed there, nor had the people differences of
- 38 position, such as high, low or middling; nor have the four ages existed *there*, nor periodic times, nor the seasons of the year.

Now Agnídhra's son Nábhi had a son Rishabha, O bráhman.

- 39 Rishabha begot Bharata, a hero, the best among his hundred sons. Rishabha having anointed his son *in his stead* betook himself to the strictest life of a wandering religious mendi-
- 40 cant, and devoted himself to austerities, an illustrious hermit, dwelling in Pulaha's hermitage. His father gave Bharata the southern country named after the mountain Hima⁺;
- 41 hence the country is called Bhárata after the name of that high-souled king. Bharata also had a righteous son called
- 42 Sn-mati; and Bharata transferred the kingdom to him and departed to the forest.

Now during the Sváyamhhuva period Priya-vrata's sons, and their sons and grandsons enjoyed§ the earth with its

- 43 and their sons and grandsons enjoyed§ the earth with its seven continents. This was the Sváyambhnva creation; I
- 44 have narrated it to thee, O bráhman. What else shall I fully tell thee of in the first Manv-antara?

* For kimpurushákhyáni read kimpurushádyáni?

+ Himáhvaya. See also verses 40 and 41 where this is said to be a name for India. This meaning is not in the dictionary.

1 Himáhva ; this meaning, ' India," is not in the dictionary.

§ For bhuktvá read bhuktá.

CANTO LIV.

The description of Jambu-dvípa.

Márkandeya tells Kraushtuki further the size of the earth, and the order and dimensions of the seven continents and their oceans—He describes Jambu-dvípa, the countries in it, and Meru and the other mountains; and mentions various local facts.

Kraustuki spoke.

- 1 How many are the continents, and how many the oceans, and how many are the mountains, O bráhman? And how many are the countries, and what are their rivers, O Muni?
- 2 And the size of the great objects of nature,* and the Lokáloka mountain-range; the circumference, and the size and
- 3 the course of the moon and the sun also-tell me all this at length, O great Muni.

Márkandeya spoke.

- 4 The earth is fifty times ten million yojanast broad in every direction, t O bráhman. I tell thee of its entire consti-
- 5 tution, hearken thereto. The dvípas which I have mentioned to thee, began with Jambu-dvípa and ended with Pushkaradvípa, O illustrious bráhman; listen further to their dimen-
- 6 sions. Now each dvípa is twice the size of the dvípa which precedes it in this order, Jambu, and Plaksha, Sálmala, Kuša,
- 7 Kraunc'a and S'áka, and the Pushkara-dvípa. They are completely surrounded by oceans of salt *water*, sugar-cane juice, wine, ghee, curdled milk, and milk, which increase double and double, *compared with each preceding one*.
- 8 I will tell thee of the constitution of Jambu-dvípa; hearken to me. It is a hundred thousand yojanas in breadth and length,
- 9 it being of a circular shape.§ Himavat, and Hema-kúța, Nishadha, || and Meru, Níla, Sveta and Sringin are the seven

* Mahá-bhúta. † This word must obviously be supplied ; see verse 8.
 ‡ Taking the yojana as 40,000 feet (see Canto xlix, 40), this diameter of the earth equals 3.787,878,788 miles.

§ Vrittau. This distance cannot apply to the circumference (vritti) as well, for the oircumference, length and breadth cannot all be the same.

|| The text reads Rishabha, which disagrees with other Paranas and verses 22 and 23.

- 10 great mountain-systems* in it. Two of these great mountain-rangest are a hundred thousand yojanas in extent, and are situated in the middle of Jambu-dvipa; there are two more mountain-ranges which are south of those two, and two more
- 11 which are north. They are severally less by ten and ten thousand yojanas in length[±]; they are all two thousand yojanas
- 12 in height, and they have the same breadth. And six of the mountain-ranges in it extend into the sea. The earth is low on the south and north, it is highly elevated in the middle.
- 13 On the southern half of the elevated ground§ are three countries, and on the north are three. Ilávrita is situated between those halves, and is shaped like the half-moon.
- 14 East of it is Bhadráśva, and west is Ketu-mála. Now in the middle of Ilávrita is Meru, the mountain of
- 15 gold. The height of that immense mountain is eighty-four¶ thousand yojanas; it penetrates downwards sixteen thousand
- 16 yojanas, and it is just sixteen thousand yojanas broad; and since it is fashioned like a cup,** it is thirty-two thousand yojanas broad at the summit. It is white, yellow, black and
- 17 red on the east and other *sides* consecutively; and a bráhman, a vaiśya, a śúdra, and a kshatriya *are stationed there* according to the castes. Moreover, upon it on the east and the *seven*
- 18 other directions of the sky consecutively++ are the Courts of Indra
 - * Varsha-parvata.

† Nishadha on the sonth of Meru, and Níla on the north, according to the Vishnn-Purána, Bk. II, ch. ii.

[‡] The text of the first line of verse 11 seems wrong : read instead, as in the MS.—Daśabhir daśabhir nyúndh sahasrais te parasparam. Hema-kúţa (sonth of Nishadha) and S'veta (north of Níla) are 90,000 yojanas long. Himavat (sonth of Hema-kúţa) and S'ringin (north of S'veta) are 80,000 yojanas long. The decrease is due to their position in the circle of the earth. See Vishna-Purána, Bk. II., ch. ii. § Vedi.

|| These are the nine countries mentioned in canto lili, verses 32-35.

¶ For c'atur-asíti read c'atur-asíti?

****** S'aráva; other authorities compare it to the inverted seed vessel of a lotns, which is somewhat like an inverted cone.

†† The MS. reads puryo dikshu for púrvádishu, with practically tho same meaning.

and the other Loka-pálas; and in the centre is Brahmá's Court, which is fourteen thousand yojanas high.

19 Moreover below it are the subjacent hills* with a height of ten thousand *yojanas*. On the east and other sides con-

20 secutively are the mountains Mandara, Gandha-mádana, and Vipula, and Su-páršva†; they are decorated with trees as standards. The kadam tree‡ is the standard on Mandara,

21 the jambu tree§ on Gandha-mádana, and the asvattha tree|| on Vipula, and the great banyan¶ on Su-pársva. These mountains

- 22 are eleven hundred yojanas in extent. Jathara and Devakúța are two mountains on the east side; they stretch up to Níla and Nishadha without any space intervening between
- 23 them. Nishadha** and Páripátra are on the west side of Meru; these two mountains, like the two former, extend to Níla
- 24 and Nishadha. Kailása and Himavat are two great mountains on the south; they stretch east and west; they extend into
- 25 the ocean. Sringávat and Járudhi, moreover, are two mountains on the north; they, like the two on the south, extend
- 26 into the ocean.^{††} These eight are called the boundary mountains, O bráhman. Hima-vat, Hema-kúța and the other
- 27 mountains *comprise*, one with another, nine thousand yojanas, eastward, westward, southward and northward. Similarly Meru stretches to the four quarters in the middle in Ilávrita.

28 The fruits which the jambu^{‡‡} tree produces on the mountain

* Vishkambha-parvata.

† Mandara is on the East; Gandhá-mádana on the South; Vipula on the West; and Su-páráva on the North. See Cauto lvi, verses 7, 13 and 16.

1 See note **, page 25.

§ Eugenia Jambolana, Hooker, vol. II, p. 499; Roxb. p. 398. A large tree, common everywhere, with a rather crooked trunk, shining leaves, and edible fruit. The bark yields brown dyes.

|| Called also *pippala*; Ficus religiosa (Oliver, p. 272; Roxb. p. 642); the modern *peepul*; a large spreading tree with a grateful shade, common everywhere. See also note *, p. 33.

¶ Vața, Ficus benghalensis (Oliver, p. 272; F. indica, Roxb. p. 639), the large, common, well-known tree. ** Read Rishabha ?

++ For antarvántar read arnavántar ?

11 For jambá read jambvá?

Gandha-mádana, are as large as an elephant's body; they 29 fall on the top of the mountain. From their juice springs the famous Jambú river, in which is found the gold called

- 30 Jámbú-nada. That river passes around Meru and then enters Jambú-múla, O bráhman; and those people drink of it.
- 31 In Bhadrásva Vishņu *is figured* with a horse's head; in Bhárata* he has the shape of a tortoise; and he is *like* a boar in Ketu-mála; and he has a fish's form in the north.
- 32 In all those four *countries*, worldly affairs are governed by the arrangement of the constellations, O bráhman; *the people there* study the influence of the planets.

CANTO LV.

The Geography of Jambu-dvípa.

Márkandeya mentions the forests and lakes and mountains around Meru—All the heavenly beings dwell in that region where there is the most charming scenery—Bhárata alone is the land of action, which entails merit and sin.

Márkandeya spoke.

- Hear from me of the four forests and lakes which exist on
 Mandara and the three other mountains, † O bráhman. On
 the east is the forest named C'aitra-ratha, on the southern
 mountain the forest Nandana, on the western mountain the
 forest Vaibhrája, and on the northern mountain the forest
- 3 Sávitra. On the east is the lake Arunoda,[‡] and on the south Mánasa, on the west of Meru is Sítoda, and Mahá-bhadra on the north.
- 4 On the east of Mandara are the mountains S'ítártta,§ and C'akra-munja, and Kulíra, Su-kanka-vat, and Mani-śaila.
- 5 Vrisha-vat, Mahá-níla, Bhavác'ala, Sa-bindu, Mandara, Veņu, Támasa, and Nishadha, and Deva-śaila.

* For bhárite read bhárate ?

- + For sailashu read saileshu. ‡ Or Varuņoda, see Canto lvi, verse 6.
- § S'ítárttas read Sítántas? See verse 17, and Canto lvi, verse 6.

6 The mountain Sikhara with its three peaks,* and Kalinga, Patangaka, Ruc'aka, and the mountain Sánu-mat, and Tám7 raka, Viśákha-vat, Svetodara, and Sa-múla, and Vasu-dhára, Ratna-vat, Eka-śringa, Mahá-śaila, Rája-śaila, Pipáthaka, and
8 Panc'a-śaila, Kailása, and Hima-vat the loftiest of mountains; these mountains are said to lie on the south side of Meru.

9 Su-raksha, † and S'iśiraksha, Vaidurya, and Kapila, ‡ and

- 10 Pinjara, Mahá-bhadra, Su-rasa, Kapila, Madhu, Anjana, Kukkuta, Krishna, and Pándura the loftiest of mountains, and the mountain Sahasra-sikhara, Páripátra, and Sringa-
- 11 vat; these mountains are well-known as lying on the west of Meru beyond the subjacent hills§ which are on the west side.
- 12 Hear yet the other mountains on the north. S'ankha-kúta, Vrishabha, and the mountain Hamsa-nábha, and the moun-
- 13 tain Kapilendra, Sánu-mat, and Níla, Svarna-śringin, Sátaśringin, Pushpaka, Megha-parvata, Virajáksha, Varáhádri,
- 14 Mayúra, and Járudhi ; these are said to be the mountains on the north of Meru, O bráhman.

The valleys among these mountains are exceedingly charm-

- 15 ing; they are decorated with forests and lakes of the clearest water. In them men are born who practise meritorious deeds,
- 16 O bráhman. These are terrestrial Svargas, O bráhman; they surpass Svarga with their excellences. In them no fresh
- 17 merit or sin accrues. Even the gods are said to enjoy merit in them. And on these mountains, S'ítántall and the rest, O
- 18 bráhman, are the great and resplendent abodes of the Vidyádharas, the Yakshas, the Kin-naras, the Nágas, and the
- 19 Rákshasas, and the gods, and the Gandharvas, which possess great merit and are studded with charming groves which the gods *frequent*. And the lakes are charming; the breeze is

* See Canto lvi, verse 9. S'ikhara must he first mountain on the south, and tri-kúta must he an adjective qualifying it.

† See Canto lvi, verse 14.

[‡] The text "Kapila" seems erroneous, as it mentions Kapila again in the next line. Another reading is Pingala.

§ For viskambhát read vishkambhát; see Canto liv, verse 19.

|| See verse 4.

- 20 pleasant at every season. Nor anywhere on these mountains do men have any kind of mental agitation.
- 21 Thus have I told thee of that four-leaved lotus-flower which is the earth; its leaves are Bhadrásva, Bhárata and the other countries on the four sides. The country named
- 22 Bhárata, which I have told thee of on the south, is the land of action; nowhere else is merit and sin acquired; this must be known to be the chief *country*, wherein everything is
- 23 fixedly established.* And from it a man gains Svarga and final emancipation from existence, or the human world and hell, or yet again the brute-condition, O bráhman.

CANTO LVI.

The Descent of the Ganges.

Márkandeya describes the course of the River Ganges from the moon on to mount Meru, then in four streams flowing east, south, west and north, of which the southern stream was allowed by S'iva to flow through India at the entreaties of King Bhagíratha.

He describes briefly the happy condition of all the other countries (except India) in Jambu-dvípa.

Márkandeya spoke.

- 1 The foot of Náráyana, moreover, who is the origin of the universe, + supports the earth. The divine river Ganges
- 2 which issued thence flows in three courses. She enters the moon, which is the womb of the nectar and the receptacle of the waters, and thence, having purified with her contact the rays of the sun[‡] which is indissolubly connected with the moon,
- 3 she fell on the summit of Meru, and then divided into four streams. As she fell from the summit and the sides and the outer bounds of Meru, she turned around, and finding no
- 4 support fell scattering her waters widely. Dividing her waters equally at the foot of Mandara and the three other
- 5 mountains, she fell, piling high the rocks broken off from their bases by her waters.
 - * Prati-shthita.
 - + Jagad-yonim in the text seems impossible. Read jagad-yoneh ?
 - ‡ Or, being purified by contact with the rays of the sun.

The eastern stream, which is celebrated by its name Sítá,*
flowed to the forest C'aitra-ratha,† and overflowing it, passed on to the lake Varunoda,‡ and thence to the mountain S'ítánta,§ and thence to the other mountains on the east in
order. Descending to the earth in her course, she flowed

from Bhadrásva into the ocean.

Moreover the second stream called Alaka-nandá flowed 8 south towards Gandha-mádana into the *forest* Nandana that delights the gods and that lies at the foot of Meru, and over-

- 9 flowed the lake Mánasa with great force, and reached the delightful kingly mountain Sikhara, || and thence overflowed all
- 10 the mountains which I have mentioned in order on the south, and reached the lofty mountain Hima-vat. There the bull-
- 11 bannered Siva held her and would not let her go. The lord was propitiated by *king* Bhagiratha with fastings and hymns, and Siva released her there. She entered the south-

12 ern ocean in seven streams, and in three streams on the east; inundating as a great river the south with the overflow from her stream, behind Bhagíratha's chariot.

- 13 Moreover the great river famed as Sva-rakshu fell on Mount Vipula on the west side, and went towards the forest¶
- 14 Vaibhrája; and thence the great river overflowing the lake S'ítoda reached the mountain Sva-rakshu,** and thence she
- 15 went to the mountain Tri-sikha; †† and thence falling on the

* The text appears incorrect. For púrvásíte 'tivikhyátá read púrvá síteti vikhyátá ?

- + See canto lv, verse 2.
- [‡] Or Arunoda, see canto lv, verse 3.
- § See canto lv, verse 4.
- || See canto lv, verse 6.

¶ For sác'alam read sá vanam? See canto lv, verse 2.

** There seems to be a confusion in the text between the names of the river and the monntain, which latter is called Su-raksha in canto lv, verse 9; for Sva-rakshuh then read Su-raksham?

++ This name seems erroneous. See canto lv, verse 9, where Siśiráksha is mentioned as the second mountain. No mountain of the name Tri-śikha is mentioned in that and the following verses among the western mountains. The two should agree; compare Vrishabha in verse 18, and canto lv, verse 12. summits of the other mountains on the west in order, she reached Ketumála and entered the salt ocean.

16 Now she flowed on to mount Su-párśva also, which is at the foot of Meru; there she is famed as Somá. She flowed

17 to the wood of Savitri.* Overflowing† it, she reached lake Mahá-bhadra ;‡ and thence she passed as a great river to

18 mount S'ankha-kúţa; \$ and thence reaching in succession Vrishabha and the other mountains on the north, and overflowing the Northern Kurus she entered the great ocean.

19 Thus I have appropriately described to thee, O bráhman, this river, the Ganges, and the countries according to their

20 arrangement in Jambu-dvípa. In Kim-purusha and all the other *countries* dwell people, who have almost nualloyed happiness, who are free from sickness, and who are exempt

21 from low and high diversities of condition. In each of the nine countries in it are seven mountain ranges. And then in each country there are rivers flowing down from the

- 22 mountains. In Kim-purusha and the seven other countries, O bráhman, waters bubble up from the ground; here in Bhá-
- 23 rata we have rain. And in these eight countries || men enjoy a perfection which comes from the trees, from their own natural dispositions, from the localities, from the water, from
- 24 their mental condition and from their actions. The treebestowed perfection is obtained from the trees that grant them every wish; the natural is well-known as that which springs from the natural disposition; and the local delight
- 25 is that which is connected with the land itself; and the water-given** *perfection comes* from the delicacy of the water; and the mental is derived from meditation; and the *perfection which comes* from reverential service and the performance of other duties is denominated righteousness-produced.t+
 - * Sávitra ; see canto lv, verse 2.
- + For pávayanti read plávayanti.
- 1 See canto lv, verse 3.
- § See canto lv, verse 12.
- || For vashershv read varsheshv.
- ¶ Karma-já, this seems preferable to dharma-já in verse 25.
- ** For toyátthá read toyotthá.
- **††** Dharma-já ; verse 23 reads karma-já instead, which seems preferable.

26 And in these countries the ages do not exist, nor bodily nor mental sicknesses; nor is there any undertaking involving merit or demerit there, O bráhman.

CANTO LVII.

Márkaņdeya mentions the nine divisions of Bhárata, one of which is India—He mentions the seven mountain ranges in India (exclusive of the Himálaya Mountains) and names twenty-two separate hills— He mentions the chief rivers in India, grouping them according to the mountain ranges out of which they rise—He mentions the chief peoples in India and on its borders, arranging them according to the main natural divisions of the country—and he concludes with general descriptive remarks and an encomium on India as the sole land of action.

Kraushtuki spoke.

- 1 Adorable Sir! thou hast fully described this Jambu-dvipa. Just as thou hast declared it, merit-producing action exists
- nowhere else, nor action that tends to sin, except in Bhárata,
 O illustrious Sir! And from this land both Svarga is attained, and final emancipation from existence, and the me-
- 3 dium end also. Verily nowhere else on earth is action ordained for mortals. Therefore tell me, O bráhman, about
- 4 this Bhárata in detail, and what are its divisions, and how many they are, and *what is its* constitution accurately; it is the country,* and what are the provinces and the mountains in it, O bráhman?

Márkandeya spoke.

- 5 Hear from me the nine divisions of this country Bhárata;
- 6 they must be known as extending to the ocean, but as being mutually inaccessible. They† are Indra-dvípa, Kaśerúmat,‡

* Varsha.

† This and the three following verses agree closely with the Kúrma Purána canto xlvii, verses 22-25.

[‡] The dictionary gives the word as kaseru-mat; the Kúrma Purápa as kaseruk-mat (canto xlvii, verse 22), in preference. Another form is said to be Kasetu.

- 7 Támra-varṇa,* Gabhasti-mat, and Nága-dvípa, Saumya, Gándharva,† and Váruṇa; and this is the ninth dvípa among them, and it is surrounded by the sea.‡ This dvípa
- 8 is a thousand yojanas from south to north.§ At its east end are the Kirátas, || and at the west the Yavanas.¶ Within it dwell bráhmans, kshatriyas, vaiśyas and śúdras, O bráh-
- 9 man. They accomplish their purification with the occupations of sacrifice, meditation, trade, &c.; and they seek their
- 10 mutual business through these occupations, and they gain Svarga or final emancipation from existence, merit and sin then.

The seven mountain ranges** in it are Mahendra, ++

* The Kúrma Parána gives the word as támra-parna in preference (canto xlvii, verse 22). It is Ceylon.

+ Or, gandharva, Kúrma Purána, canto xlvii, verse 23.

[‡] This is understood to mean India, as the following verses show; see Wilson's Vishnu Purána, Edn. FitzEdward Hall, Book II, chap. iii, note on the similar passage. But this Purána states clearly enough (see verse 59 below) that India is not surrounded by the sea, hut bounded by it only on the east, south, and west, and only partially so on the east and west, for verse 8 places the Kirátas and Yavanas there respectively.

§ The yojana is defined in canto xlix, verse 40, to be about 40,000 feet; this length therefore is 7,576 miles.

|| The Kirátas are the uncivilized tribes of the forests and mountains; here the word appears to denote all the races with the Burmese type of features along the eastern limits of India.

¶ The Greeks originally, and afterwards the Mohammedans.

** For the notes in this Canto I have consulted, Wilson's Vishnu Purâna (Edn. FitzEdward Hall), General Cunningham's Ancient Geography of India (1871), his Archæological Survey of India Reports, besides other works and maps.

++ "Mahendra is the chain of hills that extends from Orissa and the northern Circars to Gondwana, part of which near Ganjam is still called Mahindra Malei or hills of Mahindra." Wilson's Vishn Pnrána, Book II, ohap. iii, note. The rivers which flow from these hills are named in verses 28 and 29, hut only a few of them have been identified. This range then appears to be the portion of the Eastern Ghats between the Godaveri and Mahánadi rivers, and the hills in the south of Berar. See, however, note on the Sukti-mat range on the next page. 11 Malaya,* Sahya,† S'ukti-mat,‡ the Riksha moun-

* This is the southern portion of the Western Ghats. Only four rivers are mentioned in verses 27 and 28 as rising in these hills, and none of them appear to have been identified; but as the River Kaveri is said in verses 26 and 27 to rise in the Sahya mountains, the Malaya mountains can be only the portion of the Western Ghats from the Nil-giris to Cape Comorin.

+ The Sabya mountains are the Northern portion of the Western Ghats, and, as appears from the rivers which rise in them (see verses 26 and 27), extend from the River Tapti down to the Nil-giris.

‡ This range is not definitely identified, nor the rivers which are said in verses 29 and 30 to rise in it.

General Cunningham says the R Suktimati "derived its name from the Suktimál (sio) mountains, in which it had its sonrce"; asserts that the river must be the same as the Mabánadí; and infers that the Sukti-mat mountains must "correspond with the high range of mountains to the south of Sehoa and Kánker, which gives rise to the Mahanadi, the Pairi and the Seonath rivers, and which forms the houndary between Chattisgarh and the fendatory state of Bastar." (Arch. Survey Reports, vol. XVII, pp. 24 and 69; and map at end.) His premises seem to me unsafe; and his conclusion confounds the Sukti-mat range with the Mahendra range, and must be incorrect, for the latter range appears to he identified beyond doubt.

Mr. Beglar proposes to identify the R. Sukti-matí with the Sakri (which is a tributary of the Ganges, and flows northwards about 35 miles east of Gaya), to connect the river with the Sukti-mat range, and apparently to identify the range with the hills in the north of the Hazaribagh district. He proposes to strengthen this position hy identifying the rivers Kiynl (another tributary of the Ganges, east of the Sakri) and Kaorhari (which I do not find, but which scems to be another small tributary) with the Rishi-kulyá and Kumárí, which rise in the Sukti-mat monntains; see verses 29 and 30. (Arch. Snrvey Reports, vol. VIII, pp. 124 and 125). But the Sukti-mat range and Sukti-matí river do not seem necessarily connected ; neither this nor the Váyu Purána makes the river rise in the S'nkti-mat range, (see verse 23); Sakri does not appear the natural equivalent for Sukti-matí, (there is besides another river Sakri, a tributary of the Seonath,) nor Kiyul and Kaorhari of Rishi-knlyá and Kumárí; Sakri corresponds better with Sakuli (see verse 23); and the hills in the north of the Hazaribagh district are not remarkable, and are rather the termination of the Vindhya range than a separate monntain system.

The only mountains, which have not been appropriated to the Sanskrit names, are the Aravalli mountains and the southern portion of the Eastern Ghats, so that this range might be one of these two; and if the former are rightly included in the Páripátra Range, (see note ‡, next page) the S'ukti-mat range might be the southern portion of the Eastern Ghats and tains,* and Vindhya,† and Páripátra.‡ And there are

other hills besides them in thousands, which are situated 12 near them. Their summits are broad and lofty, and are delightful and spacious;—Koláhala,§ and Vaibhrája,||

the hills of Mysore. If, however, the Sukti-mat range must be placed in Berar, the Mahendra range will be restricted to the Eastern Ghats.

* These are said to be the mountains of Gondwana, see Wilson's Vishnu-Purána, Book II, chap. iii, note. Judging from the rivers which are said in verses 21 to 25 to rise in the Vindhya and Riksha Ranges, it appears this range consists of the hills which form the water-shed between the Narbudda, Soue and Mahanadi on one side, and the Tapti and northern tributaries of the Godavari on the other side; that is, it comprises the Satpura Hills, and the hills extending through the middle of Berar and the south of Chutia Nagpur nearly into West Bengal.

+ For vindhaś read vindhyaś. This does not denote the whole of the modern Vindhya Range, but only the portion of it east of Bhopal, and also the water-shed hills which extend from it into Behar, as will appear from a comparison of the rivers which rise in it according to verses 21-23.

 \ddagger Called also Páriyátra. This is the western portion of the modern Vindhya Range, west of Bhopal, as appears from the rivers which rise in it according to verses 19 and 20. Prof. Wilson says (Vishu Purána, Book II, chap. iii, note) "the name, indeed, is still given to a range of mountains in Guzerat (see Colonel Tod's Map of Rajasthan)," and that may be considered an offshoot of the main range. If the Váyu Purána is right in reading Varnášá instead of Venvá in verse 19, this range would also probably include the Aravalli mountains in Rajputana. If this be so, the configuration of this range, a curve around the west and south of Malwa, would suggest a derivation for both the names, *viz.*, Páripátra, from *pari* + *pátra*, " the mountains shaped like an enclosing receptacle", or " the mountains which form a protection around;" or Páriyátra, from *pari* + *yá*, " the mountains which curve around." The name may thus still survive in the Pathar range, which lies hetween the rivers Chambal and Banás. (Arch. Survey Reports, vol. VI, p. 1 and map; and vol. XIV, p. 151).

§ Mr. Beglar proposes to identify this hill with the Kawa Kol range, which is east of the B. Sakri (a tributary of the Ganges about 35 miles sast of Gaya); but there does not appear to be anything about the range agreeing with the description in the text. (Arch. Survey Reports, vol. VIII, pp. 123 to 125, and map at end).

|| This as a mountain is not mentioned in the dictionary, and I do not find any such mountain. The Váyu Purána reads Vaihára instead (xlv. 90), which is a synonym for a famous hill called Vaibhára or Baibhára, near Raja-griba.

13	Mandara,*	\mathbf{the}	\mathbf{hill}	Durdura,†	Váta-svana,‡
	and	Vaidyuta	ı, Ş	$Maináka, \parallel$	and

and about 28 miles north-east of Gaya. (Cunningham's Anc. Geog. of India, vol. I, p. 452, map, and p. 463; Arch. Survey Reports, vol. 1, p. 21 and plates III. and XIV.; vol. III., p. 140).

* Mandara, the famous mountain, is situated about 35 miles south of Bhágalpúr, in Behar (Arch. Survey Reports, vol. VIII., p. 130). There was another mountain of this name in the neighbourhood of Sveta-giri and Kailása; see Mahá-Bhárata, Sabhá-P. li. 1858; Vana-P. cxxxix. 10820-30; and Anuśás-P. xix. 1434. This Mandara seems to have been the famons mountain originally.

⁺ This form is not in the dictionary, but it occurs in the Rámáyaṇa Sundara-K. xcv. 25, and is the same as Dardura, which is the usual form, and Dardara, which is mentioned in the dictionary. It was a mountain or group of mountains, in the extreme South of India. It is mentioned in the Mahá-Bhárata, Sabhá-P. li. 1891-3, where the context suggests that it was on the borders of the C'ola and Páṇḍya kingdoms; and it appears to be intended in the Annśás-P. clxv. 7658, by the name Dururduda, which violates the metre. Malaya and Dardura are mentioned as the two highest mountains in the extreme South in the Raghu-V. (iv. 51.) In a paper on the Geography of Ráma's Exile, in the Journal, R. A. S., April 1894, p. 262, I have proposed to identify this mountain with the Nilgiris.

[‡] This as a mountain is not mentioned in the dictionary. The Váyu Purána reads Pátandhama instead (xlv. 91). I do not find either. But Mr. Beglar found a hill Bathan or Bathani in south Behar, and mentions a hill called Banthawa or Pandhawa in Buddhist records. These names might be easy corruptions of Pátandhama. (Arch. Survey Reports, vol VIII., p. 46).

§ This as a mountain is not mentioned in the dictionary, and I do not find it. Is it to be connected with Baijnath or Vaidya-nath, the famous place of pilgrimage, near the R. Karma-nášá, south of Ghazipár? There does not seem, however, to be any prominent hill there. (Arch. Survey Reports, vol. VIII, p. 137; and vol. XIX, p. 27). Or, should the reading be *Vaidúrya*? This seems preferable. The Vaidúrya Mts. are the Satpura Range; compare Mahá-Bhárata, Vana-P. lxxxviii. 8343; lxxxix. 8354-61; and oxxi; and *Journal*, R. A. S., April 1894, p. 245.

|| There were three mountains of this name. One is the famous Mountain in the north; it is called a son of Hima-vat by the apsaras Mená, and was a part of the great Hima-vat Range. It was near Kailása, Gandha-mádana and S'veta-giri (see M-Bh., Sabhá-P. iii. 58-60; Vana-P. cxxxv. 10694-5; cxxxix. 10820; and clviii. 11540; and Bhíshma-P. vi. 237): and from Vana-P. cxlv. 11054-64; and Hari-Vamás cxxxiii. 7598-7605, it appears to have

	Svara	.sa,*	Tunga	-prast	ha,†	Nága-giri,‡	Roc'ana,§	the
14	hill	Pán	dara,∥	\mathbf{the}	hill	Pushpa,¶	Dur-jayan	ta,**

been situated near the eastern sources of the Ganges; hence this Maináka probably denoted the group of hills in the north of the Almora district; hut these passages are not quite consistent. The Rámáyana in Kishk. K. xliv. 35-37 places lake Mánasa on Mt Krauïic'a, (which is called Maináka's son, in Hari-V., xviii. 941-2,) and Maináka beyond Krauïic'a; but those geographical cantos, xl to xliv, seem to he a late interpolation.

Another Maináka is the fabulous monntain situated in the sea, midway hetween the southern point of the Indian Peninsula and Ceylon; see Rámáyana, Sund. K. vii; and in this connexion see canto lii., verse 13.

And the third Maináka is in Western India, apparently in Khandesh as it seems to be connected with C'yavana; see M.-Bh., Vana-P. lxxxix. 8364-5. In Gen. Cunningham's Arch. Surv. Reports (vol. VIII, p. 124) the R. Sone is said to be called Maináka-prabha, from the mountain in which it rises, but Maináka is probably a mistake for Mekala.

* This as a mountain is not mentioned in the dictionary; and I do not find it. The Váyn Purána reads Sasnrasa, or Sn-sarasa instead (xlv. 90); I do not find any such hill. Surasa is one of the mountains mentioned in canto lv. verse 9.

+ I do not find this. The Váyu Purána reads Gantu-prastha instead (xlv. 91) which seems a mistake.

 \ddagger I do not find this. In a list of mountains in Hari-Vaméa, clxviii., 9499–9505 are mentioned Nága and Nága-rát. Perhaps these mountains may be placed in the Nága country, near Nágpúr in the Central Provinces.

§ I do not find this.

The Váyn Purána reads Pándura (xlv. 90); neither is mentioned in the dictionary as a monntain. Should we read Pándava instead? There are two hills now which are called Pándua Hill or the Pándus' Hill, one found by Mr. Carlleyle, north-west of Bairát (or Vairáta) in Alwar (Arch. Survey Reports, vol. VI, pp. 95-101); and the other by Mr. Beglar, north of Hatta and near the R. Ken in Bandelkhand, where pilgrimages are still made (*id.* vol. VII., p. 56).

¶ I do not find this. Pushpaka is one of the mountains mentioned in canto lv. verse 13. A river called Pushpa-já is said to rise in the Malaya Mts. (see verse 27, below).

** I do not find this. The Váyn Purána reads Uj-jayanta instead (xlv. 92), which Gen. Cunningham identifies with Girnar hill, which is situated on the east side of Juna-gadh in the peninsula of Gujarat (Anct. Geog., vol. I. p. 325). It was in Sn-ráshtra (M.-Bh., Vana-P. lxxxviii. 8347-9). There are also the Ajanta Hills, north-east of Aurangabad (Arch. Survey Reports, vol. IX.,

Raivata, * and Arbuda, + Rishyamúka, ‡ and Gomanta, §

p. 121) which seem to be the same as the Ajayanti Hill (Ano. Geog. of India. vol. I. p. 555).

* Raivata, or Raivataka, was near Dváraká or Kuśa-sthalí, which was near the extreme western promontory, and was the capital of the country Anarta, in the peninsula of Gujarat; for in the M -Bh., a festival on this mountain is described, in which the citizens of Dváraká went out there with their families, in thousands, on foot or in carriages (Adi-P. coxix. 7906-17); and it is called the ornament of the gate of that city in the Hari-V. (cxiii. 6361-70; The Girnar hill mentioned in the last preceding and cxiv. 6410-15.). note is sometimes identified with this hill, but Mt Girnar is about 110 miles from Dváraká, and this distance is incompatible with either of the passages quoted. There does not appear to be any mountain close to that city, but the Baradá group of hills is not far from it, and they are the only hills that comply with the conditions (see Arch. Surv. of W. India, by J. Burgess, Káthiáwád, pp. 12, 15, 84 and 154). Raivata is not necessarily a single mountain, for the Hima-vat, Vindhya and other ranges are often spoken of in the singular. I would therefore propose to identify Raivata with the Baradá Hills in Hálár, the western corner of the peninsula.

+ The modern Mount Abu, at the sonth end of the Aravalli range. Vasishtha is said to have had his hermitage there (M.-Bh., Vana-P. lxxxii. 4097-8). The country around Arbuda was noted for its breed of horses (*id.* Sabhá-P. l. 1851.)

[‡] Rishyamúka is in the Dekhan. It was the scene of Ráma's meeting with Sugríva and Hanúmán. I have proposed to identify it with the range of hills which stretches from Ahmadnagar to beyond Naldrug and Kalyani, dividing the Manjira and Bhima rivers (*Journal*, R. A. S., April, 1894, p. 253).

§ There are two hills of this name. One is mentioned in the Hari-Varńśa as situated in a gap or opening (vivara) of the Sahya Mts. (xovi. 5331-40). It was three or four days' journey by swift chariot from Karavíra-pura (xovi. 5325-40; and c. 5650-52), *i.e.*, probably 100 or 120 miles in a hilly country: and that city, which was the capital of the country Padmávata, was on the Sahya Mts. on (and therefore near the source of) the R. Venvá, and presumably near Súrpáraka (xov. 5212, 5228-31; and xovi. 5283-5322). This R. Venvá would therefore appear to be the river Purna (or one of the other small rivers south of Surat), flowing into the Gulf of Cambay, sonth of the R. Tapti; Karavíra-pura would have been near its source on the Western Ghats, and Gomanta would probably he the hills S. or S.-E. of Nasik. The other Gomanta is the hill of Gwalior. Gen. Cunningham says it was originally called *Gopác'ala* and *Gopa-giri*, *Gopáhvaya*, and later, *Go-manta*

- 15 Kúța-śaila,* Krita-smara, † and S'rí-parvata, ‡ and Kora,§ and other mountains in hundreds. By them the people, both Mleććhas and Aryas, are mingled together according to their divisions.
- 16 The chief rivers of which those people drink, hear them from me duly. Gangá, Saras-vatí, Sin-

(Arch. Survey Reports, vol. II. pp. 372, 373). The Váyu Purána mentions Go-dhana instead (xlv. 91); hut I have met with no hill of this name elsewhere; it snggests Go-vardhana, but Go-vardhana does not suit the metre.

* I do not find this.

+ I do not find this. Is this to be connected with the Káramár hill, in Gándhára? (Arch. Survey Reports, vol. II. pp. 92 and 106, and map at p. 87; vol. XIX. p. 126).

[‡] Srí-parvata, or Srí-śaila, is the name of a lofty rock which over-hangs the R. Krishná in the Kurnool District; it is the site of a famous temple called Mallikárjuna, one of the twelve great Linga shrines (Arch. Surv. of S. India, by R. Sewell, Vol. I. 90; Arch. Surv. of W. India, by J. Burgess, p. 223). The Agni Purána places Srí-parvata on the R. Káverí, and says it was dedicated to the goddess Srí by Vishnn, because she had once performed some ansterities (cxiii. 3, 4). But Mr. Beglar, in a list of tírthas where portions of Párvatí's body are fabled to have fallen when she was destroyed at Daksha's sacrifice, mentions "Sri Parvat, near the Karatoya River." This may perhaps he the river mentioned in verse 25, for I do not think there is any such hill near the other Karatoyá in North-East Bengal.

§ The Váyu Purána reads Káru, or Ketu (xlv. 92) and a mountain Konva is mentioned in the Bhágavata-P. (V. xix. 16); none are mentioned as mountains in the dictionary. There is a hill called Kolla in Mewat (Arch. Survey Reports, vol. XX. p. 133).

|| The modern Sursooty, between the Jumna and Sutlej. For a clear description, see Arch. Survey Reports, vol. II. 214, &c; and XIV. pp. 87-90 and Plate XXVI. There can be little doubt that in ancient times it was a very much larger river than it is now; see an interesting paper in the Journal, Beng. Asiat. Socy. 1886, Part II. p. 340; but in later times it perished, as it does now, in the sands of the desert, and Vinaéana was the name of the place where it disappeared (M.-Bh., Vana-P. lxxxii. 5052-5; and Salya-P. xxxviii. 2119-20.). South and East of it was the Drishadvaté, and between them lay the sacred region called Brahmávarta (Manu II. 17, 18) and Tri-pishtapa (M.-Bh. Vana-P. lxxxiii. 5074 and 7075) and also apparently Brahma-kshetra (ibid., 5076). The name Saras-vaté, however, was given to the seven rivers Su-prabhá, Káňc'anákshé, Višálá, Manoramá, Ogha-vaté, Su-renu and Vimaloduká (id., Salya-P. xxxix. 2188-2216.)

17	dhu, *	and	C'	andra-bl	hágᆠals		o, ‡ and	
	Yamuná,	and	Sa	ta-dru, §	Vitastá	i,	Irávatí, ¶	
	Kuhu,**	Go-mati	,++	and	Dhúta-pápa	á,‡‡	Báhudá, §§	

* The Indus. As to its ancient course through Sindh, see *Journal*, Beng. Asiat. Socy., 1886, Part II. p. 323.

+ The R. Chenab, in the Punjab. It was also called the Asikni, the Greek Akesines.

[‡] Or, "and another *C'andra-bhágá.*" There were two rivers of this name (M.-Bh., Bhíshma-P. ix. 322 and 327), but I have found no data to identify the second.

§ The R. Sutlej; the Greek Hyphasis. In ancient times this river probably did not join the Beas, as it does now, but pursued an independent course to the confines of Sindh. It flowed South-West from where it issues from the Himalayas, into the channel called the Naiwal and then along the dry hed called the Hakra or Ghaggar, at a distance of 30 to 50 miles south of, and more or less parallel to, its present conrse. See *Journal*, Beng. Asiat. Socy., 1886, Part II. p. 332.

|| The modern R. Jhelam, in the Panjab; the Greek Hydaspes.

¶ The modern R. Ravi, in the Panjab; the Greek Hydractes.

** This does not appear to be known, though it is also mentioned by the Váyu (xlv. 95) and Kúrma Puránas (xlvii. 27), both of which read *Kuhú*. As it is mentioned in conjunction with rivers in the Panjab, is it to be identified with the *Kubhá* (Rig-V. x., 75. 6.), the Greek *Köphēn*, the modern Kabul river? (Cunningham, Anc. Geog. of India, I. 37).

++ The modern Goomti, which joius the Ganges on the left bank below Benares. There was, however, another and older Go-matí (Rig-V. z. 75. 6), which is probably the modern R. Gomal, a western tributary of the Indus (Mnir, Sansk. Texts, II. 357).

^{‡‡} Gen. Sir A. Cnnningham says this is a name of the Go-matí (Arch. Surv. Repts, I. 315). The text is Go-matí Dhúta-pápá c'a; and the Váyu (xlv 95), Kúrma (xlvii. 27), Varáha (lxxxv.) and Vishņu Puráņas all read the same. The two words are also linked together in the Mahá-Bhárata (Bhíshma-P. ix. 325), but not, I believe, in the Rámáyana, where the Go-matí is generally called "crowded with cattle." Dhúta-pápá then either means the Gomatí, and the translation would be, "and the sin-cleansing Go-matí;" or it denotes some tributary of that river.

§§ There were two rivers of this name, this one (see M-Bh., Bhíshma-P. ix. 337), and another in the Dekhan (*ibid.*, 322; Anuśás.-P. clxv. 7653: and Rámáyana, Kishk. K. xli. 13). This river is mentioned in various passages (M-Bh., Vana-P. lxxxiv. 8045-6; lxxxvii. 8323; xcv. 8513; Sánti-P. xxiii. 668, &c.; Anuśás-P. xi. 1408-11; and Hari-Vańsá xii. 710), and from these

18 and Drišad-vatí, * Vi-pásá, † Deviká, ‡ Rankshu, § Niščírá, || and Gaņḍakí, ¶ and Kauśiká ** are the rivers ††

it appears to have been a considerable river between the Go-matí and Ganges, in or near the territory of Ayodhyá, and having its source well up in the Himálayas. The only river which satisfies these conditions is the modern Ramgangá, which joins the Ganges on the left, near Kananj; and this river therefore is probably the Báhudá.

* Or, better, *Drishad-vati*; the famous river between the Saras-vati and Jumna. It was the southern and eastern boundary of Brahmávarta (Manuii. 17). For a full description, see Cunningham, Arch. Surv. Repts., II. 214, &c.; and XIV. 87-90, and plate xxvi. See also note under *Saras-vati* in verse 16.

† Read *Vi-pášá*, for *Vi-pášá*. It is the modern R. Bias, in the Panjab, the Greek Hyphasis. It is now a tributary of the Sutlej, but was probably altogether separate in olden times, for the Sutlej then had an independent course considerably to the sonth-east.

[‡] There are two Devikás, one in the Dekhan (Rámáy. Kishk. K. xli. 13), and this river (M-Bh., Bhíshma-P. ix. 324; Anuśás-P. xxv. 1696-7; and Vana-P. ccxxi. 14229). From the second of these passages it appears that the northern Deviká was near Kashmir, and it may probably be identified with the modern river *Deeg*, a tributary of the Ravi on its right bank. The *Deviká*, which is mentioned in Vana-P. lxxxii. 5044-9, seems to be a lake, and may be the same as *Deviká Sundariká hrada* in Anuśás.-P. xxv. 1707-8.

§ I do not find any river of this name mentioned elsewhere. The Váyu Purána reads *Ikshu* (xlv. 96), and this occurs in the M-Bh. (Bhíshma-P. ix. 324); but I have found no data to identify it. Probably, however, we should read *Vakshu* or *Vankshu*, which is the Oxus.

|| This is not in the diotionary. The Váyu Purána gives the same name (xlv. 96), and the Varáha reads Nisvérá (lxxxv); while other readings are Niśc'itá, Nirvírá, and Mic'itá. The Niśc'itá and two other rivers, the Nic'itá and Nívárá, are mentioned in the Bhíshma-Parva list (ix. 326, 328), and the Nirvírá in M-Bh., Vana-P. lxxxiv. 8116-9, but there appears to be nothing to identify them beyond that the Nirvírá is connected with the Kauśikí (see note ** below) in the last passage and its context.

¶ The R. Gandak, which flows into the Ganges on its north bank near Patna. It has shifted its course considerably; and formerly it flowed east of its present course, through the middle of the districts of Champaran, Muzaffarpur and Darbhanga.

** Or, generally, *Kauśiki*; the modern R. Kosi, which flows into the Ganges on its north bank, through the district of Purnea. It has shifted its course very remarkably. Formerly it flowed east of its present position.

++ Or, as the text may he read, " and the Apagá flow," &o. There is a river

which flow from the slopes of Hima-vat, O bráhman. 19 The Veda-smriti, * Veda-vatí, † Vritra-ghní, ‡ and Sindhu, §

called the Apagá in Kuru-kshetra (M-Bh. Vana-P. lxxxiii, 6038-40; Cunningham's Arch. Surv. Repts., XIV. 88, and plate xxvi). The Kúrma Purána reads Lohiní c'eti instead (xlvii. 28); and the Váyu (xlv. 96) and Varáha Puránas lxxxv) mention the Lahita. The Lohita is the Brahma-putra, which till last centnry flowed round the south side of the Garo Hills, and then southward through the districts of Maimansingh and Dacca. Lohini, though fem., no doubt means the same. The Váyu Purána reads Kauśiki c'a tritiyá tu instead (xlv. 96), which may mean the "third Kauśiki," for there seem to be three rivers of this name (see M-Bh., Vana-P. ccxxi. 14231); or may refer to a river Tritiyá which is mentioned in the M-Bh. (Sabhá-P. ix. 373); bnt I would suggest as preferable, Kauśiki Karatoyd tu, or Kouśiki c'a tri-srotás tu. The Karatoyá is the modern Kuratee in the Bogra District in North Bengal; and Tri-srotas or Trih-srotasí (see M-Bh., Sabhá-P., ix. 375) is, I believe, the ancient name of the modern Teesta, which is east of that; both now flow into the Brahmaputra; but the first formerly flowed into the delta, before the Ganges and Brahmaputra shifted their courses. (Cunningham, Arch. Surv. Repts., XV. 127 and 131, and plates i. and xxxiii. The Varáha Purána adds the C'akshush-matí (lxxxv), an unknown name.

* Or Veda-smritá. Both names are mentioned in the M-Bh., the former in Annsás -P. clxv. 7651, and the latter in Bhíshma-P. ix. 324; and the Veda-smriti is also mentioned in the Bhágavata-P. (V. xix. 17); but I have found nothing to identify it.

+ Or Vedasini, or Vetasini. I have not met with these two names elsewhere; the Veda-vati is mentioned in the M-Bh., (Bhishma-P. ix. 324; Annsás.-P. clxv. 7651), but there appears to be nothing to identify it.

[‡] Or Vrata-ghni, as the Kúrma Purána reads (xlvii. 28). I have not met with either name elsewhere, and the river is not known apparently.

§ This is most probably the modern Kali Sindh, a tributary of the R. Chambal, though it may also be the Sindh, which is a tributary of the Jumna, between the Chambal and Betwa. The former is the more probable, because it is a large river and rises well up in the Páripátra range, and suits the following incident hetter. This Sindhu was a river of much note, and on it was a great tirtha, where Agastya met Lopá-mudrá, daughter of the King of Vidarbha, and she chose him for her husband (M-Bh., Vana-P. xevi, xevii ; and exxx. 10541). The name of this tirtha may have been Sindhúttama, (id. lxxxii, 4082-4095; and Annśás-P. clxv. 7650); but if so, it must be distinguished from the great tírtha Sindhúttama, which was on the Indus (Vana-P. lxxxii. 5021). Veņvá, * and Anandiní + also, Sadá-nírá, ‡ and Mahí, §

* This name is not in the dictionary, but it occurs several times, and is a variation of Vená. There is a river of this name in the Dekhan (see verse 24, note to Venyá), and one in Western India (see verse 26, note to Venyá), but I have not met with any river of this name in North India. Both the Váyn (xlv. 97), and the Kúrma (xlvii. 29) Puránas read Varnášá instead; the Varáha reads Parná instead (lxxxv), and the Kúrma offers Parná and Parnášá in a note, (loc. cit.) The Varnášá or Parnášá is the modern Banás, and there are two rivers of this name; one a tributary of the Chambal, rising near Udaypur (Cunningham, Arch. Surv. Repts., VI., plate i.), and the other, a stream rising near Mt. Abu and flowing into the Raun of Kachh; the former is the larger, and is probably the river meant in the text. Cunningham writes the name Parnášá (id. VI. 157) and Parna-nášá (id. XV. 132), but the latter form seems doubtful. Devávridha is said to have married one of these rivers (Hari V. xxxviii. 1999, and 2004-10), probably the second.

 \dagger Or, Sánandiní. The Váyu (xlv. 97) and Kúrma (xlvii. 29) Puráņas read C'andaná instead, and the latter proposes Bandhaná and Sábandhaná in a note. The Varáha reads C'andanábhá náíadác'árá (lxxxv.) for this and the next river, but not very intelligibly. None of these names appear to be identified.

[‡] The river "that is always filled with water." The inclusion of this name among the rivers that rise in the Páripátra Mountains is strange yet the Kúrma Purána places it in the same group (xlvii. 29, note). I have met with no river Sadá-nírá except that in North India. A river Sadá-nírá mayá is mentioned in Bhíshma-P ix. 340, but there is nothing to ideutify it. The Váyu Purána reads Satírá and Sadátírá instead (xlv. 97), but I have not found these names elsewhere.

A few remarks may be offered about the Sadá-nírá in North India. Sáyana says it is the Karatoyá, the modern Kurattee (see verse 18, note††), but it is stated in the Sata-patha Bráhmaņa (I. iv. 1), that the Sadá-nírá was the boundary betweeu Kosala and Videha. It is therefore identified with the R. Gandak by Dr. Eggeling (loc. cit., note) and Muir (Sansk. Texts, II. 419-422). But the old stream of the Gandak flowed through the districts of Champaran, Muzaffarpur and Darbhanga, *i.e.*, throngh the middle of the Videha country; and the Gandakí and Sadá-nírá are mentioned as distinct rivers in M-Bh., Sabhá-P xix., 794. The Sadá-nírá can hardly, therefore, be the eame as the Gandak, and is more probably the modern *Rapti*, a tributary of the Sarayá, and the midway position of the Rapti eminently satisfies the position of a houndary.

§ The R. Mahí, which rises in Malwa and falls into the Bay of Cambay. The Váyu Purána has a variant, *Mahati* (xlv. 97), and the Varáha reads Rohi

- 20 Párá, * C'arman-vatí, † Núpí, ‡ Vidišá, § and Vetra-vatí, || S'iprá, ¶ and Avarņí ** also are known †† as those connected with the Páripátra mountains.
- 21 The S'ona, ‡‡ and Mahá-nada, §§

(lxxxv.); both seem incorrect. The *Mahitá* mentioned in M-Bh., Bhíshma-P. ix. 328, appears to be this river.

* Or Pará, according to the Váyu Purána (xlv. 98). This is said to be the modern R. Parhatí, which rises in Bhopal and falls into the Chambal (Cunningham, Arch. Surv. Repts., II 308 and Rennell's Atlas of 1781).

+ For *C'arman-vati*, read *C'arman-vati*. The R. Chambal, the largest tributary of the Jumna.

 \ddagger This is not in the dictionary. The Kúrma Purána mentions the Surá and the Súryá (xlvii. 29), but I have found no other mention of them, and they do not appear to be known.

§ This must, no doubt, be connected with the town Vidiśá, which was on the R. Vetra-vatí (Megha D. i. 25) the modern R. Betwa (see next note). Vidiśá appears to be the modern town Bhilsa. The R. Vidišá therefore was probably the small tributary which joins the Betwa on its left bank at Bhilsa.

|| The modern R. Betwa, which rises near Bhopal and flows into the Jumna. There was another river of this name in Western India (Hari-V. elxviii, 9514-6). The Varáha Purána reads *Veda-trayi* wrongly (lxxxv).

¶ This is the river on which Ujjayin4, the modern Ujjain, stands (Megha D. i. 31, 32). Another Siprá is mentioned in verse 24.

** This is not in the dictionary, and I have not found it elsewhere. The Váyu Purána reads Avanti instead (xlv. 98), which is preferable, and would be the river of the Avanti country (see notes to verses 52 and 55, below). The R. Avanti therefore is probably the river which rises near Mhow and flows into the Chambal. The Varáha Purána reads Vapanti (lxxxv.) erroneously.

++ For smatáh, read smritáh.

^{‡‡} The R. Sone which rises near the source of the Narbada and flows into the Ganges above Patna. It was also called *Hiraŋya-báhu* and *Hiraŋyaváha*; the Greek Erannoboas. For changes in its course, see Cunning. Arch. Surv. Repts., VIII. 4-24.

§§ Or, Mahá-nadá. It flows through Orissa into the Bay of Bengal. The main stream is now considered to be the river which rises near Kanker, but that cannot be the source meant in the text, for it would belong to quite a different water-shed. The Mahá-nada here must designate the branch now called the Hasdu or Hestho, which rises near the source of the Sone. (Cunning., Arch. Surv. Repts., XVII. plate i.). The Varáha Puráņa omits the Mahá-nadá altogether, and reads Jyotí-rathá instead (lxxxv). This river, which is also

	Narmadá, *		Su-rathá, †		Adri-já, ‡	Mand	ákiní, §
	and	Daśárņá,		and	C'itra-kú	ițá ¶	also,
22	C'itrotpal	á, **	and	Ta	masá, ††	Karam	rodá, ‡‡

called Jyoti-rathyá (M-Bh., Vana-P. 1xxxv. 8150) and Jyoti-rathá (Hari-V. clxviii 9510-12) is said to be a tributary of the S'ona in the former passage, and is placed in the Dekhan in the latter. It is, therefore, probably the modern Johila, the southern of the two sources of the R. Sone.

* The modern Narbada or Nerbudda, which rises near the Sone and flows into the Gulf of Cambay.

+ This is not in the dictionary, and I have not met the name elsewhere; it is a synonym of Jyotí-rathá? (See last page, note §§). The Kúrma Puráņa mentions the Su-rasá (xlvii. 30), and so also the Varáha (lxxxv); instead of this and the next river the Váyu Puráņa reads Su-mahá-drumá or, Surahádrumá (xlv. 99); but I have not met with any of these names elsewhere, except Su-rasá in the Bhágavata-P. (V. xix. 17)

[‡] This is not in the dictionary, but is mentioned in M-Bh., Anuśás-P. clxv. 7648. I have found nothing to identify it.

§ The R. Mandakin, which flows near Mt. Chitrakut into the R. Paisnni, a tributary of the Jumna between the Ken and the Tons (Cunning., Arch. Snrv. Repts., XXI. 11). Mr. Beglar's proposal to identify it with the R. Reur, a southern tributary of the Sone (*Ibid.* XIII. 42-54) depends upon his identification of Mt. C'itra-kúta with Ramgarh hill in Chhattisgarh, and is untenable (see Journal, R. A. S., April, 1894, page 240). The river Reur, or Rer, is also called Araud, and all these forms appear to point to *Erandá* as the original name.

 \parallel The river of the country Daśárna, the modern R. Dasán, between the Betwa and the Ken.

¶ This is not in the dictionary. It is no doubt to be connected with Mt. C'itra-kúta, the modern Chitrakut (see Journal, R. A. S. April, 1894, page 239), and is probably the stream which flows round the south and east of the modern Mt. Chitrakut, past Karwi into the Jumna.

** This is not in the dictionary, but a *C'itropalá* is mentioned in M-Bh, Bhíshma-P. ix. 341. Cunningham says C'itrotpalá is the name of the modern main-stream of the Mahá-nadí below its junction with the Pairi (Arch. Snrv. Repts., VII. 155, and XVII. 70); but that river as mentioned already (page 295, note §§) would belong to a different water-shed.

++ Or Támasí, as the Kúrma Purána reads (xlvii. 30). It is the R. Tons which flows into the Ganges on the right bank below Allahahad.

‡‡ This is not in the dictionary, and I have not found the name elsewhere. The Váyu Purána (xlv. 100) and the Varáha (lxxxv.) read Karatoyá instead. Should we read Karma-nodá, as a synonym of Karma-nóšá? The river

	Písác'	iká, *	and	Pippa	li-śroní †	also,	Vi-páśá, ‡
23	\mathbf{the}	river	\mathbf{V} añ	julá, §	Sumerujá,		Sukti-matí, ¶

meant is no doubt the modern Karamnasa, which flows into the Ganges on the right bank just above the Sone.

* I have not met with this river elsewhere. Pišác'a was a name given to various races, chiefly barbarous hill tribes (Muir, Sansk. Texts, II. 59). In this place it would, no doubt, mean the tribes inhabiting Rewah and Chuta Nagpore, and the Pišác'iká is probably one of the southern tributaries of the Sone, such as the Rer (see page 296, note §), or Kanhar.

† Or Pipyalá śroni, as the Váyu Purána reads (xlv. 100); or Pippalá, as the Varáha reads (lxxxv). I have not found any data to identify it, but have seen the name assigned to the modern river Paisuni or Parsaroni, a tributary of the Jumna between the Ken and the Tons (Arch. Surv. Repts., XXI. 11), and these words may well be corruptions of Pippali-śroni.

[‡] This appears to be the river mentioned in M.-Bh., Annsás-P. xxv. 1733 and perhaps 1710-11 also. It is probably the modern Bias which flows past Saugor and joins the R. Ken, a tributary on the right bank of the Jumna. (Cunning., Arch. Surv. Repts., XXI. 157, and plate xxxiv). The Ken or Kiyán, an important stream, does not appear to be mentioned; it is said to be a corruption of Karna-vati (Ibid. 156; and II. 446), though Lassen gives Káyana as its ancient form (Ind. Alt., Map). Was Vi-pášá the ancient name of this whole river? The Vi-pášá in the Panjab is mentioned in verse 18. The Varáha Purána reads Višálá (lxxxv), and the Kúrma mentions this name as a variant (xlvii. 31). There are several rivers of this name, and the river here meant is no doubt the Saras-vati Višálá at Gaya (M.-Bh., S'alya-P. xxxix. 2188-9, and 2205-6), probably the modern Lilajan which flows past Bodh Gaya.

§ I have not found this name elsewhere. The Varáha Purána reads Vañjuká (lxxxv), the Kúrma Mañjulá (xlvii. 31), and the Váyu Jambulá (xlv. 100). Of these names I have met only with Mañjulá elsewhere (M.-Bh., Bhíshma-P. ix. 341), but with no data to identify it. The river meant is probably that on which Gaya stands; its eastern source is called the *Mohana*, its middle portion the *Phalgu*, and the eastern branch, into which it divides, the *Jumna*.

|| The Váyu Purána reads Siterajá (xlv. 101), and the Varáha Vírajá (lxxxv). I have not met with any of these names elsewhere, but the M.-Bh. mentions three rivers Vírá (Bhíshma-P., ix. 329), Víra-vatí (ibid., 332) and Vírankará (ibid., 333), which are all distinct. The Matsya Purána reads two names instead, the Suní and Lajjá (cxiii. 26), probably erroneous.

¶ This river has been much written about but does not seem to be identified safely yet. See p. 285, note 1; and also Cunning., Arch. Surv. Repts., S'akulí,* Tridivá in regular order,† Vega-váhiní‡ also§flow from the slopes of the Vindhya || Mountains.

IX. 55. It is mentioned in the Hari-Vańśa (clxviii. 9509-13) and is said there to he in the Dekhan; it seems to be meant by the name *Mukti-mati* in M.-Bh., Bhíshma-P. ix. 342; and perhaps it is referred to in Hari-V. xxxvii. 1980-7. These passages, however, may allude to two rivers of this name. It was the river on which stood S'nkti-matí, the capital of C'edi; see note to C'edi in canto lviii, verse 16.

* The Váyn Purána reads Makruná or Mokshaná (xlv. 101), and the Varáha Pankini (lxxxv), but I have not met with any of these names elsewhere. The Sakulí, however, may probably he identified with the R. Sakri, which flows into the Ganges on the sonth, about half-way between Patna and Monghyr (Cunning., Arch. Surv. Repts., VIII. plate i; and XV. plate iv). There is also another Sakri which is a tributary of the R. Seonath, a tributary of the Mahánadí (*id.* XVII. plate i), but that rises rather in the Riksha Mts. The Bhíshma-P. list mentions a river called Makarí (ix. 331); and the Matsya Purána reads Mukutá instead (cxiii. 26).

+ The text Tridivá-kramu seems wrong, and I have adopted the reading of the Váyu Purána Tridivá kramát, which is preferable. The word kramát, if right, would indicate that the rivers are mentioned in regular order from west to east. The Tridivá is also mentioned in the M.-Bh., (Bhíshma-P. ix. 324; and Anušás.-P. clxv. 7654), but no data are given to identify it. It may be noticed there is a river called the Krumu (Rig.-V., X. 75.6), which is prohably the modern R. Kuram, a tributary of the Indus, south of the Kabul R. (Muir's Sansk. Texts, II. 357); but it cannot be intended here. Another Tridivá is mentioned in verse 28.

 \ddagger This is not in the dictionary, but it occurs in M.-Bh., Sabhá-P. ix. 371. The Váyu (xlv. 100) and Varáha (lxxxv) and Kúrma Puráņas (xlvii. 31) read Bálu-váhiní instead, and the last gives Ratna-váhiní as a variant. I have not met with either of these names elsewhere.

§ The Varáha Purána adds another river Rátri (lxxxv), but I have not met with it elsewhere.

|| The text reads Skandha, which is clearly wrong. The Váyu (xlv. 101) Kúrma (xlvii. 31) and Varáha Puránas (lxxxv) read Riksha. There is certainly some confusion in this group of rivers, for the Mandákiní, Daśárná, and Tamasá rise in the Vindhya watershed, while the Sona, Mahá-nada, and Narmadá rise rather in the Riksha Mts; but the rivers mentioned in verse 24 rise in the Riksha Mts, so that the proper reading here should no doubt he *Vindhya*. The Agni Purána says the Narmadá rises in the Vindhya Mts. (cxviii. 7); so that perhaps this river and also the Sone and the Hasdu branch of the Mahánadi, which all rise close together near Amara-kantaka,

24 The Siprá, * Payoshní, † Nir-bindhyá, ‡ Tápí, § and

may have been considered to belong to the Vindhya watershed. There seems to have been some vagueness in this matter, for the Utkalas and (Dakshina) Kosalas are classed among the races who inhabited the Vindhya Mts. in verses 53 and 54.

* One Siprá has been mentioned already in verse 20, and the Hari-Vamás says there is a Siprá in the southern region (clxviii. 9509). The Váyu Purána reads *Madrá* instead (xlv. 102); and the Kúrma (xlvii. 32) and Varáha (lxxxv) Sighrodá. I have not found either of these names elsewhere, but a river Sighrá is mentioned (M.-Bh., Bhíshma-P. ix. 336) and another called Sivá (ibid., 332). The Matsya Purána reads Kshiprá (cxiii. 27).

 \dagger The Payoshní was in the southern region (M.-Bh., Vana-P. lxxxviii. 8329-35); it was the river of Vidarbha (*ibid.* cxx. 10289-90), and was separated from the Narmadá hy the Vaidúrya Mts. (*ibid.* cxxi. 10306-7). It was the modern river Purna (the trihutary of the Tapti) together with the lower part of the Tapti into which the Purna continues. A careful consideration of King Nala's remarks (*ibid.* lxi. 2317-9) with a map will show that the view described could only have heen obtained from a position on the Satpura Mts. about longitude 75°; hence the Payoshní visible from there could he only the lower part of the Tapti. Such was considered the main stream in old times, and it was a famous and sacred river. Gen. Cunningham's proposal to identify the Payoshní with the Pahoj, a tributary of the Jumna between the Sindh and Betwa, (Arch. Surv. Reports, VII. plate xxii.) is untenable as regards this famous river; but there were two rivers of this name (M.-Bh., Bhíshma-P. ix. 324 and 327), and the Pahoj may be the other Payoshní. The Varáha Purána reads *Payolli* (lxxxv), which seems a mistake.

 \ddagger Or Nir-vindhyá; or according to the Váyn Purána, Nir-bandhyá (xlv. 102). One river Nir-vindhyá is mentioned in the Megha-D. (I. 28 and 29, commentary) as lying between the R. Vetra-vatí (or Betwa) and Ujjayiní (Ujjain), and (if the Párá is rightly identified with the modern Parbati, see note to verse 20) must be the modern Parwan which is west of the Parbati; but that river rises in the Vindhya Range according to the Megha-Dúta, and belongs to the Páripátra watershed according to verses 19 and 20 above; on either view it is out of place here. There was, however, another large river of this name in the Dekhan, for it is mentioned along with the Payoshní, the Tápí and the Godávarí and its tributaries in the Bhágavata-Purána (V. xix. 17), and judged by its position there, it may be the Pen-ganga a tributary of the Warda.

§ See note to Payoshņí above. This is the upper part of the modern Tapti before it joins the Purna. This branch was hardly known in early times; it does not appear to be named in the Mahá-Bhárata or Rámáyaņa, nor Nishadhá-vatí,* Venyá,† and Vaitaraní,‡ Siníbálí,§ Kumud-

is it mentioned in the copious list in the Bhíshma-P. (ix). The reason was, no doubt, it was hidden amid hills and forests.

* Or Nishadhá, as the Váyu Pnrána reads (xlv. 102). I have not met with this name elsewhere, but it naturally suggests a connexion with Nishadha, the realm of Nala. As regards Nishadha, see the note to verse 54 below. This river then may be one of the small tributaries of the Narmadá or Tapti, which rise in the middle part of the Satpura Range. The Kúrma Purána reads Mahánadí instead (xlvii. 32), which may mean the Mahánadí in Chhattisgarh and Orissa, but is unsatisfactory, as it has mentioned that river before (*ibid.*, 30). The Matsya Purána reads *Rishabhá* instead (cxiii. 27), which I have not met elsewhere.

+ This form is not in the dictionary. The Váyu Purána reads Venvá (xlv. 102); the Kúrma reads Vinná and gives Venyá and C'intá as variants (xlvii. 32). $C'_{int\acute{a}}$ is no doubt an error. The other names are merely different forms of the same word. The river is called Venvá in the Hari-V. (clxviii. 9509-10) and also in the M.-Bh. (Sabhá-P. xxx. 1118), but in the latter poem it is generally called Vená, and this seems the proper term (Bhíshma-P. ix. 335; Annéás-P. clxv. 7648; Vana-P. lxxxviii. 8328, clxxxix. 12909, and lxxxv. 8176-7; whether the same river is also meant in line 8175 is not clear). From the passage last cited it appears the Vená is the river which joins the Godávarí and Varadá (the modern Warda), that is, the modern Wain-ganga and its continuation the Pranhita. The Varáha Purána reads Veshnápásá (lxxxv) which seems a mistake. This river appears to be also called Su-vená (M.-Bh., Vana-P. clxxxix. 12909) in contra-distinction to the Krishna-vena (ibid.; and also id. Vana-P. lxxxv. 8180-1; Bhishma-P. ix. 335, and Anusás.-P. clxv. 7648; and Hari-V. clxviii. 9509-11) which appears from the second passage to be a tributary of the Vená, and which I have proposed to identify with the western tributary rising near Deoghar and Seoni (Journal, R. A. S., 1894, p. 244). Another river of this name is mentioned in verse 26, and a Venvá in verse 19.

[‡] This is no doubt the modern Bytarni, which flows through the north of Orissa; and if it is rightly classed here, the Riksha Range must include the hills which stretch along the south of Chuta Nagpore.

§ The Váyu Purána reads S'itibáhu (xlv. 102), the Kúrma Baláká (xlvii. 32) and the Varáha Vedipálá (lxxx). None of these rivers are mentioned in the dictionary, but the name S'inibáhu is given. I have not found any of these names elsewhere, except Baláká in M.-Bh., Anuśás.-P. xxv. 1706-7, which may be a river, but appears from the context to be in Northern India. Perhaps the reading should be S'ilávatí or S'ilāvatí, which seems to have been the ancient name of the modern river Selye; this after uniting with the Rúp-

25 vatí,* Karatoyá,† Mahá-gaurí,‡ and Durgá,§ and Antah-śirá ; ||

narain is the river on which Tamluk, the ancient Támra-liptaka (see verse 44 below), is situated; and which may well find mention here. Perhaps the name Baláká may be connected with the modorn river Barákar, a tributary of the Damudá; these two combined form the largest river in Western Bengal, and flow close to Tamluk. Tamluk was a famous port, and it would be strange if the rivers near it were overlooked. The M.-Bh. mentions a river Sáta-balá (Bhíshma-P. ix. 328). The Matsya Purána reads Viáva-mdlá instead (cxiii. 37). I have not met either name elsewhere.

* I have not met with this name elsewhere. It may be the Subarna-rekha or one of the small rivers in the north of Orissa; or may we conjecture Damud.vati, and identify it with the R. Damudá in West Bengal? See the last note.

+ One river of this name in North Bengal has been mentioned in verse 18 note++; and there was another of the same name in the north of India (M.-Bh, Anušás.-P. xxv. 1699); neither can be meant here. I have not found any Karatoyá elsewhere, which rises in the Ŗiksha range. The Váyu Puraņá reads Toyá instead (xlv. 103), and so also the Varáha (lxxxv); but I have not found this name elsewhere. Perhaps the reading should be Karabhác'a. Karabhá or Kapišá is the name of a river on the confines of Utkala and Kalinga (Raghu-V. iv. 38, commentary), but no details are given to identify it. The name Kapišá snggests identification with the modern Cossye or Kansai (the chief river in the Midnapur district) which is said to be modified from Kamisavatí, but may well be a corruption of Kapišá-vatí.

[‡] This is also mentioned in M.-Bh., Bhíshma-P. ix. 341. It is no doubt a synonym of *Brahmání* and *Bráhmaní*, all being names of Durgá; it would then be the modern R. Brahmani in Orissa.

§ There are two rivers of this name montioned in the Bhishma-P. list (ix. 337 and 341) in the M.-Bh., and the second is that intended here, as it is placed with the *Mahá-gauri*; but I have not met with the name elsewhere. It may be a synonym of the small river Bráhmani which flows through the Moorshedabad district into the right bank of the Bhágírathí branch of the Ganges.

|| This is not in the dictionary. The Váyu (xlv. 103) and Kúrma (xlvii. 33) Puránas read Antah-silá. The Varáha reads Antyágirá (lxxxv), which is no doubt an intended synonym. I have not met with any of these names elsewhere, but Antra-silá is mentioned (M.-Bh., Bhíshma-P. ix. 337). Antah-silá seems to be the correct form; and if the name is descriptive, the river is probably one of the northern tributaries of the Mahánadi; all of which are encompassed with hills. See however a people called Antar-giryas in verse 24 below. those rivers * flow from the slopes of the Riksha + Mountains, have holy waters and are bright.

26

The Godávarí,‡ Bhíma-rathá,§ Krishņá,|| and another¶

* The Varáha Purána mentions also *Manijálá Subhá* (lxxx); I have not found the former name elsewhere; but the *Subhá* is mentioned in the Hari-Vamsá (clxviii. 9509-10), and a river *Maningá* is mentioned in the Bhíshma-P. list (ix. 342). There are no data to identify them, except that the passage in the Hari-Vamsá places the Subhá in the Dekhan.

 \dagger The text reads *Bindhya* or *Vindhya*, and yet makes the next group of rivers also rise in the same range. The Váyu (xlv. 103) and Kúrma (xlvii 33) and Varáha (lxxxv) Puránas read the same; but the proper reading must be *Riksha* as the Vishnu Purána says (Bk. II. Chap. iii), for the Tápí, Venyá and Vaitaraní certainly do not rise in the former monntains hut in the latter. The Agni Purána wrongly groups the Tápí and Payoshní with the Godavari and other rivers as rising in the Sahya Mts.

[‡] The modern Godaverí. This river was famous from the earliest times. Jana-sthána, the scene of Ráma's first conflict with the Rákshasas was the country on both its banks between its tributaries the Manjira and Pranhita (see Journal, R A. S, 1894, p. 247).

§ Or Bhima-rathi as the Váyu (xlv. 104) and Varáha (lxxxv) Puráņas read: Bhima-rakshi which the Kúrma gives (xlvii. 34) seems incorrect. The former is the name as given in the M.-Bh. (Vana-P. lxxxviii. 8328; Bhíshma-P. ix. 327; and Anusás.-P. clxv. 7653). This is the modern Bhima, the trihntary of the Krishná, rising near Poona. The Varáha Purána adds immediately Marathi (lxxxv); is it a mistaken repetition of the last three syllables of the preceding river? I have found no such river.

|| The modern Kistna. This river received very little notice in ancient times, and was almost unknown compared with the Godávarí and Káverí. Besides its inclusion in the Bhíshma-P. list (ix. 340), it is doubtful if it is so mentioned in the M.-Bh., or Rámáyana. It is omitted from the lengthy account of Sahadeva's conquests in the south (Sahhá-P. xxx), and the detailed pilgrimage itineraries (Vana-P., Tírtha-yátrá-P.) and other geographical discourses. It does not occur in the story of Raghu's conquests even in the late poem, the Raghu-Vamása. The reason seems to be that the country through which it flows was nearly all forest in ancient times.

¶ For tathápará of the text the Váyu Purána reads c'a vañjulá (xlv. 104) and the Kúrma c'a vaáyatá or c'a vatsarí (xlvii. 34). I have not fouud these names elsewhere. Perhaps we should read some name like *Mañjirá*, as the large southern tributary of the Godávarí is now called, though its earliest name was apparently *Mandákiní* (Rámáy., Yuddha K. cx. 38, 39; Journal, R. A. S., 1894, p. 250).

Veņyá,* Tunga-bhadrá, † Suprayogá, ‡ Váhyá,§ and the
27 river Káverí; || these noble rivers ¶ issue from the slopes of the Sahya** Mountains.

The Krita-málá, ++ Támra-parní, ±‡ Pushpa-

* This form is not in the dictionary. The Varáha Purána reads Venálxxxv); the Kúrma Vená or Varná (xlvii. 34); and the Váyu Vaini (xlv. 104)—all mere variations, the proper name no doubt being Vená. This is the third river of this name mentioned here, see verses 19 and 24. It is probably the same as the Viná in the Bhíshma-P. list (ix. 328), and the Venná in the Bhágavata Purána (V. xix. 17). Is it to be identified with the R. Penner which is between the Kistna and Kaveri; though the Sanskrit name of the Penner is said to be Pináká (Arch. Surv. of S. India, by R. Sewell, I. 123 and 129)?

• + The modern Tumbhudra, the large southern tributary of the Kistna, consisting of the combined streams of the Tunga and Bhadra.

[‡] This is not in the dictionary, but it is also mentioned in the Bhíshma-P. list (ix. 328) and in the Vana-P. (ccxxi. 14232), and was a large and known river. Though not apparently identified, it is prohably one of the large western tributaries of the Kistna.

§ This is not in the dictionary, but the Varáha Purána agrees (lxxxv)and the Matsya (cxiii. 29). I have not found the name elsewhere and it does not appear to be identified. The Agni P. reads *Váradá* (cix. 22), the large southern tributary of the Kistna called Varada or Vedavati.

• || The modern Cavery or Coleroon in south India. It was better known than the Kistna in ancient times. It is mentioned in the M.-Bh., (Vana-P. lxxxv. 8164-5; clxxxix. 12910; and Bhíshma-P. ix. 328) and Rámáy. (Kishk. K. xli. 21 and 25). King Jahnu is said in the Hari-Vamá to have married this river, and made the Ganges his daughter (xxvii. 1416-22; and xxxii. 1757-61).

¶ The Matsya (cxiii. 29) and Varáha (lxxxv) Puránas add the Vañjulá; as to which see verse 26 note ¶.

** The text reads *Bindhya* or *Vindhya* here, after having read it already in verse 25; and offers *Sahya* a as variant in a note. The latter is manifestly the proper reading, and agrees with the Kúrma (xlvii. 34) and Váyu (xlv. 104) Purápas.

++ This is not in the dictionary. The Agni Purána agrees with it (cxviii. 8); the Kúrma reads *Ritu-málá* (xlvii. 35), the Varáha S'ata-málá (lxxxv), and the Bhágavata Kata-málá (∇ . xix. 17). Is it to be identified with the Vedamali which flows out north of Cochin ? The people of Kac'c'ha or Cochin are mentioned in canto lviii, verse 28.

11 This is mentioned as a place of pilgrimage in the M.-Bh. (Vana-P.

28 já, * Sútpalá-vatí; † these are rivers ‡ which rise in the Malaya Mountains, and have cool water.

And the Pitri-somá, § and Rishi-kulyá, || Ikshuká, ¶ and

Ixxxviii. 8340), and the Raghu-V. says (iv. 49 and 50), that the vanquished Pándya kings gave Raghu the choicest pearls from the sea at the month of the R. Támra-parní, where (the commentator adds, it is well-known) pearls were produced. This river then was in the Pándya country and flowed into the G. of Manaar. It is the modern *Chittar*, the river of Tinnevelly (Arch. Surv. of S. India, by R. Sewell, I. 303).

* The Váyn Purána reads Pushpa-játi (xlv. 105), the Kúrma Pushpa-vatí (xlvii. 35), and the Varáha Pushpá-vatí (lxxxv). I do not find any of these names elsewhere. A tírtha Pushpa-vatí is mentioned (M.-Bh., Vana-P. lxxxv. 8154-5), but it was situated between Dakshina Kosala (Ohhattisgarh) and C'ampá (Bhagalpur). A river Pushpa-vení is mentioned (id., Bhíshma-P. ix. 342), which is joined with a river Utpalá-vatí and therefore is probably the same as the river in the text. A Pushpa-váhiní is mentioned as situated in the sonth in the Hari-Vamás (clxviii. 9510-2).

† This is the same as the Utpalá-vatí mentioned in the last note (M.-Bh. Bhíshma-P. ix. 342) and the Utpalá (Hari-V., clxviii. 9510-2); and the Váyu (xlv. 105) and Kúrma (xlvii. 35), Matsya (cxiii. 30) and Varáha (lxxxv) Puráņas read Utpalá-vatí.

[‡] There are only six noteworthy rivers rising in the Malaya Mts., viz., the Vaigai, Vaippar and Chittar on the east, the Amaravati (a tributary of the Kaveri) on the north, and the Ponani and Peri or Veda-mali on the west. The Chittar is the Támra-parní, hence the three others named in the text must be found among the five remaining modern rivers.

§ Not in the dictionary. The Váyu Purána reads Tri-sámá (xlv. 106), and the Agni P. also (cxviii. 8); while the Varáha reads Tri-yámá (lxxxv). I have met only with the Tri-sámá elsewhere (Bhágavata Purána, V. xix. 17). It is probably one of the small rivers on the Eastern coast, for the interior behind these mountains was not well known. The Matsya Purána reads Tri-bhágá (cxiii. 31) which I have not met elsewhere.

|| This is the river on which Ganjam stands, and it hears the same name still. It is mentioned in the Bhíshma-P. list (ix. 343). The Váyu Purána reads *Ritu-kulyá* (xlv. 106), hy mistake. Another *Rishi-kulyá* is mentioned in verse 29.

¶ This is not in the dictionary. The Váyu (xlv. 106) and Varáha Puránas (lxxxv) read *Ikshulá*; and *Ikshulá* which the Matsya Purána reads (cxiii, 31) is a variant. I have not found any of these names elsewhere, but the **R**. *Ikshu* is mentioned (M.-Bh., Bhíshma-P. ix. 324). It is probably one of the small streams on the Eastern coast.

29 Tridivá, * Lángúliní, † and Vamsa-karᇠare known to spring from the Mahendra § Mountains.

The Rishi-kulyá, and Kumárí, ¶ Manda-gá,** Manda-

* This is the second *Tridivá*, see verse 23; but I have not found two rivers of this name mentioned anywhere else. Instead of *Tridivá c'a yá* as in the text, the Matsya Purána reads *Tridivác'alá* (cxiii. 31).

+ This is the modern Languliya, on which Chicacole stands, between Vizianagram and Calingapatam. The Varáha Purána reads Múliní or Lámúliní (lxxxv) and the Matsya Múlí (cxiii. 31); I have not found these names elsewhere and they seem incorrect. The Lángalí mentioned in the M.-Bh. (Sabhá-P. ix 374), is probably this river.

[‡] The Varáha Purána reads *Vamśa-vará* (lxxxv), and the Váyu *Vamśa-dhará* (xlv. 106); the latter is the correct name. It is the modern *Bans-dhará*, the river on which Calingapatam stands.

§ The Kúrma Purána omits this group of rivers altogether, and puts three of them Tri-sámá, Rishíká and Vamáa-dháriní into the next group (xlvii. 36). The Matsya Purána mentions three more rivers, the Támraparní, Súravá and Vimalá (cxiii. 31), but all these seem doubtful. A Támráparní has been mentioned in verse 28. A Sarávatí is named in the Bhíshma-P. list (ix. 327), and a Vimalá or Vimalodá in various passages (e. g. S'alya-P. xxxix. 2214-5; Hari-V., clxviii. 9517-8); but they are in Northern and Western India.

In note ++ on page 284, the Mahendra mountains are said to be "the portion of the Eastern Ghats between the Godavari and Mahanadi rivers and the hills in the south of Berar," but this proposition must be modified on a full consideration of all the foregoing identifications. Gondwana as nsed by Wilson was applied to a very wide tract in Central India. The Mahendra Mts. cannot extend as far west as Berar nor beyond the Wain-ganga; and must be limited to the hills between the Mahanadi, Godavari and Wain-ganga, and may perhaps comprise only the portion of the Eastern Ghats north of the Godavari. It is in this last tract only that the name has survived. See Raghn Vamsa, iv. 43.

|| This is the second Rishi-kulyá, see verse 28. The Váyu Purána reads Rishíká (xlv. 107), and the Varáha Rishiká (lxxxv), and the Matsya Káśiká (cxiii. 32). I have not met with these names elsewhere.

¶ The Váyu Purána reads Su-kumárí (xlv. 107), and the Varáha Lúsatí I have not found these names elsewhere, but the Kumárí is mentioned in the Bhíshma-P list (ix. 343).

** This is mentioned in the Bhíshma-P. list (ix. 340). The Varáha Puráņa reads Manda-gáminí (lxxxv); and for this and the next river the Kúrma reads Gandha-mádana-gáminí (xlvii. 36), which is probably erroneous.

- 30 váhiní,* Kripá,† and Palášiní ‡ are known to spring in the S'ukti-mat § Mountains.
- All the rivers || possess holy merit; all are rivers flowing 31 into the ocean; all are mothers of the world; ¶ they are well-known to cleanse from all sin.

* This is mentioned in the Bhishma-P. list (ix. 340), but hardly in the same connexion.

† The Váyn Purána reads $K\psi\rho i$ (xlv. 107), and the Kúrma Kshiprá or $R\psi\rho i$ (xlvii. 36). I do not find any of these names elsewhere. A river $Krity\delta$ is mentioned in the Bhíshma-P. list (ix. 326), hut that appears from its context to be in north India.

[‡] This is mentioned in the Bhíshma-P. list (ix. 330), but in so different a connexion that the references appear to be to two separate rivers. The Matsya Purána reads *Páśini* (cxiii. 32), which however I have not met elsewhere.

§ These Mts. are but very rarely mentioned, and in page 285 note \ddagger I have noticed what has been written about them. They were in the Eastern region, for Bhíma in his conquests in that quarter marched from Hima-vat towards Bhalláta and conquered the Sukti-mat Mountain (M-Bh., Sabhá-P. xxix. 1079). Though Bhalláta does not appear to have been identified, the only noteworthy hills in the east which have not heen assigned to the other great ranges are the Garo, Khási and Tipperah Hills which hound Bengal in that direction. Can these he the Sukti-mat Mts.? There seems to he no improhability in this, for the river Lohita or Brahma-putra and the country Káma-rúpa, which is in the Assam Valley, were known. If this identification is satisfactory, the R. Kumárí may be the modern Someśwari which flows southward hetween the Garo and Khasi Hills (both heing names of Durgá); and the Kripá may perhaps be the Kapili which flows into the Brahma-putra a little above Gauhați, the ancient Káma-rúpa; the other streams are not recognizable.

|| Saras-vatyah. Or should this mean only the rivers called Saras-vati? There were seven rivers specially distinguished by this name (M.-Bh, Salya-P. xxxix. 2188-9), namely, 1. the Su-prabhá among the Pushkaras (*ibid.* 2198-2200), that is, near Ajmir; 2. the Káñc anákshí in Naimisha forest (*ibid.* 2201-4), which was on the Go-matí; 3. the Viśálá at Gaya (*ibid.* 2205-6); 4. the Mano-ramá, the swift stream flowing from Himavat in the north part of Kosala (*ibid.* 2207-10); 5. the Ogha-vatí, which seems to be in Kuru-kshetra (*ibid.* 2212-3); 6. the Su-renu, which seems to be in Kuru-kshetra or near Gangá-dvára (*ibid.* 2211-4); and 7. the Vimalodá or Vimalodaká at Haimanta-giri (*ibid.* 2214-5).

¶ Viśvasya mátarah; compare M-Bh., Bhíshma-P. ix. 844.

And others, small streams, are mentioned in thousands,
32 O bráhman, those which flow only during the rainy season, and those which flow at all seasons.

The Matsyas, * and Aśvakútas, † and Kulyas, ‡

* The people and their country both went by the name Matsya. This country was part of the region called Brahmarshi (Manu ii. 19). It was south or south-west of Indra-prastha, the modern Delhi (M-Bh., Sabhá P., xxx. 1105-6; the mention in *ibid*. xxix. 1083 may be a mistake; but the Matsyas are named twice in the Bhíshma-P. list, ix. 347 and 348, unless one name be a mistake for Vatsa); and it was west of Súrasena, which was the country round Mathurá, the modern Muttra (Virata-P., v. 141-5; see note in canto lviii. verse 7): hence Matsya comprised the modern Alwar State and the land around that. It appears to have extended up to Kuru-kshetra, because no other country which could intervene is mentioned in Manu ii. 19. Its capital was Upaplavya or Upaplava (Salya-P., xxxvi. 1973-6) which was 11 or 2 days' journey by chariot from Hástinapura (Udyoga-P., lxxxiii. 3010-17; lxxxv. 3040; and lxxxviii. 3101). Cunningham says Matsya was the country west of Agra and north of the R. Chambal, i. e., the whole of Alwar with portions of Jaypur and Bharatpur; and its capital was Vairáța, the modern Bairat (Arch. Surv. Repts., II. 242; and XX. 2, and plate i).

The Váyu Purina reads Vatsas instead (xlv. 110). Vatsa or Vátsya was in the region east of Delhi (Sabhá-P., xxix. 1084), and king Vatsa who is said to have given his name to the country was grandson of Divodása, king of Benares (Hari-V., xxix. 1587, 1597; and xxii. 1753). Kausámbí was the capital, and it has been identified by Cunningham with the modern Kosam which is on the north bank of the Jumna about 31 miles above Allahabad. Hence the country was also called Kausámba (Arch. Surv. Repts., I. 301-310). Vatsa or Kausámba therefore comprised the lower part of the Gauges and Jumna Doab and also probably the tract south of that, on the other side of the Jumna.

† The Váyn Purána reads Kisashnas, Kisashtas or Kisadyas instead (xlv. 110); but none of these names are in the dictionary. The Matsya reads Kırátas (cxiii. 35) but they are ont of place here. The text reads Matsyáśvakútáh kulyáśc'a, but I would snggest instead Matsyáś c'a Kanyákubjáś c'a, thus reading Kanyá-kubjas or Kánya-kubjas instead of Aśvakútas and Kulyas. Kanyá-kubja or Kánya-kubja is the modern Kanauj, on the Ganges about 50 miles above Cawnpore; it was a famous city all through Indian history. People called Sukutyas are mentioned (Bhíshma-P. ix. 347), Aśvakas (ibid. 351), and Aśvátakas (ibid. li. 2105).

[‡] This is not in the dictionary as a people; the word occurs in Vana-P., (cxxv. 10408), but does not appear to mean a people there. See the last note.

CANTO LVII.

33 the Kuntalas,* the people of Káśi, † and the Kośalas, ‡ and the Atharvas, and Arka-lingas, § and the Malakas, ||

* This country is said by Muir to be one of the Piśác'a countries (Sansk. Texts, II. 59), but there were three people of this name, one in the Dekhan (Bhíshma-P., ix. 367), who are mentioned in verse 48 helow; and two others elsewhere (*ibid.* 347 and 359). Those mentioned in verse 347 are the people meant here, for they are grouped with the people of Káśi and Kosala; and they probably occupied the country near Chunár (sonth of Benares), which Cunningham calls Kuntila (Arch. Surv. Repts., XI. 123). The third people were probably in the West.

+ Benares, the ancient Váránasí. It was the capital of an ancient and famous kingdom. According to the Rámáyana Káši was a kingdom (Adi-K., xii. 20) while Prayága and the country all around it was still forest (Journal, R. A. S., 1894, pp. 237-239). Its sacred character dates from comparatively late times, for it was one of the exploits for which Krishna was extolled that he burnt it for a succession of years and devastated it (Udyoga-P., xlvii. 1883; and Hari-V., olxi. 9142-3). For some vicissitndes in its early history, see Hari-V., xxix. and xxxii.

[‡] Kośala, Kosala or Uttara Kosala, with its capital Ayodhyá, is the modern Oudh. Gen. Cunningham says it meant more particularly the country north and east of the R. Rapti (Arch. Surv. Repts., I. 327; and XVII. 68); but it seems rather to have denoted the country stretching from the Rapti on the east (see page 294 note [‡]) to the confines of the Kuru and Páñc'ála kingdoms on the west. Northward it was bounded by the tribes that inhabited the slopes of the Himalayas, and southward by the kingdom of Benares. It was distinguished from another Kosala, which was called Dakshina or Mahá Kosala and which is mentioned in verse 54.

§ These two names are not in the diotionary, and I have not found them elsewhere; they seem to be mistakes. The Váyu Purána reads instead of them atha párśve tilangáś c'a (xlv. 111); hut this is doubtful and unsatisfactory, for the Tilangas are mentioned as a southern people in canto lviii. verse 28. The Matsya reads and Avantas and Kalingas (cxiii. 36), hut these are hardly satisfactory; the former are mentioned in verses 52 and 55, and the latter in verses 37 and 46 below. Perhaps Arka-lingas may be meant as a synonym of Súrya-vamsas, the Solar Race, yet this again is hardly satisfactory, for that race reigned in Kosala, which has just heen mentioned separately. There is a low group of Bráhmans in Behar called Atharvas (Risley's Tribes and Castes of Bengal, I. 26).

|| This is not in the dictionary and seems erroneous. The Váyn Parana reads Magadhas instead (xlv. 111), the people of Magadha or South Behar, but this is unsatisfactory for the Magadhas are mentioned in verse 44. The

and Vrikas *; these † are well known generally as the peoples who inhabit the Central Region.[‡]

Matsya reads Múkas (cxiii. 36), which I have not met elsewhere. The reading should be Malajas probably. They are mentioned in the M-Bh. (Bhíshma-P. ix. 357), and Rámáyana (Adi-K. xxvii. 16-23), and from the course described in the latter poem as taken by Viśvá-mitra and Ráma it appears they were neighbours of the Karúshas, (see note to verse 53), and occupied the district of Sháhábád, west of the Sone, for Viśvá-mitra and Ráma crossing from the Sarayú to the south of the Ganges entered that district, which had been inhabited by the Malajas (*ibid.*, 8-16.)

* The Vrikas are named in Bhíshma-P., li. 2106, and a king Vrika is alluded to in the Hari-Vamśa (xiii. 760-61); but there is nothing to identify them. The Matsya Purána reads Andhakas (cxiii. 36). The Andhakas were a subordinate family of the Yádava race, and are often mentioned in the M.-Bh. (e.g. Udyoga-P. lxxxv. 304), and Hari-Vamśa (xxxv. 1907-8; and xxxix. 2041; and xciv. 5190-5204), but they dwelt in Su-ráshtra in the West and appear to be out of place here. The most probable reading seems to be the Vrajas, the people of Vraja (or Vriji, as it was also called), the modern Braj, the country north-west of Mathurá or Mnttra.

† This is a short list. Besides these the Váyu Purána has two lines at the beginning of this group, viz., "the Kurus, the Páñcálas, and the Sálvas, and the Jángalas, the Súrasenas, the Bhadrakáras, the Bodhas and the lords of Satapatha" (xlv. 109 and 110); much like a passage in the M.-Bh. (Bhíshma-P., ix. 346-7). The Matsya has the same lines, but gives the last two names as Báhyas and Patac'c'aras (cxiii. 35, 36). For the Kurus, see canto lviii. verse 9; for the Páñcálas, canto lviii. verse 8; for the Sálvas, canto lviii. verse 6; the Jángalas are no doubt the people of Kuru-jángala, see note to Kuru, canto lviii. verse 9; for the Súrasenas, see canto Iviii. verse 7. The Bhadrakáras are mentioned in the M.-Bh. (Sabhá-P., xiii. 590) and may perhaps be the same as the Bhadras mentioned in Vana-P. coliii. 15256; they appear from these passages to have been situated on the west bank of the Jumpa, somewhere between Delhi and Muttra. The Bodhas are mentioned in the M.-Bh. (Sabhá-P., xiii. 590; Bhíshma-P., ix. 347) and are probably the same as the Bodhis (Rámáy., Ayodh-K. lxx 15), who appear to have been situated on the eastern confines of the Panjab. I have not met Báhyas elsewhere; it seems erroneous. S'ata-patha seems to be erroneous, and Patac'c'ara is much The Patac'c'aras are mentioned in the M-Bh. (Sabhá-P. xiii. 590-1; better. xxx. 1108; Viráța-P., i 11-12; &c.,) and appear from the second of these passages to have occupied the tract south of the Apara-matsyas, that is, probably the country south-west of Gwalior.

1 Madhya-deśa, the whole of the Ganges basin from the Panjab as far

CANTO LVII.

- 34 Now along the northern half of the Sahya mountains * that region, in which the river Godávarí *flows*, is a delightful
- 35 one compared even with the whole earth; Go-vardhana is the charming city of the high-souled Bhárgava race. †

esst as the confines of Behar; hut Manu restricts it and defines its limits thus (ii. 21)—north, the Himalayas; south, the Vindhya Range; west, Vinaśana which is where the R. Saras-vatí perishes in the desert (M-Bh., Salya-P. xxxviii. 2119-20); and east, Prayága or Allahabad.

* The text Sahyasya c'ottare yás tu seems incorrect; these words cannot well go with the preceding verse, for no people north of the Sahya Mts. and south of the Páripátra Mts. could be within Madhya-deśa; and they do not agree with the following words. The Váyu Furána reads sahyasya c'ottarárddhe tu, which I have adopted. That Purána agrees and is a little fuller --- " Now along the northern half of the Sahya Mts., where the river Godávarí flows, that region is a delightful one within the whole of this earth. This paradise named Go-vardhana was built there by Sura-rája for the sake of Ráma's spouse; the trees and herhs there were brought down from above by the Muni Bharadvája for the sake of Ráma's spouse. He made a delightful wooded tract the private part of the palace (antah-pura)" (xlv. 112-114). The Matsya Purána reads Sahyasyánantare c'aite and is similar, but varies at the second sentence, thus-"Where for the sake of Ráma's spouse the hill named Ge-vardhana, Mandara, Gandha-mádana, trees from Svarga and heavenly plants (oshadhih, acc.) were brought down hy the Mnni Bharadvája for the sake of the spouse; hence that region excels in flowers, therefore it has become delightful." (cxiii. 37-39). The Ráma alluded to here must be Ramá Jámadagnya or Paraśu-Ráma, who dwelt in this region; see the next note.

† These people are here placed on the east side of the Sahya Mts. among the sources of the Godávarí. This region and the country west of it on the other side of these mountains and the tract northwards to the Narmadá are connected in many a story with Bhrigu, his son C'yavana and his descendants Ric'íka, Jamadagni and Paraśu-Ráma (e. g. M-Bh., Adi-P. clxxviii. 6802-10; Vana-P. cxxi aud cxxii with Sata-patha Bráhmana IV. i. 5; Vana-P. lxxxix. 8364-5; cxv. 10150-2; Sánti-P. xlix. 1778-82; Vana-P. xcix. 8681-2 with Sánti-P. ii). The Bhárgavas were however a numerous race and spread into other regions; they are also mentioned as one of the eastern peoples in verse 43 below. They held a high position and appear to have been numerous in king Krita-vírya's kingdom at Máhish-matí, and after his death their wealth, it is said, hrought down on them the hostility of the Kshattriyas (Adi-P. clxxviii. 6802-15). Go-vardhana (masc.) as a city is not in the dictionary. I have not found it alluded to elsewhere.

The North-western peoples are these-The Váhlíkas*

* Váhlíka or Báhlíka or Bálhíka is said in the dictionary to be the modern Balkh, and in Lassen's map to be the ancient Bactriane; but there was another country, if not two tribes of this name, in the Panjab. The name is written Váhlíka or Váhlíka and there may have been a distinction between the two words, for both are mentioned in the Bhishma-P. list (ix. 354 and 361). These were not uncommon names, and there were two princes called Váhlíka between Paríkshit and Bhísbma in the Lunar Dynasty, and the later prince is styled a king (M -Bh., Adi-P, xciv. 3745, and 3750-51; and xcv. 3798-3800). The Váhlíkas are mentioned twice in the Rámáyana and are placed in the western region (Kishk. K. xliii. 5), and also in the northern region (ibid., xliv. 13). A distinction as between two people of this name is also indicated by the mention of two independent kings of the Váhlíkas reigning contemporaneously in the M.-Bh. (Adi-P. clxxxvi. 6992; Sabhá-P. xxxiii, 1266 and 1272; Udyoga-P. iii. 74 and 77). One of these two peoples was closely connected with the Madras, for Salya, king of Madra, is also called lord of the Váhlíkas (Adi-P. cxiii. 4425-40; and lxvii. 2642), and his sister Mádrí is called Váhlíkí also (ibid., cxxv. 4886); and an ancient eponymons king Váhlíka is placed in the same Krodha-vasa gana with the eponymons kings Madraka and Snvíra (ibid., lxvii. 2695-6). The other people of this name appear to have been closely connected with the Daradas who were a mountain-tribe in the north of the Panjab (see note to verse 38), and are the modern Dards of Dardistan; for an ancient king Darada the Váhlíka is mentioned who did not belong to the Krodha-vása group (Adi-P. lxvii. 2694), and the Váhlíkas are linked with the Daradas (Bhíshma-P. cxviii. 5484) and are mentioned with the Kámbojas and Yavanas and other ultra-Panjab tribes (Drona-P. cxxi. 4818; see also Sabhá-P. xxvi. 1031-2). If these inferences may be trusted, one Váhlíka or Váhlika was situated in the plains of the Panjab alongside Madra-deśa and very possibly sonth of it (see Rámáy., Ayodh-K. lxx. 16-19, with note to Madrakas in verse 36, and note to Kaikeyas in verse 37) i. e., between the rivers Chenab and Sutlej; and the other among the lower slopes of the Himalayas, very possibly between the Chenab and Bias. The name Váhlíka appears to have been altered in later times to Báhíka seemingly by a punning resemblance to vahis, "outside," because they were shut out by the Saras-vatí, Kuru-kshetra and other natural features from the central country which remained true to Brahmanism. The people of the Panjab were then collectively called A'rattas or Báhíkas, and they and all the tribes beyond were stigmatized as impure and contemptible by the arrogant and intolerant brahmans of Madhya-deśa (Mnir's Sansk. Texts. II. 482, and M-Bh., Karna-P. xliv. 2026 &c.; see also Cunningham's Arch. Surv. Repts., 11. 6, 14,17, 195, &c).

and the Vátadhánas, * and the Abhíras, + the Kála-

* This people is mentioned in several passages in the M-Bh. (Sabhá-P. l. 1826; Udyoga-P. iii. 86; Bhíshma-P. ix. 354; and Drona-P. xi. 398), and their name appears to be derived from an eponymons king Vátadhána, who was of the same Krodha-vaśa group as the eponymous kings of the Váhlíkas, Madras and Sauvíras (Adi-P. lxvii. 2695-9). No doubt therefore they dwelt along-Their country Vátadhána was part of the territory side those tribes. stretching from Panc'a-nada to the Ganges, over which the hosts assembled on the Kauravas' side spread at the beginning of the great war (Udyoga-P. xviii. 596-601), and it was in the western region (Sabhá-P. xxxi. 1190-1). From these data it may be inferred that the Vátadhánas inhabited the country on the east side of the Sutley, southward from Ferozpur. Mann declares a Vátadhána to be the offspring of an outcaste brahman and a brahman woman (x. 21), but that is no doubt an expression of the same arrogance which in later times stigmatized all the Panjab races as outcastes (as mentioned in the last note), for Vátadhána dvijas were among the people whom Nakula conquered (Sabhá-P. xxxi. 1190-1). The Váyu Purána reads Vádhadhánas (xlv. 115) erroneously.

+ They were an aboriginal tribe and are called mlec'c'has and dasyus. (M-Bh., Vana-P. clxxxviii. 12838-40; and Mausala-P. vii. 222, &c.) They were scattered over various tracts and gained their livelihood in various ways. Three divisions of them are mentioned in the M-Bh. (Sabhá-P. xxxi. 1192), those who dwelt along the river Saras-vatí, those who lived by fishing, and those who inhabited the mountains. The first group occupied the north portion of the desert as far east as Vinasana on that river, for it is said the river perished there because of her hatred of them (S'alya-P. xxxviii. 2119-20), and as far west as Pañc'a-nada (Mausala-P. vii. 220-242; and viii. 270; where Pañc'a-jana is probably a mistake for Pañc'a-nada); this group is probably the tribe of Abhíras mentioned in Bhíshma-P. ix. 354, and Rámáy.. Kishk. K. xliii. 19. The second group must no doubt mean those who lived by the sea and not simply on rivers, hence it would have inhabited the coast along the Rann of Kachh and the delta of the Indus; and it is no doubt the tribe of Abhíras mentioned in Kishk. K. xliii. 5. The context indicates that the third group were the mountaineers of the Aravalli Range and the hills of Malwa; but there was another section of this group which appears to have occupied the hilly tracts in the north or west of the Panjab, for it is classed with the Daradas and Káśmíras (Bhíshma-P. ix. 375; and see note to verse 38), and with the Páradas (Sabhá-P. l. 1832; and see note to verse 37). The Abhíras were closely connected with the Súdras in these three groupings (Sabhá-P. xxxi 1192; and see note to next verse). The descendants of all these Abhíras are the modern Ahirs who are scattered widely over Hindustan

36 toyakas,* and the Aparántas, † and the Súdras, † the

proper. Another body of *Kbbiras* was found in the Dekhan (see verse 47). The *Kbbiras* are said in the Hari-Vainša to have been dominated by the Daityas and Dánavas in ancient times, and to have been the chief inhabitants of the country from the Jumna to the peninsula of Gujarat (xeiv. 5142-80).

* So also in the Matsya Purána (cxiii. 40). This word is written Kálajashaka in the M.-Bh. (Bhíshma-P., ix. 354), but I have not found either name elsewhere. Possible readings might be Bála-jartikáh or Bála-káthikáh. The former, however, seems inappropriate ; the Jartikas are the same as the Báhíkas (Karna-P. xliv. 2033; Arch. Surv. Repts., II. 13 and 195) who are noticed in the note to "Váhlíkas" (page 311). The "Bálas and Káthis" would be a preferable reading. The Bálas, according to Cunningham, occupied the northern portion of Sindh and were ousted from there about the middle of the seventh century A D. and moved south-east. The Káthis (the Kathxi of the Greek writers), according to the same authority occupied the Rechna Doab between the Chenab and Ravi rivers and also probably the northern portion of Sindh; they have retained the former territory, but those who held the latter were driven from it about the middle of the seventh century A.D. and settled in the peninsula of Gujarat where they have given the name Káthiáwár to a district (Arch. Surv. Repts., II. 33-37).

+ Aparánta means "living at the western border." A people of this name is mentioned in the M.-Bh. (Bhíshma-P., ix. 355), and allusion is often made to Aparánta and the Aparántas (e.g., Vana-P., coxvii. 7885-6; and Sánti-P., xlix. 1780-2); but the word, though it no doubt designates a people living in the extreme west, yet seems to have a general meaning in most passages (see verse 52 below), and those passages which use it in a restricted sense do not agree---thus Aparánta is stated to be a country in the middle of the sea (Raghn-V., iv. 58, commentary), yet the Aparántikas in canto lviii., verse 34 are placed in the tortoise's tail, that is, north of Sindhu and Sauvira which are placed by verse 30 in the right hind foot. Cunningham, judging from the spots where coins have been found, was inclined to locate them in Northern Sindh and parts of West Rajputana (Arch. Surv. Repts., XIV. 136, 137) which will satisfy canto lviii., verse 34. The Váyu Purána reads Aparítas instead (xlv. 115) which seems erroneous. The Rámáyana mentions simply the Aparas (Kishk.-K., xliii. 23). The Matsya Purána reads *Purandhras* (oxiii. 40) erroneously.

[‡] The Súdras are often linked together with the Abhíras (M.-Bh., Sabhá-P., xxxi. 1192; Bhíshma-P., ix. 375; Drona-P., xx. 798; Salya-P., xxxviii. 2119-20). They appear to have been considered dasyus (Sánti-P., clxxi. 6372, and clxxiii. 6446) and mlec'c'has (Vana-P., clxxxviii. 12838-40 where Súra seems a mistake for Súdra); yet their women are alluded to in rather favourable terms (Sabhá-P., l. 1829). They were divided into the same

Pallavas, * C'arma-khandikas, † Gándháras, ‡ and Gabalas, §

three gronps as the Abhíras, viz., men of the plains, men of the sea-coast, and men of the hills (Sabhá-P., xxxi. 1192), inhabiting much the same regions (see note to Abhíras in verse 35; for Súras in Rámáy., Kishk.-K., xliii. 19 read probably Súdras), hence it would seem these two people were considerably intermixed and were probably closely connected aboriginal races. One group of the Súdras was known to the Greeks as Sudrakæ, and is placed by Cunningham in the middle of the triangle of the Panjab (Anc. Geog., I. 214-218; and Arch. Surv. Repts., II.).

* This is no doubt a mistake for Pahlavas, which the Váyu Purána reads (xlv. 115) and which occurs in canto lviii., verse 30; though Pallavas are mentioned in the M.-Bh. (Vana-P., li. 1990). The Pahlavas are understood to he the Pehlavi or ancient Persians. Two people of this name are mentioned in the Bhishma-P. list (ix. 355 and 375), but there appear to be no data to make a distinction as the allusions to the Pahlavas are generally vague, unless it be supposed there was a Pahlava colony in the Panjab; and this supposition would suit this verse, for the Persians were altogether outside India. The Hari-Vamsa says King Sagara defeated a great confederation of Pahlavas and other people, abrogated their laws, degraded them and made them wear beards (xiii. 763-4; and xiv. 775-783); but this seems a late fahle, on a par with their heing called dasyus (id., cxv. 6440-3). The Rámáyana has an absurd fahle about the creation of the Pahlavas and other foreign races by Vasishtha (Adi-K., lv. 18-20; and lvi. 2-3); when contending with Viśvá-mitra he made his cow create Pahlavas. Sakas, Yavanas, &c., and Viśvá-mitra destroyed them all in succession,

 \dagger Or C'arma-mandalas as in the Bhíshma-P. list (ix. 355) which this Purána has followed closely in enumerating this group of races. The Váyu, however, reads the same as in the text (xlv. 115). I have not found any of these names elsewhere; but the name suggests identification with Samarkand. The Matsya Purána reads A'tta-khandikas or C'átta-khandikas (cxiii. 40) which appear to be erroneons.

‡ Gándhára was the whole of the lower basin of the Kahul river, (Arch. Surv. Repts., II. 15, and map to p. 87). It was a famous country in ancient times, its kings ranked with the highest Indian Sovereigns, and its princesses married into the noblest royal families. The passages in which the Gándháras are pronounced bad and impure (e.g., Sánti-P., lxv. 2429-31; and ccvii. 7560-1; and Karņa-P. xliv. 2070) betray the interpolated sentiments of a later age (Muir's Sansk. Texts, II. 482).

§ This is not in the dictionary. The Váyn Furána reads Yavanas instead (xlv. 116), and so also the Matsya (cxiii. 41); this word is supposed to have denoted the Greeks originally, but the Yavanas appear to have been known

37 the Sindhus, * Sauviras, † and Madrakas, ‡ and the

in India long before Alexander's time. The Bhishma-P. list mentious the Giri-gahvaras in this region (ix. 375).

* Primarily Sindhu meant the country along the Indus, but it has generally denoted the lower portion of that country, that is, the modern Sindh more or less closely. It is placed by canto lviii., verse 30 in the Tortoise's right hind foot, and it stretched down to the peninsula of Káthiáwár which is called the territory of Sindhu-Rája in the Hari-Vamása (cxiv. 6407-12) The Sindhus are mentioned frequently in the M.-Bh., and are named twice in the Bhíshma-P. list, first in connexion with the Pulindas (ix. 348), and again in conjunction with the Sauvíras (ix. 361), but there do not appear to be any other passages which tend to shew a division. Sindhu had a well-known breed of horses (Drona-P., xxiii. 973).

+ The Sauvíras claimed descent from an eponymous king Suvíra of the same Krodha-vaśa group as the Madras and Váhlíkas (M.-Bh., Adi-P., Izvii. 2695-6); but the genealogy of Suvira in the Hari-Vamsa (xxxi. 1679) is fanciful. Sanvira was closely connected with Sindhn, for the two are often coupled together, and Javad-ratha king of Sindhu was also lord of Sauvíra and the Sauvíras, and is styled Saindhava and Suvíra indifferently (Vana-P., cclxiii. 15576-81; cclxvi. 15618 and 15635-7; and cclxvii. 15639-51). Cunningham identifies Sanvira with the conntry between the Indus and Jhelam, that is, the Sindh-Sagar Doab (Arch. Surv. Repts., II. 4-6, 14 and 23); that hardly agrees with the position assigned to it in the Tortoise's right hind foot, but the collocation of races in that region is rather confused. May we suppose that Sanvira was rather the name of the people while Sindhu more properly denoted the territory? The Sauvíras might then have inhabited the northern part of Sindhn, and Sauvíra would have been that portion only of the larger area. This theory seems to satisfy the conditions generally.

Along with the Sanvíras and Saindhavas the Kurma Purána meutions (xlvii. 40) "the Húnas (or Kúnas), the Mályas (or S'álvas), the inhabitants of Bályá (or Kalpa)." For the Húnas, see note to canto lviii., verse 45; Kúna seems erroneous; for the Sálvas, see canto lviii. verse 6; Málya seems erroneous; Bályá and Kalpa seem unidentifiable.

[†] The Madras or Mádras claimed descent from an eponymous king Madraka of the same Krodha-vaśa group as the Sauvíras and Váhlíkas (M.-Bh., Adi-P., lxvii. 2695-6; and see note ou page 311); hut his genealogy in the Hari-Vamsa (xxxi. 1679) seems fanciful. Cunningham places Madra between the Jhelam and Ravi rivers, that is, in the Chej and Rechna Doabs (Arch. Snrv. Repts., II. 4, 8, 14 and 39), yet he also says it is the country between the Jhelam and Bias, or between the Chenab and Bias (*ibid.*, 196); people who dwell along the Satadru, * the Kalingas, +

but it could hardly have comprised much of the Chej Doab for the Kaikeyas occnpied the greater part of that (see note to next verse). The capital of Madra was Sákala (Sahhá-P., xxxi. 1197) which Cunningham has identified with the modern Sangala, on the R. Apagá which is the modern Ayak (Arch-Surv. Repts., II. 195-6 and Karna-P., xliv. 2033). The R. Irávatí flowed through Madra-deśa, but near the eastern border (*ibid.*, 2038-41; and Matsya Pnrána cxiv. 7 and 15-18.) Madra then was the country around Sangala, with the tracts on either side watered by the Chenab and Ravi. It was a famons kingdom. The weird story told about king Vyushitáśva's queen (Adi-P., cxxi. 4695-4714) no doubt means her sons hecame Madras and did not originate the Madras. In later times the brahmans of Hindustan pronounced the Madras, like the Gándháras, base and impure (Sánti-P., ccvii. 7559-61; and Hari-V., xiv. 784); see especially Karna-P., xliv. 2033-53, where the Madras are abnsed in good set terms. The Váyu Purána reads Bhadrakas erroneonsly (xlv. 116).

* That is, the Sutlej, Satadru-ja. But this seems mistaken, for the Váyu Purána reads Sakas and Hradas (xlv. 116); and the Matsya Sakas and Druhyas (cxiii. 41). The Sakas, therefore, are no donbt one of the people meant (see note to canto lviii., verse 6). Hrada seems erroneons. The Druhyas may be connected with Yayáti's son Druhyu who was king of the West, (Hari-V. xxx. 1604 and 1618), but I have not met with them elsewhere.

† This seems erroneous. These people are mentioned in verse 46, and there seems to be no ground for thinking any Kalingas lived in North India; yet Kalingas are mentioned in such a connexion (Bhíshma-P., ix. 376; and lxxi. 3132; and see note to Arkalingas in verse 33), and a town Kalinga-nagara is mentioned in the Rámáy. on the west of the Go-matí and not far from it (Ayodh. K., lxxiii. 14, 15). A tribe called Kulingas is alluded to (Drena-P., cxxi. 4819). The Váyu Purána reads Kulindas instead (xlv. 116), which is no doubt right. Cunningham says the Kulindas or Kunindas are the modern Kunets whe occupy Kullu and the Simla hills and the slopes below, along hoth sides of the Sutlej (Arch. Surv. Repts., XIV. 116 and 125-130). The Kulindas extended further east along the southern slopes of the Himalayas as far as Nepal, for they were the first nation which Arjuna conquered in his Northward march from Indra-prastha (Sabhá-P., xxv. 996), and they also occupied the hills north of Mandara, that is, the Almora hills (id., li. 1858-9; and note * to page 287 above); indeed the name appears to have comprised a considerable body of hill tribes, for "all the countries of Kulinda" are spoken of (Vana-P., clxxvii. 12350).

The Matsya Purána reads Pulindas (cxiii. 41). The Pulindas were a rude tribe inhabiting the Himalayas and intermixed with Kirátas and Tanganas

the Páradas,* the Hára-bhúshikas, † the Mátharas, ‡ and the Bahu-bhadras, § the Kaikeyas, || the Dasa-máli-

(Vana-P., cxl. 10863-5; and Droņa-P, cxxi. 4846-7; and see notes to verses 40 and 41); they were considered mlec'c'has (Vana-P., clxxxviii. 12838-40), and are declared to have become degraded because of the extinction of sacred rites, &c. (Annśás.-P., lvii. 2103, &c.). There was another body of Pulindas in Central India (Sabhá-P., xxviii. 1068; and xxx. 1120; and S'ánti-P., ccvii. 7559).

* The Páradas are generally mentioned with hill tribes (Sabhá-P., l. 1832; li. 1869; and Drona-P., cxxi. 4819). They appear to have been a hill tribe like the Kulindas and Tanganas (see note to verse 41 below) and to have dwelt in the western portion of the Himalayas (Sabhá-P., li. 1858-9), though they are placed in the tortoise's right hind foot by canto lviii, verse 31; the races placed there, however, are strangely confused. Manu says they were Kshattriyas and became degraded because of the extinction of sacred rites, &c. (x. 43-44); and the Hari-Vamśa says king Sagara degraded them and ordered them to wear long hair (xiii. 763-4; and xiv. 775-83), and they were mlec'c'has and dasyus (*id.*, cxv. 6440-42). The Váyn Purána reads *Paritas* instead (xlv. 116).

+ This is not in the dictionary. The Váyu Purána reads *Hdra-púrikas* instead (xlv. 116), and the Matsya *Hára-múrtikas* (cxiii. 41); but I have not found any of these names elsewhere. Should the reading be *Hára-húnakas*? The Hára-húnas are mentioned in the M.-Bh., as a people outside India on the west (Sabhá-P., xxxi. 1194; l. 1844; and Vana-P., li. 1991).

[‡] The Váyu Purána reads *Ramațas* instead (xlv. 117), and the Matsya *Rámațhas* (cxiii. 42), and the Kúrma mentions a people called *Rámas* (xlvii. 41). The reading should, no doubt, be *Ramațas*, *Ramațhas* or *Rámațhas*; they were a western people mentioned in the M.-Bh. (Sabhá-P., xxxi. 1195; Vana-P., li. 1991; and Sánti.-P., lxv. 2430). The *Ramaņas* (Bhíshma-P., ix. 374) may be the same people. There are, however, no sufficient data to identify any of them.

§ The Váyu Purána reads *Raddha-kaţakas* instead (xlv. 117); the M.-Bh. mentions the *Báhu-bádhas* (Bhíshma-P., ix. 362) and the *Bálabhadras* (Karna-P. vi. 153); and the Matsya Purána reads *Kanţakáras* (cxiii. 42); but none of these seems satisfactory and I have not met any of them elsewhere.

|| These people were called *Kekayas*, *Kaikayas* and *Kaikeyas*. An eponymous ancestor Kaikeya is assigned to them by the Hari-Vańsa (xxxi. 1679), but his genealogy seems fanciful. They were a powerful and famous nation, and were noted bowmen (Sabhá-P., iv. 126; and Vana-P., cclxvii. 15654). They inhabited the Panjab and appear to have joined the Madras, for the two are sometimes coupled together (Sabhá-P., li. 1870; and Drona-P., xx. 799); and 38 kas,* and the settlements + of Kshattriyas, and the families of Vaisyas and Súdras. ‡ The Kámbojas,§ and the Daradas,|| and the

canto lviii. places them both in the tortoise's left side (verses 42 and 45). Their capital was Rdja-griha (Rámáy., Adi-K., lxxix. 35-44) or Giri-vraja (id., Ayodh. K., lxxi. 1; and lxxii. 1). Lassen places the Kaikeyas hetween the Ravi and Bias rivers. Cunningham, however, dissents and places them on the line of the Jhelam, west of the Báhíkas, and proposes to identify Giri-vraja with Girják, which was the ancient name of Jalalpur on that river (Arch. Surv. Repts., II. 14); and this agrees with the Rámáy. (Ayodh. K., lxx. 16-19).

* These people are mentioned in the M.-Bh. (Bhíshma-P., ix. 374). The Váyu Purána reads *Daśa-mánikas* (xlv. 117). Does the word mean "the ten tribes of Málikas"? The *Málikas* may perhaps be identified with the *Malli* (Arch. Surv. Repts., II. 37). The Matsya Purána reads *Daśa-námakas* (cxiii. 42), which seems mistaken.

+ Upa-ni-veśa, a word not in the dictionary. It seems to be synonymous with ni-veśa which appears to be the word meant in the corresponding passage in the Bhíshma-P. list (ix. 374, kshattriyá yoniveśáś c'a; but kshattriyopaniveśáś c'a would be preferable). Ni-ves'a is used elsewhere in the M.-Bh. (e.g., Sabhá-P., xiii. 615; and xix. 798), and in the Rámáy. (Kishk.-K, xliii. 24), and appears to denote a military colony or settlement in a foreign country.

‡ That is, Súdras as a caste, and not as a race; as a race they have been mentioned in verse 36.

§ The Kámbojas were in the extreme north of the Panjab beyond the Indus, and were classed with the Daradas (Sabhá-P., xxvi. 1031), with Yavanas and Sakas (Udyoga-P., xviii. 590), and with C'inas (Bhishma-P., ix. 373). Their country was famous for its large and fleet breed of horses which are often mentioned (Sabhá-P., l. 1824; Bhíshma-P., lxxi. 3131; Drona-P., xxiii. 972; cxxi. 4831-2;-also Rámáy., Adi-K., vi. 24; and Sundar.-K., xii. 36 :- and Raghn-V., iv. 70). Lassen places Kámboja doubtfully south of Kashgar and east of the modern Kafiristan (Ind. Alt., map). They were Aryans by language (Muir's Sansk. Texts, II. 368-9). Manu says (x. 43-44) they were Kshattriyas and became degraded through the extinction of sacred rites, &c.; they are called mlec'c'has (Vana-P., clxxxviii. 12838-40) and said to have evil customs (Sánti-P., covii. 7560-61). The Hari-Vamsa says they were degraded by King Sagara and ordered to shave the whole of the head like the Yavanas (xiii. 763-4; and xiv. 775-83). The Rámáv. has an absurd fable about their origin (Adi K. lvi. 2; see page 314 note *).

|| Darada is the modern Dardistan, the country north of Gándhára and north-west of Káśmír. This region satisfies all the allusions to the Daradas. They were a hill people (Drona-P., cxxi. 4835-7 and 4846-7; neighbours

39 Varvaras,* the Harshavardhanas,† and the C'inas,‡ the

of the Káśmíras (*id.*, lxx. 2435), of the Kámbojas (Sabhá-P., xxvi. 1031), and of the C'ínas and Tusháras (Vana-P., clxxvii. 12350); they fought largely with stones and were skilled in slinging stones (Drona-P., cxxi. 4835-47). Mann says they were Kshattriyas and became degraded because of the extinction of sacred rites, &o. (x. 43 and 44); and like the Páradas and others they were considered mlec'c'has and dasyns (Hari-V., cxv. 6440-6442).

* This word is also written Barvara and Barbara, and often means any barbarous race. The Varvaras are generally mentioned in conjunction with the Sakas or Yavanas (Sabhá-P., xxxi. 1199; Vana-P., ccliii. 15254; Sánti-P., ccvii. 7560-61; &c); and from these allusions it appears they were mainly a western or north-western race; but Varvaras were also to be found in the east or north-east of India (Sabhá-P., xxiz. 1088), and seemingly also in the sonth (Vana-P., li. 1989) like the Savaras (Sánti-P., lxv. 2429). The name no doubt represents the rolling of the letter r or rough and unknown speech; hence it would be applied to various rude tribes.

+ This is not in the dictionary. The Váyu Purána reads Priya-laukikas instead (xlv. 118), but I have not found either word elsewhere. Canto lviii mentions certain Bhoga-prasthas (verse 42) in the north. All these names seem suggestive, and may perhaps be equivalents of Utsava-sanketa (people who have no marriage and practise promiscuous intercourse, utsava meaning affection, and sanketa, a gesture of invitation) a people mentioned in the M.-Bh. in the north among the hills (Sabhá-P., xxvi. 1025) and west (id., xxxi. 1191); though also in the south (Bhíshma-P., ix. 363); and the Raghn-V., places them in the Himalayas (iv. 78). This derivation of Utsava-sanketa is given in a note to the commentary on Raghu-V., iv. 77.

[‡] The Chinese; but C'ina comprised the country of Thibet along the whole range of the Himalayas, for the C'inas are linked with the Kámbojas in the north-west (Bhishma-P., ix. 373), they are frequently mentioned among the retinue of Bhaga-datta king of Prág-jyotisha, in the east (e.g., Udyoga-P., xviii. 584-5; see note to verse 44 below), and they were near the sources of the Ganges in the country midway between those regions (Vana-P., elxvii. 12350; Sánti-P., cccxxvii. 12226-9). The country had a valuable breed of horses (Udyoga-P., lxxxv. 3049). In the M.-Bh. the C'inas are always spoken of with respect and even admiration (Udyoga-P., xviii. 584-5), and one of their kings called Dhautamúlaka is classed among eighteen famous ancient kings who extirpated their kinsmen (id., lxxiii. 2730); hence Mann's remark that the C'inas were Kshattriyas and became degraded because of the extinction of sacred rites, &c. (x. 43 and 44) betrays the sentiments of a later age. The Váyu Purána reads *Pinas* (xlv. 118) erroneously. The Bámáy, mentions also Apara-c'inas (Kishk.-K., xliv. 15), "the further C'inas."

CANTO LVII.

Tukháras* are the populous† races of men outside. And the Atreyas, the Bharadvájas, and Pushkalas, the

* For tu kháráá read tukháráá. The Tukháras are mentioned in the M.-Bh. (Sabhá-P., l. 1850) and Rámáy. (Kishk.-K., xliv. 15). The Váyn Puráņa reads *Tusháras* (xlv. 118), and they are mentioned in the M.-Bh. (Vana-P., li. 1991; Sánti-P., lxv. 2429; &c.). The two names seem to mean the same people. They were an outside northern race bordering on the Himalayas (Vana-P., clxxvii. 12350). In the Hari-Vamísa they are classed along with Sakas, Daradas, Pahlavas, &c., and considered to be mlec'c'has and dasyus (cxv. 6440-42), they are ranked with wild hill-tribes as originating from king Vena's sins (v. 310-11), and are said to have been repressed by king Sagara (xiv. 784). Lassen identifies them with the *Tochari*, and places them on the north side of the Hindn Kush (Ind. Alt., map). The Rámáy. has an absurd fable about their origin (Adi.-K., lvi. 3; see page 314, note *).

+ Bahulá. The Váyn Purána reads Pahlavas or Ratna-dháras instead (xlv. 118), probably erroneously; the former have been mentioned in verse 36. 1 have not met with the latter word elsewhere, but it may be noticed that great quantities of precious stones were found among the Tukháras and other northern nations (Sabhá-P., 1. 1849-50).

‡ Váhyato-naráh. The Váyn Purána reads Váhyatodaráh or kshatodaráh instead (xlv. 118) erroneously.

§ This tribe is mentioned in the Bhíshma-P. list (ix. 376). The Hari-V. says that king Raudrášva's ten daughters all married the rishi Prabhá-kara of Atri's race and gave rise to the Atreyas (xxxi. 1660-68); and Atreyas are mentioned as a family of brahmans dwelling in Dvaita-vana (M.-Bh., Vana-P., xxvi. 971) which was a forest and lake near the Saras-vatí (*ibid.*, clxxvii. 12354-62). The Matsya Purána reads "the Atreya" (cxiii. 43), which is the same. Are they to be identified with the Atreya gotra of brahmans (Risley's Tribes and Castes of Bengal, I. 27) formerly living perhaps in Sirmour or Garhwal; or to be connected with R. Atreyí (Sabhá-P., ix. 374) the modern Atrai in North Bengal? The former seems more probable.

|| Or Bháradvájas; they are named in the Bhíshma-P. list (ix. 376). Bharadvája is often mentioned in the M.-Bh. in connexion with the upper part of the Ganges near the hills (e.g., A'di-P., cxxx. 5102-6; clxvi. 6328-32; Vana-P., cxxxv. 10700-728; and S'alya-P., xlix. 2762-2824). These were no doubt his descendants, living in Garhwál or Kumaon. The name Bharadvája is given to various caste divisions (Risley's Tribes and Castes of Bengal, I. 96.)

¶ The Váyu (xlv. 119) and Matsya (cxiii. 43) Puránas read Prasthalas and they are no doubt the same as the Proshakas (Bhíshma-P., ix. 376) 40 Kuśerukas,* the Lampákas,† the S'úlakáras,‡ the

all being placed in the same connexion. If Cunningham is right in identifying Lampáka with Lamghan (see second note helow), Pushkala suggests *Pushkalávatí* or *Pushkarávatí* (Rámáy., Kishk.-K., xliii. 23), the ancient capital of Gáudhára (Ano. Geog., I. 49), but the Gáudháras have been mentioned in their proper place in verse 36 above. I have not met the name Proshakas any where else.

Prasthala was a country closely connected with Trigarta, for Su-sarman king of Trigarta is also called lord of Prasthala (Viráța-P., xxx. 971; Bhíshma-P., lxxv. 3296; lxxxviii. 3856; and Drona-P., xvii. 691), and Trigarta comprised the territory from Amballa and Pattiala to the R. Bias (see note to verse 57). Prasthala was also near the Panjab (Drona-P., xvii. 691; and Karna-P., xliv. 2063-70), and in the second of these passages its people are classed along with the Panjab nations, and all according to the ideas of a later age were pronounced degraded (Muir, Sansk. Texts. II. 482). From these data it seems Prasthala must have been the district between Ferozpur, Pattiala and Sirsa. If this position he right, the Prasthalas do not fall into the group of northern peoples named in the text, and the correct reading cannot he *Prasthalas*.

* The Váyn Purána reads Kaserukas (xlv. 119); and the Mataya Daserakas (cxiii. 43). I have not met the first form of name elsewhere; but the Daserakas, or Dáserakas, or Dáserakas are mentioned as joining in the great war in the M.-Bh. (e.g., Bhíshma-P., l. 2080; cxviii. 5483; Drona-P., xi. 397; and xx. 798); and they appear to have comprised several bands, as the word gana is nearly always added to the name; but there are no data to identify them.

[†] This name occurs in the M.-Bh. (Drona-P., cxxi. 4846-7) and there the Lampákas are described as a monutain tribe, like the Daradas and Pulindas, who fonght largely with stones and were skilled in slinging stones; but otherwise there are very few references to them in the M.-Bh. Lassen identifies Lampáka with the Lambagæ and places them south of the Hindu-Kush, in modern Kafiristan. Cunningham says Lampáka is the modern Lamghan, north-east of Kabul (Anc. Geog., I. 17 and 27), which agrees with Lassen. The Matsya Purána reads Lampakas (cxiii. 43), no doubt by a mistake. . ‡ The Váyu Purána reads Stanapas or Tunapas (xlv. 119). I have not met any of these names elsewhere, but the latter words resemble the Stana-yoshikas (Bhíshma-P., ix. 376), and also Tanayas (ibid., 371), whose grouping however is different. The Matsya Purána reads Talagánas (cxiii. 43), which seems erroneous. Perhaps the Súlakáras may be identified with the Sunuwárs, a cultivating tribe of Nepal, forming part of the highest class (Risley's Castes and Tribes of Bengal, II. 281).

CANTO LVII.

C'ulikas,* and the Jágudas,† and the Aupadhas,‡ and the Animadras,§ and the races of Kirátas, || the

* The Váyu Purána reads *Pidikas* instead (xlv. 119). Canto Iviii. verse 37 places the C'úlikas in the Tortoise's tail at the westernmost part of India. I have not met with either name elsewhere. The Matsya Purána reads *Sainikas* (cxiii. 43), "Soldiers."

 \dagger Or Jugudas according to the Váyn Purána (xlv. 119). The Jágudas are mentioned in the M.-Bh. (Vana -P., li. 1991). The Matsya Purána reads Jángalas (cxiii. 43), which is of no help, for it cannot refer to Kuru-jángala (see note to Kurus, canto lviii, verse 9), and I have not met with any other Jángala; but the same Purána mentions the Jagudas as a people through whose country the Indus flows, so that they appear to be north or east of Kashmir (cxx. 46-48).

[‡] The Vayu Parána reads *Apagas* instead (xlv. 120). I have not met with either name elsewhere. Should the reading be *Apavas*, the descendants of Vasishtha? Atreyas and Bharadvájas have been mentioned, and Gálavas are named in verse 57.

§ Or Animadras or C'animadras. The Váyu Purána reads C'alimadra's c'a (xlv. 120). None of these names are in the dictionary, and I have not met any of them elsewhere.

|| The word Kiráta is no donbt the same as the modern names Kiráti and Kiránti, which mean "a native of the Kiránt-des or mountainous country lying between the Dud-Kosi and the Karki rivers in Nepal. The term includes the Khambu, Limbu and Yákhá tribes; and the Dannár, Hayu and Thámi also claim to be Kirinti," but their claim is disputed by the first three tribes which are superior (Risley's Castes and Tribes of Bengal, 1. 490). But formerly they had a much larger range and were spread along the greater part of the sonthern side of the Himalayas, for Arjuna encountered them in his northern expedition (Sabhá-P., xxv. 1002), Bhíma in his eastern (id., xxix. 1089), and Nakula in his western expedition (id., xxxi. 1199). They formed a group of closely allied yet distinct tribes or clans, for two separate Kiráta kings are named (Sabhá-P., iv. 119 and 120), seven kings are alluded to (id., xxix. 1089), "all the Kirátas" are spoken of (Vana-P., li. 1990), and they are mentioned thrice in the Bhishma-P. list (ix. 358, 364 and 376). Their chief territory was among the mountains Kailása, Mandara (see page 287 note *) and Haima (Anusás.-P., xix. 1434), that is, the region around Lake Mánasa. They were allied to the Tanganas (see next verse) and Pulindas (see page 316 note +) for the three people inhabited one large kingdom ruled by Su-báhn, who was king of the Pulindas (Vana-P., cxl. 10863-6) and is also styled a Kiráta (id., clxxvii. 12349). The tribes differed much in material condition, for some were civilized and

41 Támasas,* and the Hamsa-márgas,† the Káśmíras,‡ and the Tunganas,§ the S'úlikas, || and the

open to friendly intercourse (Vana-P., cxl. 10865-6; and Udyoga-P., lxiii. 2470), and others were clad in skins, lived on fruit and reots and were cruel (Sahhá-P., li. 1865). Their women were used as slaves (*ibid.*, 1867). The Rámáy. describes them as wearing thick top-knots (Kishk.-K., xl. 30). Manu's remark that the Kirátas were kshattriyas and became degraded because of the extinction of sacred rites, &c. (x. 43 and 44) reflects the opinions of a later age.

* The same people are mentioned again in verse 57, but I have not found the name elsewhere, and it is not in the dictionary. The Váyu Purána reads *Tomaras* (xlv. 120), and the Bhíshma-P. agrees (ix. 377). The Matsya Purána mentions the Tomaras and the Hamsa-márgas as two tribes through whose countries flows the R. Pávaní, one of the three large rivers which rise in the middle of the Himalaya mountain-system and flow eastward (cxx. 57-59). The river is doubtful, but the passage places the Tomaras and the Hamsa-márgas in the east of Thibet.

† "The duck-fowlers." They are mentioned again in verse 56, and also in the Bhíshma-P. list (ix. 377); and seem to be the same as the *Hamsa-padas* (Drona-P., xx. 798) and perhaps *Hamsa-káyanas* (Sabhá-P., li. 1870); but there appear to be no data to identify them, except that they were a people in eastern Thibet as explained in the last note.

[‡] The people of Kashmir. They are named twice in the Bhíshma-P. list (ix. 361 and 375).

§ Or better, as the Váyu Pnrána reads, Tanganas (xlv. 120); the Rámáy. calls them Tankanas (Kishk.-K., xliv. 20). They were a mountain tribe and are mentioned rather often in the M.-Bh., where two sections are spoken of, the Tanganas and Para-tinganas (Sabhá-P., li. 1859; Bhíshma-P., ix. 372; and 1. 2083), that is, "the nearer" and "the further" Tanganas. They were intermixed with the Kirátas and Pulindas (or Kulindas), for they all inhabited a large kingdom ruled over by Su-báhu, which was in the middle portion of the Himalayas (Vana-P., cxl. 10863-5; Sabhá-P., li. 1858-9); and they are also linked with the Amhashthas (Drona-P., cxxi. 4819). They are said to have occupied the upper part of the valley of the R. Sarayú (dict.). Like other hill tribes they fought largely with stones and were skilled in slinging stones (Drona-P., cxxi. 4835-47).

|| This resembles Súlakáras in the last verse. The Váyu Puráņa reads C'álikas (xlv. 121), which has also been mentioned in that verse. The Súlikas are mentioned in the Matsya Puráņa as a people through whose country flows the R. C'akshu, one of the three large rivers which rise in the middle of the Himalaya mountain-system and flow westward (cxx. 45, 46).

42 Kuhakas,* the Urnas, † and Darvas; ‡ these are the peoples of the Northern countries.

Hear from me the peoples who inhabit the Eastern countries. The Adhrárakas,§ the Mudakaras, || the Antar-

C'akshn may perhaps be meant for Vakshu, which is the Oxus; if so, the S'álikas would be a people on the Oxus in Turkestan.

* Kuhaka means a juggler. The Váyu Purána reads C'áhukas or Ahukas or Ahukas (xlv. 121); Ahuka was the name of a family of the Andhakas (e.g., M.-Bh., Udyoga-P., lxxxv. 3041; and Hari-V., xxxviii. 2017-24), hnt they were in the west and cannot be meant here. I have not met with any of these words elsewhere as the name of a people in the north. The proper reading may he Kuhukas. Kuhuka would be the same as Kuhu, and the Kuhus are mentioned in the Matsya Purána as a people on the line of the Indus (cxx. 46-48).

+ These people are mentioned again in verse 57. A country Urna-deśa is placed by Lassen on the Sutlej north of Garhwal (Ind. Alt., map). The whole of the upper Sutlej valley is now called Nari-khorsum or Hun-des. The Váyn Purána reads *Púrnas* here (xlv. 121), which seems erroneons.

[‡] These appear to be the same as the *Dárvas* in verse 57. They were a northern people and are generally associated with the Trigartas and Daradas (Sahhá-P., xxvi. 1026; and li. 1869) and other trihes in the north of the Panjab (Bhíshma-P., ix. 362) A river or town called Darví is mentioned (*ibid.*), and a tírtha Darví-sankramana is placed hetween the sources of the Jumna and Indus (Vana-P., 1xxxiv. 8022-4); and this tract perhaps was their territory. But Lassen places the Dárvas between the Indus and Jhelam in the north-west of Kashmir (Ind. Alt., map).

§ This seems incorrect. The Váyu Purána reads Andhravákas (xlv. 122), which is hardly acceptable, the Andhras being properly in the South, rather than in the East, and being presumably intended in verse 48 (see note to Andhas). The Matsya Purána reads Angá vangá instead (cxiii. 44), which is preferable, but these nations are mentioned below (see page 325 note \ddagger and page 326 note *).

|| The Matsya Purána reads Madgurakas (cxiii. 44), and the Váyu Sujarakas (xlv. 122). I have not found any of these names elsewhere, except that Madguras, "divers," are mentioned in a totally different connexion in the Hari-Vamsa (xcv. 5233-9). Seemingly the word should be connected with Modá-giri in the Eastern region where a kingdom once existed (M. Bh., Sabhá-P., xxiz. 1095); is it to be identified with the modern Mangir (commonly Monghyr) on the Ganges in Behar, where there is a small outcrop of hills. Cunningham says Mudgala-puri, Mudgaláśrama (to which the Matsya Purána reading approximates) and Mudga-giri were the old names of

43 giryas, * the Vahir-giras, † and the Pravangas ‡ also,

Mungir; and an earlier name was Kashta-harana-parvata (XV. 15 and 18), but this last is open to the objection that no name can well be older than that preserved in the M.-Bh. The Mudgalas are mentioned in Drona-P., xi. 397.

* Or Antar-giri. as the Matsya Purána reads (cxiii. 44). They are mentioned in the Bhíshma-P. list (ix. 357). The name, no doubt, means "those who dwell amid the hills," and as the people are placed in all these passages in proximity to the Angas, it seems reasonable to identify Antar-giri with the Kajmahall hills (in the modern district of the Santhal Parganas) which form a marked natural division between Anga and Vanga. In the only other passage where I have found this name (Sabhá-P., xxvi. 1012) Antargiri, Vahir-giri (see next note) and Upa-giri are mentioned in obvious contradistinction and are placed in the Northern region; it is doubtful, therefore, whether they denote the tracts mentioned here; and they may perhaps refer to some portion of the slopes of the Himalayas.

+ Or Vahir-giri as the Matsya Purána reads (cxiii. 44). The name, no doubt, means "those who dwell outside the hills," and these people are mentioned along with the Angas and Malajas in the Bhíshma-P. list (ix. 357). If we may identify Antar-giri with the Rajmahall hills (see the last note), Vahir-giri might well designate the outskirts of those hills hordering on Anga, that is, the southern portions of the Bhagalpur and Monghyr districts and the lands bordering thereon to the south in the Santhál Parganas and Hazaribagh.

1 I have not met this name elsewhere, though it is stated in the dictionary to be the name of a people and analysed thus, Pravam-ga = Plavam-ga; I would suggest, however, that it should be read here as Pra-vangas, "those who are in front of the Vangas," i. e., the Angas. The Matsya Purána reads Angas and Vangas (cxiii. 44). The Angas are clearly meant. Anga was a distinct and settled country in early times, and its princes were allied with Aryan royal families (M.-Bh., Adi-P., xcv. 3772 and 3777; and Rámáy., Adi-K., x. 1-10). This people are said to have been so called after an eponymous king Anga; he, Vanga, Kalinga, Pundra and Suhma are described with considerable circumstantial detail as the five sons of kiug Bali's queen (Bali being king of the Eastern region) by the rishi Dírgha-tamas (M.-Bh., A'di-P., civ. 4217-21: and Hari-V., xxxi. 1684–93). Anga comprised the modern districts of Bhagalpur and Monghyr, excluding the extreme north and south portions. The ancient name Anga dropped out of use and Bihar (of Buddhist origin) has usurped its place; is the word Pra-vanga here significant of the change? The capital was first called Máliní, and that name is said to have been superseded by the name C'ampá in hononr of a king C'ampa, Loma-páda's great grandson (Hari-V., xxxi. 1699 and 1700; and M.-Bh., Sánti-P., v. 134-5), but the

CANTO LVII.

the Rangeyas,* the Mánadas, † the Mána-vartikas, ‡

Rámáy. makes a punning connexion between this name and the groves of c'ampaka trees around the town (Λ di-K., xvii. 23); it is the modern Bhagalpur on the south bank of the Ganges (Vana-P., lxxxv. 8156). The tract near C'ampá was called *Súta-vishaya* (Vana-P, cccvii. 17150-51), that is, "the land of bards or charioteers." The Angas are mentioned twice in the Bhíshma-P. list (ix. 353 and 357); it does not appear why.

* This is, no doubt, a mistake for Vangeyas which the Váyu Purána reads (xlv. 122), and Vangas which the Matsya mentions (cxiii. 44). The Vangas or Vangeyas were the people of Vanga or Banga, the original of the modern Bengal. Vanga was a distinct country in early times and is frequently mentioned, though the references to it very rarely convey any definite information. It lay beyond Anga, to the south-east; and was connected with Kalinga, for the Angas, Vangas and Kalingas are constantly linked together as people closely allied by race and position, (e. g., Drona-P., lxx. 2436). And the Vangas are said to have been so called after an eponymous king Nanga who was Anga's and Kalinga's brother (see last note). Vanga comprised the northern portion of Western and Central Bengal, i. e., the modern districts of Birbhum, Moorshedabad, Bardwan and Nuddea. Its capital in early times does not appear to be mentioned. In later times the name was extended over the whole of Central Bengal, for the Raghu Vamisa describes the Vangas as dwelling in the islands of the Ganges delta, warring chiefly in boats, and transplanting their rice seedlings into the fields just as at the present day (iv. 36, 37). In those early times the upper part of the delta consisted of numerous islands separated by large rivers, and the southern part could not have been formed.

+ The Váyu Purána reads Máladas (xlv. 122) which appears preferable, and this may mean the people of the modern district of Maldah, in which the old cities of Gaur and Pandua are situated, while the town Maldah itself is old (Cunningham, Arch. Surv. Repts., XV. 77). The Maladas are mentioned as an eastern people in the M.-Bh. (Sabhá-P., xxix. 1081-2; and also Drona-P., vii. 183), but without data enough to say where they were.

[‡] The Váyu Purána reads Mála-vartinah (xlv. 122). The M.-Bh. mentions the Mána-varjakas (Bhíshma-P., ix. 357) and they appear from the context to be the people meant here. The name seems intended to carry a meaning, either "people who live decorously" according to the text, or "people who are devoid of decorum" according to the last word. Does it refer to a wild tribe in a state of nature? Or does Mána-vartika (Mána-vartin) mean Mán-bhúm (Mána-bhúmi) a district in West Bengal? The Málavánakas mentioned in the Bhíshma-P. list (ix. 367) belong to a different group altogether.

the Brahmottaras,* the Pravijayas, + the Bhárgavas, ‡

* The Matsya Purána reads Suhmottaras (cxiii. 44), which is preferable. This means the "people north of Suhma." Suhma was a well-known country. It was generally classed with Pundra (e. g., M.-Bh., Adi-P., cxiii. 4453) and both of them are declared to be closely allied to Anga, Vanga and Kalinga by being derived from five eponymous kings of those names who were brothers (M.-Bh., Adi-P., civ. 4217-21; Hari-Vamáa, xxxi. 1684-93). Suhma was near the sca (Sabhá-P, xxix. 1099; and Raghu-V., iv. 34 and 35), and Dáma-lipta (Támra-lipta, the modern Tamluk, see next verse) is said to be within its borders in the Daśa-kumára-c'arita (Story of Mitra-gupta). Suhma therefore corresponded with the modern districts of Midnapur and Bankura and perhaps also Purulia and Manbhum in West Bengal. Suhmottara would be the tract north of that, and was probably the same as Pra-suhma (Sabhá-P., xxix. 1090). The Mahyuttaras of the Bhishma-P. list (ix. 358) seem to be the same people under an error in the spelling.

The reading Suhmottaráh, however, is hardly satisfactory in omitting the Suhmas and referring indefinitely to the people north of them, and I would suggest that the proper reading should be Suhmotkaláh, "the Suhmas and Utkalas." The Utkalas were well-known (though not I believe mentioned often in the M.-Bh.), and were a rude tribe of very early origin, for they do not appear to have had any close affinities with the races around them, and the Hari-Vamsa throws their origin back to the fabulous time of Ilá (x. 631-2). Their territory reached on the east the R. Kapiśá (Raghu-V., iv. 38), which Lassen identifies with the modern Subarna-rekhá near the northern boundary of Orissa (Ind. Alt., Map), but which I propose to identify with the R. Cossye in Midnapore (see page 301 note †); and on the west they touched the Mekalas, for the two people are coupled together in the M.-Bh-(Bhishma-P., ix. 348; see also Drona-P., iv. 122, and Karna-P., xxii. 882) and Rámáy. (Kishk.-K., xli. 14), and the Mekalas were the inhabitants of the Mekala hills, i. e., the hills bounding Chhattisgarh on the west and north. Northward dwelt the Pundras and southward the Kalingas. Hence Utkala comprised the southern portion of Chuta Nagpur, the northern Tributary States of Orissa and the Balasore district. Various derivations have been suggested of the name Utkala, but I would only draw attention to some of the above passages where Utkala and Mekala are placed together as if their names possessed something in common. See also in verse 53.

+ The Matsya Purina reads the same (cxiii. 44), but I have not found them mentioned elsewhere They appear from the context to be the same as the *Právrisheyas* of the Bhíshma-P. list (ix. 358).

[‡] These are mentioned in the Bhíshma-P. list (ix. 358), and were perhaps an off-lying branch of the Bhárgava race in the East; see note to verse 35.

44 the Jñeya-mallakas, * and the Prág-jyotishas, † and

The Hari-Vamśa mentions a prince called *Bhárga* or *Bhárgava*, who founded Bhrign-bhúmi or Bhárga-bhúmi; and as he was a grandson of Divodása king of Benares, his country may perhaps have been in the Eastern region (xxix. 1587 and 1597; and xxxii. 1753). The Bhíshma-P. list names also *Bhárgas* here (*loc. cit.*).

* The Váyn Pnrána reads Geyamarthakas (xlv. 123), and the Matsya Geyamálavas (cxiii. 44), and the Bhíshma-P. list omits the corresponding name (see ix. 358). None of these names are in the dictionary, and I have not met any of them elsewhere.

+ Prág-jyotisha was a famons kingdom in early times and is often mentioned in the M.-Bh. The references to it, however, are rather perplexing, for in some passages it is called a Mlec'c'ha kingdom ruled over hy king Bhagadatta, who is always spoken of in respectful and even enlogistic terms (e. g., Sabhá-P., xxv. 1000-1; and l. 1834; Udyoga-P., clxvi. 5804; and Karna-P., v. 104-5), and in other passages it is called a Dánava or Asura kingdom ruled over by the demons Naraka and Muru (Vana-P., xii. 488; Udyoga-P., xlvii. 1887-92; Hari-V., cxxi. 6791-9; cxxii. 6873, etc.; and clxxiv. 9790; and Annotations to Kishk.-K., xliii. in Gorresio's Rámáyana); while in some other passages the allusions seem mixed (e. g., Sabhá-P., xiii. 578-80, which seems to call Bhagadatta a Yavana; and as to this, see id. 1. 1834-6). The second class of passages occur, 1 helieve, only in descriptions of Krishna's exploits; they are spoilt by hyperbolical laudation and are probably later than the first class. Prág-jyotisha was placed in the North region (Sahhá-P., xxv. 1000; and Vana-P., ccliii. 15240-2), but was also considered to be in the East as in the text here. North of it seemingly lay tracts called Antar-giri, Vahir-giri and Upa-giri (Sabhá-P., xxv. 1000-xxvi 1012) which appear to be the lower slopes of the Himalayas and the Terai; and it was close to the monntains for Bhagadatta is called S'ailálaya (Strí-P., xxiii. 644). It bordered on the Kirátas and C'ínas for they formed his retinue (Sabhá-P., xxv. 1002; Udyoga-P., xviii. 584-5). He also drew his troops from among the people who dwelt in the marshy regions near the sea, Ságaránúpa (Sabhá-P., xxv. 1002; xxxiii. 1268-9; and Karna-P., v. 104-5), and it is even said he dwelt at the Eastern Ocean (Udyoga-P., iii. 74); these marshy regions can only be the alluvial tracts and islands near the months of the Ganges and Brahma-putra as they existed anciently. These data indicate that Prág-jyotisha comprised the whole of North Bengal proper. The Raghn Vamsa places it seemingly hevond the Brahma-putra (iv. 81); but Kalidasa was a little uncertain in distant geography. Its capital was called Prág-jyotisha also. Although the people were mlec'c'has, the Rámáyana ascribes the founding of this kingdom to Amúrta-rajas, one of the four sons of a great king Kuśa (Adi-K.,

the Madras, * and the Videhas, † and the Támra-

xxxv. 1-6). Amúrta-rayas, as the name is generally written in the M.-Bh., is mentioned there simply as father of the famous king Gaya (e. g., Vana-P., xcv. 8528-39; and Drona-P., lxvi. 2334, &c).

* This seems an impossible name here (see verse 36). The Váyu Pnrána reads *Mundas* instead (xlv. 123) which is permissible. The Mundas are a large Drávidian tribe in Chuta Nagpur (Risley's Tribes and Castes of Bengal, II. 101), and are named in the M.-Bh. (Bhíshma-P., lvi. 2410).

The Matsya Purána however reads Pundras instead (cxiii. 45) and the Bhishma-P. list also mentions them in this region (ix. 358). This is the best reading, for the Pundras were held to be closely allied to the Angas, Vangas and Suhmas (see page 325 note 1, page 326 note * and page 327 note *), and should rightly be placed here along with those races, rather than in the South according to verse 45. The name occurs in various forms, Pundraka (Sabhá-P., iv. 119), Paundra, (Adi-P., clxxxvii. 7020), Paundraka (Adi-P., clxxxvi. 6992; Sabhá-P., xxxiii. 1270) and Paundrika (Sabhá-P., li. 1872). They appear to be used often as if equivalent (e.g., Sabhá-P., xiii. 584), and yet a distinction seems to be made between Pundras and Paundras for they are separately mentioned in the Bhíshma-P. list (ix. 358 and 365); and Pundras, Pundrakas and Paundrikas are all mentioned in one passage (Sabhá-P., li. 1872-4). All, however, appear to have composed one people, and they were not a barbarous nation. From the arrangements of names and descriptions given in various passages (Adi-P., cxiii. 4453; Sabhá-P., xiii. 584; xxix. 1091-7; Vana-P., li. 1988; Áśvamedh.-P., Ixxxii. 2464-5) it appears the Pnndras had the Kášis on their north, the Angas, Vangas and Suhmas on their north-east and east; and the Odras on their south-east; hence their territory corresponded to the modern Chuta Nagpur with the exception of its southern portions. Their bounds on the south were no doubt the land of the Utkalas (see page 327 note *). In one passage (Adi-P., lxvii. 2679) it is stated an ancient king Balína reigned over both Paundra and Matsya; this suggests that their territory extended to near the R. Chumbal anciently (see page 307 note *). and tends to part them from the Angas, Vangas, &c.

⁺ Videha was a famons conntry in early times. Cunningham says it appears to have comprised the northern portion of North Behar from the R. Gandak to the R. Kauśikí or Kosi (Arch. Surv. Repts., XVI. 34 and map); but its western boundary was the Sadá-níra (see page 294 note ‡), and it seems Videha extended from the Rapti to the Kosi. Northwards it extended close to the Himalayas, and on the south it was bounded by a kingdom, the capital of which was Vaišálí (Rámáy., Adi-K., xlvi. 10-11; and xlviii. 21-25), or the modern Besarh which is about 27 miles north of Patna (Arch. Surv. Repts., I. 55; and XVI. 6 and 34). The capital was Mithilá (Rámáy., Adi-K.,

liptakas, * the Mallas, † the Magadhas, ‡ the Go-

xlix. 9-16; and M.-Bh., Sánti-P., cccxxvii. 12233-8), and this name often designated the country itself, especially in the Rámáyana. The people were called Videhas (or Videgha, as the earlier form was, see Sata-P. Bráh. I. iv. 14), and also Mithilas (Vana-P., ccliii. 15243). Its kings, who were often highly educated (Sánti-P., cccxxvii. 12215-25), are generally called Janaka, which seems to have been the ordinary royal title (Vana-P., cxxxiii. 10637). Cunningham says the capital was Janakpur, which is now a small town jnst within the Nepal horder, north of where the Mozufferpur and Darbhanga districts meet (Arch. Surv. Repts., XVI. 34 and map), but I have not met this name in Sanskrit works.

* Or Támra-liptas. The country and people are often mentioned in the M.-Bh., and both forms of the name are used (Adi-P., clxxxvi. 6993; Sabhá-P., xxix. 1098; and Drona-P., lxx. 2436). The name was modified into Táma-liptaka which the Váyu Purána reads (xlv. 123), and Táma-lipta (which occurs in canto lviii. verse 14), and Dáma-lipta (see Story of Mitra-gupta in the Daśa-kumára-c'arita), and corrupted into the modern Tamluk. The town Tamluk is in the Midnapur district near the month of the Rupnarayan River. It used to be a famous port during the middle ages of Indian history. The country Támra-liptaka corresponded therefore to the eastern part of the present district of Midnapur.

+ The Váyu Purána reads Málas (xlv. 123). This people appear to be the Málés (properly Máls) and Mál Paháriyas, two Drávidian tribes which now inhabit the Rájmahall and Rámgarh hills in Western Bengal (Risley's Tribes and Castes of Bengal, II. 51 and 66). The Matsya Purána reads Sálvas (cxiii. 45) erroneously.

 \ddagger Or Mágadhas. Magadha comprised the present districts of Gaya and Patna. It was a famous kingdom from the earliest times. The Rámáyana says it was founded by Vasu one of the four sons of a great king Kuśa (Adi-K., xxxv. 1-9); and the M.-Bh. says it was established by Vrihad-ratha, who was son of Vasu king of C'edi (Adi-P., lxiii. 2361-5; and Hari-V., xxxii. 1805), but who is also called an Auga (S'anti-P., xxix. 924-31.) One appears to be an eastern account and the other a western account, but there may be truth in both accounts, for there was an interval of eight or twelve generations between the two periods spoken of. Both agree that Giri-vraja was made the capital by the founder of the kingdom, the former says by Vasu (*loc. cit.*), and the latter says by Vrihad-ratha (Hari-V., cxvii. 6598; Sabhá-P., xx. 798-800). Cunningham has identified Giri-vraja with the modern Giryek on the Panchana river about 36 miles north-east of Gaya (Arch. Surv. Repts., I. 16 and plate iii). Rája-griha appears to have been another name of the capital (Adi-P., cxiii. 4451-2; and Aśvamedh -P., lxxxii. 2435-63), but Cuu-

mantas, * are known as the peoples in the East. +

45 Now the other peoples who dwell in the Southern Region ‡ are the Pundras, § and Kevalas, || and Go-lángulas ¶ also,

ningham identifies it with the modern Raj-gir about 6 miles west of Giryek (Arch. Surv. Repts., I. 20 and plate iii). The oldest name of this country is said to have been *Kikața*, which occurs in Rig-Veda III. 53.14 (Muir's Sansk. Texts, II. 362, 363).

* The Váyu Purána reads Govindas (xlv. 123); and the Matsya Gonarddhas (cxiii. 45); and the latter people are mentioned in canto lviii. verse 23, but are placed in the South. I have not met with an Eastern people of any of these names elsewhere.

+ The Kúrma Purána adds Káma-rúpa (xlvii. 38), the modern Kamrup or Gauhați in Assam. It is mentioned in the Raghu-Vamsa (iv. 84), but not, I believe, in the Rámáyana nor Mahá-Bhárata.

‡ Dakshinápatha; this generally means South India below the Vindhya Range, and a line from Amara-kantaka to the north of Orissa.

§ This seems to be erroneous, for the Pundras were not properly in the South, and they have been noticed in their appropriate place in the East (see page 329 note *). The Váyu Pnrána reads *Pándyas* instead (xlv. 124) and so also the Matsya (cxiii. 46), and this is, no doubt, the proper reading, for otherwise this nation, which was the most famous and best known in the South, would be omitted from this list. Pándya is often mentioned in the M.-Bh.; but not in the Rámáy., except in the geographical canto (Kishk. K., xli. 15 and 25) which is probably an addition to the original poem. It comprised the modern districts of Madura and Tinnevelly. The capital was Mathurá, the modern Madura. The Pándyas belong to the Drávidian family, but the Hari-Vamása makes them, or more probably the royal honse, descendants of the Paurava race; it says Pándya, Kerala, Kola and C'ola were four brothers and gave origin to the four peoples of those names (xxxii. 1832-6).

|| This is; no doubt, a mistake for *Keralas*, which the Váyu (xlv. 124) and Matsya (cxiii. 46) Purapas read; and the Bhíshma-P. list twice (ix. 352 and 365; though the first mention is probably a mistake). They were a foresttribe (Sabhá-P., xxx. 1174-5) and are placed on the west side by the Raghu-Vainśa (iv. 53-54). They are said to be descended from an eponymous king Kerala, and to be closely allied to the Pándyas, C'olas, &c. in the Hari-Vainśa (xxxii. 1836). They appear to have occupied the whole of the west coast from Calicut to Cape Comorin.

¶ "The Cow-tails;" a pure fancy, stories of tailed races being common all over the world. It may correspond to Gonarddhas in cantolviii, verse 23; but the Matsya Purána reads C'olas and Kulyas (cxiii. 46), and the Váya

46 the Sailúshas,* and Múshikas,† the Kusumas,‡ the

C'aulyas and Kulyas (xlv. 124); and the proper reading should, no doubt, be C'alas and Kalas. The Hari-Vamsa makes these two tribes closely allied to the Pándyas and Keralas (see the last two notes).

C'ola was a kingdom in early times (Sabhá-P., li. 1891-3) and is often mentioned in the M.-Bh. (e. g., Vana-P., li. 1988; and Sabhá-P., xxx. 1174, where C'odra is, no doubt, a mistake for C'ola; also Bhíshma-P., ix. 367; and Drona-P. xi. 398). The Hari-Varnás says king Sagara degraded them (xiv. 784). C'ola comprised the modern districts of Tanjore, Trichinopoly, Pndukota and Sonth Arcot.

The Kolas are scarcely ever mentioned; yet they appear to be referred to in Sabhá-P., xxx. 1171, and Aśvamedh.-P., lxxxiii. 2476-7. Their position is nncertain. Are they to be identified with the Koruvas or Kurrus, who are a vagrant tribe in Madras (Madras Censns of 1891, Report, p. 304).

* Canto lviii, verse 20 mentions the Sailikas; and the Váyn Purána (xlv. 125) and Matsya (cxiii. 47) read Setukas. I have not found any of these names elsewhere, but Saila occurs in Vana-P., ccliii. 15250, perhaps as the name of a country near Pándya in the extreme sonth, so that Sailikas might mean its people. Does Setuka refer to Ráma's setu or Adam's bridge and mean the people who live close to it ?

 \dagger The Bhíshma-P. list mentions these people in the same connexion (ix. 366), and another Sonthern people called *Múshakas* twice (ix. 366 and 371). Canto lviii mentions instead of them the *Rishikas* in the Sonth (verse 27), and the *Mrishikas* in the South-east (verse 16). I have not found the latter name elsewhere, but the Rishikas appear to have been well-known, there being one people of that name in the North (Sabhá-P., xxvi. 1033-6; Rámáy., Kishk-K., xliv. 13; and Matsya Puráņa cxx. 53) and another in the Sonth (Kishk-K., xli. 16; and Hari-V., cxix. 6724-6). The Matsya Puráņa reads Sútikas (cxiii. 47) which appears to be erroneons.

[‡] Canto Iviii omits this people and names Kumuda hill (verse 26). The Váyu Purána reads Kumanas (xlv. 125), and the Matsya Kupathas (cxiii. 47). I have not found any of these names elsewhere. Probably the reading should be Kurumbas or Kurubas. The ancient Kurumbas or Pallavas occupied a territory which comprised the modern districts of Madras, Chingleput, North and South Arcot, Salem and the south-east portion of Mysore, with Kážıc'i, the modern Conjeveram, for their capital, and their power attained its zenith about the 7th cent. A. D., or perhaps a century or two later After their overthrow they were scattered far and wide and are numerons now in most of the districts south of the R. Kistna in the middle and eastern parts of the Madras Presidency and in Mysore (Madras Census of 1891, Report, pp. 259 and 289).

Náma-vásakas,* the Mahá-ráshtras,† Máhishakas‡ and Ka-

* This is, no doubt, the same as the Vana-vásakas of the Bhíshma-P. list (ix. 366), with which the Váyu Purána agrees in reading Vana-vásikas (xlv. 125). As this name simply means "Forest-dwellers," it may include several races, who inhabited the great Southern forests; or it may denote the people of the kingdom called Vana-vásin, which was founded by Sárasa in the Dekhan (Hari-V., xcv. 5213 and 5231-3). Perhaps they may be identified with the Banjáris or Lambádis, who are the great travelling traders of South India; and who are supposed to be descendants of Bálin and Sugríva the Vánara kings in the Rámáyana (Madras Census of 1891, Report, pp. 186 and 279). The Matsya Purána reads Váji-vásikas (cxiii. 47), which seems erroneous.

+ The people of Mahá-ráshtra, the modern Mahrattas, whom canto lviii also considers to be in the South (verse 23). The name is a late one as I have not found it in the Mahá-Bhárata or Rámáyana. It was a large kingdom in Hiuen Thsang's time in the 7th cent. A. D., and Cunningham makes it comprise nearly the western half of the Dekhan between the 16th and 20th parallels of latitude, with its capital at Kalyáni (Anc. Geog. of India, I. 553).

The Matsya Purána reads Nava-ráshtras (cxiii. 47), but not well, for this country and people are mentioned in the M-Bh. as one of the kingdoms near the Kurus, and as situated in the south-west of Madhya-deśa or on the borders of Rajputana (Sabhá-P., xxx. II10; and Viráța-P., i. 11-12); and the Hari-Vamśa derives them from an eponymous king Nava, making him and the progenitors of the Yaudheyas, Ambashthas and Sivis (which were tribes in or near the Panjab) all sons of king Uśínara (xxxi. 1674-8). Nava-ráshtra is therefore out of place here.

 \ddagger So also in the Bhíshma-P. list (ix. 366), or *Máhishikas* as the Matsya Purána reads (cxiii. 47). These people are, no doubt, the same as the *Máhishmakas* (Aśvamedh.-P., lxxxiii. 2475-7), that is, the people of *Máhish-maté*. Máhish-matí was an ancient and famons city (Sabhá-P., xxx. 1125-63) and was sitnated on the R. Narmadá, at a place where the Vindhyas and the Riksha Mts. (the Satpura range) contract the valley (Hari-V., xcv. 5218, &c). Muc'ukunda was its founder according to that passage, and Mahish-mat according to another (*id.*, xxxiii. 1846-7). Their descendant was the great Arjuna Kártavírya (*ibid.*, 1850-xxxiv. 1890). Máhish-matí is identified with the modern Maheswar on the Narmadá in the Imp. Gaz. of India (Vol. X, p. 329), but this hardly agrees with the notices in Sanskrit writings; for Maheswar must have lain within the ancient Avanti (see verse 52), and Avanti was held to be sometimes in the South and sometimes in the West, whereas Máhish-matí is never, I believe, placed anywhere but in the South.

47 lingas* on all sides,† Abhíras,‡ and Vaišíkyas,§ Adhakyas,∥

A more easterly position, such as Mandhátá or near there, seems better. At the time of the great war its king was Níla and his people were called Líláyudhas (Udyoga-P., xviii. 592-3) or Níláyndhas (Bhíshma-P., lvi. 2414). Its people were afterwards declared to have become degraded because of the extinction of sacred rites, &c. (Anuśás.-P., xxxiii. 2103-4; Muir's Sanskrit Texts, I. 177). A Máhishiki, which seems to he a river, is mentioned in the Rámáy. in this region (Kishk.-K., xli. 16.)

* Or Kálingas. Kalinga was an ancient kingdom, its kings were famons (Adi-P., lxvii. 2701), and its princesses married into the Aryan royal families (e. g., Adi-P., xcv. 3774-5, & 3780; and Sánti-P., iv). Its people were closely allied to the Angas and Vangas, and the three nations are often linked together (e.g., Adi-P., ccxv. 7820; and Drona-P., lxx. 2436), and this connexion is emphasized by the allegation that these three and also the Suhmas and Pundras were descended from five eponymous brothers (see page 325 note 1). Kalinga comprised all the Eastern coast between the Utkalas on the north (Raghu-V., iv. 38) and the Telingas or Telugus on the south. The R. Vaitarani (the modern Byturni) flowed through it, and the Mahendra Mts. (the Eastern Ghats) were within its sonthern limits (Adi-P., ccxv. 7820-24; and Raghu-V., iv. 38-43). Kalinga therefore comprised the modern province of Orissa and the district of Ganjam and prohably also that of Vizagapatam. The Matsya Purána makes Kalinga extend as far west as the Amara-kantaka hills (clxxxv. 12), but Kalinga there is, no doubt, an error for Kosala. Certain Kalingas have been mentioned in verse 37 above.

+ Sarvaśah. This seems to be rather a stereotyped phrase. The Matsya Purána also reads the same (cxiii 47). Púrvaśah would be a preferable reading, for the Kalingas occupied a large part of the Eastern coast and do not appear to have inhabited any other part of the Dekhan.

 \ddagger These may have been an off-lying branch of this aboriginal race (see note to verse 35). The Váyu Purána reads *Abhíras* here (xlv. 126). The Matsya Purána reads *Kárúshus* (cxiii. 48); they are the same as the *Karúshas* mentioned in verse 53; they come in their proper position there and are ont of place here.

§ This is not in the dictionary. For saha vaišikyá read either one word or saha vaišikyair. The Váya (xlv. 126) and Matsya (cxiii. 48) Puránas read Eshíkas or Aishíkas; but I have not found any of these names elsewhere.

|| I have not met this name elsewhere and it is not in the dictionary. The Váyu Purana (xlv. 126) and the Matsya (cxiii. 48) read A'(avyas, and this may mean either "forest-dwellers," or more probably "the people of $A_{i}av_{i}$," which is mentioned as a city in the Dekhan, but without any data to identify it (Sahha-P., xxx. 1176).

and the S'avaras,* the Pulindas,† the Vindhyamauleyas,‡ the people of Vidarbha§ and the Danda-

* The Savaras are an aboriginal tribe, according to some Drávidian, and according to others Kolarian. They are mentioned rarely in the M.-Bh. (Sánti-P., lxv. 2429; olxviii. 6294-6303; olxxiii. 6445; and ccvii. 7559-61) and Rámáy. (Adi-K., i. 59; Araŋya-K., lxxvii. 6-32; &c). They are represented in these passages as dwelling in Central India and the Dekhan, as being wicked Dasyus, and as practising evil customs. They are still found scattered abont in those parts and also towards Orissa, nuder the names Sabar, Saur, Suir, &c. In the Madras Presidency they are found chieffy in the Ganjam and Vizagapatam districts (Madras Census of 1891, Report, p. 254.) "The Savars believe their original condition to have been that of a wandering tribe, roaming through the hills of Orissa and Chota Nagpur, living on the fruits of the forest and acknowledging the rule of no recognized chief." (Risley's Castes and Tribes of Bengal, II. 241-246); and this belief agrees, if we extend their range, with the earliest notices of them. See also Cunningham, Arch. Surv. Repts., XVII and XX.

⁺ These people are mentioned again in verse 50 as being also in the West, and there appears to have been a Northern branch of them in the Himalayas (see page 316 note ⁺). This Southern branch seems from the M.-Bh. to have occupied the middle portion of the Dekhan (Sabhá-P., xxx. 1120; and Bhíshma-P., ix. 369; and Rámáy., Kishk.-K., xli.17), and extended eastward where they had a great city (Sabhá-P., xxviii. 1068). They were an aboriginal tribe, for they were mlec'c'has (Vana-P., clxxxviii. 12838-40); they became ont-castes from not seeing brábmans (Anuśás.-P., xxxiii. 2104-5); they are called wicked aud are said to have practised evil customs (S'ánti-P., covii. 7559-61). The Váyu Purána reads *Pulindras* (xlv. 126) erroneously.

‡ The Váyn Purána reads Vindhya-múlikas (xlv. 126), which is synonymous, "those who dwell at the foot of the Vindhya mountains," or "the aborigines of the Vindhya mountains." I have not met this name as describing any particular people, and taken in its general meaning it would include the races mentioned in verses 53-55 below: but perhaps it may be read as an adjective to "Pulindas." The Matsya Purána reads Vindhya-pushikas (cxiii. 48), which seems erroneons.

§ Vidarbha was one of the most aucient and renowned kingdoms in the Dekhan (Vana-P., xcvi. and xcvii). It comprised the valley of the Payoshpi, the modern Purna and the middle portion of the Tapti (see page 299 note † and Vana-P., cxx. 10289-90), and corresponded to the western part of the modern *Berar* and the valley-country west of that. It is said to have been founded by a king Vidarbha who built a city called Vidarbhá (Hari-V., cxvii. 6588 and 6605-8; and Vana-P., lxxii), which seems to have been the same

48 kas,* the Paurikas,† and the Maulikas,‡ the Aśmakas,§

as Kundia the capital (Vana-P. lxxii: and Hari-V., civ. 5800-7; cxviii. 6661-2). Its most famous king was Bhíshmaka, who held the title "king of the Dekhan" (*id.*, cxvii 6590-1). The people were *Bhojas* (Udyoga-P., xlvii. 1881) or perhaps only the royal family was so called (*id.*, clvii. 5350-1; Sabhá-P., xiii. 585-8), and so also in the Raghu-Vamsa with reference to a period many generations anterior (vi. 59 and 69; and vii). The name Bhoja seems to have more than one application, for the Bhojas together with the Andhakas and Vrishnis belonged to the Yádava race (Hari-V., xciv. 5181-5204), and the name appears to have been applied also in a much wider sense to Kshattriyas descended from Yayáti (Sabhá-P., xiii. 566-71).

* The Dandakas are mentioned in the M.-Bh. (Sabhá-P., xxx. 1169) and were the inhabitants of the forest region called *Dandakáranya*. Dandaka originally was the name of the immense forest, where Ráma went in hanishment, and which is described in the Rámáy. as covering the whole of Central India from Bundelkhand on the north to southward of the Godaveri (*Journal*, *R. A. S.*, 1894, p. 241); but as this forest was gradually cleared away by the spread of the Aryan colonies, its limits diminished till at last Dandaka denoted only the country around the sources of the Godaveri and lower part of the Tapti (M.-Bh., Sabhá-P., xxx. 1169; Vana-P., 1xxxv. 8183-4). It could only have been at this stage that its inhabitants could well have been described by the name Dandakas, and it is no doubt the people of that moderate area who are meant here. To account for the name the Hari-Vamása has provided an eponymous king Dandaka who made Dandakáranya (x. 637-9).

 \dagger The people of Puriká. This may be either the famous town *Puri* in Orissa, or the town *Puriká* which Muc'ukunda is said to have built on the northern slope of the Riksha Mts. in the kingdom of Máhish-matí (Hari-V., xcv. 5220-8); but the latter seems more probable, judging from the context. For Máhish-matí, see page 333 note \ddagger . The Váyu Purána reads *Paunikas*, (xlv. 127); is this to be connected with Poonah, south-east of Bombay? I have not met it elsewhere.

[‡] The Váyu Purána reads *Maunikas* (xlv. 127); and *Mauleyas* are mentioned in Sabhá-P., li. 1871; but I have not found any of these names elsewhere.

§ This as a people is not in the dictionary. The Váyu Purána reads Asmakas (xlv. 127), but Aśmaka seems to be the proper form. These people are mentioned in the Rámáy. (Kishk.-K., xli. 17) and M.-Bh. (Drona-P., xxxvii. 1605-8); and are placed in the middle of India by canto lviii. verse 7. They may have been the descendants of Aśmaka, who was the son of king Kalmásha-páda Sandása's queen Madayantí by Vasishtha (Adi-P., cxxii.

Bhoga-vardhanas,* Naishikas, † Kuntalas, ‡ Andhas, § Udbhidas, || Vana-dárakas ¶; these ** are the peoples of the countries of the Southern region. ††

4736-7; and olxxvii. 6777-91), and who founded the town Paudanya (*ibid.*, 6791). A queen Aśmaki is mentioned in the Lunar line (*id.*, xov. 3766).

* I have not found this name elsewhere. Perhaps it may be connected with the Southern Utsava-sanketas (Bhíshma-P., ix. 368; and see page 319 note †).

⁺ This is not in the dictionary. It much resembles the Násikyas of canto lviii. verse 24, who are, no douht, the people of Nasik, north-east of Bombay; but they seem to he intended hy Násikyávas in verse 51. Naishadhas can hardly be meant, for they are named in verse 54 and were not in South India. The Váyu Purána reads Nairnikas (xlv. 127) which somewhat resembles the Nairritas of the Bhíshma-P. list (ix. 359).

¹ A people of this name have been mentioned in verse 32, as dwelling in Madhya-deśa. The Kuntalas here were in the Dekhan and are the same as those mentioned in Bhishma-P., ix. 367, and Karna-P., xx. 779. It appears Kuntala lay in the region between Belganm and Bellary (Arch. Surv. of W. India, No. 5 by J. F. Fleet, p. 6; and No. 10 by J. Burgess, p. 72 note).

§ The Váyn Purána reads Andhras (xlv. 127), which is, no doubt, right. Andhas are mentioned in the M.-Bh. (Udyoga-P., xviii. 586; and Bhíshma. P. x. 357), hnt mistakenly for Andhakas and Andhras respectively. The Andhras or Andhras were a rude race in early times (Sabhá-P., iv. 119; xxx. 1175; xxxiii. 1270; and Vana-P., li. 1988); but they established a kingdom during the third and second centuries B. C. Andhra was a kingdom also in Hinen Thsang's time in the 7th century A.D., and comprised the eastern portion of the Nizam's territories, with its capital at Warangal, according to Cunningham (Anc. Geog. of India). Another capital was Dhennkákata, which is Dharanikoța near Amarávatí on the Kistna (Arch. Surv. of W. India, No. 10 by J. Burgess, p. 32). Andhra is said to be prohably the same as Telinga (ibid., p. 72 note; and dictionary), and is taken to be the Sanskrit name for Telugu in the Madras Census Report. Telugu is the speech of the region extending from a parallel of latitude a little north of Madras northward as far as Ichapur in Ganjam; it does not penetrate into Mysore nor the western limits of Anantapur and Bellary, hut is spoken hy many of the inhabitants of the Nizam's Dominions and the Central Provinces (Report, p. 188).

|| This is not in the dictionary and I have not met with it elsewhere.

¶ "Wood-splitters." The Váya Purána reads Nalakálikas (xlv. 127), other forms of which are Nalakánanas and Nabhakánanas (dict.).

** The Kúrma Purána adds Magadhas (xlvii. 38) mistakenly; they are mentioned in their proper place in verse 44.

++ For Dakshinátyás read Dakshináyás? The Matsya Purána keeps pace 43 Hear from me the names of the Western peoples. The Súryárakas,* the Kálibalas, † and the Durgas, ‡ and the 50 Anikațas, § and the Pulindas, || and the Sumínas, ¶ the

with the text as far as the "Dandakas" and then jumps at once, without any intimation, to the Western peoples beginning with the "Kulíyas" who correspond to the "Pulindas" of verse 50.

* This is obviously a mistake for Súrpárakas, which the Váyu Purána reads (xlv. 128). Súrpáraka or Súrpáraka (both forms seem correct, though the dictionary gives only the latter) was the country in the West where Ráma Jámadagnya dwelt (Vana-P., lxxxv. 8185); though it is also placed in the South (Sabhá-P., xxx. 1169; and Vana-P., lxxxviii. 8337), because it was near the Southern sea in the Western region (S'ánti-P., xlix. 1778-82). It bordered on the sea near Prahbása (Vana-P., cxviii. 10221-7), which is the modern Somnath in the peninsula of Káthiáwár; it included the country around the mouth of the Narmadá (Anuśás.-P., xxv. 1736), and the mouth of that river was so specially connected with Ráma that it was called Jámadagnya (Matsya Purána, cxciii. 33-34). He built the city Súrpáraka there (Hari-V., xcvi. 5300), and Dr. Burgess has identified it with the small modern town Supara near Bassein, north of Bombay. The country Súrpáraka therefore comprised the littoral tract from about Bassein to about the R. Narmadá. (Arch. Surv. of W. India, No. 10 p. 31). The proper reading in Rámáy. Kishk.-K., xliii. 5, should, no doubt, be "the Súrpárakas also" instead of "the extensive towns" (Gorresio's Edition, Annotations).

+ This is not in the dictionary. The Váyu Purána reads Kolavanas (xlv. 128), but I have not found either name elsewhere. Perhaps this is to be connected with Kalwan, a town about 37 miles north of Nasik (which is mentioned in page 339, note ||).

[‡] This is not in the dictionary and I have not found the name elsewhere; but the *Durgalas* are mentioned in the Bhíshma-P. list (ix. 359). Perhaps this is to be connected with *Dúngar-pur*, a town and state about 90 miles north-east of Ahmedabad.

§ Or Anikatas, or C'anikatas; neither is in the dictionary. The Váyu Purána reads Kálátakas (xlv. 128); but I have not found these words elsewhere. These names suggest *Calicut*, but that is too far south to be admissible here in the Western region.

|| See note to verse 47 above. This branch would be among the hills south-west of Malwa or the southern portion of the Aravalli hills probably The Váyu Purána reads *Puleyas* (xlv. 129), and the Matsya *Kuliyas* (cxiii. 49); but I have not met with either name elsewhere.

¶ This is not in the dictionary. The Váyu Parána reads Surálos (xlv. 129), and the Mateya Sirálas (cxiii. 49); but I have not found any of these words Rúpapas,* and the Svápadas,† and the Kurumins,‡ and 51 all the Katháksharas,§ and the others who are called Násikyávas, || and the others who live on the north bank of the Narmadá,¶ the Bhíru-kaćóhas,** and the Máheyas,†† and

elsewhere. Are these two names to be identified with *Israel*? There was an ancient Jewish colony, the modern Beni-Israel, on the Bombay coast before the 2nd cent. A. D. (Hunter's Indian Empire, p. 234).

* The Váyu (xlv. 129), and the Mateya (cxiii. 49) Puránas read *Rúpasas*. I have not met either name elsewhere. The Bhíshma-P. list mentions *Rúpa-váhikas* (ix. 351).

† This as the name of a people is not in the dictionary; but Sva-pac'a "dog-cooking," (=Sva-páka, which would not suit the metre) occurs, as the name of a degraded tribe (Manu, x. 19 and 51). Tri-śanku is said to have associated with the Sva-pákas, when discarded by his father (Hari-V., xii. 721-3). The Váyn Purána (xlv. 129) and the Mateya (cxiii. 49) read Tápasas, which resembles the Tápasáśramas placed in the south region by canto lviii. verse 27, which might mean the descendants of ascetics.

‡ This is not in the dictionary. The Váyn Purána reads *Turasitas* (xlv. 129), but I have not met either name elsewhere. The Mateya reads *Tuittirikas* (cxiii. 49), which resembles the *Tittiras* mentioned in Bhíshma-P., l. 2084 but there are no data to identify them.

§ This is not in the dictionary. The Váyn Purána reads Paraksharas (xlv. 129), and the Matsya Káraskaras (oxiii. 49). The Páraśavas of canto lviii verse 31 appear to be the same people. I have not met with any of these names elsewhere, except Káraskaras in Sabhá-P., xlix. 1804, but the Páraśavas might mean a tribe which claimed descent from Paraśu-Ráma.

|| This is not in the dictionary. The Váyu Purána reads "Násikyas and others" (xlv. 130); this agrees with the Násikyas of canto lviii, verse 24 except that the latter are placed in the Sonth. The Násikyas are, no doubt, the people of Nasik, which is an ancient and saored city north-east of Bombay. The Mateya Purána reads "and others who are called Vásikas" (oxiii. 50), but I have not met this name elsewhere.

¶ The Váyu Purána (xlv. 130) and the Matsya (cxiii. 50) say "within the Narmedá."

****** Or Bháru-kac'c'has as the Matsya Purána reads (cxiii. 50). These are, no doubt, the same as the Bhrigu-kac'c'has of canto lviii. verse 21. The word is the Greek Barugaza and survives in the modern Bharuch or Broach, a large town near the mouth of the Narmadá (Anc. Geog. of India). The Váyu Purána reads Bhánu-kac'c'hras (xlv. 130) erroneously. None of these names occur I believe in the Rámáyana or Mahá-Bhárata.

++ These are, no doubt, the people who dwelt along the R. Mahi (see page

52 the Sárasvatas* also, and the Káśmíras, † and the Su-ráshtras, ‡ and the Avantyas, § and the Arbudas || also. These are the Western peoples.

53 Hear the inhabitants of the Vindhya Mountains. ¶ The

294, note §) north of Baroda. The Máhikas of the Bhishma-P. list (ix. 354) are no doubt the same.

* So also the Matsya Pnrána (cxiii. 50). "The people who dwell along the R. Saras-vatí," which is, no donbt, the small river of that name that flows into the sea at Prabhása, the modern Somnath, in the peninsula of Káthiáwár (Vana-P., Ixxxii. 5002-4; and Salya-P., xxxvi. 2048-51). They are not the same as the Šárasvatas of canto lviii. verse 7, who were in Madhya-deśa. The Váyu Purána reads instead "Sahasas and Sáśvatas" (xlv. 130); I have not found either name elsewhere, but the Sáśikas of the Bhíshma-P. list (ix. 354) are, no doubt, the same as the second of these.

 \dagger This name is altogether out of place here, and the Káśmíras have been mentioned in their proper position in verse 41. The Váyu Purána reads Kac'c'hvíyas instead (xlv. 131) and the Matsya Kac'c'hikas (cxiii. 51), which indicate the correct reading. They are the people of Kac'c'ha (see canto lviii. verse 28) the modern Kachh or Kntch.

⁺ Su-ráshtra is a conntry frequently mentioned in the M.-Bh., but the references seldom convey any definite information. It included the peninsula of Káthiáwár and the conntry around the G. of Cambay—that is, not quite all the modern territory called Gujarat (Vana-P., lxxxviii. 8344-9). It is very rarely alluded to in the Rámáy. (see once in Adi-K., xii. 23). The old name survives in the town Surat near the mouth of the Tapti.

§ This form is not given in the dictionary; read *Avantyás* for *Avantyás*? They are the people of Avanti; see note to verse 55 where the Avantis. are mentioned again, and more appropriately, for canto lviii. verse 22 places them in the Tortoise's right side, *i.e.*, the South: but they were considered to be in both regions.

The Váyu Purána (xlv. 131) and the Matsya (cxiii. 51) read *Anartas*, which is perhaps better, as they are placed by canto lviii. verse 30 in the Tortoise's right hind-foot. Anarta was the country which had for its capital Dváraká or Dvára-vatí or Kuśa-sthalí, the modern Dwarka on the sea-shore at the extreme west of the peninsula of Kathiáwar (Sánti-P., cccxli. 12955; Hari-V., cxiii. 6265-6). It was Krishna's special kingdom, but it was founded long before (Hari-V., x. 642-9; and xciv. 5163-9).

|| The people of Arbuda, the modern Mt. Abu near the south end of the Aravalli hills.

¶ For Vindha-nivásinah read Vindhya-nivásinah; see verse 55. Vindhya is need here in its general and wider meaning, as denoting the whole mountain-

Sarajas,* and Karúshas, † and the Keralas, ‡ and Utkalas, §

ohain from Gajarat eastwards, and not in the precise sense given it in verses 21-23, because the Naishadhas, Avantis and other western people are included in this group.

* I have not met with this name elsewhere, and it is not in the diotionary. The Váyn Purána (xlv. 132) and the Matsya (oxiii. 52) read *Málavas*, which is no doubt correct. Málava is the modern Málwa; and the people are generally mentioned in the M.-Bh. as a tribe rather than as a settled nation (e.g., Sabhá-P., xxxiii. 1270; li. 1871; and Vana-P, ccliii. 15256). Málava does not appear to have been so extensive however as Málwa and, as this passage indicates, denoted rather the upper portion of that region bordering on the Vindhyas, west of Avanti.

+ The name is also written Kárusha, Kárúsha and Kárushaka. This people constituted a powerful nation under king Danta-vakra in the Pándavas' time (Sabhá-P., xiii. 575-7; and Hari-V., xci. 4963); but they seem to have consisted of several tribes (Udyoga-P., iii. 81) and were not looked upon as closely allied to the races around them, for their origin is carried directly back to an eponymous ancestor Karúsha, a son of Manu Vaivasvata, in the Hari-Variasia (x. 614; and xi 658). The position of Karúsha is indicated by the following allusions. It is linked with C'edi and with Káśi (Adi-P., cxxiii. 4796; Bhishma-P., iz. 348; liv. 2242; lvi. 2415; cxvii. 5446; and Karna-P., xxx. 1231), and with the Vátsyas or Vatsas (Drona-P., xi. 396; see page 307. note*); it was not a very accessible country (Sabhá-P., li. 1864); and here it is said to rest on the Vindhyas. Moreover Danta-vakra acknowledged Jarásandha, king of Magadha (see page 330 note ‡) as his suzerain (Sabhá-P., xiii. 575-7; and Hari-V., xci. 4963). Karúsha therefore was a hilly country, south of Káśi and Vatsa, between C'edi and Magadha; that is, it comprised the hilly country of which Rewa is the centre, from about the R. Ken on the west as far as the confines of Behar on the east. I have disonssed Karúsha in a paper on "Ancient Cēdi, Matsya and Karūşa" in the Bengal Asiatic Society's Journal, 1895, Part I. p. 249.

‡ This must be incorrect, for the Keralas were a well-known people in the Sonth; see note to *Kevalas* in verse 45. The Váyn Purána (xlv. 132) and Matsya (cxiii. 52) read *Mekalas*, which is no doubt right. They are mentioned in the M.-Bh. (Bhíshma-P., ix. 348; and li. 2103) and occupied the Mekala hills and the hilly country around. The Mekala hills are the hills in which the R. Sone rises (Rámáy., Kishk.-K., xl. 20), and which hound Chhattisgarh on the west and north. These people are often conpled, as here, with the Utkalas.

§ See page 327, note *. Utkala had a wide extension and falls within this group as well as within the Eastern group.

CANTO LVII.

the Uttamarnas,* and the Dasárnas, † the Bhojyas, ‡ and 54 the Kiskindhakas, § the Tosalas, || and the Kosalas, ¶

* The Uttamas are mentioned in the Bhíshma-P. list (ix. 348) and are no doubt the same poople. The Matsya Purána reads Aundrámáshas (cxiii. 52). A people called Urddhva-karnas are mentioned in canto lviii. verse 16. I have not, however, found any of these names elsewhere.

↑ This people formed a well-known kingdom in early times (Adi-P., cxiii-4449; Vana-P., lxix. 2707-8; and Udyoga-P., exc.-exciii), and inhabited the country watered by the R. Daśárná, the modern Dasan, a tributary of the Jumna. They are named thrice in the Bhíshma-P. list (ix. 348, 350 and 363), which seems inexplicable. They are mentioned both in the Eastern and in the Western regions in the accounts of Bhíma's and Nakula's campaigns (Sahhá-F., xxviii. 1063-5; and xxxi. 1189); the former of these allusions is correct, but the latter seems to be an error. The capital was Vidiśá, see page 343, note †.

⁺ Or better, *Bhojas*, as the Váyu (xlv. 132) and Matsya (cxiii. 52) Puránas read. This name, as mentioned in page 335, note §, seems to have had more than one application. Bhojas as a Yádava tribe dwelt in Krishna's kingdom in Sn-ráshtra; and Bhojas inhabited Mrittikávatí, which seems from the various references to it to have been situated somewhere on the northeastern limits of the modern Gujarat (Vana-P., xiv. 629; xx. 791; cxvi. 10172-6; ccliii. 15245; Mausala-P., vii. 244-5; and Hari-V., xxxvii. 1980-7; and xxxviii. 2014). These may be the Bhojas mentioned in the text, inhabiting the extreme western end of the Vindhya range.

§ Or better, Kishkindhakas, as the Matsya Furána reads (cxiii. 52). They are no doubt the same as the Kaiskindhyas of canto lviii. verse 18; but they cannot have any reference to Kishkindhyá in the Rámáy., for that country lay far to the sonth of the Godavari (see Journal, R. A. S., 1894, pp. 255, &c.), and is referred to in M.-Bh., Sabhá-P., xxx. 1122. The Kishkindhakas mentioned in the Hari-Vamása (xiv. 784) may be the people intended here, but there appear to be no data to identify them.

|| The Matsya Purána reads Stośalas (cxiii. 53). They are not in the dictionary, but Toshala and Tosala are given doubtfully. I have not however found any of these names elsewhere.

¶ These are the people of Dakshina Kosala or Mahá-Kosala, the modern Chhattisgarh. In the Journal, R. A. S., 1894, p. 246, some reasons have been given for placing the Pañc'ápsaras lake, where Ráma spent ten years of his exile, in this region. May one hazard the conjecture that it was in consequence of his long residence here, that a colony from North Kosala invaded this region, established a kingdom here and gave their name to this conntry ? The connexion was ancient (Aśvamedh.-P., lxxxii. 2464-5).

the Traipuras,* and the Vaidiśas, † the Tumburas, ‡ and the Tumbulas, § the Patus, || and the Naishadhas, ¶

* The people of Tripurá, the modern Tewar, on the R. Narmadá. It was a famous oity (Sabhá-P., xxx. 1164; Vana-P., ccliii. 15246) deriving its name from a legend that the demons had a triple city *Tri-pura* here, made of gold, silver and iron, and Siva destroyed it at the intercession of the gods; this is a favourite subject with the poets (Karna-P., xxxiii and xxxiv; and see Aitareya-Brahm., I. iv. 23 and 24, for the story in an older form); see also Cunningham's Arch. Surv. Repts., VIII. 124; IX. 54-55; and, XXI. 23; but his connexion of Tripurá with C'edi in early times is mistaken, see paper on "Ancient Cēdi, Matsya and Karūşa" in *Journal*, Bengal Asiatic Society, 1895, Part I. p. 249.

+ For Vaidiśas read Vaidiśás. These are the people of Vidiśá. It was a famous town, the capital of the country Daśárna, and sitnated on the R. Vetra-vatí, the modern Betwa, a little way east of Ujjain (Megha-D., i. 24, 25 and 28). It is prohably to be identified with the modern Bhilsa, or rather with Bes-nagar the ancient capital which is close to Bhilsa (Cunningham's Stupa of Bharhut, 132, &c). The Váyn Purána reads Vaidikas (xlv. 133), which seems erroneous, though the Vaidiśas are really included among the Daśárnas in the last verse.

[‡] These are mentioned as a wild aboriginal tribe who inhabited the slopes of the Vindhya Mountains in the Hari-Vamsa (v. 310-11). The Matsya Purána reads *Tumuras* (oxiii. 53), and the *Tumbumas* (Bhíshma-P., l. 2084) may be the same.

§ The Váyu Purána reads Tumuras (xlv. 133); see the last note. The Matsya reads Tumbaras (cxiii. 53). This is no doubt a tribe closely allied to the last.

|| This people seems to be the same as the *Patac'c'aras*, who are mentioned several times in the M.-Bh.; see page 309, note *. The Váyu Purána reads *Shatsuras* (xlv. I33), and the Matsya *Padgamas* (cxiii 53); but I have not met either of these names elsewhere.

¶ The people of Nishadha; the Nishadhas, as the Váyu Purána reads (xlv. 133). This country is chiefly known from the story of its king Nala (Vana-P., liii.-lxxix); otherwise it is rarely mentioned. The chief data for fixing its position are Nala's remarks to his wife when he is hanished from his kingdom (id., lxi. 2317-9); and, as stated in note \dagger to page 299, it seems to me the view which he describes could only be obtained completely from a position on the Satpura Mountains about longitude 75° E. The text says also Nishadha rested on the Vindhya Mountains. Hence it may be inferred that Nishadha comprised the country south of the Vindhyas between long. 74° and 75°, with Avanti to the north-east and Vidarbha to the south-east. Its

CANTO LVII.

55 Annajas,* and the Tushți-káras,† the Vírahotras,‡ and the Avantis.§ All these peoples dwell on the slopes of the Vindhya Mountains.

capital was probably in the Tapti valley; Damayantí in wandering from it found her way north-eastward to C'edi (see note to C'edi in canto lviii. verse 16).

* I have not met this name elsewhere and it is not in the dictionary. The Matsya Purána reads Arúpas (cxiii. 54) which seems erroneous. The Váyn Purána reads Anúpas (xlv. 134) which is no doubt correct. Anúpa means "a country sitnated near water," or "a marshy country." It was applied to various tracts near the sea, generally in the combination ságaránúpa, e.g., in Bengal (Sabhá-P., xxv. 1002; xxix. 1101; and xxxiii. 1268-9); in or near the Pándya kingdom in the South (Udyoga-P., xviii. 578); in the north and west of the peninsula of Kathiawar (Hari-V., cxiii. 6361-9; and cxiv. 6410-11); and on the western coast generally (Udyoga-P., iii. 81); but the name was more specially applied to a tract on the west coast which constituted a kingdom in the Pándavas' time (Sabhá-P., iv. 123). The only country which rests on the Vindhyas and borders on the sea is the tract on the east of the G. of Cambay, north of the Narmadá, and this no doubt was Anúpa. It is also indicated that Su-ráshtra, Anúpa and Anarta were contiguous countries, and that Anúpa lay beyond and south of Su-ráshtra (Hari-V., xciv. 5142-80). When the kings of Máhish-matí (see page 333, note 1) were powerful, the valley of the lower Narmadá and Anúpa would naturally fall under their sway, and this no doubt explains why Kartavírya is called "lord of Anúpa" (Vana-P., cxvi. 10189-90), and king Níla also (Bhíshma-P., xcv. 4210),

+ 1 have not found this name elsewhere, and it is not in the dictionary. The reading should no doubt be Tundikeras as the Váyu Purána reads (xlv. 134). A Tundikera king is mentioned in the M.-Bh. (Drona-P., xvii. 691), and the Tundikeras (Karna-P., v. 138); and the Tundikeras are said in the Hari-Vamisa to be a branch of the Haihaya race (xxxiv. 1895). There is a town called Tendukhera a little north of the Narmadá at nearly long. 79° E.; and as this site suits the text, it may be presumed these people occupied that position in the Narmadá valley. The Matsya Purána reads Saundikeras (cxiii. 54), not quite correctly.

[‡] The Váyu Purána (xlv. 134) and the Matsya (cxiii. 54) read Vítihotras which is no doubt correct. Vítihotra was a famous Haihaya king, and the Vítihotras were a branch of that race (Hari-V., xxxiv. 1895). They are called Vítahotras in the M.-Bh. (Drona-P., lxx. 2436). Being Haihayas, they probably occupied a part of the upper Narmadá valley.

§ They have been mentioned already in verse 52. Avanti had the Narmadá flowing through it (Sabhá-P., xxx. 1114; and Vana-P., lxxxix. 8354-8)

 $\mathbf{344}$

56 Next I will tell thee also the names of the countries which rest against the Mountains.* The Níháras, and the Hamsa-márgas, the Kurus, the Gurganas,

and was on the lower portion of that river, for it is placed in the South in the first of these passages, and in the West in the second passage and in verse 52. It appears to have been hounded by the Riksha Mountains (Satpura range) on the south (Vana-P., lxi. 2317), but its limits on the north are not clear. Its capital, though not mentioned in the M.-Bh., was Ujjayiní or Višálá, the modern Ujjain, in later times (Megha-D., i. 31). Avanti therefore comprised the region of the sources of the Chambal and the country south-westward as far as the Satpura range. Two brothers Vinda and Anuvinda are often named as the kings of Avanti in the M.-Bh. (Udyoga-P., clxv. 5753; Drona-P., xcix. 3682-92; and Karna-P., xiii. 498-9), but they were also Kaikeyas and led Kaikeya troops (*ibid.*, 492-524). May it be inferred a branch of the Kaikeyas had invaded and conquered Avanti?

* Parvatáśrayin. These mountains are it seems only the Himalaya range. This group repeats many of the tribes mentioned in verses 40-42.

+ I have not met this name elsewhere. Are these the modern Newárs, who inhabit the great valley of Nepal and its vicinity, and who were the owners of the country prior to the Gurkhá invasion (*Journal*, Beng. As. Socy., Vol. LXIII, Part I, 213, 214 and 217). The Váyu Purána reads Nigarharas (xlv. 135), but I have not found it elsewhere. The Matsya reads Niráháras (cxiii, 55) which seems erroneous.

‡ See page 323 note †. The Matsya Purána reads Sarvagas (cxiii, 55) which seems erroneous.

§ These are prohably the Uttara or Northern Kurns, for the Kurns of Madhya-deśa could not properly be described as dwelling among mountains. They seem to have been the stock from which the Kurus of Madhya-deśa separated off, for the period when Dhrita-ráshtra and Pándu were born is described as a golden age, in which both branches of the Kurus engaged in happy rivalry (*K*di-P., cix. 4337-46); but the wistful recollections of their ancient home idealized it afterwards into a blissful land, where fancy gave itself free scope (Rámáy., Kishk.-K., xliv. 82-115). They seem to have occupied the uppermost valleys of the Indus near its sources, with Kailása lying beyond (Vana-P., cxlv. 11025-35); and fervid imagination also placed them close to Mount Meru on its north side (Bhíshma-P., vi. 207-8; and vii. 254), or in the region Hari-varsha, and declared men could not enter their sacred land (Sabhá-P., xxvii. 1054-8). They are described as living in primitive happiness, and women had the utmost freedom there (cxxii. 4719-23; and Rámáy., *loc. cit.*).

 \parallel This is not in the dictionary and I have not met it elsewhere. Are these

57	the	Khasas,*		and	\mathbf{the}	Kunta-právaraņas, †		\mathbf{the}
	Urņas	s,‡	the	Dárvas, §	\mathbf{the}	Sakritrakas,	\mathbf{the}	Tri-

people the modern Gurungs, an important trihe of Tatar race, who dwell now throughout Nepal, but whose territory was formerly the country about Lamzung, Ghandrung and Siklis, west of the great valley of Nepal (*Journal*, Bengal Asiatic Society, Vol. LXIII. Part I. 213, 217 and 223-229; Risley's Castes and Trihes of Bengal, I. 304)? The Váyn Purána reads *Tangaņas* here (xlv. 135), after having named them previously (*ibid.*, 120); see verse 41. The Matsya reads *A-pathas* (cxiii. 55), which seems erroneous.

* The Khasas or Khasas are generally mentioned as a half-civilized tribe outside India, along with Sakas, Daradas, &c. (Sabhá-P., li. 1859; Droņa-P., xi. 399; and cxxi. 4846-7). They are said to have been defeated and degraded by Sagara (Hari-V., xiv. 784), and were considered mlec'c'has (*id.*, xov. 6440-1; see also Muir's Sansk. Texts, II. 482). The Khasas in the text, however, may perhaps be identified with the Khas, who were formerly a small clan but have developed into the predominant military order of the kingdom of Nepal through intermarriages with bråhmans (*Journal*, Bengal Asiatio Society, Vol. LXIII. Part I. 217-223). See canto lviii. verse 6.

† I have not found this name elsewhere. The Váyu Purána reads Kuśa instead of Kunta (xlv. 136), which does not seem satisfactory. The proper reading should no doubt be Karna-právaranas, "those who cover themselves with their ears," a people mentioned several times in the M.-Bh. (Sabhá-P., li. 1875; and Bhíshma-P., li. 2103). They are placed in the South in the story of Sahadeva's conquests (Sahhá-P., xxx. 1170) and among the Kirátas in the Eastern region in the Rámáy. (Kishk -K. xl. 29); but it seems permissible to identify them with the Ulúkas, for a story is told about an Ulúka named Právára-karna (Vana-P., cxcviii. 13334). The Ulúkas dwelt in the Himalayas (ibid.), and formed a kingdom in the Pándavas' time (Udyoga-P., clix. and clx), but it seems impossible to fix their position more definitely than somewhere in Nepal (Sahhá-P., xxvi. 1014-20). The word Karna-právarana is also used as an adjective, for Hanúmán saw female Rákshasas in Lanká "three-cared and pin-cared, long-cared, car-less, and one-cycd and one-cared, and having their ears as a covering" (Rámáy., Sund.-K., xvii. 24); and it was an ancient helief that there were people with immense ears which covered their bodies (Plin., iv. 13; and vii. 2; Mandeville's Travels, chap. xix). The Matsya P. mentions Kutha-právaraņas and Karņa-právaraņas (oxx. 56 and 58).

‡ This people have been already mentioned in verse 42.

§ These appear to be the same as the Darvas mentioned in verse 42; see Cunningham's Arch. Surv. Repts., II. 15; and XIV. 145.

|| This is not in the dictionary; hut it seems to be the same as S'akrid-gráhas or Sakrid-gráhas, who are said to be a terrible mlec'c'ha tribe in the North gartas,* and the Gálavas, † the Kirátas, ‡ and the Támasas. §

- 58 And in this *Bhárata is established* the law of the four ages, the Krita, Tretá and the two others. Such is this country
- 59 Bhárata, constituted with a four-fold conformation. || On its south and west and east is the great ocean; the Himavat range stretches along on its north, like the string of a bow.
- 60 Then this country Bhárata *is filled* with every kind of seed, O bráhman. *It has* the supremacy of Brahmá, the lordship of the Ruler of the Immortals, the divinity of the gods, and

(Bhishma-P., ix. 373). There appear to be no data to fix their position unless they may be connected with the *Sakrin-nandá*, which seems to be a river in the east of Nepal (Vana-P., lxxxiv. 8137). The text might also be read "and the Kritrakas," but I have found no such name elsewhere.

* Or Traigartas. Trigarta was considered to be in the Northern region (Sabhá-P., xxvi. 1026) and also in the Western (id., xxxi. 1189). It is generally mentioned in connexion with the Sindhus, Madras and other Panjab nations (id., li. 1870; Vana-P., cclxiv. 15593-9; cclxx. 15743; Bhíshma-P., xviii. 688; cxviii. 5485; cxx. 5649; Drona-P., vii. 183; and also Hari-V., xci. 4965-70). It was near the Kurns, for the Pándavas when burnt out of Váranávata visited the Trigartas and other contiguous nations (Adi-P., clvi. 6084-7); and also near Matsya and Sálva, for these two kingdoms had often raided into Trigarta (Viráta-P., xxx). From these indications it appears that Trigarta must have touched the Panjab on the west, and the Kurus on the south-east, and been close to Matsya (see page 307 note *) and Sálva (see note to canto lviii. verse 6) on the sonth; hence it must have comprised the country from Amballa and Pattiala to the B. Bias, i.e., the Jalandhar deab and the country south-east of that. Cunningham includes Kangra also (Arch. Surv. Repts., IL 16; and XIV. 116 and 117; and Buddh. Cave Temples, p. 93). At the time of the great war Prasthala belonged to Trigarta (see note on page 321), and so brought the Trigarta territories close to Matsya and S'álva.

† These people, no doubt, claimed to be the descendants of the rishi Gálava (Hari-V., xxvii. 1463-7; and xxxii. 1767-76), who was a famons son of Viśvámitra (Annšás.-P., iv. 249-259; Udyoga-P., cv-cxviii; and see cantos XX and XXI above), or took their name from him; see similarly the Atreyas and Bharadvájas of verse 39.

- **‡** See note to verse 40.
- § These have been already mentioned in verse 41.
- || C'atuh-samsthána-samsthitam.

¶ This implies that the Himavat range included also the Sulaiman Monntaius along the west of the Panjab. The simile must refer to a drawn how, with the string angular in the middle.

- 61 the mortal nature of men.* It has various kinds of wild animals, cattle and aquatic animals; + and all creeping things likewise. And from it are produced ‡ all immovable_things,
- 62 together with things good or bad. No other land of action exists among the worlds, O bráhman. Evenjamong the gods.
- 63 O saintly bráhman, this is ever in truth § the wish—"Oh, that we shall become men on the earth, when we fall from our divine condition! A man indeed does actions that the
- 64 gods and demons cannot do!" Those who are involved in the fetters of such action, who are eager to proclaim their own actions, || and who are possessed of a small portion of happiness perform no action at all.

CANTO LVIII.

Márkandeya continuing represents India as resting upon Vishnu in the form of a tortoise looking eastward, and distributes the various countries and peoples accordingly over the several parts of his body, together with the corresponding lunar constellations. He gives an astrological application to this arrangement and enjoins the performance of religious rites to avoid calamity. He also distributes the constellations of the Zodiac over the Tortoise's body.

Kraushtuki¶ spoke

1 Adorable Sir! Thou hast duly declared Bhárata to me, its 2 rivers, mountains, countries, and the people who inhabit it.

* Marutas tathá seems incorrect. Read instead martyatá tathá?

+ Mriga-pasv-apsaro-yonis. The meaning of "aquatic animal" is given to ap-sara but not to ap-saras in the dictionary.

‡ For pra-yấti read pra-játih?

§ For sadá esha read sadaivaisha?

|| This seems rather meaningless. For sva-karma-khyápanotsukaih the MS. reads sva-karma-kshapanonmukhaih, "who are averse to diminishing the stock of their actions;" but kshapanotsukaih seems preferable, "who are eager to diminish the stock of their actions."

¶ For Kroshtukir read Kraushtukir.

But thou didst previously make mention of the Tortoise, who is the adorable Vishnu, in Bhárata; I desire to hear fully about his position.

3 What position does he, the god Janárdana, occupy in his form of the Tortoise? And how are weal and woe indicated thereby to mankind according to *the position of* his face and of his feet? Expound all that about him.

Márkandeya spoke

- 4 With his face looking eastwards the adorable Tortoise-formed god takes his position, when he approaches this nine-portioned
- country Bhárata, O bráhman. The constellations are arranged all about him in nine divisions, and the countries * also,
 O bráhman. Hear duly from me which they are.
- 6 The Veda-mantras, the Vimándavyas, the Sálvas, §

* The arrangement of the countries is very far from correct; and this canto cannot be compared with the last canto for accuracy. To make the shape of India conform to that of a Tortoise lying outspread and facing eastwards is an absurd fancy and a difficult problem.

+ This is not in the dictionary and I have not found the name elsewhere. Does it mean "those who observe the Vedas and the Mantras especially" or has it any reference to Brahmávarta?

‡ I have not found this elsewhere and it is not in the dictionary. Mándavyas are mentioned in verse 38.

§ Or S'álveyas as they were also called (Vana-P. cclxiii. 15576-82). The S'álvas are often mentioned in the M.-Bh. They were near the Kurus (Viráta-P. i. 11-12) and the Trigartas (id., xxx); and in the beautiful story of Satya-vat and Sávitrí, he was a Sálva prince and she a Madra princess (Vana-P. cexcii, &c.). Other indications of S'álva are given in the allusions to Krishna's conquest of it, but the story is marred because the people are called Daityas and Dánavas, and Saubha which seems to have been the capital is described as a city and as situated in the air, and also as able to move about freely (Vana-P. xiv-xxii; Udyoga-P. xlvii. 1886; and Drona-P. xi. 395). The Sálva king attacked Dvára-vatí, and Krishna in retaliation killed him and destroyed Saubha at the gulf of the sea (ibid.), which can be none other than the Rann of Kachh. From these indications it appears Salva was the country along the western side of the Aravalli hills. Sanhha is incapable of being determined. Sálva seems to have contained another city called Márttikávata (or Mrittiká-vatí?), which is probably the same as the Mrittiká-vatí mentioned in page 342, note ‡ (Vana-P. xiv. 629; and

and the Nipas,* and the S'akas,† and the Ujji-

xx. 791). The Hari-Vańśa says king Sagara degraded the Sálvas (xiv. 784), but this is a late fable for the Sálva king was one of the leading monarchs in Krishņa's time (id, cviii. 6029), and was brother of Siśu-pála king of C'edi (Vana-P. xiv. 620-7); and other allusions shew that Sálva was a famons kingdom before that (Udyoga-P. clxxiii and clxxiv; and Annśás.-P. cxxvii. 6267); besides which, Satya-vat and Sávitrí rank with the noblest characters in ancient Indian story. The weird legend of Vynshitáśva's queen no doubt means her sons became Sálvas and did not originate the race (Adi-P. cxxi. 4695-4714), as in the case of the Madras (page 315, note \ddagger).

* The Nípas began with king Nípa of the Panrava race, who established his dynasty in Kámpilya, the capital of Southern Páñc'ála, about 12 or 15 generations anterior to the Pándavas; the dynasty flourished in king Brahma-datta who was contemporary with their fifth ancestor Pratípa, and it was destroyed in Bhíshma's time (Hari-V., xx. 1060-73; M-Bh., Adi-P. exxxviii. 5512-3; and Matsya-P. xlix. 52 and 53) in the person of Janamejaya, nicknamed Durbuddhi, who after exterminating his kinsmen was himself killed by Ugráyudha (Udyoga-P. lxxiii. 2729; Hari-V., xx. 1071-2; and Matsya-P. xlix. 59). Kámpilya is the modern Kampil on the old Ganges between Budaon and Farokhabad (Cunningham, Arch. Surv. Repts., I. 255). Prishata, who is said to have been the last king's grandson but was a Páñc'ála with a different ancestry, obtained the kingdom and handed down a new dynasty to his son Drupada (Hari-V., xx. 1082-1115; and xxxii. 1778-93). The Nípas who survived are mentioned in the M.-Bh. as an inferior people (Sabhá-P. xlix. 1804; and l. 1844).

+ The Sakas were originally an outside race and are mentioned often in the M-Bh. They were considered to be mlec'c'has (Vana-P. clxxxviii. 12838-9), and were classed generally with Yavanas, but also with Kámbojas, Pahlavas, Tukháras and Khaśas (Sabhá-P. xxxi. 1199; l. 1850; Udyoga-P. iii. 78; xviii. 590; Drona-P. xi. 399; xx. 798; cxxi. 4818; Sánti-P. 1xv. 2429; and Vana-P. li. 1990; and also Rámáy., Kishk. K. xliv. 13). Their home therefore lay to the north-west, and they are generally identified with the Scythians (Lat. Sacæ). They penetrated into India by invasions, and a branch is mentioned in the M-Bh. as in the Eastern region, apparently in Behar (Sabhá-P. xxix. 1088; and li. 1872; see also Rámáy., Kishk. K. xl. 21). Buddha S'ákya-muni is considered to have been of S'aka race. Their inroads continued through many centuries, and were resisted by various kings; and they are mentioned in the text as having established themselves in Madhyadeśa. The Hari-Vamśa makes them the descendants of Narishya one of Manu Vaivasvata's sons (x. 614 and 641); another account says they were Kshattriyas and became degraded from having no brahmans (M-Bh., Anuśás.-

hánas,* my child, the Ghosha-sankhyas, and the Khaśas, § the Sárasvatas, || the Matsyas, ¶ the S'úrasenas, ** 7

P. xxxiii. 2103; and Manu x. 43-44). The Rámáy. has an absurd fable about their creation (Adi-K. lvi. 3; see page 314 note *).

* Ujjihána is given in the dictionary as the name of a region, but have not met it anywhere. Perhaps it is to be identified with the town Urjihana, which was situated south-east of Várana-sthala, which is the same as Hástinapura, or near it (Rámáy., Ayodh. K. lxxiii. 8-10); and in that direction there is now a town called Ujhani about 11 miles south-west of Budaon.

+ Vatsa; but it would be better to read Vatsá, "the Vatsas;" see page 307, note.*

t This is not in the dictionary and I have not found the name elsewhere. It may mean "those who are reckoned among Ghoshas or herdsmen," and be an adjective to Khaśas.

§ Or Khasas. They were an outside people on the north, as mentioned in page 346 note.* In one passage they are placed between Meru and Mandara near the R. Sailodá (Sabhá-P. li. 1858-9), that is somewhere in Western Thibet; according to the Matsya Purána the R. Sailodaká rises at Mt. Aruna which is west of Kailása and flows into the Western Sea (cxx. 19-23). Khaśa has been connected with Kashgar. The Khaśas also made inroads into India, for they are classed among the Panjab nations in a passage in the M-Bh., which shews its later age by its tone (Karna-P. xliv. 2070), and they are mentioned in the text here as settled in Madhya-deśa. Manu says they were Kshattriyas and became degraded by the loss of sacred rites and the absence of brahmans (x. 43-44).

"Those who live along the Saras-vati," that is, the sacred river north of Kuru-kshetra. They are not the same as the people named in canto lvii. verse 51.

¶ See page 307 note *.

** Súrasena lay immediately south of Indra-prastha or Delhi (Sabhá-P., xxx. 1105-6), and comprised the country around Mathurá, the modern Mattra (Hari-V., lv. 3093-3102; and xci. 4973) to the east of Matsya (Viráta-P., v. 144-5); and it extended apparently from the Chambal to about 50 miles north of Muttra (see Cunningham, Arch. Snrv. Repts., XX. 2). The Súrasenas belonged to the Yádava and Haihaya race, for Mathurá the capital is specially called the capital of the Yádavas, and the kings who reigned there belonged to that race (Hari-V., lvii. 3180-83; lxxix. 4124-34; xc. 4904; cxiv. 6387; and xxxviii. 2024 and 2027). A king named S'úrasena, a son of Arjuna Kartavírya, is mentioned (id., xxxiv. 1892), who is, no doubt, intended as the eponymous ancestor of this people, for Arjuna who vanquished Rávana was slightly anterior to Ráma, and the Hari-Vamsa says Súrasena occupied this

and the people of Mathurá,* the Dharmáranyas,+ the Jyotishikas, ‡ \mathbf{the} Gaura-grivas, § the Gudas || and Vaidebakas, ** and Pañ-Aśmakas, ¶ \mathbf{the} the 8 the

country after Satru-ghna's time (id., lv. 3102); see next note. The Súrasenas constituted a powerful kingdom shortly before the Pándavas' time, and Krishna killed Kańsa, who was one of the chief monarchs of that age, broke up the sovereignty and betook himself to Anarta. In later times Súrasena presumably regained importance, for it gave its name to Sauraseni one of the chief Prákrits.

* Mathurá was the capital of Súrasena as mentioned in the last note, and is the modern Muttra on the R. Jumna (Hari-V., lv. 3060-61). The Hari-Vańśa says that Madhn, king of the Daityas and Dánavas, and his son Lavaṇa reigned at Madhu-pura and Madhu-vana (lv. 3061-3); and during Ráma's reign Satru-ghna killed Lavaṇa, cut down Madhu-vana and built Mathurá on its site (lv. 3083-96; and xcv. 5243-7); and after the death of Ráma and his brothers Bhíma of the Yádava race according to one passage (*id.*, xcv. 5243-7) took the city and established it in his own family; and Súrasena (see the last note) according to another passage occupied the country around (*id.*, lv. 3102). It is said Bhíma's son Andhaka was reigning in Mathurá while Kuśa and Lava reigned in Ayodhyá (*id.*, xcv. 5247-8). These passages seem to make a marked distinction between the population in the country and the dynasty in the city.

† Dharmáranya was the name of a wood near Gayá (Vana-P. lxxxiv. 8063-4; Anuśás.-P. xxv. 1744; and clxv. 7655; with Vana-P. lxxxvii. 8304-8).

[‡] This is not in the dictionary and I have not found the name elsewhere; but Buchanan Hamilton says there was a class of brahmans in Behar, called *Jausi*, the valgar pronunciation of Jyotish (Vol. I. p. 156).

§ These are stated in the dictionary as in the text to be a people in Madhya-deśa; but I have not met the name elsewhere. The word may however be an adjective, "yellow-necked," and qualify Gudas and Aśmakas which are joined together in a compound.

|| These are stated in the dictionary as in the text to be a people in Madhya-deśa, but I have not found the name elsewhere. Probably it is to be connected with the country Gauda which Cunningham says was formerly the southern part of North Kosala, *i.e.* the southern portion of the tract between the Ghogra and Rapti rivers (Arch. Sorv. Repts. I. 327). The town Gaur in the Maldah district in Behar, which was once the capital of the Bengal kingdom, is too far east to be admissible here.

¶ See page 336, note §.

** The people of Videha, see page 329, note +.

c'álas,* the Sanketas, † the Kankas ‡ and Márutas, § the

* Pañc'ála or Páñc'ála was a large country, comprising the territory on both banks of the Ganges, and bounded on the north by Sub-Himalayan tribes, on the east by the same tribes and Kosala, on the south by Súrasena, the junotion of the Jnmna and Chambal, and Kánya-kubja (Adi-P., cxxxviii. 5512-3 and Viráta-P., v. 144), and on the west by the Kurus and Súrasenas (Sabhá-P., xxviii. 1061; and Bhíshma-P., ix. 346). The Páñc'álas originated in the descendants of Ajamídha by his wife Nílí, though the M.-Bh. (Adi-P., xciv. 3722-3) and Hari-Vamsa (xxxii. 1776-80, with which agrees the Matsya Purána, xlix. 43-4 and l. 1-4) differ in the number and names of the descendants. These passages from the Hari-Vamsa and Matsya Purána date their rise about eight or nine generations prior to the Pandavas, and the passage from the M.-Bh. seems to point to a much earlier kingdom. The country being large was divided into two kingdoms, the Ganges being the dividing line (Adi-P., cxxxviii. 5509-16); to the north was North Pañc'ála or Ahi-c'c'hatra, with its capital at Ahi-c'c'hatrá, the modern Ahichhatr, 18 miles west of Bareilly and 7 north of Aonla (Cunningham, Arch. Surv. Repts., I. 255-7); and to the south was South Pañc'ála, with its capital at Kámpilya, the modern Kampil, on the old Ganges between Budaon and Fa (khabad (ibid. 255). The Sriñjayas, or descendants of Sriñjaya, who are often mentioned in the M.-Bh. (e.g., Adi-P., cxxxviii. 5476; and Drong-P., xxi. 883, 895 and 915) appear to have reigned in North Pañc'ála, and the Nípas in South Pañc'ála see page 350 note *); on the destruction of the latter, Prishata of the former dynasty united the two kingdoms, but Drona conquered his son Drupada and re-established the two kingdoms, keeping North Pañc'ala himself, and restoring the South to Drnpada who then reigned in Kámpilya and Mákandí (Adi-P. cxxxviii; Hari-V., xx. 1060-1115).

+ Putting aside the Utsava-sanketas (see page 319 note +), the only instance where I have met this name is in the M.-Bh. (Sánti-P., clxxiv.6514) where it is introduced apparently as the name of a town; but there is nothing to indicate where it was, and it is not so given in the dictionary. Probably however the reading here and there should be *Sáketa*, that is, Ayodhyá and its people. Otherwise they are not mentioned in this group where they should he, and they can hardly be intended by the Kośalas in verse 14.

[‡] These are mentioned in the M.-Bh. only as an outside race, along with the Tukháras, Sakas, Pahlavas, &c. (Sabhá-P., l. 1850; and Sánti-P., lxv. 2429) Their being mentioned here in the middle of India suggests that they must have invaded and settled there. It may be noticed also that Yudhishthira took the name Kanka during his disguised residence at Viráta's Court (Viráta-P. vii. 224).

§ I have met no people of this name elsewhere. Perhaps the reading 45

Kála-koțisas,* and Páshaṇḍas,† and the inhabitants of 9 the Páripátra mountains,‡ the Kápingalas,§ Kururváhyas,∥

should be *Málavas*, the people of Malwa (see page 341 note *); they are mentioned in verse 45 below, but their more appropriate position is here.

* I have not met this name elsewhere, but it may mean the people of Kála-koți, which is mentioned in the M.-Bh. as a place of pilgrimage (Vana-P., xcv. 8513), and which appears from the context to be between the Ganges and the Báhudá (the Ram-ganga or perhaps the Gurra east of it; see page 291 note § §). Koți-tirtha mentioned in the Matsya Puráņa (cv. 44) seems to be the same. Moreover Kála-koți may be the same as Kúla-kúța, which is alluded to occasionally (Sabhá-P., xxv. 997; Udyoga-P., xviii. 596-601; and perhaps Adi-P., cxix. 4637), and for which the second passage indicates a similar position.

+ "Heretics;" applied to Jains and Buddhists. I have met with no people of this name.

‡ See page 286 note ‡.

§ I have not met this name elsewhere. A river called Kapi \ddot{n}_j alá is mentioned in the Bhíshma-P. list (ix. 334), but without any data to identify it. Two other readings may be snggested Kálingakas, i.e., Kalingas (see page 316, note †); or better perhaps Kála \ddot{n}_j aras, the inhabitants of Kalinjar, an ancient and celebrated hill and fort 33 miles south of Banda in Bundelkhand; it is mentioned only as a tírtha in the M.-Bh. (Vana-P., lxxxv. 8198-8200; lxxxvii. 6317; and Anuśas.-P., xxv. 1721-2).

|| This reading appears to be wrong, but it is not easy to suggest another entirely satisfactory. It is clear, however, that the *Kurus* are one of the races meant. Váhyas are said to be a people in the dictionary.

The Kurus occupied the country from the Sivis and Sub-Himalayan tribes on the north to Matsya, Súrasena and South Pañc'ála on the south, and between North Pañc'ála on the east and Maru-bhúmi (the Rajputana desert) on thé west. Their territory appears to have been divided into three parts, Kurukshetra, the Kurus and Kuru-jángala (Adi-P., cix. 4337-40). Kuru-kshetra, 'the cultivated land of the Kurus,' comprised the whole tract on the west of the Jumna and included the sacred region between the Saras-vatí and Drishad-vatí (Vana-P., lxxxiii. 5071-8 and 7073-6; Rámáy., Ayodh.-K., lxx. 12; and Megha-D., i. 49-50); it is said to have obtained this name because it was raised to honour, pra-krishta, by Kuru (Salya-P., liv. 3009); the Hari-V., in xxxii. 1800, inverts the course of history, and this explanation was afterwards confnsed and altered into that of his *ploughing* it (e.g., Matsya-P., l. 20-22). Kurujángala, 'the waste land of the Kurus,' was the eastern part of their territory and appears to have comprised the tract between the Ganges and North Paño'ála (Rámáy., Ayodh.-K., lxx. 11; and M.-Bh., Sabhá-P., xix. 793-4). The

and the Udumbara people,* and the Gajáhvayas + — these are in the middle⁺ of the Tortoise as he lies within the water.

10 To these people, who dwell in his middle, the three constellations, Krittiká, Rohiní and Saumyá,§ reveal weal and woe, O bráhman.

middle region between the Ganges and Jumna seems to have been called simply the Kurus' country. The capital was Hástinapura (see note † below), and Khándava-prastha or Indra-prastha, the modern Delhi, was a second capital founded by the Pándavas (Adi-P., ccvii. 7568-94). Kuru was the eleventh ancestor of the Pándavas (id., xciv. 3788-51; and xcv. 3791-3820; and Hari-V., xxxii. 1799-1800).

* Udumbara is Kav'hh or Kutch according to Lassen (Ind. Alt., Map) and Cunningham (Arch. Surv. Repts, XIV. 115 and 135), and their identification may apply to the Audumbaras mentioned in Sabhá-P., li. 1869; but the Udumbaras here are placed in Madhya-deśa. I have not met with the name elsewhere and it is not in the dictionary. Certain descendants of Viśvámitra were called Audumbaras (Hari-V., xxvii. 1466); and there was a river Udumbará-vatí in the South (id., clxviii. 9511).

+ The people of Hástina-pura or Hastiná-pura, the capital of the Kurus (see page 354 note ||), which is situated on the old bed of the Ganges, 22 miles north-east of Meernt; lat. 29' 9' N., long. 78° 3' E. 1t is said to have been founded by king Hastin who was the fourth ancestor of Kuru (Adi-P., xcv. 3787-92; and Hari-V., xx. 1053-4); but he is omitted from the genealogy in Adi-P., xciv. 3714-39 and Hari-V., xxxii. 1754-6 and 1795-9. By a play on the meaning of the word hastin, 'elephant,' the city was also called Hastinapura (Asrama-vás.-P., xvii. 508 and xxxvi. 1010), Gaja-pura (dict.), Gajáhvaya (Udyoga-P., clxxvi. 6071), Gaja-sáhvaya (Adi-P., cxiii. 4441 and 4460), Nágapura (ibid., 4461-2), Nágáhva (dict.), Nága-sáhvaya (Adi-P., cxxxi. 5146) Váranáhvaya (Aśrama-vás.-P., xxxix. 1098), and Várana-sáhvaya (dict.). It seems probable, however, that the derivation from 'elephant' is the real one, because of the numerons freely-coined synonyms with that meaning, and because there was another town Váraņávata among the Kurus not far from Hástina-pura (Adi-P., cxlii, with the description of the Pándavas' subsequent movements, cxlix.-cli., and clvi. 6084-7), and also a place called Várana-sthala among the Kurus or North Páñc'álas (Rámáy., Ayodh.-K., lxxiii. 8) which was perhaps the same as Hástina-pura (see page 851, note *).

‡ Madhye in verse 7.

§ This does not appear to be the name of any nukshatra, but seems to mean Mriga-śiras or Agraháyaní, which follows Rohiní and precedes Ardiá (verse 15 and note).

|| Vi-páțaka; not in the dictiouary.

- 11 The hills* Vrisha-dhvaja,† and Añjana,‡ Jambvákhya,§ and Mánavác'ala, Súrpa-karna,¶ Vyághra-mukha,**
- 12 Kharmaka, †† and Karvatásana; ‡‡ these hills, §§ the people of Mithilá, |||| the Subhras, ¶¶ and the Vadana-

* Girayo in verse 12; see note §§ helow.

† I have not met with this name anywhere else, and it is not in the dictionary as the name of a hill. Is it to be identified with Baidyanath, near Deogarh in the Santal Parganas, where there is said to be one of the twelve oldest lingas of Siva (Imp. Gaz. of India, Art. Deogarh)?

[‡] This may be the mountain from which Sugríva summoned his vassal monkeys (Rámáy., Kishk.-K., xxxvii. 5), and also the mountain called *Aüjanábha*, mentioned in the M.-Bh. (Anuśás.-P., clxv. 7658); but there are no data to identify it.

§ Jambu-mat is given in the dictionary as the name of a mountain, but I have not met with either name elsewhere.

|| This is mentioned in the dictionary, but I have not found it anywhere else.

¶ Or, no doubt, Súrpa-karna, but I have not met with either as the name of a mountain, nor is it given in the dictionary.

** I have not met with this as the name of a mountain elsewhere, nor is it in the dictionary. On hill Udaya-giri near Bhnbaneswar, abont 20 miles south of Cuttack, are a number of rock-cnt caves, and one is sculptured in the form of a tiger's open mouth, and is known by the name *Vyághra-mukha*; can this be the hill intended here? It would be somewhat ont of place here, but the grouping in this canto is far from perfect.

† I have not found this name elsewhere, nor is it in the diotionary. Is it to be connected with the *Kharak-pur* hills in the south of the Monghyr District in Behar? A people called *Karbukas* are mentioned in the East in the Rámáy. (Kishk. K. xl. 29).

11 This is not in the dictionary, and I have not met with it elsewhere; but it is no doubt to be connected with the country or town Karvatá, which ia mentioned in conjunction with Támra-lipta and Suhma in the west of Bergal (M.-Bh., Sabhá-P., xxix. 1098-9). See Karbukas in the last note.

§§ The two lines of verse 12 mnst, it seems, be inverted, so as to bring the word girayo next to the mountains named in verse 11: otherwise the word is meaningless.

|||| For Mithilá, see page 329 note †; but the people of Videha have been mentioned already in verse 8 as situated in Madhya-deśa.

¶¶ I have not met this name elsewhere, nor is it in the dictionary as the name of a people. Probably the reading should be Suhmas; see p. 327 note *. The Sumbhas (Rámáy., Kishk.-K., xl. 25) are no doubt the same.

danturas,* and the C'andreśvaras † also, and the Khaśas, ‡
13 and the Magadhas, § the Prág-jyotishas, || and the Lauhityas, ¶
the cannibals who dwell on the sea-coast;** the hills
Púrņotkaṭa, †† Bhadra-gaura, ‡‡ and Udaya-giri;§§
14 and the Kaśáyas, |||| the Mekhalámushṭas, ¶¶ the Táma-

* This is in the dictionary as the name of a people, but I have not met with it elsewhere. It may mean "showing their long teeth when speaking;" hut here it is no doubt the name of a people as stated in the dictionary.

⁺ I have not found this elsewhere nor is it in the dictionary as the name of a people. A people called *C'andra-vatsas* are mentioned in the M.-Bh. (Udyoga-P., lxxiii. 2732).

§ See page 346 note * and page 351 note §. Here a branch of these people is placed in the East of India.

‡ See page 330 note ‡.

|| See page 328 note †.

¶ The people of Lauhitya (M.-Bh., Sahhá-P., xxix. 1100; and li. 1864) which was the country on the hanks of the R. Lohita, or Lanhitya (Sahhá-P., ix. 374; Rámáy., Kishk.-K., xl. 26; and Raghn-V., iv. 81) or Lohityá (Bhíshma-P., ix. 343), and probably also Lohita-gangă (Hari-V., exxii. 6873-6), the modern Brahma-putra. The mention of Lohita in Subhá-P., xxvi. 1025 and Lauhitya in Anuśás.-P., xxv. 1732 appears to have a different application; and a place Lohitya is mentioned in Rámáy, Ayodh.-K., 1xxiii. 13, as situated hetween the Ganges and Go-matí. Višvá-mitra had certain descendants called Lohitas (Hari-V., xxvii. 1465) or Lauhitas (*id.*, xxxii. 1771) who may have been the children of his grandson Lauhi (*id.*, xxvii. 1474).

** Sámudráh purushádakáh; that is, on the coast of the Bay of Bengal which was the Eastern Ocean. They are mentioned in the Rámáy. (Kishk.-K., xk. 30).

++ This is mentioned in the dictionary, but I have not found it elsewhere.

11 This is in the dictionary, but I have not found it elsewhere.

§§ There are several hills of this name; that intended here is no doubt the hill near Rája-griha, or Rajgir. Its ancient name Cunningham says was Rishi-giri (Arch. Surv. Repts., I. 21 and plate iii), which is mentioned in the M.-Bh. (Sabhá-P., xx. 798-800).

|||| This is not in the dictionary and I have not found it elsewhere. The proper reading is probably $K\dot{a}\dot{s}ayo$, "the Káśis," the people of Benares (see page 308 note †). They are a little out of place here, and should fall within the former group (verses 6-9), but are not mentioned there, and therefore come in here probably, for the grouping in this canto is far from perfect.

 \P This is not in the dictionary, and I have not found it elsewhere. The first part of the word is no doubt a mistake for *Mekala* or *Mekalá*, for the

liptas,* the Eka-pádapas,† the Vardhamánas,‡ and the Kośalas§ are situated in the Tortoise's face.

15 The three constellations Raudra, || Punar-vasu, and Pushya are situated in its face.

Now these are the countries which are situated in 16 the Tortoise's right fore foot: listen while I mention them, O Kraushtuki || The Kalingas,** the Bangas,†† and the

Mekalas and Mekala hills are not mentioned in any other groop in this canto and may be intended here, though considerably out of their proper position (see page 341 note ‡). There was also a town or river called *Mekalá*, which (if a river) was distinct from the Narmadá; but it appears to have been more on the western side (Hari-V., xxxvii. 1983) and therefore less admissible in this passage. I would suggest that the second part of the word should be *Pundrás*, "the Pundras" (see page 329 note *). The text *Mekhalá-mushtás* bowever might mean "those who have been robbed of the triple zone" worn by the first three classes (see Manu, ii. 42) and might then be an adjective qualifying Kaśáyas.

* Or Támra-liptakas; see page 330 note *.

 \dagger "People who have only one tree;" bat perhaps the reading should he *Eka-pádakás*, "people who have only one foot"? It was a common belief that such people existed, see M.-Bh., Sabhá-P, l. 1838 (where they are placed in the South) and Plicy, vii. 2; and it lasted down to modern times, see Mandeville's Travels, chap. XIV. See *Eka-pádas* in verse 51.

[‡] The people of Vardhamána, the modern Bardhwan (commonly Bnrdwan) in West Bengal. It is not mentioned in the Rámáy., nor M.-Bh., but is a comparatively old town.

§ This can hardly refer to Kosala, or Oudh (see page 308 note \ddagger) for, if so, this people would have been placed along with the people of Mithilá and Magadha in verse 12; whereas here the Kosalas are separated off from those nations by the insertion of three hills in verse 13, and are grouped with the Mekhalámnshtas, Támra-liptas and Vardhamánas. Kosala here must therefore mean Dakshina Kosala which is mentioned in canto lvii, verse 54, as lying on the slope of the Vindhya mountains (see page 342 note ¶), and especially the north and east portions of it, for the sonthern part is placed appropriately in the right fore foot in verse 16.

|| This appears incorrect. Read Raudrí (fem.), a name for the constellation Ardrá.

¶ For Kroshtuke read Kraushtuke.

- ** See page 334 note*.
- ++ See page 326 note*.

Jatharas,* the Kośalas,† and the Mrishikas,‡ and the C'edis,§

* They are mentioned in the Bhishma-P. list (ix. 350) but with no data to identify their territory. Here they are joined in one compound with Kalingas and Bangas.

 \dagger The peoule of Dakshina or Southern Kosala; see page 342 note \P ; the south portiou is especially meant, see verse 14.

1 See page 332 note +.

§ There is no mention of a people called C'edis in the Eastern region in the older poems; but Cunningham repeatedly places a C'edi race in Chhattisgarh (Arch. Surv. Repts., IX. 54-57; and XVII. 24), yet in ancient times it was not so. C'edi was then one of the countries near the Kurus (M.-Bh., Viráta-P., i. 11-12; Udyoga-P., 1xxi. 2594-5). It is placed in the Eastern region in the account of Bhíma's conquests there (Sabhá-P., xxviii. 1069-74) and also in the South region in the description of Arjuna's following the sacrificial horse (Asva-medh.-P., lxxxiii. 2466-9); and it is also mentioned along with the Daśárnas (see page 342 note +) and Pulindas (see page 335 note †) in the former passage. C'edi hordered ou the Jumua, for king Vasu when hunting in a forest sent a message home to his queen across that river, and the forest could not have been far from his territory (Adi-P., Ixiii, 2373-87). C'edi, moreover, is often linked with Matsya and Karúsha (e.g., Bhíshma-P., ix. 348; liv. 2242; and Karna-P., xxx. 1231; see page 307 note * and page 341 note +), and with Káśi and Karúsha (e.g., Adi-P., cxxiii. 4796; and Bhishma-P., cxvii. 5446). It was closely associated with Matsya and must have touched it, for an ancient king Sahaja reigned over both (Udyoga-P, lxxiii. 2732); and it seems probable that king Vasn's son Matsya became king of Matsya (Adi-P., 1xiii. 2371-93; and Hari-V., xxxii. From these indications it appears C'edi comprised the country 1804-6). south of the Jumna, from the R. Chambal on the north-west to near C'itrakúta on the south-east; and on the south it was bounded by the plateau of Malwa and the hills of Bundelkhand.

Its capital was Sukti-mati or Sukti-sáhvayá, (Vana-P., xxii. 898; and Aśvamedh.-P., lxxxiii. 2466-7) and was situated on the R. Sukti-mati, which is said to break through the Koláhala hills (Adi-P., lxiii. 2367-70; see page 286 note §). This river rises in the Vindhya Range, and must be east of the R. Daśárná, which is the most westerly river that rises in that range (compare notes † and ‡ on page 286); it is probably the modern R. Ken, for which I have found no Sanskrit name. Hence the Koláhala hills were probably those between Panna and Bijawar in Bundelkhand, and the capital Sukti-matí was probably near the modern town Banda. The kingdom of C'edi seems to have been founded as an offshoot by the Yádavas of Vidarbha (Matsya-Purána, xliii. 4-7; and xliv. 14 and 28-38); and after it had lasted through some 20 or 25 reigns, Vasu Upariand the Urdhva-karnas,* the Matsyas † and others who

- 17 dwell on the Vindhya mountains, ‡ the Vidarbhas, § and the Nárikelas ||, the Dharma-dvípas ¶, and the Elikas,** the Vyághra-grívas, †† the Mahá-grívas, ‡‡ the bearded
- 18 Traipuras,§§ the Kaiskindhyas,|||| and the Haima-kútas ¶¶, the Nishadhas,*** the Kataka-sthalas+++, the Daśárnas,‡‡‡ the naked Hárikas,§§§ the Nishádas,||||| the Kákulá-

c'ara, who was a Kaurava of the Paurava race, invaded it from the north some nine generations anterior to the Paṇḍavas, and conquering it established his own dynasty in it (id, l. 20-50), which lasted till after their time. For a full discussion see *Journal*, Bengal As. Socy., 1895, Part I., p. 249.

* "Those who have erect ears;" but I have not met this name elsewhere, and it is not, probably, the name of any people.

+ This seems wholly out of place here : see page 307 note*.

[‡] These mountains are also out of place here; they die away in Behar, that is, in the region occupied by the Tortoise's head.

§ These are absolutely out of place here; see page 335 note §.

|| Nárikela is given in the dictionary as the name of an island, but I have not met with any people of any such name elsewhere.

¶ I have not met with this name any where else.

** Or Ailikas. Neither name is in the dictionary, and I have not found them elsewhere. A river *Elá* is mentioned as situated in the Dekhan (Hari-V., clxviii. 9512), but without data to identify it.

++ "Having necks like tigers"; perhaps an epithet to Traiparas.

11 "Large-necked"; perhaps also an epithet to Traipuras.

§§ The people of Tripura, see page 343 note *; but they are quite out of place here.

||| These seem to be the same as the Kiskindhakas; see page 342 note §.

¶¶ The people of Hema-kúța. I have found mention of only one Hemakuța: it was a mountain or group of mountains in the Himalayas in the western part of Nepal (M.-Bh., Vana.-P., cx. 9968-87); but that does not seem appropriate here.

*** See page 343 note¶. These people are altogether out of place here.

+++ The people of Kataka, the modern Cuttack in Orissa. This is a modern name and is mentioned in the Daśa-kumára-c'arita (Story of Soma-datta). The name given to it by the Brahmans was Váránasí in emulation with Benares.

111 See page 342 note +. These people are altogether out place here.

§§§ This name is not in the dictionary and I have not found it elsewhere.

||||| The Nishádas were an aboriginal race and are described as very black, dwarfish and short-limbed, with large mouth, jaws and ears, with pendent

- 19 lakas,* and the Parna-śavaras,†---these all are in the right fore foot.
- The three constellations A-śleshá, and Paitrya 1 20 and \mathbf{the} First Phálgunís have their station in the right fore foot.

nose, red eyes and copper coloured hair, and with a protuberant belly. Their name is fancifully derived from the command nishida, "sit down," given to the first of them who was created. (Hari-V., v. 306-10; and Mair's Sansk. Texts, II. 428.) They were specially a forest people, and were scattered all over Northern and Central India. The earliest references shew, they occupied the forest tracts throughout North India. In Ráma's time they held the country all around Prayaga and apparently sonthwards also (Journal, R. A. S., 1895, page 237); but in the Pándavas' time they occupied the high lands of Málwa and Central India (M.-Bh., Sabhá-P., xxix. 1085; xxx. 1109 and 1170; and Asvamedh.-P., lxxxiii. 2472-5) and still formed a kingdom (Udyoga-P., iii. 84; and xlvii. 1884). It would seem that, as the Aryans extended their conquests, the Nishádas were partly driven back into the hills and forests of Central India, and were partly subjugated and absorbed among the lowest classes of the population as appears from casual allusions (Rámáy., A'di-K., ii. 12; and M.-Bh., A'di-P., cxlviii; and Vana-P., cxxx. 10538-9). They are also mentioned as being pearl-divers and seamen in an island which seems to be on the west coast (Hari-V., xov. 5214 and 5233-9). They were looked npon as very degraded in later times, but at first their position was not despicable, for Ráma and Guha king of the Nishádas met as friends on equal terms (Ayodh.-K., xlvi. 20; xlvii. 9-12; and xcii. 3); and it seems Krishna's annt Sruta-devá married the king of the Nishádas (Hari-V., xxxv. 1930 and 1937-8).

* I have not found this name elsewhere, nor is it in the dictionary. Perhaps it is to be connected with Srí-káknla, the modern Sreewacolum, a town 19 miles west of Masulipatam. It was founded by king Sumati of the Sátaváhanas or Andhras, and was their first capital (Arch. Surv. of S. India by R. Sewell, I. 55; and Report on Amarávati, pp. 3 and 4).

+ These were a tribe of Savaras (see page 335 note^{*}) who lived upon leaves; hence their name according to the dictionary; but a forest tribe would hardly live solely on leaves. Might it not more properly mean "the Savaras who wear leaves"? A girdle of leaves was the ordinary clothing of most of the aboriginal tribes; see Dalton's Ethnology, *passim*. They appear to be the modern *Páns*, a very low aboriginal caste, common in Orissa and the Eastern Circars.

[‡] This must mean Maghá, which comes between A-śleshá and Púrva-Phalguní — a meaning not in the dictionary. Lanká,* and the Kálájinas,† the S'ailikas‡, and the 21 Nikatas,§ and those who inhabit the Mahendra || and Malaya¶ Mountains and *the hill* Durdura,** and those who dwell in the Karkotaka forest,+† the Bhrign-

22 kac'c'has,^{‡‡} and the Konkanas,^{§§} and the Sarvas,^{||||} and the Abhíras¶¶ who dwell on the banks of the river Vení,^{***}

* Rávana's capital in Ceylon.

↑ This is given in the dictionary as the name of a people and analysed thus-kála-ajina, "those who wear black antelope skins;" but I have not found the name elsewhere.

1 Perhaps the same as the S'ailúshas in canto lvii, verse 46.

§ This name is not in the dictionary, and I have not met it elsewhere.

|| See page 284, note †† and page 305, note §; yet these may be the mountains at C. Comorin, see *Journal*, R. A. S. 1894, p. 261.

¶ See page 285 note*.

** See page 287 note+.

^{††} Karkotaka was the name of the Nága king whom Nala eaved from a forest fire (M.-Bh., Vana-P., lxvi); where that happened is not clear, but probably it was somewhere in the middle or eastern part of the Satpura range (see page 343 note ¶); can that region be intended here ? Karkotaka is also stated in the dictionary to be the name of a barbarous tribe of low origin, but I have not met with them elsewhere. Perhaps this word, however, may be connected with the modern Karád, a town in the Satara District, near which are many Buddhist caves. Its ancient name was Karahákada or Karahákata according to inscriptions (Arch. Surv. of W. India by J. Burgess, Memo. No. 10, page 16, and Cunningham's Stopa of Bharhut pp. 131, 135 and 136), and it seems to be the same as Karahátaka mentioned in the M.-Bh. (Sabhá-P., xxx. 1173) and spoken of there as heretical, *páshanda*, no doubt because it was a Buddhist sanctuary as evidenced by its caves. See also Matsya P. xliii. 29 about Karkotaka.

11 See page 339 note **.

§§ Or, more correctly, Konkanas. They are the inhabitants of the modern Konkan, the Maráthi-speaking lowland strip between the Western Ghats and the sea, from about Bombay sonthward to Goa. The Hari-Vamsá says king Sagara degraded these people (xiv. 784).

|||| These people are not mentioned in the dictionary and I bave not met with them elsewhere. Perhaps the reading should be the *Sarpas*, i.e., "the Nágas," or the *S'aravas* who are named in M.-Bh. (Bhíshma-P., l. 2084, unless this be a mistake for S'avaras.)

¶¶ See page 312 note †.

*** This is no doubt the same as Venyá, the name of two rivers in the

the Avantis,* the Dása-puras,† and the Akaņin‡ people,
23 the Mabá-ráshţras §, and Karņáţas #, the Gonarddhas ¶,
C'itra-kúţakas**, the C'olas ††, and the Kolagiras ±‡,

Dekhan; see canto lvii, verses 24 and 26. Either river is admissible in this passage, but the Wain-ganga is meant more probably, because it flows through territory occupied by aboriginal tribes.

* See page 340 note § and page 344 note §.

 \dagger Or, better, *Dása-puras*, the people of Dasa-pura. This was the capital of king Ranti-deva (Megha-D., I. 46-48), and seems from the context there to have been situated on or near the R. Chambal in its lower portion. But the two accounts of Ranti-deva (M.-Bh., Drona-P., lxvii; and Sánti-P., xxix. 1013-22) describe him as exercising boundless hospitality chiefly with animal food, and fancifully explain the origin of the river, C'arman-vatí, as the jnices from the piles of the hides of the slanghtered animals; this suggests that he reigned along the upper portion of the river.

‡ Or A'kanin. Neither is in the dictionary, and I have not found them elsewhere.

§ See page 333 note +.

|| The Canarese. Karnáta properly comprises the south-west portion of the Nizam's Dominions, and all the country west of that as far as the Western Ghats, and south of that as far as the Nilgiris. It did not include any part of the country below the Ghats, but its application has been greatly distorted by the Mohammedans and English. The name is probably derived from two Dravidian words meaning "black country," because of the "black cotton-soil" of the platean of the Southern Dekhan (Caldwell, Grammar of the Dravidian Langnages, 34 and 35; and Hunter's Imp. Gaz. of India, Art. Karnátik). The Karnátakas are mentioned in the Bhíshma-P. list (ix. 366).

¶ Go-narda is given in the dictionary as the name of a people in the Dekhan, but I have not found either form elsewhere. Goa is said to have had a large number of names in ancient times; but this does not appear to have been one of them (Imp. Gaz. of India, Art. Goa).

** The people of C'itra-kúța; it appears to have been the range of hills (comprising the modern monnt Chitrakut) extending from south of Allahabad to about Panna near the R. Ken (see *Journal*, R. A. S., 1894, p. 239); but these people are very much out of place here.

++ See page 331 note ¶.

^{‡‡} This name does not seem to be connected with the Kolas who are mentioned in verse 25. The Kolagiras are no doubt the same as the *Kolvagireyas*, who are placed in South India in the description of Arjuna's following the sacrificial horse (*K*sva-medh.-P., lxxxiii. 2475-7); and they would presumthe people who wear matted hair * in Krauñc'a-dvipa, + 24 the people who dwell by the Káveri and on mount

ably be the inhabitants of Kolagiri, which is placed in Sonth India in the account of Sahadeva's conquests there, and which appears to have been an extensive region for the whole of it is spoken of (Sabhá-P., xxx. 1171). Kolagiri may mean "the hills belonging to the Kols," but the Kols seem to be intended by the Kolas in verse 25. Kolagira may be compared with Kodagu, the ancient name of Coorg, which means 'steep mountains' (Imp. Gaz. of India, Art. Coorg), and might therefore have led to the modification of the final part of the name to agree with the Sanskrit giri; but see page 366 note 1. The name Kolagira somewhat resembles the Golángulas of canto lvii, verse 45; and Golángula might be a corruption of Kodungalúr, which is the modern town Cranganore, 18 miles north of Cochin. It had a good harbour in early times, and was a capital town in the 4th century A.D. Syrian Christians were established there before the 9th century, and the Jews had a settlement there which was probably still earlier. It is considered of great sanctity by both Christians and Hindus (Imp. Gaz, of India, Art. Kodungalúr).

* Jatá-dhara; the dictionary gives it as a proper name. Jatá also means "long tresses of hair twisted or braided together, and coiled in a knot over the head so as to project like a horn from the forehead, or at other times allowed to fall carelessly over the back and shoulders."

+ This was no doubt the county of which Kraunc'a-pura was the capital. for dvipa appears to have had the meaning of "land enclosed between two rivers," the modern doab; cf. S'ákala-dvípa, the doab in which Sákala (see page 315 note ‡) was situated, and the Seven dvipas all in North India (Sabhí-P., xxv. 998-9). The Hari-Vamsa says Sárasa, one of Yadu's sons. fonnded Krauüc'a-pura in the South region in a district where the soil was copper-coloured and champaka and asoka trees abounded, and his country was known as Vana-vási or Vana-vásin (xcv. 5213 and 5231-3); and also that that town was near the Sahya Mts., and was situated apparently south of a river Khatvángí and north of Gomanta hill (xcvi. 5325-40). If Gomanta was the modern Goa, these indications agree fairly well with the Kraunc'alaya forest mentioned in the Rámáy. (Aran.-K., lxxiv. 7), which appears to have been situated between the Godavari and Bhima rivers (Journal, R. A. S., 1894, page 250). But the town Bana-vási or Banawási, which was a city of note in early times, is in the North Kanara district, on the R. Warda (tributary of the Tungabhadra), 14 miles from Sirsí, in lat. 14° 33' N., long. 75° 5' E. (Imp. Gaz. of India, Art. Banavasi; Arch. Surv. of W. India, No. 10, pp. 60 note and 100); and this is south of Goa. This was the country of the Vana-vásakas (see page 333 note *).

Rishyamúka, * and those who are called Násikyas, † and those who wander by the borders of the S'ankha and Sukti‡ and other *hills* and of the Vaidúrya mcuntains, § and the Váric'aras, || the Kolas, ¶ those who inhabit

25 and the Váric'aras, || the Kolas, ¶ those who inhabit C'armapatta, ** the Gana-váhyas, ++ the Paras, ±‡ those who

26 have their dwellings in Krishná-dvípa,§§ and the peoples who live by the Súrya hill |||| and the Kumuda hill,¶¶

- * See page 289 note ‡.
- † These are, no doubt, the people of Nasik ; see page 339 note \parallel .

[†] The text is Sankha-sukty-ádi-vaidárya-śaila, which may be so rendered as to make Sankha and Sukti two of the hills which compose the Vaidúrya chain. I have not met with them elsewhere, and neither is in the dictionary as the name of a hill. Sukti can hardly be an error for the Sukti-mat range (see page 306 note §).

§ This is the Satpura range, for the Fándavas in their pilgrimage went from Vidarbha and the R. Payoshní (the Purna and Tapti, see page 299 note †), across these mountains, to the R. Narmadá (Vana-P., cxx. and cxxi). This range was placed in the Sonthern region (*ibid.*, lxxxviii. 8343), and also apparently, as *Vaidúrya-síkhara*, in the Western region (*ibid.*, lxxxix. 8359-61); and in the former of these two passages it is called mani-maya.

|| I have not found this name elsewhere, nor is it in the dictionary.

¶ See page 331 note ¶, but the passages cited there with reference to this people appear to refer to the Kolagiras; see page 363 note ‡‡. The Kols are a collection of aboriginal tribes, who are said to have dwelt in Behar in ancient times, but who now inhabit the mountainons districts and plateaux of Chutia Nagpur and are to be found to a smaller extent in the Tributary States of Orissa and in some districts of the Central Provinces (Imp. Gaz. of India, Art. Kol).

** This is not in the dictionary and I have not met it elsewhere. Is it to be identified with Salem in Madras?

++ I have not met this elsewhere. Does it refer to the Ganapati dynasty which flourished on the eastern coast during the 13th cent. A.D.?

11 This is not in the dictionary and I have not found it elsewhere.

§§ I have not met this name elsewhere, but it obviously refers to the R. Krishņá or Kistna, and prohably means one of the doabs (see page 364 note †) beside that river, either between the Kistna and Bhíma or between thé Kistna and Tungabhadra.

|||| I have not met this name elsewhere.

¶¶ I have not found this name elsewhere. Comparing the various readings,

the Aukhávanas,* and the Piśikas, † and those who are called

27 Karma-náyakas, ‡ and those who are called the Southern Kaurushas, § the Rishikas, || the Tápasáśramas, ¶ the Rishabhas, ** and the Simhalas, †† and those who inhabit

it seems to have some connexion with the *Kusumas* of canto lvii verse 46; see page 332 note ‡.

* This is not in the dictionary, and I have not found it elsewhere. Perhaps it is to be connected with the *Okhalakiyas* mentioned in Arch. Surv. of W. India, no. 10, pp. 34-35.

† Or as the text may be read, Sapisikas. Piśika is in the dictionary, but I have not met with either name elsewhere.

 \ddagger I have not found this name elsewhere and it is not in the dictionary. Perhaps the reading should be Kambu-náyakas or Kombu-náyakas, and mean the people of Coorg. "According to tradition, Coorg was at this period (16th century A.D.?) divided into 12 kombus or districts, each ruled by an independent chieftain, called a náyak" (Imp. Gaz. of India, Art. Coorg). The similarity of the names is very remarkable.

§ This name is not in the dictionary and I have not met with it elsewhere Perhaps it should be *Kárushas* (see page 341 note \dagger), and the people intended are a southern branch of that nation.

|| These are the people mentioned in the Rámáy. (Kishk -K., xli. 16) and M.-Bh. (Karna-P., viii. 237) and Hari-Vamáa (cxix. 6724-6). There was also a river called the *Rishiká* (M.-Bh., Vana-P., xii. 493) which may be connected with the same people. I have found no further data for fixing their position. See page 332 note +; the *Múshikas* mentioned there may perhaps be the people dwelling on the R. *Musi*, the tributary of the Kistna on which Haidarabad stands (Imp. Gaz. of India, Art. Kistna).

¶ I have not met this name elsewhere nor is it in the dictionary. Perhaps it refers to the descendants of ascetics, see page 339 note +.

** These are, no doubt, the inhabitants of *Rishabha-parvata* mentioned in the M.-Bh. (Vana-P., 1xxxv. 8163-4) and placed there between Srí-parvata and the Káverí. Srí-parvata is on the Kistna in the Karnul district (see page 290, note ‡). The Rishabha hills are therefore probably the southern portion of the Eastern Ghats, but none of the ranges there appears to have any name resembling this.

++ The people of Ceylon. They are named in the M.-Bh.; it is said the Simbala king attended Yudhishthira's Bája-súya sacrifice (Sabhá-P., xxxiii. 1271; and Vana-P., li. 1989); and the Simhalas brought to him presents of lapis lazuli, which is the essence of the sea (samudra-sára), and abundance of pearls and elephants' honsings (Sabhá-P., li. 1893-4). They are also named as fighting on the Kauravas' side in the great war (Drona-P., xx. 798).

- 28 Káñc'í*, the Tilangas, † and the peoples who dwell in Kuñjara-darí ‡ and Kac'c'ha, § and Támra-parņí, || — such is the Tortoise's right flank.
- 29 And the constellations, the Last Phálguņís, Hastá and C'itrá are in the Tortoise's right flank.

This name is not I believe given to Ceylon in the Rámáy., but the name Simhiká is given to a terrible female Ráksbasa who dwelt in the middle of the sea between India and Ceylon, and whom Hanúmán killed as be leapt across to the island (Kishk.-K, xli. 38; and Sund.-K., viii. 5-13).

* This is $K\acute{a}\acute{n}c'4$ -puram or $K\acute{a}\acute{n}c'4$ -varam, the modern Conjevaram, about 37 miles sonth-west of Madras. It is not, I believe, mentioned in the Rámáy. or M.-Bh., unless the $K\acute{a}\acute{u}\epsilon'yas$ who are named as fighting in the great war (Karna-P., xii. 459) are the people of this town, hut the proper reading there should probably be $K\acute{a}\acute{s}yas$, the people of Káši or Benares. Conjevaram, nevertheless, is a place of special sanctity, and is one of the seven holy cities of India. Hwen Thsang speaks of it in the 7th century A.D. as the capital of Drávida. It was then a great Buddhist centre, but about the 8th century hegan a Jain epoch, and that was succeeded by a period of Hindu predominance (Imp. Gaz. of India, Art. Conjevaram).

+ This form is not in the dictionary; but it is no doubt the same as *Tailanga* or *Tri-linga*, that is Telinga, the modern Telugn country. It coincided more or less with the ancient kingdom of Andhra (see page 337 note §). I have not found this name in any shaps in the Rámáy. or M.-Bh.; Andhra is the name which occurs in those books.

[‡] This probably means "the valleys of the Kuñjara hills," and the reference may he to mount Kuñjara, which is mentioned in the Rámáy. as situated in the South, hut not in a clear manner (Kishk.-K., xli. 50). I have not met the name elsewhere, but as this place is joined with Kac'c'ha in one compound (see next note) it may mean part of the Travancore hills. Kuñjara-darí is given in the dictionary as the name of a place.

§ This is *Kochchi*, the modern Cochin, in Travancore. It is not I believe mentioned in the Rámáy. or M.-Bh., except once in the latter book in the account of Sahadeva's conquests in the South (Sabhá-P., xxx. 1176). Both Christians and Jews are said to have settled here early in the Christian era, and they were firmly established here by the Sth century.

|| This is the name of the modern river Chittar in the extrems South (see page 303, note \ddagger), and also of the district near it. It appears, moreover, to be the name of a hill in the extreme South (Bhíshma-P., vi. 252). It is also the name of a town in Caylon, after which the name was extended to the whole island (dictionary). The island seems to be meant by the words Támráhvaya dvípa in the M.-Bh. (Sabhá-P., xxx. 1172).

- 30 And next is the outer foot.* The Kámbojas, † and Pahlavas, ‡ and the Badavá-mukhas, § and the Sindhus || and Sau-
- 31 víras, ¶ the Anartas, ** the Vanitá-mukhas, ++ the Drávaņas, ‡‡ the Sárgigas, §§ the Súdras, ||| the Karņa-prádheyas ¶¶

* Váhya-pádas; the right hind foot is meant as is stated expressly in verse 33, but (because perhaps this word is vague) the names that follow are sadly confused and belong to all regions in the west and north-west.

+ See page 318, note §; they are out of place here.

‡ See page 314, note *; these also are out of place.

§ This should perhaps be connected with Badavá, a tírtha apparently in Kashmir (M.-Bh., Vana-P., lxxii. 5034-42). A river of the same name is mentioned (*id.*, ccxxi. 14232), but that seems from its context to be rather in South India. Badavá-mukha (which means 'submarine fire') may also mean "having faces like mares"; and a people called Aśva-mukhas are mentioned in Matsya Purána, cxx. 58, as dwelliog north of the Himalayas: see also verse 43 below.

|| See page 315, note *; they are hardly in place here.

 \P See page 315, note +; these are out of place here.

** See page 340 note §. The name is derived from an eponymons king Anarta, who was the son of Saryáti one of the sons of Mann Vaivasvata (Hari-V., x. 613 and 642-9).

++ "Those who have faces like women." I have not met this name elsewhere. It seems, however, to be a proper name and not an adjective.

^{‡‡} This as a name is not in the dictionary, and I have not found it elsewhere.

§§ Or "and the Argigas or Argigas," as the text may be read. These names are not in the dictionary and I have not met with them elsewhere. Perhaps the correct reading should be Sáryátas. They were a tribe, so-called from their chief Saryáta the Mánava, who settled down near where the 1ishi C'yavana dwelt, and gave his daughter Su-kanyá to the rishi to appease his wrath (Sata-P. Bráh., 1V. i. 5). He is called Saryáti in the M.-Bh. (Vana-P., exxi. 10312; and exxii.) where the same story is told rather differently; and also in the Hari-Vamáa, where he is said to be a son of Manu and progenitor of Anarta and the kings of Anarta (x. 613, and 642-9). From all these passages it appears the Sáryátas were in the West, in Gujarat; and C'yavana as a Bhárgava is always placed in the West, near the months of the Narhada and Tapti. Bnt perhaps the most probable reading is *Bhárgavas*; they were in the West (see page 310, note †).

|||| See page 313 note ‡.

 $\P\P$ This name is not in the dictionary and I have not found it elsewhere. It can have nothing to do with *Karna* one of the heroes of the M.-Bh., for he

and Varvaras,* the Kirátas,† \mathbf{the} Páradas, ‡ the 32and Páraśavas, || \mathbf{the} Pándyas § \mathbf{the} Kalas,¶ the Dhúrtakas, ** \mathbf{the} Haimagirikas, ++ the Sindhu-kálaka-

reigned in Anga in the East. Prádheya means a descendant of Prádhá, one of Daksha's daughters, and that also is inadmissible. It suggests Rádheya, which was a metronymic of Karna, but that is equally unsuitable. It seems therefore the words must be taken as a whole forming one name, and then it suggests comparison with Karna-právára which would be the same as Karnaprávarana (see page 346, note \dagger).

* See page 319, note *. This word is compounded with the preceding name; it hardly seems to be in place here.

 \dagger See page 322, note \parallel ; they seem to be out of place here, unless any Kirátas inhabited the southern part of the Aravalli hills or the extreme western part of the Vindhya mountains, and that seems improbable. See also Adhama-kairátas in verse 44 below, and Kirátas are mentioned again in verse 50.

1 See page 317, note *; they seem to be out of place here.

§ These people are out of place here; see page 331, note §; they should be properly in the right flank.

|| I have not met this name elsewhere; but, no doubt, it denotes some people, who claimed descent from Paraśn-Ráma and who would therefore be somewhere on the western coast between Bombay and the Narmadá; see page 310, note †. It is said there was a dynasty of Páraśava kings after the great Paurava line came to an end (Matsya Puráṇa, l. 73-76) but it does not appear where.

¶ This is not in the dictionary, and I have not met it elsewhere. It suggests a connexion with the Kálibalas of canto lvii, verse 49; but Kala also means, "emitting a low or inarticulate sound," and it was an old fable that a people existed, who could not speak articulately, but hissed like serpents, see Mandeville's Travels, chap. xviii. and xix. Kala occurs again in verse 36.

** I have not found this elsewhere as the name of a people. The word however means "a rogne" and may be an adjective to Haima-girikas.

†† The people of *Hema-giri*. This is not given as the name of a place in the dictionary, but it may be a synonym for *Hema-kúta* or *Hema-fringa*. It is said in the M.-Bh. the latter is the portion of Himavat from which the Ganges issued formerly (*Adi-P.*, clxx. 6454-5), and *Hiranya-fringa* is probably: the same (Bhíshma-P., vi. 237). Hema-kúta was near the rivers Nandá and Apara-nandá and between the sources of the Ganges and Kausikí (Vaua-P., cx. 9968-87); and it is alluded to in other passages but they are not clear (e.g., *id.*, clxxxix. 12917; Bhíshma-P., vi. 198, 202, 236 and 246). The last of vairatas, * the Sauráshtras, † and the Daradas, ‡ and the
33 Drávidas, § the Mahárnavas || — these peoples are situated in the right hind foot.

And the Svátís,¶ Viśákhá and Maitra** are the three corresponding constellations.

34 The hills Mani-megha, ++ and Kshurádri, ‡‡ and Khañjana, §§

these passages says the Gnhyakas dwell on Hema-kúţa. The Matsya Purśna says Hema-śringa is south-east of Kailása, and the R. Lanhitya, or Brahmaputra, rises at its foot (cxx. 10-12); and that two rivers rise in Hema-kúţa which flow into the eastern and western seas (*ibid.*, 64-5).

* This seems to be erroneous, yet it is not easy to suggest an amendment. The first part, no doubt, refers to the R. Sindhu and the Sindhu people but the latter part appears unintelligible. Perhaps the reading should be Sindhukúla-suvírakáh or Sindhaváš c'a suvírakáh meaning the Sindhus and the Suvíras (see page 315, notes * and †); but these two people have been mentioned already in verse 30.

+ The people of Suráshtra; see page 340, note 1.

1 See page 318, note ||. They are quite ont of place here.

§ The Drávidas are often alluded to in the M.-Bh. (e.g., Sabhá-P, xxxiii. 1271; Vana-P., li. 1988; Karna-P., xii. 454; &c.), but are not mentioned in the Rámáy., I believe, except in the geographical canto (xli. 18). They are sometimes closely connected with the Pándyas (Sabhá-P., xxx. 1174), but the name was applied in a general way to denote the southern branches of the races now classed as Dravidian, and it is the same as *Tamil* (Caldwell's Grammar of the Dravidian Languages, pp. 12–15). Their territory included the sea coast in early times (Vana-P., cxviii. 10217). It is also said they were kshattriyas and became degraded from the absence of brahmans and the extinction of sacred rites (Anuśńs.-P., xxxiii. 2104-5; Mann, x. 43-44).

 \parallel I have not met this name elsewhere. It means "dwelling by the ocean," and is probably an epithet of Drávidas, for they bordered on the sea as mentioned in the last note.

¶ The plural seems peculiar.

** Or Ana-rádhá.

†† I have not met this elsewhere. It may be the same as Mt. Mani-mat (Drona-P., lxxx. 2843); which appears to be also intended in Vana-P., lxxxii. ±043, and if so would denote the range of hills enclosing Kashmir on the sonth, according to the context. It may also be the same as the "jewelled monntain Su-megha" mentioned in the Rámáy. (Kishk.-K., xliii. 40).

11 This is not in the dictionary, and I have not found it elsewhere.

§§ This is not in dictionary as the name of a mountain, and I have not found it elsewhere.

and Asta-giri; * the Aparántika people, † and Haihayas, ‡

* This does not appear to be the name of any particular mountains, but rather denoted in a vague way mountains in the west behind which the snn sets. It is mentioned in the Rámáy. as Asta-giri (Kishk.-K., xxxvii. 22), and as Asta-parvata (*id.*, xliii. 54).

+ See note to Aparántas, page 313, note +. This half line Aparántiká Haihayáśc'a is a syllable too long; it would be better to read either Aparántá or omit the c'a.

1 The Haihayas were a famous race, the descendants of an eponymous king Haihaya, who is said to have been a grandson or great-grandson of Yadu, the eldest son of Yayáti (Hari-V., xxxiii. 1843-4; and Matsya Purána, xliii. 4-8. Yadu is said to have been king of the north-east region (Hari-V., xxx. 1604, 1618), but the references to the earliest movements of the Haihayas are hardly consistent. Mahish-mat, who was fourth in descent from Haihaya, is said to have founded the city Máhish-matí on the Narmadá (see page 333, note 1; and id., xxxiii. 1846-7), and his son Bhadra-śrenya is said to have reigned in Káśi or Benares, which the Vítahavya branch of the Haihayas had previously conquered from its king Haryasva, but Haryasva's grandson Divodása defeated them and regained his capital (M.-Bh., Anusás.-P., xxx. 1949-62; Hari-V., xxix. 1541-6; and xxxii. 1736-40). The great king Arjuna Kártavírya, who was ninth in descent (Hari-V., xxxiii. 1850-90; and Matsya P., xliii. 13-45), reigned in Anúpa and on the Narmadá and had the great conflict with Ráma Jámadagnya, which ended in the overthrow of the Haihayas (M.-Bh., Vana-P., cxvi. 10189-cxvii. 10204; and Sánti-P., xlix, 1750-70; and pages 338 note *, and 344 note *). The Haihayas and Tálajanghas in alliance with Sakas, Yavanas, Kámbojas and Pahlavas are said to have driven Bahu king of Ayodhyá out of his realm, but his son Sagara drove them out and recovered the kingdom (Vana-P., cvi. 8831-2; and Hari-V, xiii 760 - xiv. 783).

The Haihaya race comprised the following tribes, Vitihotras (or Vítahavyas?), Sáryátas, Bhojas, Avantis, Taundikeras (or Kundikeras), and Tálajanghas; the Bharatas, Sujátyas and Yádavas are added, and the Súrasenas, Anartas and C'edis also appear to have sprang from them (Hari-V., xxxiv. 1892-6; and Matsya-P., xliii. 46-49). Comparing the territories occupied by these tribes, it appears the Haihaya race dominated nearly all the region sonth of the Jnmna and Aravalii hills as far as the valley of the Tapti inclusive of Gujarat in ancient times (see pages 333 note \ddagger , 335 note \$, 340 note \$, 342 note \ddagger , 344 all the notes, 351 note ******, 352 note *****, and 368 note \$, 342 note \ddagger , 344 all the notes, 351 note ******, 352 note *****, and 368 note \$, in later times had their capitals at Manipur in Mahá Kosala (or Chhattisgarh) and at Tripura (or Tewar) on the Narbada (Arch. Sarv. Repts., IX. 54-57).

35 the S'ántikas, * Vipraśastakas, † the Kokankaņas, ‡ Pañc'adakas, § the Vamanas, || and the Avaras, ¶ the Tárakshuras, **

* I have not met this elsewhere, and it is not in the dictionary as the name of a people. It may be the same as the S'áśikas (M.-Bh., Bhíshma-P., ix. 354; perhaps the S'aśakas in Vana-P., coliii. 15257 are the same); or the reading may be S'ákalas, the people of S'ákala, the capital of Madra (see page 315, note, ‡).

+ This is not in the dictionary and I have not met it elsewhere. It appears to be a proper name and not an adjective.

[‡] This is not in the dictionary and I have not found it elsewhere. Perhaps the reading should be *Kokanadas*, a people in the north-west classed with the Trigartas and Dárvas (M.-Bh, Sabhá-P., xxvi. 1026), or *Kokarakas* who seem to be the same (Bhíshma-P., ix. 369).

§ This is given in the dictionary as the name of a people, but I have not met it elsewhere. Perhaps a better reading would be *Pañc'adakas* or *Pañc'anadas*, "the people living beside the R. Pañc'anada," which appears to be the single stream formed by the confinence of the five rivers of the Panjab (M.-Bh., Vana-P., lxxxii. 5025; Bhíshma-P., lvi. 2406; and dictionary); but this name seems to be also applied to the five rivers collectively (Vana-P., ccxxi. 14229), and to the conntry watered by those five rivers (Sabhá-P., xxxi. 1193; Udyoga-P., iii 82; and xviii. 596-601; Karna-P., xlv. 2100 and 2110; &c.; Hari-V., xcii. 5018; and Rámáy., Kishk.-K., xliii. 21), and to the inhabitants of it (Bhíshma-P., lvi. 2406; and Ksrna-P., xlv. 2086): see also Lassen's map (Ind. Alt.).

|| This is given in the dictionary as the name of a people, but I have not found it elsewhere. Perhaps a better reading would be Vánavas, who are mentioned in the M.-Bh. (Vana-P., ix. 362), or Vanáyavas. There was a district called Vanáyu or Vánáyu, which appears to have been situated in the north-west, and which was famous for its breed of horses (M.-Bh., Bhíshma-P., xci. 3974; Drona-P., cxxi 4831; Karna-P. vii 200; and Rámáy., A'di-K., vi 24). It appears to be the modern Bunnu in the north-west of the Panjab.

¶ This is not given as the name of a people, and the word means, "low," and "western." This name may be compared with *Aparas*, a people mentioned in the Rámáy. (Kishk.-K., xliii 23); and see page 313, note + and Aparántikas in verse 34. But a better reading for the text *hy-avarás* is perhaps *Varvarás*; see page 319, note * and page 369, note *.

** This is not in the dictionary, and I have not met with it elsewhere; but *Tárakshati* and *Tárakshiti* are given as the name of a district to the west of Madhya-deśa. There was also a kingdom called *Turushka* in later times (Aroh. Surv. of W. India, Memo. No. 10, p. 7). The Turushkas are the Turks, and their country Turkestan. A people called *Tárkshyas* are mentioned in M.-Bh., Sabhá-P., li. 1871.

the Angatakas,* the Sarkaras, + the Sálma-veśmakas, ‡
36 the Guru-svaras, § the Phalguņakas, || and the people who dwell by the river Veņu-matí, ¶ and the Phalgulukas, ** the Ghoras, ++ and the Guruhas, ‡‡ and the

* I have not found this elsewhere, and it is not in the dictionary. A place called *Anga-loka* is assigned to the west in the Rámáy. (Kishk.-K., xliii. 8), and *Angas* and *Anga-lokyas* are mentioned to the north of India in the Matsya Purána (cxx. 44 and 45).

+ This is not in the dictionary, and I have not found it elsewhere. A river Sárkarávartá is mentioned (Bhágavata Pnrána-V., xix. 17), but appears to be in the south. A great house-holder and theologian Jana Sárkarákshya is alluded to (C'hándogya-Up.-V., xi. 1). Perhaps the reading may be Sákalas, the people of Sákala the capital of Madra (see page 315, note ‡).

[‡] This is not in the dictionary, and I have not found it elsewhere. It suggests *śála-veśmakas*, "those who live in honses with spacious rooms," and it may be an adjective to Sarkaras. Perhaps we should read *Sálvas* as the first part of the word (see page 349, note §) but, if so, the latter part seems unrecognizable.

§ I have not met with this elsewhere, and it is not in the dictionary. It may be an adjective, "deep-voiced," describing the Phalguņakas. Perhaps the reading should be *Gurjaras* They appear to have been settled in the Panjab or Upper Sindh, and to have been driven out by the Bálas about 500 A.D., and pushed gradually southward, till at length they occupied the country around the peninsula of Kathiawar, thence called Gujarat sfter them (Cmnningham, Arch. Surv. Repts., II 64-72). Or perhaps the reading might be *Gurusthala*; a river *Guru-nadi* is mentioned in the west region, but without data to identify it (Hari-V., clxviii. 9516-8).

|| Or better, Phalgunakas. I have not met with it elsewhere. A similar name Phalgulukas occurs just below.

¶ This is not in the dictionary, and I have not met with it elsewhere. It occurs again in verse 39. A people called *Venikas* are mentioned in the M.-Bh. (Bhíshma-P., li. 2097).

** This resembles Phalgunakas above. I have not found it elsewhere. A monntain called *Phena-giri* or *Phala-giri* is mentioned in the Rámáy. as situated in the west near the month of the Indus (Kishk.-K., xliii. 13-17, and Annotations).

†† These are no doubt the same as the *Ghorakas* mentioned in the M.-Bh., Sabhá-P., li. 1870; but I have not found any data to fix their position.

‡‡ I have not met this elsewhere, but it is stated in the dictionary to be the name of a people in Madhya-deśa, and the word is also written *Guduha*, *Gulaha* and *Guluha*.

Kalas,* the Ekekshanas, † the Váji-kesas, ‡ the Dírgha-

- 37 grívas, § and the C'úlikas, || and the Aśva-keśas, ¶ these peoples are situated in the Tortoise's tail.
- 38 And so situated also are the three constellations Aindra, ** Múla, and Púrvá Ashádhá.

The Mándavyas, ++ and C'andakháras, + and Aśvakálauatas, §§

* This has occurred before in verse 31.

+ "The one-eyed." It was an old belief that such people existed. "Men with only one eye in their forehead" are mentioned in the M.-Bh. (Sabhá-P., l. 1837); the Cyclopes are famous in Greek and Latin literature; and a one-eyed race is spoken of as dwelling somewhere in the Indian Ocean by Mandeville (Travels, Chap X1X).

t "Those who have hair or manes, like horses." I have met no such name elsewhere, except that the synonymous name Aśva-keśas occurs in the next line of this verse. Neither is it in the dictionary.

§ "The long-necks." I have met no such name elsewhere.

|| This name is the same as the C'ulikas mentioned in canto lvii. verse 40, but the position does not quite agree; these are in the west and the others in the north. A people Vindha-c'ulakas are named in the Bhishma-P. list (ix. 369) and appear to be in the north A dynasty of kings called C'úlikas is said to have reigned after the great Paurava line came to an end (Matsya Purána, l. 73-76).

¶ "Those who have hair, or manes, like horses." It is the same as $V_{aji-keśas}$ mentioned above.

** For Aindra-mulam read Aindram mulam. Aindrais the same as Jyeshthá.

++ They are mentioned again in verse 46. They may be a tribe which claimed descent from the rishi Mándarya, to whom Janaka king of Videha is said to have sung a song (M.-Bh., Santi-P., cclxxvii), and whose hermitage is alluded to, as situated somewhere perhaps between Ondh and North Behar (Uniyoga-P., clxxvii. 7355); but Mándavya-pura is said in the dictionary to he situated on the R. Godavari. A people called Mandikas are mentioned in the M.-Bh. (Vana-P., ccliii. 15243). The Vimándavyas are named in verse 6 above.

‡‡ I have not met this name elsewhere, nor is it in the dictionary; but it suggests Kandahar, and the position agrees. A people C'arma-khandikas are mentioned in cauto lvii. verse 36.

§§ This seems a compound. The first part appears to be the Aśvakas; they are mentioned in the M.-Bh. (Bhíshma-P., ix. 351), and are placed in the north-west and identified with the Aspasii and Assakani by Laesen (Ind. Alt., Map). The latter part however is very doubtful. A people Lalitthas are mentioned in the M.-Bh. (Drona-P., xvii. 692) and appear from the context to have been a north-western race.

39 and the Kunyatáladahas, * the Strí-váhyas, † and the Bálikas, ‡ and the Nri-simhas§ who dwell on the Venu-

40 matí ||, and the other *people* who dwell in Valáva¶, and the Dharma-baddhas,** the Alúkas, †† the people who occupy

* This appears to mean the same people as the Kanyakágunas of the Bhíshma-P. list (ix. 360). It seems to be a compound, but the component names are very uncertain. The latter part may be Ladakas; they are mentioned in the M.-Bh. (Bhíshma-P., l. 2083), though there are no data to identify them; but Ladaha is given in the diotionary as the name of a people. As regards the first part Kunapa and Kunaha are given in the dictionary as tho name of a people; and Kulatthas are mentioned in the M.-Bh. (Bhíshma-P., ix. 373) and Matsya Purána (cxx. 44) as a people to the north of India. A country Kolúka is placed in the west in the Rámáy., and Kolúta seems to be another name for it (Kishk.-K., xliii. 8, and Annotations). A country Kulúta is also mentioned in the M.-Bh. (Karna-P., xii. 475 and 485).

+ I have not met this elsewhere, and it is not in the dictionary. It may perhaps mean "those who live apart from women;" hut the reading is more probably *Stri-rájya*. This was the name of a country and people, mentioned in the M.-Bh. and situated apparently north of the Himalayas, near the Húnas and Tanganas (Vana-P., li. 1991; and Sánti-P., iv. 114). *Stri-loka* is mentioned apparently as a place north-west of India in an alternative reading to Rámáy., Kishk.-K., xliii. 20 (Gorresio's Edition, Annotations).

[‡] This is not in the dictionary, and I have not found it elsewhere. The reading should probably be Báhlikas or Váhlikas, see page 311, note *.

§ "The men-lions." I have not met this elsewhere, and it is not in the dictionary as the name of a people.

|| This is not in the dictionary and I have not found any river of this name in the north-west. It has been mentioned in verse 36 above.

¶ Valáva-stha; this might also he read as Vala + avasthá. I bave not met either word elsewhere. A town or river Baláká is mentioned in the M.-Bh. as situated in North India (Anuśás.-P., xxv. 1706).

** "Those who are firmly attached to the Law"; or perhaps *Dharma-buddha*, "those who are enlightened in the law." It seems to be an adjective rather than a proper name, and may qualify Alúkas. I have not met with it elsewhere as a proper name, and the nearest resemblance to it is *Báhu-bádha* of the Bhíshma-P. list (ix. 362); see page 317, note §. The *Madhumattas* of the same list (ix. 360) are probably the same people.

++ This is not in the dictionary, and I have not found it elsewhere. The people intended are no doubt the Ulúkas, and the text should read tatholúká instead of tathálúká. For the Ulúkas see page 346, note +. 41 Where also Ashádhá and Sravaná and Dhanishthá are situated.

The mountains Kailása, § and Hima-vat, Dhanush-mat, || and 42 Vasu-mat, ¶ the Krauñćas,** and the Kurus †† and Vakas,‡‡

* I have not met this elsewhere and it is not in the dictionary. It is perhaps to be connected with the Urnas; see page 324, note \uparrow . A people called Urdamarus are placed in the north in the Matsya Purána (cxx. 48).

+ For pársve read pasc'e?

[‡] This verse closes with the word *bhágure*; it is not in the dictionary and seems to be erroneous. Should the reading be *bhásure*, "brilliant," an epithet to Ashádhá and Sravaná?

§ This mountain is of course constantly mentioned throughout Sanskrit literature, and the references indicate that it was on the north of the middle portion of the Himalaya range. The name is given in modern maps to the range of mountains which is situated immediately north of the Mánasa lakes, and in which the Indus rises.

 \parallel This is given in the dictionary, but I have not met with it elsewhere. It may perhaps refer to Himavat; see canto lvii verse 59, where the range is compared to a bow in shape.

¶ I have not found this elsewhere and it is not in the dictionary as the name of a hill. It may perhaps mean "abounding in wealth" and qualify Himavat.

** These are no doubt the people who dwelt near the Krauñc'a group of mountains. This group is called the son of Maináka, which is called the son of Himavat, and therefore appears to have been a portion of the Maináka mountains in the great Himavat mountain system (Hari-V., xviii. 941-2). It is mentioned in the Rámáy. as having lake Mánasa on its summit with Maináka lying beyond (Kishk.-K., xliv. 32-37); but in the Megha-Dúta Kranñc'a is placed sonth of that lake, and there is said to be a pass through it leading to the lake (I. 58 and 59 with commentary). The pass must apparently be the valley of the source of the Sarjn or Ghogra, and the Kranñc'a mountains would therefore be the portion of the Himalaya chain hounding Nepal at the extreme north-west.

⁺⁺ These must be the Uttara Kurus, see page 345, note §. The Kurus in Madhya-deśa have been mentioned in verse 9 above.

11 These are mentioned in the dictionary, but I have not found them eleewhere. A people called Varvas are alluded to in the Mateya Purána (cxx. 47). and the people who are called Kshudra-vinas,* the Rasálayas,† and the Kaikeyas, ‡ the Bhoga-prasthas,§ and the Yámunas,||

* "Those who have small lutes." This is not in the dictionary and I have not met with it elsewhere. A people called *Kshudrakas* are mentioned in the M.-Bh. (Karna-P., v. 137); they lived in north India and are generally named in conjunction with the Málavas (Sabhá-P., li. 1871; Bhíahma-P., li. 2106; lxxxviii. 3853; Drona-P, lxx. 2435), and are said to be the Greek Oxydraci.

+ 1 have not found this elsewhere. It may mean "those who dwell near the river Rasá" which is mentioned in the Rig-V. (x. 75, 6). I have met with no other allusion to it, but Dr. Muir thinks it is prohably are affluent of the Indus (Sansk. Texts, 11, 356 and 357).

1 See page 317 note ||.

§ I have not met with this word elsewhere, though it is given in the dictionary as the name of a people. Perhaps the reading should be Bhojaprastha, as a synonym of Bhoja-nagara, which is mentioned in the M.-Bh. as the capital of king Usínara or Ushínara, father of king Sivi (Udyoga-P., cxvii), both of whom were famous monarchs and are often alluded to in the M.-Bh. (e.g., Vana-P., cxxxi. 10582-94; cxcvi. 13274; Drona-P., lviii; and Sánti-P., xxix. 932-7). According to the genealogies given (Hari-V., xxxi, 1674-9; and Matsya Purána, xlviii. 15-21) various Panjab races claimed descent from Usinara, but the name Usinaras was especially appropriated to the descendants of Sivi (Vana-P., cxxxi. 10582). The Usinaras are alluded to occasionally (e.g., Karna-P., v. 137; Aitar. Brah., viii. 3, 14; and Kaushit .-Up., iv. 1), but Sivi or Sibi is the name which is generally used in the M.-Bh. From these passages and others (e.g., Sabhá-P., xxxi. 1189; li. 1870; Vana-P., cxciv. 13249-55; cclxv; cclxx. 15718 and 15743; Bhíahma-P., xviii. 688-90; and li. 2104) it appears the Sivis were gronped with the Trigartas, Madras, and other Panjab nations on one side and with the Kurns, Súrasenas and Matsyas on the other side, that is, with all the nations which snrrounded Brahmávarta; and that their territory was near the Jumna and close to Trivishtapa or Tri-pishtapa which was part of Brahmávarta (Vana-P., cxxx. 10556 - cxxxi. 10595; with 1xxxiii. 6054-5 and 7073-8; and page 290, note ||). The Sivis or Usinaras therefore appear to have possessed the country at the npper part of the Sarasvatí, Drishad-vatí and Jumna, from Saharanpur to Pattiala; with the Ambashthas to the north-west (see page 379 note 1). In later times they ahared the degradation which the brahmans pronounced on the nations of the north-west because of the absence of brahmans among them (Annsás.-P., xxxiii. 2103).

|| These are mentioned in the Bhíshma-P. list (ix. 358) and were the people who inhabited the Yámuna hills. The Pándavas in returning from their visit beyond the Himalayas came to the Yámuna hills, and then to

- 43 the Antar-dvipas,* and the Trigartas, † the Agnijyas, ‡ the Sárdana peoples, § the Aśva-mukhas || also, the Práptas, ¶
- 44 the long-haired C'ividas,** the Dáserakas, †† the Vátadhánas, ‡‡ and the S'ava-dhánas, §§ the Pushkalas, ||||

the Sarasvati (Vana-P., clxxvii. 12346-62). The hosts collected on the Kauravas' side hefore the great war overspread all the country from Pañc'anada (the Panjah) to Ahic'c'hatra (see page 353, note *) including the Yámuna hills (Udyoga-P., xviii. 596-601). Hence it appears these hills were the portion of the Himalayss, in which the Jumna has its sources, and which separate it from the Sutlej.

* Dvípa in this connexion cannot mean any island, and must mean a doáb (see page 364, note †). 'The Antar-dvípas then would mean "those who dwell within the doahs.' I have not met with this word elsewhere, and here it is probably an adjective to the Trigartas, to whom it is very appropriate.

+ See page 374, note *.

‡ I have not found this elsewhere, and it is not in the dictionary. The proper reading should no doubt be Agneyas. They are mentioned in the M.-Bh. (Vaua-P., ccliii. 15256). A rishi or man called Agneya Su-darśana is spoken of who dwelt in Kuru-kshetra (Annś-is.-P., ii. 102-172); and the Agneya Salya-kírtans is alluded to in the same region (Rámáy., Ayodh.-K., Ixxiii. 3). It seems prohable therefore that the Agneyas were a small tribe inhabiting the northern part of Kuru-kshetra.

§ Or perhaps "and the Ardana peoples." I have not met with either name elsewhere, nor are they in the dictionary.

These are mentioned in the Mateya Purána (cxx. 58). The synonymous name Badavá-mukhas occurs in verse 30 above. It may he noted here that it was an old helief there were people who had heads like dogs, Cynocephali (Pliny, vi. 30; Mandeville's Travels, chap. xviii).

¶ I have not found this elsewhere. It may perhaps mean the people called Vadhras or Badhnas in the Bhiehma-P. list (ix. 363).

** This is not in the dictionary, but C'ivuka or C'ibuka is given. I have not however met any of these names elsewhere. The word c'ipita means "flatnosed."

++ See page 321, note *.

11 See page 312, note *.

§§ This is not in the dictionary, and I have not found it elsewhere. It seems to be formed on the same plan as Váța-dhána and Yátu-dhána. It may perhaps mean "those who place their dead in receptacles," yet it seems rather to be a name.

|||| See page 320, note ¶.

Kairátas,* and those who are settled and Adhama 45 Taksha-śilá, † the Ambálas, ‡ the Málavas, § \mathbf{the} in and the Vadantikas,** Madras, || the Venukas, ¶ the 46 Pingalas, ++ the Mána-kalahas, ++ the Húnas, §§ and the

* The basest or rudest races of Kirátas; see page 322, note ||.

+ The Greek Taxila. It is mentioned in the M.-Bh. The name is generally connected with Takshaka king of the Nágas; it is said he killed Arjuna's grandson king Parikshit according to a curse; and that king's son Janamejaya invaded Taksha-śilá and conquered it (Adi-P., iii. 682-3 and 832-4; xl-xliv; and xlix. 1954; l. 1991). It appears hewever to have been named from the Takkas, whese capital it was, and Cunningham has identified it near the modern Shah-dheri or Dheri Shahan in the Panjab. It was a large and famens city and the Takkas held all the country around (Arch. Sorv. Repts., II. 6, 111, 112; XIV. 8). It appears to have contained a great Buddhist university alse.

[‡] These would be the people of Ambála. This name is a late one. It may probably be derived from the eld Ambashtha, the name of a people often mentioned in the M.-Bh. They are said to have been descendants of king Uśinara and to have been closely related to the Sivis; see page 377, note § (Hari-V., xxxi 1674-9; Matsya Pnrána, xlviii, 15-21). They were in the north-west and are generally mentioned along with north-western nations especially the Sivis and Trigartas (M.-Bh., Sabhá-P., xxxi, 1189; Bhíshma-P., xviii. 688-90; cxviii. 5486; cxx. 5649; and Drona-P., vii. 183). It seems, very probable therefore that they occupied the conntry between Ambála, and the Sutlej with the Sivis on their east and south and the Trigartas on their north-west.

§ See page 341, note *; but they are quite out of place here.

|| See page 329, note *.

¶ This is not in the dictionary, and I have not found it elsowhere. A people called Venikas are mentioned in M.-Bh., Bhíshma-P., li. 2097.

** I have not met with this elsewhere.

†† These people are mentioned in the Rámáy., as situated in the West (Kishk.-K., xliii. 23, alternative reading; Gerresio's Edition, Annetations). A river *Piñjalá* is included in the Bhíshma-P. list (ix. 335). But perhaps Pingala is an adjective here, "light brown," and qualifies Húnas; for the Huns appear to have been a light-complexioned people; see nete §§ below.

‡‡ I have not met this as a name elsewhere. It may be an adjective, "quarrelseme through pride," and qualify the Húnas.

§§ The Huns. They are mentioned as an ontside people to the north along with C'inas, &c., (Vana-P., li. 1991; Bhishma-P., ix. 373; and S'anti-P., ceoxxvii. 12229), but are not often slluded to at first. In the Raghu-Vamia

Kohalakas,* the Mándavyas, † the Bhúti-yuvakas, ‡ the S'átakas, § the Hema-tárakas, || the Yaśo-matyas, ¶ and the Gándháras,** the Khara-ságara-ráśis,†† the Yaudheyas, ‡‡

47 Gándháras, ** the Khara-ságara-ráśis, ++ the Yaudheyas, ‡‡ and the Dásameyas, §§ the Rájanyas, |||| and the Syámakas, ¶¶

they are placed on the northernmost part of the Indus, and the commentator calls them Mujjanapaddkhydh kshattriydh (iv. 67-68). They appear to have been of a light complexion, for their women are pictured as having made their cheeks pale red (pátala) hy beating them in grief (*ibid.*). For the Ephthalitee or White Iluns, see Canningham's Arch. Surv. Repts., II. 75-79. All the valley of the Upper Satlej is called Hundes. A people called Hárahúnas are also alluded to in the M.-Bh. as an outside people to the northwest (Sabhá-P., xxxi. 1194; and l. 1814).

* I have not found this elsewhere, but it seems to be the same as the Kokarakas (Bijshma-P., ix. 369) and Kokanadas (Sabhi-P., xxvi. 1026), both of whom appear to have been a tribe to the north of the Panjab.

+ See page 374, note ++.

‡ I have not met this elsewhere. Perhaps it should be connected with Bhútilaya, which was a place in the north of the Panjab (Karna-P., xliv. 2062-3).

§ I have not found this elsewhere.

|| This is not in the dictionary and I have not met with it elsewhere.

¶ I have not found this elsewhere; it seems to mean a people who live on a river Yaso-mati.

** See page 314, note ‡.

†† I have not met this elsewhere and it is not in the dictionary. Certain *Khara-patha* countries are alluded to in the Matsya Parána (cxx. 56); but the name in the text should probably be split up into two names.

^{‡‡} These people are generally mentioned along with the Trigartas, Madras and other Panjab nations (Sabhá-P., li. 1870; and Karna-P., v. 137), and the epithet *adri-ja*, "mountaineer," eccms to be applied to them (Drona-P., clxi. 7208). They are said to have been descended from king Uśínara, like the Sivis and Ambashthas (Hari-V., xxxi 1674-8). I have not found any thing more to indicate their position, but judging from the portions of the Panjab occupied by other nations the Yaudheyas may perhaps be placed north of the Madras near Lahore.

§§ Or Dásamiyas, as they were also called (Sabbá-P., l. 1825). They were a people in the Panjab; they are called out-castes and are denounced in the Karna-P. of the M.-Bh. like the other Panjab nations (xliv. 2054-6, and 2069; and xlv. 2090), but I have found no data to fix their position.

 $\|\| Rajanya$ means a "kshattriya" or "noble," hut here it seems to be the name of a people. I have not found it as such elsewhere.

¶¶ I have not met with this elsewhere and it is not in the dictionary.

and the Kshema-dhúrtas* have taken up their position in the Tortoise's left flank.

48

And there is the constellation Váruna, † there the two constellations of Praushtha-padá[‡].

And the kingdom of the Yenas§ and Kinnaras, the country Prasupala, ¶ and the country Kic'aka, **

* I have not found this elsewhere. A king of Kulúta named Kshemadhúrti is mentioned in the M.-Bh. (Karna-P., xii. 475, &c.).

† Or Sata-bhishaj.

‡ They are Púrva-bhádra-padá and Uttara-bhádra-padá.

§ The word Yena must be a mistake, and the name meant should, no doubt, be joined with Kinnara-rajyam. The proper reading may be either Yaunakinnara-rajyam, or better perhaps, O'ina-kinnara rajyam. For O'inas, see page 319, note ‡. Yauna appears to be an abbreviated form of Yauana and is rarely met with (see M.-Bh., Sánti-P., covii. 7560); the Yauanas were in the north-west; see page 314, note §, yet they are mentioned again in verse 52.

|| The Kinnaras are said in the dictionary to be mythical beings with a human figure and the head of a horse; such creatures have been already allnded to, see Badavá-mnkhas in verse 30, and Aśva-mukhas in verse 43. They were placed on Mount Gandha-mádana (Vana-P., cxliii. 10964-8), on Mount Mandara (Drona-P., lxxx. 2848-52), and generally in the central region of the Himalayas (Raghu-V., iv. 78); and they are probably meant by the Kinkaras in Rámáy., Kishk.-K., xliv. 13. The Kinnaras were to some extent identified with the Kimpurushas, though both are mentioned separately in the Matsya-Pnrana, cxx. 48-49. It is stated in the dictionary that this occurred in later times, but the chief of the Kimpurushas is said in the M-Bh. to have dwelt at Gandha-mádana (Udyoga-P., clvii. 5352) which was the Kinnaras' territory. The Kimpurushas arc described as forming a kingdom in the Pándavas' time and owning the country beyond Sveta-parvata (Sabhá-P., xxvii. 1038-9; Hari-V., xcii. 5013-5; and xcix. 5493-5). They are alluded to as being men of an inferior type (Aitar. Brah., II. i. 8), and as being forest-men (Sánti-P., clxix), and also as skilled in the use of the bow (Udyoga-P., clvii. 5352).

¶ This is, no doubt, a mistake for Paśu-pála which is stated to be the name of a country and people to the north-east of Madhya-deśa (dict.). They are mentioned along with Kirátas and Tanganas and are placed among the lower Himalayan ranges in the Rámáy. (Kishk.-K., xliv. 20). Another reading in that passage is *Paimśapálas* (see Annotations).

** The text is sa-kie'akam. This seems to be the region of the reeds or bamboos called *kie'akas*; they are said to line the banks of the R. Sailodá in the North (Rámáy., Kishk.-K., xliv. 76-79; M.-Bh., Sabhá-P., li. 1858-9;

49 and the country of Káśmíra,* and the people of Abhisára, † the Davadas, ‡ and the Tvanganas, § the Kulatas, ||
50 the Vana-ráshtrakas, ¶ the Sairishthas, ** the Brahma-

and Raghu-V., iv. 73). It is not clear where this country was. The R. Sailodá is placed between Meru and Mandara in the passage from the M.-Bh., and the Khasas, Páradas and Tanganas dwelt near it. The R. Sailodaká is said to rise at the foot of Mount Aruna, west of Kailása, in the Matsya Purána (cxx. 22-23).

A people called *Kic'akas* are mentioned in the M.-Bh., as being near the Matsyas, Trigartas and Páñc'álas, *i.e.*, in Madhya-deśa (*K*di-P., clvi. 6084-7), and Kíc'aka was the name of the general of Viráta king of Matsya (Viráta-P., xiv. 376-7). The dictionary states that they were a tribe of the Kekayas (see page 317, note ||) and that Eka-c'akrá was one of their towns; hut Eka-c'akrá seems rather to have been in Madhya-deśa (*K*di-P., clvi. 6104-9; clx. 6207; clxiv. 6306; and Vanu-P., xi 388-415), and Arrah in Behar claims to be that town. Perhaps there may be some confusion with Kíkața, the old name of Behar, in this.

* Káśmírakam ráshtram; it is called Káśmíraka-mandala (M.-Bh., Vana-P., cxxx. 10545-6; and Annśás.-P., xxv. 1695); see page 323, note ‡. It is quite out of place here.

+ This was a country in the north of the Panjab and its capital was *Abhisárí* (M.-Bh., Sabhá-P., xxvi. 1027; and Bhíshma-P., ix. 361). It is not often mentioned (Karņa-P., xiv. 540-1; and see also perhaps Droņa-P., xciii. 3379-80), unless the *Abhisháhas* or *Abhisháhas* are the same people (Bhíshma-P., xviii. 688; cxviii. 5485; Droņa-P., clxi. 7207). But Abhisára is quite out of place here in the north-eastern region.

[‡] This is not in the dictionary. I have met with it elsewhere only in Hari-Vamsa, xcix. 5503-4, but there it is a mistake for *Darada*; compare xcii. 5022-3, and xci. 4966-70. The Daradas are out of place here; see page 318, note, ||. They are mentioned in verse 32 also.

§ No doubt a mistake for Tanganas, see page 323, note §.

|| This is not in the dictionary, but a people called Kulati are mentioned there. I have not found it elsewhere. The word resembles Kuláta (Karna-P, xii. 475 and 485) and Koláta and Koláka (Rámáy., Kishk.-K., xliii. 8, and Annotations) which seem to be the modern Kulu near the source of the R. Bias, but it is out of place here. A similar name Kurutas is mentioned in verse 51.

¶ This is mentioned in the dictionary, but I have not found it elsewhere. Vana-ráshtra as "the country of forests" would apply well to the densely wooded tracts of Assam.

** I have not met with this elsewhere and it is not in the dictionary. A

purakas,* and the Vana-váhyakas,† the Kirátas‡ and Kauśikas§ and Anandas, || the Pahlava¶ and Lolana** peo-

51 ples, the Dárvádas, †† and the Marakas, ‡‡ and the Kuruţas, §§ the Anna-dárakas, |||| the Eka-pádas, ¶¶ the Khaśas, *** the Ghoshas, ††† the Svarga-bhaumánavadyakas, ‡‡‡

place called Sairíshaka is mentioned, but it was west of Delhi (M.-Bh., Sabhá-P., xxxi. 1187-8).

* This is mentioned in the dictionary, and Brahma-pura is said to be the name of a peak in the Himálayas, but I have not met either name elsewhere.

+ This is in the dictionary but I have not found it elsewhere.

1 See page 322, note ||; and canto lvii, verse 8.

§ These would be the people dwelling on the banks of the R. Kauśikí or Kosi (see page 292, note **).

|| Thie is not in the dictionary and I have not found it elsewhere. The text should no doubt read Nandá separate from Kiráta-kauśiká, and the people are the Nandus, those who live on the banks of the rivers Nandá and Apara-nandá, which are often mentioned as situated in the North between the Ganges and Kauśikí or Kosi, and near the R. Báhudá and Mt. Hemakúța (M.-Bh, Adi-P., ccxv. 7818-9; Vana-P., lxxxvii. 8323; cx. 9968-87; and Drona-P, liv. 2092).

¶ See page 314, note *. They are altogether out of place here.

** This is given in the dictionary, but I have not met with it elsewhere.

†† This seems to be a mistake; it seems the reading should be either Dárvádyá, "the Dárvas and othere," or Dárvá dámarakáś. For the Dárvás see page 324, note ‡.

^{‡‡} Or perhaps Dámarakas as suggested in the last note. Maraka is given in the dictionary but I have not found it elsewhere. It suggests Muru and Naraka, the names of two Dánava or Asura chiefs in Prág-jyotisha whom Krishna conquered (M.-Bh., Sabhá-P., xiii. 578; Vana-P., xii. 488; Udyoga-P., xlvii. 1887-92; cxxix. 4409-9; clvii. 5353-8; Sánti-P., cccxli. 12954-6; and Hari-V., cxxi. 6791--cxxiii. 6921). Prág-jyotisha was the North of Bengal, see page 328, note †.

§§ This is not in the dictionary and I have not found it elsewhere. Is it to be connected with the R. Karatoyá, the modern Kuratee (see page 292, note ++)?

||| This is not in the dictionary and I have not found it elsewhere.

 $\P\P$ "The men with only one foot," see page 358, note \dagger .

*** They are mentioned above in verse 6; see also page 346 note *.

+++ I have not met with these elsewhere. The Ghosha-sankhyas are mentioned in verse 6 above.

111 This seems to be a compound name, but it is not in the dictionary and

- 52 and the Hingas,* and the Yavanas, † and those who are called C'ira-právaranas, ‡ the Tri-netras, § and the Pauravas, ||
- 53 and the Gandharvas, ¶ O bráhman. These people are situated in the Tortoise's north-east foot. And the three constellations, the Revatis,** Aśvi-daivatya ++
- and Yámya, ‡‡ are declared to be situated in that foot and tend
 to the complete development of actions, §§ O best of manis.

And these very constellations are situated in these places, ||||

I have not found any thing like it elsewhere. As an adjective it might mean, "faultless as Svarga and the planet Mars," but that seems inappropriate.

* I have not met with this elsewhere and it is not in the dictionary.

+ The Yavanas were in the North-west, see psge 314, note §, and also canto lvii, verse 8; but they seem to have spread widely and here they are mentioned in the North-east.

‡ "Those who wear bark clothing." I have not met with it elsewhere as the name of a people.

§ "The three-eyed people." It was believed there were such people, see M.-Bh., Sabhá-P., l. 1837.

|| The Paurava race was descended from Púru, one of Yayáti's sons (M.-Bh., Adi-P., lxxxv. 3533-4; and xcv. 3762-4) who is said to have got Madhya-deśa (Hari-V., xxx. 1604 and 1619); and the Pauravas spread in various directions. A Paurava kingdom is placed in the North region, in the account of Arjuna's conquests there (Sabhá-P., xxvi. 1022-5) and that may he the nation intended here. There were also Pauravas elsewhere (eg., Sánti-P., xlix. 1790-2; and Adi-P., clxxxvi. 6995; but Sabhá-P., xxx. 1164 is probably a mistake).

¶ The Gandharvas were fabled to be heavenly musicians, but they are also spoken of as a people dwelling beyond lake Mánasa, and it is said Arjuna conquered them and brought back a tribute of fine roan horses (*tittirikulmásha*) from their country (Sabhá-P., xxvii 1041-3). It is said the Gandharvas are more powerful by night (Adi-P., clxx 6504). It is also fabled that the gods obtained Soma from them because they lust after women (Aitar. Brah., I. v. 27); and they were said to possess or inspire people (*id.* V. v. 29; and Brih. Aran. Up., 111. iii. 1 and vii. 1).

** For Revatyás read Revatyas; the plural is sometimes used.

++ Or Asviní.

11 Or Bharaní.

§§ Pákáya.

||| There do not appear to be any particular reasons why the lunar constellations are assigned to the respective portions of the Tortoise's body. 55 O bráhman. These places, which have been mentioned in order, undergo calamity* when these *their constellations* are occulted,† and gain ascendancy,‡ O bráhman,§ along with

56 the planets which are favourably situated. Of whichever constellation whichever planet is lord, both the constellation and the corresponding country are dominated by it; || at its ascendancy ¶ good fortune accrues to that country, O best of munis-

- 57 Singly all countries are alike; fear or prosperity** comes to people according as *either* arises out of the *particular*
- 58 constellation and planet, O bráhman. The thought, that mankind are in a common predicament with their own particular constellations when these are unfavourable, inspires fear. Along with the *particular* planets there arises from *their* occultations an unfavourable *influence* which discourages exer-
- 59 tion. Likewise the development of the conditions may be favourable; and so when the planets are badly situated *it tends* to produce slight benefit to men and to themselves with the
- 60 wise who are learned in geography.⁺⁺ When the *particular* planet is badly situated, ^{‡‡} men *even* of sacred merit have fear for their goods or cattle-pen, their dependents, friends or
- 61 children or wife. Now men of little merit feel fear in their souls, very sinful men feel it everywhere indeed, but the
- 62 sinless never in a single place. Man experiences good or evil, which may arise from community of region, place and people, or which may arise from having a common king, or which may arise peculiarly from himself, §§ or which may arise
- 63 from community of constellation and planet. And mutual preservation is produced by the non-malignity |||| of the pla-
 - * Pídyante.

† Pídá.

1 Abhy-udaya.

|| The text is tad-bhávito bhayam; but it seems better to take the whole as one word.

¶ Utkarsha.

§ For vipram read vipra.

- ++ These verses seem rather obsoure.
- 11 For du-sthe read duh-sthe.
- §§ For átsajam read átma-jam.
- |||| For grahádausthyena read grahádauhsthyena.

^{**} Sobhana, " brightening up."

nets; and loss of good is produced by the evil results which spring from these very planets, O lordly brahman.

I have described to thee what is the position of the Tortoise 64 among the constellations. But this community of countries is inauspicious and also auspicious. Therefore a wise man. 65 knowing the constellation of his particular country and the occultation of the planets, should perform a propitiatory rite for himself and observe the popular rumours. O best of men. Bad impulses* both of the gods and of the Daityas and other 66 demons descend from the sky upon the earth; they have been . called by sacred writings "popular rumours"† in the world. So a wise man should perform that propitiatory rite; he 67 should not discard the popular rumours. By reason of them the decay of corrupt traditional doctrine the befits men. 68 Those rumours may effect the rise of good and the casting off of sins, also the forsaking of wisdom, § O bráhman; they cause the

- 69 loss of goods and other property. Therefore a wise man, being devoted to propitiatory rites and taking an interest in the popular rumours, should have the popular rumours proclaimed
- 70 and the propitiatory rites performed at the occultations of planets; and he should practise fastings devoid of malice, the praise-worthy laudation of funeral monuments and other objects of veneration, prayer, the homa oblation, and liberality
- 71 and ablation; he should eschew anger and other passions. And a learned man should be devoid of malice and shew benevolence towards all created things; he should discard evil
- 72 speech and also outrageous words. And a man should perform
 the worship of the planets at all occultations. Thus all terrible things which result from the planets and constellations
- 73 are without exception pacified with regard to self-subdued men.
- This Tortoise described by me in India is in truth the 74 adorable lord Náráyana, whose soul is inconceivable, and in whom everything is established. In it all the gods have their
 - * Daurhridáh ; the dictionary gives this word only as neuter.
 - + Loka-váda. ‡ Dushtágama. § Prajňá-háni.

- 75 station, each resorting to his own constellation. Thus, in its middle are Agni, the Earth, and the Moon, O brahman. In its middle are Aries and the next two constellations;* in its
- 76 mouth are Gemini and the next constellation; and in the south-east foot Cancer and Leo are situated; and in its side are placed the three signs of the zodiac, Leo, Virgo
- 77 and Libra: and both Libra and Scorpio are in its sonthwest foot; and at its hinder part + is stationed Sagittárius
- 78 along with Scorpio; and in its north-west foot are the three signs Sagittarius and the next two; and Aquarius and
- 79 Pisces have resorted to its northern side; Pisces and Aries are placed in its north-east foot, O brahman. The countries are placed in the Tortoise, and the constella-
- 80 tions in these countries, O bráhman, and the signs of the zodiac in the constellations, the planets in the signs of the zodiac. Therefore one should indicate calamity to a country when
- 81 its particular planets and constellations are occulted. In that event one should bathe and give alms and perform the homa oblation and the rest of the ritual.

This very foct of Vishnu, which is in the midst of the planets, is Brahmá.

CANTO LIX.

Description of the Earth continued.

Márkandeya tells of the continents Bhadrásva and Ketumála, and the country of the Northern Kurus, and describes their mountains, rivers and people.

Márkandeya spoke

1 Thus then have I declared this continent Bhárata accurately, O muni, and the Krita, Tretá, and Dvápara, and Kali ages

2 which are the four ages.§ And now indeed there is a fourfold

§ For tathá-tishya-c'atushthayam read tathá tishya-c'atushtayam.

^{*} Taurus and Gemini; the signs of the Zodiao overlap in the different stations. + Prishthe; but puc'c'he would be better.

¹ For graha-rášishv read grahá rášishv?

classification* in these ages, O bráhman. Four, three and
two hundreds and one hundred of autumns men live here in the Krita, Tretá and two other ages respectively, O bráhman. Hear from me of the continent Bhadráśva, which is situated

4 east of the magnificent eastern mountain Deva-kúta. Both Sveta-parna, and Níla, and the lofty mountain Saivála,

- 5 Kaurañja, Parņa-šálágra-these indeed are the five mountain ranges. There are many small mountains besides, which are
- 6 offshoots of those ranges; the countries there are distinguished by them, they are of various shapes and occur in thousands. Moreover they are like white water-lilies and are auspicious
- 7 with their pure summits. Such-like and diverse also are other *hills* by hundreds and thousands. The S'itá, the
- 8 S'ankhávatí, the Bhadrá, and the C'akrávartá and many other rivers spread abroad there, bearing down volumes of cold water. In this country mankind are lustrous as shells and
- 9 like pure gold; they associate with the celestials; they are holy; their lives last a thousand years; neither inferior nor
- 10 superior exists among them; they are all of equal appearance; they are endowed naturally with patience and the seven other good qualities.

And there the god Janárdana has a horse's head and four arms; with head, chest, penis, feet and forearms resembling a

- 11 arms; with head, chest, penis, feet and forearms resembling a horse's, and he has three eyes. And thus the objects of sense are perceptible by him, the lord of the world.
- 12 Now hear from me about the continent Ketumála which is on the west.
- 13 Viśála, Kambala, Krishna, Jayanta, Hari-parvata, Viśoka, and Vardhamána—these seven are the mountain ranges. There are other hills by thousands, among which a multitude
- 14 of people dwell. Those people dwell there in hundreds, the Maulis⁺ huge in stature, the Sákas, Potas and Karambhakas, §
 - * C'atur-varnyo, a masc. abstract noun.
 - + Sankha-fuddha-hema-sama-prabháh.

[‡] This and the following words seem to be the names of people; monntains and rivers in these continents are named, and it seems most natural and reasonable to take these words as names.

§ Sákapotakarambhakáh ; or perhaps "Sákas, Potakas and Rambhakas."

- 15 and those who are distinguished by their thumbs,* who drink of the great rivers, the Vankshu, the Syámá, the Svakambalá, the Amoghá, the Káminí, the Syámá, and of others in
- 16 thousands. And here life is equal to the above-mentioned lives in Bhadráśva. And here the adorable Hari wears a boar's shape and resembles a boar in feet, face, chest, back and
- 17 flanks. And the lunar constellations are beautiful in *that* country which enjoys three constellations *only*. Such is this *continent of* Ketumála, which I have described to thee, O best of munis.
- 18 Next I will tell thee of the Northern Kurus; hearken to me now.

There the trees yield sweet fruit, they bear blossoms and fruit in constant succession; and they produce garments and ornaments inside their fruits; verily they bestow all one's

- 20 desire; they yield fruit according to all one's desire. The ground abounds with precious stones; the air is fragrant and always delightful. Mankind are born there, when they quit
- 21 the world of the gods. They are born in pairs; the pairs abide an equal time, and are as fond of each other as c'akravákas.
- 22 Their stay there is fourteen and a half thousands of years indeed. And C'andra-kánta is the chief of the mountains,
- 23 and Súrya-kánta is the next; they are the two mountain ranges in that continent. And in the midst thereof the great river Bhadra-somá flows through the earth with a volume of
- 24 sacred and pure water. And there are other rivers by thousands in that northern continent; and some flow with milk
- 25 and others flow with ghee. And there are lakes of curdled milk there, and others lie among the various hills. And fruits
- 26 of various kinds, which taste rather like amrita, are produced by hundreds and thousands in the woods in those continents. And there the adorable Vishnu has his head turned to the
- 27 east and wears a fish's shape. And the lunar constellations are divided † into nine parts, three and three, and the regions of the sky are divided into nine parts, O best of munis.
 - * Angula-pramukháś.

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† For vibhakto read vibhaktir?

- 28 And in the ocean are *the islands* C'andra-dvipa, and next Bhadra-dvipa; and there also within the ocean is the famous *island* Punya, O great muni.
- 29 Thus I have described this northern continent of Kuru, O bráhman. Hearken while I tell *thee* of Kim-purusha and the other continents.

CANTO LX.

The description of the Earth concluded.

Márkandeya briefly describes the continents, Kim-purusha Hari-varsha, Ilávrita, Ramyaka and Hiran-maya, and their inhabitants.

Márkandeya spoke:

- 1 I will tell thee, O brahman, what the continent Kimpurusha is; where men with *real* bodies live ten thousand
- 2 years; where men and women are indeed free from sickness and free from sorrow, and there the fig-tree* is called shanda;
- 3 it grows very high, it is like a grove.[†] Those men are always drinking the juice of its fruit; and the women are born with lasting youthfulness and are fragrant as the lotns.[‡]

4 Next to Kim-purusha is mentioned Hari-varsha. There

- 5 mankind are born of the appearance of gold; they all descend there from the world of the gods, and are shaped like the gods in all respects. In Hari-varsha all the men quaff
- 6 fine sugar-cane juice; neither old age afflicts them there, nor do they suffer from decay at all; and they live in truth for the whole of their time free from sickness.
- I have mentioned Ilávrita, which is in the middle, the continent of Meru. The sun does not burn there, nor do men
 8 suffer from decay; and they do not grasp at selfish gains.§
- * Plaksha. † Nandanopamah.

‡ Utpala-gandhikáh; this word, neuter, also means a species of sandal of the colour of brass and very fragrant.

§ Labhante nátma-lábhañ c'a ; it seems impossible to take these words with raśmayaś c'andra-súryayok.

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The rays of the moon and the sun, of the constellations and 9 planets there are the sublime lustre of Meru. Mankind are born there bright as the lotus flower, fragrant as the lotus flower; they feed on the juice of the jambu fruit; and 10 their eyes are as wide as the lotus leaf. And their life

there lasts for thirteen thousand years. There is a saucerll shaped expanse in the middle of Meru* in Ilávrita; therein is the great mountain Meru; thus is made known Ilávrita.

Next I will tell of the continent Ramyaka; hearken thereto.

- 12 And there the green-leaved Indian fig-tree + is the lofty tree. And the people there pass their time drinking the juice of its
- 13 fruit. There the men who eat its fruit live for ten thousand years; they are pre-eminent for sexual pleasures and are pure; they are free from old age and ill odours.
- 14 And north of that is the continent famed by name as Hiran-maya; where the river Hirau-vatí gleams with abun-
- 15 dant lotuses. Mankind there are born with great strength, full of vigour, with large bodies, eminently good, wealthy and benign of look.

CANTO LXI.

The Story of the Bráhman in the Svároc'isha Manvantara.

Márkandeya begins the relation of the Svároc'isha Manvantara—A young bráhman, by virtue of a magic ointment applied to his feet, visits the Himálaya mountains in half a day—The scenery there described—He wishes to return home, but the magic ointment has been dissolved by the snow, and he loses his way— The Apsaras Varúthiní meets him, and falling in love with him begs him for his love—He refuses all her entreaties, and at length appeals to the gárhapatya fire to help him homeward.

Kraushtuki spoke :

1 Thou hast duly related what thou wast asked, O great muni,

- * For meru-madhye read meru-madhya.
- + Nyag-rodha, Ficus indica.

namely, the constitution of the earth, ocean, &c., their dimen-

- 2 sions, also the planets and their dimensions, and the constitution of the constellations, and the bhúr-loka and the other
- 3 worlds, and all the Lower Regions. And thou hast declared the Sváyambhuva Manvantara to me, O muni. Next I wish to hear about the Manvantaras which succeeded that, the deities who ruled over the Manvantaras, the rishis, and the kings who were their sons.

Markandeya spoke :

- 4 I have made known to thee the Manvantara which is called Sváyambhuva. Now next to that hear about another which is named after Svároóisha.*
- 5 There lived a certain bráhman eminent among the dvijas in the town Aruņáspada on the bank of the Varnņá; and he
- 6 surpassed the Asvins † in beauty of form. He was gentle in disposition, upright in conduct, he had studied all the Vedas and Vedángas; always gracious to guests, he was
- 7 the refuge of all persons who arrived at night. Now he had this intention, "I will see the earth which has most charming forests and gardens, and is embellished with many a town."
- 8 Now a certain guest once arrived at his abode, who was acquainted with the powers of various medicinal herbs, and
- 9 skilled in the magic art. Now being requested by the former, whose mind was purified by faith, he described to him both
- 10 countries and charming towns, forests, rivers, ‡ and mountains, and holy sanctuaries. Then the former filled with
- 11 astonishment said to that best of bráhmans, "In that thou hast seen many countries thou art not worn with excessive toil, thou art not very old in life, nor hast thou long passed thy youth; how dost thou roam the earth in a short time, O bráhman?"

* For svaroc'ishákhyam read svároc'ishákhyam?

† Aty-aśvinau, "one who surpasses the two Aśvins;" see Prof. Sir M. Monier-Williams' Grammar, rule 126 *i*.

‡ For nadyah read nadih.

The brahman spoke:

12 By the power of spells and medicinal herbs my course is rendered free, O bráhman; verily I travel a thousand yojanas in half a day.

Márkandeya spoke :

13 Then the bráhman made him this answer in return with due

- 14 respect, believing * the word of that wise brahman, "Adorable Sir, give me the favour that comes from the power of
- 15 spells; I have an intense desire to see this earth." And that bráhman of exalted intellect gave him an ointment for the feet; and offered careful counsel † regarding the region which the other mentioned.
- 16 Now the bráhman, with his feet anointed by the other, went to see the Hima-vat range, where many a cascade
- 17 pours down, O best of dvijas, for he thought, "Since I can indeed travel a thousand yojanas in half a day, I will cer-
- 18 tainly return in the other half of it." He reached the top of Hima-vat, not much fatigued in body, O bráhman. Then he roamed about there over the surface of the snowy moun-
- 19 tain. Now the ointment on his feet, which was extracted from the choicest medicinal herbs, became washed off by the
- 20 melting snow which accumulated on his feet. Thereupon he grew slack in his walk, as he wandered about hither and thither. He saw the peaks of the snowy range which most
- 21 fascinate the mind. Gazing at those peaks which are loved of the Siddhas and Gandharvas, and where the Kin-naras disport themselves, which are delightful here and there for
- 22 play and pastime among the gods and other *heavenly beings*, and which were thronged with hundreds of bevies of heavenly Apsarases, the bráhman, whose hair stood erect with delight,
- 23 was not satiated, O muni. Filled with rapture he gazed at the mighty mountain range Hima-vat, which in one place captivated him with the fall of the broken water from a

^{*} For śrad-dhadháno read śrad-dadháno.

[†] Abhi-mantrayámása; this meaning is not given to the verb in the dictionary. *‡* For dináddhana read dinárddhena,

torrent, and which in another place was made resonant with

- 24 the cries of peacocks as they danced, and which was thronged here and there with pied-crested cuckoos,* lapwings and other pretty birds, and with cock-koils and humming bees, 25 which captivated the ear, and which was fanned by breezes
- perfumed with scents from trees that were in full blossom.
- 26 And after viewing the mighty mountain Hima-vat as it thus was, the young brahman resolved to go homewards,
- 27 intending to see it again the next day. Now he had lost the ointment from his feet, his step was slow by reason of his
- 28 long *walking*, he pondered "What is this? I have acted unwisely, if the ointment is destroyed, having dissolved off me by the melted snow; and this mountain is very difficult
- 29 of access, and it is a long distance that I have come here. I shall suffer loss in my rites. How shall I kindle a fire and do my dutiful homage and all else *that is needful*? I have fallen
- 31 be satiated even in hundreds of years. The melodious talk of the Kin-naras ravishes my ears all around, and my nose eagerly
- 32 seeks the scents from the trees that are in full blossom, and the breeze is delightful to the touch, and the fruits are full of juice, and the charming lakes forcibly captivate the mind.
- 33 In these circumstances then if I may chance to see some ascetic, he may point out the road for me to go homeward."

Márkandeya spoke:

- 34 The brahman, reflecting so, wandered yet on the snowy mountain; having lost the efficacy of the medicinal herbs
- 35 from his feet, he sank into intense fatigue. And Varúthiní saw him, that goodly muni, as he was wandering; she a choice Apsaras, of high station, the daughter of Múli, + and
- 36 beauteous in shape. As soon as she saw him Varúthiní

* C'dtaka; see page 29 note †.

+ Mauleyá. The dictionary gives Mauleya as the name of a people, but that meaning seems inappropriate here. As a patronymic Mauleys would appear more correct. See verse 46 below. felt her heart drawn towards that noble bráhman by love, 37 in truth she was immediately filled with affection. She thought. "Who then is this, of most fascinating appearance?

- 38 My birth may reach its reward if he do not despise me. How handsome his shape! How graceful his gait! How deep his
- 39 gaze! Where is there his equal on the earth? I have seen the gods and the Daityas, the Siddhas, the Gandharvas and the Nágas; how is it there is not even one who rivals this
- 40 high-souled man in figure? If he should fall in love with me as I have fallen in love with him, the store of merit
- 41 which he has acquired may be attainable by me here. If he should cast a really loving glance on me to-day, then there would be no other woman in the three worlds, who has gained more merit than I."

Márkandeya spoke:

- 42 So reflecting the heavenly maiden, who was sick for love,
- 43 showed herself in very lovely form. Now on seeing her, gracefully-formed Varúthiní, the young bráhman approached
- 44 with deference and spoke this word—"Who art thou, O maiden bright as the lotus-cup? Or on whom dost thou attend? I am a bráhman, I have come here from the city
- 45 Arunáspada. The ointment on my feet, by the power of which I came here, has perished being dissolved by the melting snow here, O maiden of fascinating glance!"

Varúthiní spoke :

- 46 I am the daughter of Múli, of high station; I am wellknown by name as Varúthiní. I roam here at all times
- 47 indeed on this charming mountain. Being such I am compelled by the sight of thee, O bráhman, to declare my love. Do thou enjoin me what I must do, I am now submissive to thee."

The bráhman spoke:

- 48 O benign sweet-smiler, tell me the means whereby I may go to my own home. Loss is befalling us in all our actions,
- 49 and grievous loss befalls a brahman in the perpetual and

CANTO LXI.

occasional ceremonies. Therefore, O lady, do thou deliver me

50 from the Himálaya mountains. Absence from home is never commended in bráhmans. I have not sinned, O timid one;

- 51 *it was my* curiosity to see other countries. All actions and the perpetual and occasional *ceremonies* are accomplished by a bráhman when he stays at home; so they are lost if he
- 52 dwells away from home. Such as thou art, why should I say much. Do then, O illustrious *lady*, so that I may see my own abode ere the sun sets.

Varúthiní spoke:

- 53 Speak not so, illustrious Sir; let not that day come for me, in which abandoning me thou shalt resort to thy own abode!
- 54 Ah! since heaven is not more charming, O young bráhman, 55 then abandoning the gods' abode we will stay here. Sport-
- ing with me on this beloved snowy mountain, thou thyself,
- 56 O my beloved, wilt not remember thy mortal kinsmen. Seized and rendered submissive by love, I too will give thee here garlands, garments, ornaments, loving joys,* and dainty food
- 57 and unguents. Charming is the song of the Kin-naras, accompanied with the strains of the lute and flute; the
- 58 breeze brings gladness to the body; there is warm food, the water is pure. Longed for by the mind is the bed, fragrant is the ointment. While thou remainest here, illustrious Sir,
- 59 what more wilt thou have in thine own house? While thou remainest here, never will old age light on thee. This is the
- 60 land of the thirty gods; it gives fullness to youth!" Having spoken thus, the lotus-eyed maiden, full of affection, exclaiming sweetly "Be thou gracious!" suddenly embraced him in the eagerness of her mind.

The bráhman spoke:

- 61 Touch me not; go to some other man who is like thyself, O worthless one ! I have been wooed in one way, thou indeed
- 62 approachest me in a very different way. The oblation to the gods, offered evening and morning, sustains the eternal

* Bhoksha, not in the dictionary ; read bhoga

worlds; the whole of these three worlds is established on the oblation to the gods, O foolish one!

Varúthiní spoke :

- 63 Am I not dear to thee, O bráhman? Is not the mountain charming? Leaving aside the Gandharvas, the Kin-
- 64 naras and the others, whom dost thou desire? Surely, Sir, thou shalt go away from here to thy own abode without doubt; enjoy with me for a very little while the delights that are hard to be won.

The bráhman spoke:

65 I continually desire the gárhapatya and the two other fires; the fire-place is charming to me; my dear wife is the goddess who diffuses *herself about me*.*

Varúthiní spoke:

- 66 Compassion, O bráhman, is the foremost of the eight good qualities of the soul; why dost thou not display it towards
- 67 me, O cherisher of truth and righteousness? Forsaken by thee, I do not live; and I am full of affection for thee; I say not this falsely; be gracious, O gladdener of thy family!

The bráhman spoke:

68 If thou art in truth full of affection, and dost not speak to me out of mere politeness, then tell me the means by which I may go to my own home.

Varúthiní spoke :

69 Surely, Sir, thou shalt go away from here to thy own abode without doubt; enjoy with me for a very little while the delights that are hard to be won !

The bráhman spoke:

- Striving after delights is not at all commended in bráhmans,
 O Varúthiní; † such striving in bráhmans tends to weariness in this world, and yields no fruit after death.
 - * Vistarani, not in the dictionary. + For Varúthini read Varúthini.

CÁNTO LXII.

Varúthiní spoke:

- 71 If thou savest me who am at the point of death, thou wilt have the fruit of merit itself in the next world, and delights
- 72 in another life; and thus the two things will procure thee prosperity in this world; if thou dost refuse, I shall die and thou wilt incur sin.

The brahman spoke:

73 My spiritual preceptors have told me that one should not covet another's wife; therefore I long not for thee; bewail thy love or be thou withered !

Márkaņdeya spoke:

- 74 Having spoken thus, the illustrious *bráhman*, self-controlled and pure, touched water and prostrating himself addressed
- 75 the gárhapatya fire with this muttered prayer,—"O adorable Gárhapatya fire! thou art the source of all rites; from thee and thee alone come the áhavaníya fire and the dakshiņa
- 76 fire! By the nourishment given by thee the gods subsist who cause the rain, the crops and other *benefits*; by the crops,
- 77 and them alone, the whole world subsists. Thus this world subsists through thee—by this truth *I adjure thee* that I may
- 78 see my home to-day, ere sets the sun ! By this truth *I* adjure thee that I may behold the sun to-day while I sit in my house, so that I may not neglect the Vedic rites at the proper
- 79 time! And that, as the thought of and the longing for another's goods and another's wife have never occurred to me, so this *virtue* may be perfected in me!"

CANTO LXII.

About the Svároc'isha Manvantara.

The young bráhman is succoured by Agni and returns home-A Gandharva Kali sees Varúthiní disconsolate and in the guise of the bráhman gains her love.

Márkandeya spoke :

1 Now as the young brahman thus spoke, the Garhapatya 2 Fire in sooth appeared at hand upon his body; and with it surmounting him, he stood amid a circle of light, and illu-

- 3 mined that place as if he were Agni in bodily form. Now vehement love seized upon the heavenly maiden as she beheld
- 4 the bráhman, who stood there in so glorious a form. Then the young bráhman,* surmounted by that Fire, immediately
- 5 started to go as before; and he departed in haste while the slender-shaped heavenly *maiden* gazed after him as far as

6 her eye could reach, her throat quivering with sighs. Then in one moment from that time the bráhman reached his own abode and performed all the rites as he had mentioned.

- 7 Now she, the beauteous in every limb, *remained* with soul and mind clinging fast to him, and passed the remainder of the
- 8 day and also the night in almost ceaseless sighing. And the faultlessly-shaped maiden sighing and crying "Ah! Ah!" continually, reproached herself, "O luckless one that I am !"
- 9 though her eyes were fascinating. Neither in sport, nor in food, nor yet on delightsome forest, nor on the charming
- 10 glens did she then fix her joy. She turned her desire towards a pair of billing ćakravákas. Forsaken by him the finely-shaped maiden reproached her own youthful woman-
- 11 hood, "How happened it † that I came to this mountain, forcibly attracted by evil fate? And how happened it that
- 12 he, such a man as that, crossed the range of my eye? If that grand man shall not come to me to-day, verily the intoler-
- 13 able fire of my love for him will consume me away. The song of the cock-koil which was so delightful, this self same song when disunited \$\$\$ from him is burning enough, as it were, to me to-day."

Márkandeya spoke :

14 Thus she poured forth her words, O bráhman, § absorbed in love, and her passion for him grew every moment then.

* For dija-nandanah read dvija-nandanah. + Kva.

1 Read in preference hínám for hínam, to agree with mám?

§ The text reads, Jagáma muni-sattamam; but these words seem meaningless from the context. Jagáda muni-sattama seem preferable, and I have ventured to adopt them in the translation.

- 16 had been rejected by her before. He beheld her in that condition. Then he pondered, "Why now is this Varúthiní, who moves as gracefully as an elephant, faded by the hot
- 17 blast of sighing on this mountain? Has she been wounded by some muni's curse, or has any one treated her with dishonour, since she keeps on bedewing her face copiously with
- 18 tears?" Then Kali through curiosity meditated on that matter fall long, and perceived the truth by the power of
- 19 concentrated thought. Comprehending that matter of the muni,* Kali pondered again, "I have well accomplished this,
- 20 by reason of fortunate actions done before. Though often entreated by me who love her, she, this very maiden, rejected
- 21 me; to-day I shall gain her. She is in love with a human being; by virtue of that fact she shall all-unsuspectingly bestow her love on me while I assume his shape. Why then do I delay?"

Márkandeya spoke:

- 22 Thereupon he assumed that bráhman's shape by his inherent power, and moved to where sits Varúthiní disconsolate.
- 23 Seeing him, a little wide grew the eyes of the finely-shaped maiden. In her slender form she approached him and ex-
- 24 claimed "Be kind!" again and again; "Bereft of thee I shall assuredly abandon my life; thereby thou wilt incur very sore unrighteousness, and thy sacred ceremonies will
- 25 come to ruin. Joining with me in this charming glen among the great glens, thon wilt certainly acquire right-
- 26 cousness by saving me. Life verily has some remnant + for me, O wise bráhman ! Surely thou hast returned for that reason, and bringest gladness to my heart."

Kali spoke:

27 What am I doing? My ceremonies suffer harm while I linger here. Dost thou tell me such a tale as this, O slender-

* Or better perhaps, for Munch read Munc, "O Muni."

+ For sávaíesham read c'ávaíesham? Ava-šesha may apparently be nenter sometimes.

¹⁵ Now a Gandharva named Kali was enamoured of her, and

28 waisted maiden ? Therefore I am fallen into a strait. Theu must do * what I say, and not otherwise, if there is to be union between me and thee, lady, to-day.

Varúthiní spoke :

29 Be kind ! What thou sayest, that I will do for thee without falsehood—I say this without fear—whatever I must do now for thy sake.

Kali spoke:

30 Thou must not gaze on me while we meet in union in the wood to-day; thou must close thine eyes, O lady with beautiful brows, the while thou dost unite with me.

Varúthiní spoke :

31 So be it as 't is good to thee ! As thou wishest, so let it be ! Truly I must remain submissive to thee now in every way.

CANTO LXIII.

About the Svároc'isha Manvantara.

The Apsaras Varúthiní had by the Gandharva Kali a son who was named Sva-roc'is—He delivered a maiden Mano-ramá and her father the Vidyá-dhara Indívara from a curse—and married her.

Márkandeya spoke:

Then with her he sported on mountain tops, which charmed the heart with their blossoming forests, and midst
 charming lakes, and in pleasant glens, and on sand-banks inthe rivers, and in other delightsome places, with merry
 heart, O bráhman. With eyes closed fast during their embraces, she thought by reason of his ardour that his form was
 that of the young bráhman surmounted with fire. Then after a time she conceived a child, O best of munis; it took its form

from the Gandharva's energy and her dwelling in thought on

* For karoshi read kurushva?

- 5 the bráhman. Then he having soothed Varúthiní in her pregnant condition departed, *still* assuming the bráhman's shape; she gave him a loving dismissal.
- 6 The *child* was born a boy, with a splendour like the blazing orb of light, illuminating all the regions of the sky with his
- 7 own lustre like the sun. Because he shines with his own lustre,* like the sun, the boy became therefore famed by the
- 8 appropriate name Sva-roćis. And the noble boy grew day by day in age and with a multitude of good qualities, just
- 9 as the new moon increases with its daily increments; he acquired skill in archery, and learnt the Vedas in due order and the sciences; then the noble boy entered on the period of early manhood.
- 10 Once upon a time, while he who was fascinating in his ways was roaming on Mount Mandara, he saw a lonely
- 11 maiden helpless with fear on the mountain's slope. Seeing him, at once she uttered the words "Save me!" "Fear not!" he exclaimed to her whose eyes were flooded with fear;
- 12 "Why is this?" said the high-souled *youth* in heroic speech. Thereupon she gave *him this* account, in words broken by her palpitating breath.

The maiden spoke :

- 13 1 am indeed the daughter of the Vidyá-dhara Indívara, Mano-ramá by name; I was born of Maru-dhanvan's daughter.
- 14 Vibhá-varí daughter of the Vidyá-dhara Mandára was my friend, and Kalá-vatí, the muni Pára's daughter, was my other
- 15 friend. With them I went to Kailása's lofty † slope. There I saw a certain muni; exceedingly thin was his face through
- 16 his austerities, wasted was his neck through hunger, vigourless was he, deep sunk were the pupils of his eyes. I laughed
- 17 at him, and then he grew enraged and cursed me, in a very infirm voice and with his shoot-like lower lip somewhat quivering[‡]—"Since thou hast laughed at me, O ignoble and
- 18 bad ascetic maiden, a Rákshasa shall therefore overcome thee
 - * Sva-roc'ibhir. + For attamam read uttamam.
 - 1 For kińc'it-kalpitádhara-pallavah read kińc'it-kampitádhara-pallavah ?

in no long time indeed." But when the curse was pronounced, my two friends upbraided the muni—"Fie!
through thy want of forbearance, done is thy bráhman-hood,
done all thine austerities! Thou art violated through thy
wrathfulness, thou art not greatly worn out * through austerities. The dwelling-place of forbearance is verily bráh-

- man-hood; the controlling of wrath is the performance of austerities." Hearing this the sage of measureless glory
- 21 cursed both of them also,—" Leprosy in the limbs shall light on one of you, and consumption on the other." Exactly as he said, it befell them both immediately.
- 22 So on my track also a mightly Rákshasa is approaching. Dost thou not hear his loud roar, as he thunders forth, even
- 23 close at hand? To-day is the third day that he quits not my back. Now out of all the multitude of weapons I give thee
- 24 the weapon which strikes to the heart; save me from this Rákshasa, O high-minded youth! Rudra, who wields the bow Pináka, himself gave it to Sváyambhuva originally;
- 25 Sváyambhuva gave it to Vasishtha the chief of the Siddhas; he moreover gave it to C'itráyudha, my mother's father;
- 26 he again, as father-in-law, himself gave it to my father as a wedding gift. I, though a maiden, learnt, O hero ! from my
- 27 father how to use this Heart of all weapons, which destroys every foe. This is it, take it quickly, the essence of all
- 28 weapons, then slay this vile-souled *Rákshasa* who has come into conflict with sacred spell.⁺

Márkandeya spoke :

- 29 "Yea!" then quoth he, and she sprinkling water on it gave *him* the Heart of weapons together with the spell for stopping its secret virtue.
- 30 In this interval appeared that Rákshasa. Then with apalling aspect, and roaring with a loud roar, he came hastily on.
- 31 He looked at that *demon* who was exclaiming—" Overpowered by me, to what dost thou resort for deliverance? Come
 - * Ati-karshitah; or, "thou art not greatly attracted by austerities."
 - 🕈 Brahma-samágatam.

CANTO LXIII.

speedily to me! What good is it to delay thy being devoured?"

- 32 Seeing him at hand, Sva-roóis thought, "Let him seize her, so will the great muni's word become true with regard to her."
- 33 The Rákshasa approaching with haste seized the maiden of beauteous waist, as she was piteously bewailing, "Save me,
- .34 Save me !" Then Sva-roóis enraged looked at the active and most terrible weapon, and plunging it into that Rákshasa
- 35 looked on it with unwinking eyes. Vanquished thereby * the night-stalking *demon* then quitted her and said—"Be gracious!
- 36 let the weapon be kept in peace, and hearken! I have been delivered by thee, O most glorious hero! from a very grievous curse, which was inflicted by wise and exceedingly fierce
- 37 Brahma-mitra. It is a benefit (none other greater can I receive from thee, O illustrious hero !), whereby I have been delivered from a great and most sore curse."

Sva-roćis spoke:

38 Why wert thou cursed formerly by the high-souled muni Brahma-mitra, and what kind of curse was imprecated on thee?

The Rákshasa spoke :

- 39 The bráhman Brahma-mitra had mastered the thirteen sections of the Atharva Veda, and had just studied the Ayur-
- 40 veda which is divided into eight parts. And I was well known by the name Indívara; I was the father of this maiden.
 I was the son of the swordsman Nala-nábha king of the
- 41 Vidyá-dharas. And at first I besought the muni Brahmamitra, "Deign, adorable Sir! + to communicate to me the
- 42 whole of the Ayur-veda." But though entreated often by me who remained bent with respect, he did not bestow on me the
- 43 science of the Ayur-veda, O hero: then indeed I gained the science of the Ayur-veda, as he was communicating it to his disciples, by rendering myself invisible ‡, O sinless man. §
- 44 Now when the science was gained after a space of eight
 - * For tadábhibhútah read tadabhibhútah?
 - + For bhagaván read bhagavan? Or, for arhasi read arhati?
 - 1 For antardháya-gena read antardhána-gena?
 - § For anadha read anagha.

months, I gave way to excessive and repeated fits of laughter out of my great delight. Recognizing me by the laughter, 45 the muni, enraged and with quivering neck spoke thus to me in harsh words-"Since thou in invisible form, like a 46 Rákshasa, * hast snatched the science from me, O evil-minded 47 one, and despising me hast indulged in laughter; therefore thou shalt be assuredly cast out as a terrible Rákshasa by my curse. O wicked one, after seven nights." On his utter-48 ing this, I propitiated him by prostrating myself before him and by other acts of deference; the brahman with his mind immediately softened, said to me again-"What I have 49 uttered will assuredly come to pass, O Gandharva; it can not happen otherwise; but after becoming a Rákshasa, thou shalt regain thy own form, when with memory dead and in 50 anger thou shalt wish to devour thy own child. Thou shalt be turned into a night-stalking demon; when smarting with the fire of thy child's weapon, thou shalt again obtain thy 51 own consciousness, and recover thy own body, and likewise thy own station in the Gandharva world." Since such I am and 52 since I have been delivered by thee. O illustrious here, from this most fearful demon-condition, therefore perform my request. This maiden give I thee as wife, accept her; and 53 take, O high-minded man, the whole of the Ayur-veda with

its eight parts, which I acquired from beside that muni.

Márkandeya spoke :

- 54 Having so spoken he, gleaming in heavenly raiment, bedecked with garlands and ornaments, and bearing his pris-
- 55 tine heavenly body, bestowed the science. After bestowing the science, he next proceeded to give his daughter. Then the maiden spoke to her father who had regained his own form,
- 56 "Although love † has sprung up exceedingly with me, even at first sight, for this high-souled man, who is especially my
- 57 benefactor, O father; yet this maiden is my friend and that one also, they are afflicted with pain for my sake; hence I do not desire

^{*} For rákshasenaiva read rákshaseneva? He was a Gandharva then.

⁺ For anarágo read anurágo?

CANTO LXIII.

- 58 to gratify myself in delights with this man. Such baseness cannot be displayed even by men; how shall a woman like me
- 59 behave so with things pleasing to her disposition. Since such I am and since those two maidens are afflicted with pain for my sake, O father, I will likewise remain in their pain, burnt with the fire of their grief."

Sva-roćis spoke:

60 By the favour of the Ayur-veda I will make thy two friends fresh again, removing thy great grief, O maiden with beautiful waist.

Márkandeya spoke:

- 61 Then Sva-roćis married that beauteous-eyed maiden, whom her father himself gave, according to the rites on that moun-
- 62 tain. And having comforted * the proud maiden then given away, the Gandharva departed then to his own city by a heavenly course.
- 63 And then Sva-roc'is also, accompanied by the slender maiden, went to that garden, where the pair of maidens *dwelt* speech-
- 64 less and diseased † through that curse. Then unconquered Sva-roćis, knowing their condition accurately, brought them both back to a healthy body by means of medicines and po-
- 65 tions which cure disease. Then the two maidens, most resplendent, freed from disease, beautiful, rendered that mountain more luminous ‡ than the regions of the sky by their own beauty.

CANTO LXIV.

About the Svároc'isha Manvantara.

Vibhá-varí and Kalá-vatí then tell Sva-roc'is their story,—and he marries them both.

- * For abhi-śántya read abhi-śántvya ?
- † Agadáturam; a compound adjective from a-gada and átura.
- ‡ Uj-jyoti; not in the dictionary.

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Márkandeya spoke:

- 1 Now the maiden, being thus freed from her disease and filled with joy, spoke thus * to Sva-roóis—" Hear my word,
- 2 O lord. I am the daughter of the Vidyá-dhara Mandára, famed by name as Vibhá-varí.† O my benefactor, I offer thee
- 3 my very self, do thou accept me. And I will give thee knowledge, by which the utterances of all created things shall become manifest to thee. Be thou favourably inclined !"

Márkandeya spoke:

- 4 "So be it !" said Sva-roćis, wise in righteousness. And then the second maiden spoke these words—
- 5 "A youthful brahma-óárin was my father, by name Pára, a brahmarshi, exceedingly illustrious, thoroughly learned in
- 6 the Vedas and Vedángas. Formerly in a spring-time, which was charming by reason of the songs of the male koils, an Apsaras known as Puñjiká-staná approached near him.
- 7 Then the noble muni was moved so that he could not but speak of love. By their union I was born of her on this great
- 8 mountain. My mother abandoned me, a girl, all alone, in this desolate forest on the earth's surface, which swarms with
- 9 snakes and wild beasts, and wont away. Since then being nourished daily by the moon's increasing phases, which cause
- 10 wane to wax again[‡], I have grown up, O best of men. Hence Kalá-vatí[§] is the name which my high-souled father gave me
- 11 when he took me. My high-souled father, when solicited by a Gandharva, did not give me who am beautiful of face || in marriage to him then, hence he was cursed ¶ by Ali** the foe of

* For uvác'eda read uvác'edam?

+ "The resplendent."

‡ Kalábhir varddhantíbhir ava-kshayam. The allusion appears to be to the waxing of the moon after its waning.

- § "Possessing the digits of the moon."
- || For subhánaná read subhánaná?
- ¶ For saptas read saptas.

** Or, Ali, as the text may be read. This name is not in the dictionary, and I have not met with it elsewhere. A'li may however be taken as an

- 12 the gods and perished *. I was about to destroy myself then from excessive despair. S'ambhu's wife Satí who is true to
- 13 her promises prevented me, by saying, 'Grieve not, beauteousbrowed maiden; thou shalt have an illustrious husband by
- 14 name Sva-roóis, and *thy* son by him shall be a Manu. And all the Nidhis⁺ shall submissively obey thy command, and shall give thee wealth according to thy desire, O beauteous
- 15 one! Take, my child, the knowledge by the power of which thou shalt succeed; this knowledge is called Padmini, it is
- 16 greatly worshipped by Mahá-padma.' So spake to me Daksha's daughter Satí, who is devoted to truth. Thou art
- 17 Sva-roćis in sooth—the goddess will not speak amiss. I now offer that knowledge and myself in my true form to *thee* who hast given me life; do thou receive them with favour beaming from thy face on me."

Márkandeya spoke:

- 18 "So be it !" said he to the maiden Kalá-vatí. The loving glances of Vibhá-varí and Kalá-vatí nrged him on to joy;
- 19 and he, lustrous as the immortals, then took the hands of both in marriage, while heavenly musical instruments sounded out and the Apsarases danced.

CANTO LXV.

About the Svároc'isha Manvantara.

Sva-roc'is lived in pleasure with his wives till aroused by a conversation between two birds, and by a deer's remarks.

Márkandeya spoke:

1 Then he, lustrous as the immortals, accompanied by his wives, lived in pleasure on that high mountain where were

adjective meaning "idle, worthless", and the text rendered "by a worthless foe of the gods", but this cannot refer to the Gandharva.

* This passage seems erroneons. Gandharvena cannot be taken with pitrá (see verse 5) nor with deváriná.

† See canto laviii.

- 2 charming woods and cascades. The Nidhis,* being subject through the knowledge Padmini, brought gems for every kind
- 3 of enjoyment, sweets and melodies, garlands, raiment, ornaments, richly scented unguent, most brilliant golden
- 4 seats according to his desire, golden things (illustrious Sir!), pots and vessels, and also beds of divers kinds arrayed with
- 5 heavenly coverings. Thus accompanied by them, he lived in pleasure at his own liking on that fine mountain, perfumed with heavenly odours and other *fragrance*, and illuminated
- 6 with his lustre. And they enjoyed supreme delight, for that they were with him, sporting on that high mountain even as in Svarga.
- A grey lag-goose + said to a hen-6akra-váka who was in some water, being moved to desire at the dalliance and union
 8 hetween him and those two wives—"Happy is this man,
- 8 hetween him and those two *wives*—"Happy is this *man*, exceeding merit has he, who in the heyday of youth enjoys
- 9 eagerly-desired delights with these darling wives. Young men are worthy of praise, their wives are not of exceeding beauty; few are the wives and husbands of exceeding beauty
- 10 in the world ! A man dearly longs for the women he loves; a woman desires to obtain a lover; most rare is it to find a
- 11 wedded pair rich in mutual affection. Happy is this man whom his darlings long for; these women are indeed very dear to him; verily, it is among the happy that mutual
- 12 affection exists !" Hearing this speech uttered by the grey lag-goose, the hen-6akra-váka scarcely surprised in mind
- 13 spoke to her— "This man is not happy, hecause modesty springs not from proximity with other women; he is enjoying one or other of the women, his mind does not dwell on
- 14 all of them. Since the heart's affection has only one basis, my friend, how then will this man be affectionate to several
- 15 wives ? These women are not beloved by their husband, nor is this husband beloved by them; these women are only just
- 16 an amusement as any other attendant *might be*. And if he is desired by these *women*, why then does he not quit his

life? He embraces some loved woman, the while he is in the
17 thoughts of some other loving woman. He is bartered at
the price of the bestowal of knowledge, as if he were a servant. Because of the excitements,* affection verily exists not

18 equally towards many women. O grey lag-goose! my husband is happy, and I indeed am happy; he, for his mind is fixed steadfastly on me alone, and I, for mine is on him alone."

Márkaudeya spoke:

- 19 Sva-roóis the unconquered, understanding the speech of all living creatures, on hearing *this* was ashamed and pondered, "it is indeed true, without any falsehood."
- 20 After a hundred years had passed from that time, while sporting on the great mountain, while sporting with his wives
- 21 around him, he saw a buck in front of him, with very glossy and plump limbs, playing among a herd of does, and surrounded with does shaped like he was, which were in the rutting time.
- 22 The buck then said to the does who were sniffing with outstretched nostrils, "O ye charming *does*, one should behave with-
- 23 out bashfulness; *but* I am not Sva-roois, nor am I like him in disposition, O pretty-eyed does! Many have no modesty; do
- 24 ye, who are such, go to him. Now as one female who follows after many males is a laughing-stock among mankind, just so is one male, who is gazed on by many females with lustful
- 25 glances. He suffers loss from day to day in his deeds of righteousness; and he is always attached to some other wife,
- 26 and addicted to other loves. Do ye love some other, who is like that, who has that disposition, who turns away from the future world; *it will be* well for you; I am not a rival of Sva-roćis."
 - * Pravartato.
 - + Vásitdbhih; this appears to refer to the rutting season.

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CANTO LXVI.

About the Svároc'isha Manvantara.

Sva-roc'is had three sons whom he settled in separate kingdoms, Vijaya in a city Vijaya in Káma-rúpa, Meru-nanda in Nanda-vatí in the North, and Prabháva in Tála in the South.— One day he met the goddess of a forest, and had by her a son Dyuti-mat Svároc'isha, who became a Manu.—Sva-roc'is, being again admonished by a conversation between two ducks, gives himself up to a religious life and dies.

Márkandeya spoke:

- Thus were those does discarded by the buck. Sva-roćis,
 hearing it, thought how he must have fallen; and he set his mind on quitting those his wives, O best of munis, spoken of as he had been by the hen-ćakra-váka and the buck, and
- 3 despised as he was for his animal behaviour.* Yet on again meeting with them, his love increased. Casting aside those
- 4 disparaging speeches he sported for six hundred years. But while performing the works of righteousness without hindrance to righteousness, wise Sva-roćis continues to enjoy the pleasures of sense with those *wives*.
- 5 And then three sons were born to Sva-roćis, Vijaya, and
 6 Meru-nanda, and mighty Prabháva; and Indívara's daughter
- Mano-ramá gave birth to Vijaya, Vibhá-varí to Meru-nanda,
 7 and Kalá-vatí to Prabháva. And by the power of the knowledge named Padminí, † which accomplishes all pleasures,
- 8 he their father built three cities for them. Now he gave a noble city named Vijaya on a hill in Káma-rúpa‡ in the
- 9 Eastern region to his son Vijaya at first; and he made Meru-nanda's city the famous one in the north, called Nanda-
- * Mriga c'aryá.
- + See canto lxviii.

[‡] The western portion of Assam. A town on a hill there can only be in the Himalayas in the North, or in the Garo and Khasia hills on the South; neither seems a likely situation for an ancient *Hindu* capital.

- 10 vatí,* which is begirt with lofty ramparts and walls; and he made Kalá-vatí's son Prabháva to dwell in the famous city Tála† which is situated in the Southern region. Having
- 11 thus settled his sons in their cities, he, the manly hero, sported with those his wives in charming highlands.
- 12 Now once upon a time he went to the forest for sport with bow in hand. Seeing a boar a long distance off, he drew
- 13 his bow; and then a certain doe approached him and said, "At me let the arrow be shot; show me this favour," again
- 14 and again; "What need hast thou to slay him now? lay me low quickly; an arrow discharged by thee will free me from suffering."

Sva-roćis spoke :

15 I do not perceive thy body to be diseased. What then is the reason that thou wouldest quit thy life ?

The doe spoke :

16 Without him on whom, though his heart is devoted to other females, my mind has fixed her seat, I *must* die; what other remedy is there in this life?

Sva-roćis spoke :

17 Who would not love thee, timid one? Or with whom art thou in love, that failing to gain him thou resolvest to quit thy life ?

The doe spoke :

18 It is thee I desire; be welfare thine! Thou hast captivated my heart. Hence I choose death, let the arrow be discharged at me.

Sva-roćis spoke :

19 Thou art a doe with eyes always in motion; I bear a

* This is not in the dictionary and I have not found it elsewhere. Perhaps it may be connected with the river Nanda', and the people Nandas, see page 383 note \parallel .

+ Or Parantála; neither seems to be in the dictionary, nor have I found any reference to them elsewhere. human form; how shall there be union between such as me and thee?

The doe spoke :

20 If thy mind has any regard for me, do thou embrace me; or if thou dost think good, I will do as thou desirest. I shall be supremely honoured by thee, Sir, such as thou art.

Márkandeya spoke:

- Sva-roćis then embraced the doe; and as soon as he embraced her, she assumed a heavenly body. Then filled with astonishment said he, "Who art thou?" And she told him this story in words rendered slow by love and modesty.—
- 23 "I have been besought by the gods, I the goddess of this forest, with the demand that 'Verily a Manu must be begotten
- 24 of me by thee.' O magnanimous man! Beget that son, who shall guard the terrestrial world, of me who am full of love. I speak to thee according to the gods'* behest!"

Márkandeya spoke:

- 25 Forthwith he begat in her a son marked with every aus26 picious mark, full of energy like unto himself. And as soon as he was born, heavenly instruments of music sounded forth, the Gandharva princes sang, and bands of Apsarases danced;
- 27 the celestial elephants bedewed him with drops of water, and the rishis rich in austerities and the gods scattered also
- 28 a shower of flowers around. Beholding his splendour his father himself bestowed on him the name Dyuti-mat, since the
- 29 regions of the sky were illuminated by his splendour. The boy named Dyuti-mat possessed great strength and valour; since he was son of Sya-rocis, he became known as Svárocisha.
- Sva-roćis also once, while roaming by a charming mountain
 cascade, saw a duck attended by his mate. He said then to his mate, who was full of continuous longings, "Restrain
 thyself, I have played with thee full long. What dost thou need with pleasures at all times? Old age has fallen on us, the

* For davánám read devánám.

CANTO LXVI.

time to relinquish them has come to me and thee also, O water-roamer!"

The female duck replied :

33 What time is unfit for pleasures ? The world is all composed of pleasures. Bráhmans with souls subdued perform sacri-

- 34 fices in order to get pleasures. Moreover people of discrimination, being eager for pleasures experienced and not yet experienced, both give alms and perform the full round of
- 35 righteous acts. Why then dost thou not wish for pleasures? Pleasure is the reward of effort among men who have discrimination and among brute animals, how much more among those who have subdued their souls?

The duck spoke:

- 36 The mind of those who are not attached to pleasures is with the Supreme Soul. And when will it be so among those
- 37 who have contracted attachments towards relatives? Creatures perish when attached to son, friend and wife, just as
- 38 aged wild elephants when sunk in lake or mire or sea. Or dost thou not see, lady, how Sva-roćis, in whom attachments have grown up and who has been devoted to his lusts from his boyhood, has sunk in the watery mire of affection?
- 39 Sva-roćis' mind was exceedingly sunk in his wives in his youth, now in his sons and grandsons; whence will it obtain
- 40 deliverance? I am not the equal of Sva-roćis, nor am I one to be distressed by females, O water-roamer! I possess also discrimination in pleasures, and I have desisted *therefrom* now.

Márkandeya spoke :

- 41 Sva-roćis hearing this speech from a bird felt disturbed in mind; taking his wives he departed to another grove to prac-
- 42 tise austerities. After performing severe austerities there with his wives, he, lofty in mind, reached the pure worlds with every stain removed.

CANTO LXVII.

The Story of Svároc'isha concluded.

Márkandeya mentions the gods, rishis and kings in the Svároc'isha Manvantara.

Márkandeya spoke:

- 1 Then the adorable god made the Prajápati named Sváročísha Dyuti-mat a Manu. Listen to his Many-antara: who
- 2 were the gods during that period, who were the munis and their sous, who were the princes, listen while I tell of them, O Kraushtuki.
- 3 The gods in that period were the Párávatas and also the Tushitas. O bráhman; and in Svároćisha's period the
- 4 Indra was famed as Vipaś-ćit. Urja, Tamba and Prána, Dattoli and Rishabha, Niśćara and C'árva-vírat were the seven
- 5 rishis in that *period*. And seven sons had that high souled *Manu*, C'aitra, Kim-purusha, &c., very valiant, guardians of
- 6 the earth. So long as his Manv-antara lasted, all this earth was enjoyed among the outspreadings of his family. That was the second *Manv*-antara.
- 7 Now the man who hears of Sva-roćis' deeds and Svároćisha's birth, and believes them, is delivered from his sins.

CANTO LXVIII.

A description of the Nidhis.*

Markandeya tells of the knowledge called Padminí, of the eight Nidhis connected with it, and of the influences which they exercise over men.

Kraushtuki spoke:

1 Adorable Sir! thou hast related it all fully to me, both Sva-roćis' deeds and Svároćisha's birth. Now tell me at

*These are demi-gods who preside over and influence men's propensities, pursuits, pleasures, tastes, &c.

- 2 length about the knowledge named Padminí which compasses all pleasures, and about the Nidhis who are allied thereto,
- 3 and about the nature of the eight Nidhis who *exist*, and the composition of their wealth. I desire to hear it expounded by thee thoroughly, O guru !

Márkaņdeya spoke :

- 4 The knowledge which is named Padminí has Lakshmí for its deity, and the Nidhis for its supporters. Listen while I
- 5 tell thee of it. *The Nidhis* therein are Padma and Mahápadma, and Makara, and Kaćéhapa, Mukunda and Nandaka, Níla, *and* Sankha is the eighth Nidhi. These live in real
- 6 good fortune *; verily perfection springs from them. These eight Nidhis indeed have been proclaimed to thee, O Kraush-
- 7 tuki †. By means of the gods' favour and by attendance on good men a man's wealth is always watched over by them,
- 8 O muni. Listen while I tell thee what their nature is like. First, the Nidhi named Padma belongs, O bráhman, to
- 9 Maya,[‡] to his son, and to the sons and grandsons of his son perpetually. And a man dominated thereby may become the
- perfection of politeness, since this Nidhi is supported by goodness, yields great enjoyment and is sincere. And he amasses
 immense quantities of gold, silver, copper and other metals, and buys and sells them; he also makes sacrifices, and bestows the sacred fee; and he causes a palace to be built and

temples for the gods, applying his mind thereto.

And another Nidhi who is supported by goodness is 13 known as Mahá-padma. He has goodness for his chief quality. And a man dominated thereby amasses rubies and other gems.

- 14 pearls and coral, and buys and sells them; and he gives to those whose disposition is towards religious devotion, and
- 15 has dwellings constructed for them; and he himself develops into that disposition. And from him are born others of simi-

* Or, prosperity; satyám riddhau.

+ Tava kroshtuke; this violates the metre; read instead kraushtuke tava?

‡ Maya was an Asara, the great artificer of the Dánavas, and constructed a magnificent Court for the Pándavas; see Mahá-Bhárata, Sabhá-P., i and iii.

1

16 lar disposition in the descent of sons and grandsons. This Nidhi comes only from prior good-fortune *, and does not depart for seven generations.

The Nidhi who is composed of darkness † is named 17 Makara. And a man on whom he looks ‡ is indeed born characterized chiefly by ignorance, though good in disposi-

- 18 tion. He gathers together arrows, swords, spears and bows, and shields and rope, and attains to friendship with kings; and he gives to kings who occupy themselves with heroic
- 19 deeds, and to those whom they esteem; and he finds pleasure in buying and selling weapons and in nothing else. This Nidhi belongs to a man singly, and does not descend to
- 20 his progery. Such a man may meet § death for the sake of wealth at the hands of robbers and also in battle.

And the man on whom the Nidhi, who is called Kaććhapa, 21 casts his eye is dominated by ignorance, because that Nidhi is characterized by darkness; and he performs all the rules

- 22 of life || along with men who have acquired merit, and makes all those rules consist in mere acts; he confides in no one.
- 23 Just as a tortoise draws all its limbs in, so *drawing in all his thoughts while unharmed he remains with diffuse mind.*¶ He gives not nor does he enjoy, being afraid of destruction
- 24 thereby; he makes his resting-place on the earth. That Nidhi also is limited to men singly.

And another Nidhi, who is named Mukunda, is composed 25 of the quality of passion.** The man on whom he looks becomes of the same quality, O bráhman. He gathers together lutes, flutes and drums, and *any* musical instrument of per-

26 cussion; he bestows wealth on singers and dancers, and on minstrels, bards, sycophants and those who are skilled in

* For púrvárddha-mátrah the Bombay Edition reads púrvarddhi-mátrah, which I have adopted.

+ Or ignorance; támasa.

1 Ava-lokita; frequently used in this canto.

- § For savraje read sa vrajet ? || Vyavahára.
- ¶ Ayata-mánasah; or better áyatta-mánasah " with submissive mind "? ** Rajas.

- 27 drama; he bestows pleasures on them day and night, and enjoys life along with those companions, O bráhman; and he finds no delight in women of loose character, nor with other
- 28 folk of that kind. He forms a single union, the man to whom this Nidhi resorts.

And composed of passion and darkness is another great 29 Nidhi called Nanda. The man on whom he looks attains to eminent firmness.* He gathers together all kinds of miner-

- 30 als and precious stones and trade-wares,[†] grain and other articles, and also buys and sells *the same*; he is the support
- 31 of his own family and of each visitor and guest; he does not brook disrespectful language although it be very slight, O great muni! and when praised he entertains strong affec-
- 32 tion and proffers it; and whatever object of desire he wants, he has recourse to tenderness to obtain it. He has many
- 33 wives, who are prolific and very beautiful to his delight. And the Nidhi Nauda passes down to seven generations, and when strongly developed passes on to the next descendant with an
- 34 eighth portion, O best of men! and he bestows length of life on all men. Nanda verily provides support to kinsmen
- 35 indeed, and to those *guests* who have arrived from afar; and he is not held in honour in the next world; affection does not belong to him, *but* is born among those who dwell together;
- 36 he causes laxity among those who were former friends, and affection with others.

Moreover the great Nidhi who contains goodness and 37 passion is termed Líla.[‡] A man united with him may become of that disposition. He leads a man to collect clothing, cotton

- 38 cloth, grain and other fruit and flowers, also pearls, coral, and shells, and small shells and other *similar things*, timber and other *materials* and whatever else is produced in water,
- 39 O muni; he leads him to buy and sell other things. In nothing else does his mind delight; and he constructs ponds
 - * Or solidity : stambha.
 - + For puņya-dhányádikasya read paņya-dhányádikasya?

‡ For sa-llla-sañjñas read sa lla-sañjñas? He is also called Nila in verse 5 above and verse 41 below.

- 40 and tanks and places for pleasure; and *such* a man makes embankments across rivers and plants trees; and after enjoying unguents, flowers and other objects of delight he is
- 41 born again. And this Nidhi named Níla persists for three generations.

And composed of passion and darkness is another Nidhi 42 who is named Sankha. And the man who is lord of this Nidhi is led by him to possess the same qualities, O bráhman.

- He exists in a man singly, and does not pass on to another 43 generation. Listen, O Kraushtuki, to the character of a man who possesses the Nidhi Sankha. It is when quite alone that he enjoys food and clothing such as he himself has made;
- 44 his family eat wretched food and wear no bright clothing; he makes no gift to friend, wife, brother, son, daughter-in-
- 45 law and other *relatives*. Always intent on his own nonrishment is the man who possesses S'ankha.

Thus these Nidhis have been described, the deities of wealth

46 among men. When their looks are blended, the blended Nidhis produce results according to their natures, just as each nature described above springs indeed from the aspect of a particular Nidhi. And in sovereignty over them all sits Lakshmí, who is this knowledge called Padminí of the dvijas.

CANTO LXIX.

About the Auttana* Manv-untara.

King Uttama banished his queen to a forest because of her persistent unloving behaviour.—A bráhman whose wife had been carried off invokes the king's help to recover her.—The king in searching for her reaches a muni's hermitage, and is censured by the muni for his conduct to the queen.

Kraushtuki spoke:

1. O bráhman, thou hast described to me the Svároćisha

* This should be Auttoma; see canto liii, verse 7, and lxxii, verse 39. It seems to be a mistake caused by the fact that Uttama was son of Uttána-páda, see verse 3. It occurs in the next canto, but is corrected in canto lxxi.

2 many-antara at length and also the eight Nidhis, whom I asked about. Thou didst tell me of the Sváyambhuva manyantara before that. Tell me of the third many-antara which is named after Uttama.*

Márkandeya spoke:

- 3 There was a son of Uttána-páda named Uttama, son of
- 4 Su-rući,† famons, great in strength and valour, and righteous of soul, and magnanimous, a monarch rich in valour. Excell-
- 5 ing all created beings he shone in valour like the snn. He was the same both to foe and friend, to his city and to his son, being one who understood righteousness; and he was like Yama to the wicked, and like Soma to the good, O great muni!
- 6 A knower of righteousness, Uttána-páda's son Uttama married a maiden of Babhru's race named Bahulá, as supreme
- 7 Indra married famous Saci. His mind was always exceedingly affectionate to her, O noble brahman, 1 just as is the moon's
- 8 mind which has fixed its abode in Rohini. Verily his mind felt no attachment to any other object; in sleep also that king's mind rested on her. And the king at the very sight
- 9 of her, who was most beautiful in every limb, was continually touching her body, and at the tonch of her body he became
- 10 one with her. § The king's words, although kindly, caused annoyance to her ears, and she deemed his special respect as
- 11 humiliation from him. She contemned a garland when given by him, and *his* beautiful ornaments; and she arose as if pained in hody when he drank the choice nectar of her lips;
- 12 and only a moment did the king hold her by the hand when he enjoyed her. She ate very little food, O bráhman, and
- 13 that with no great delight. Thus she was not favourable to the magnanimous king who was favourable to her; yet more abundant and excessive love did the king show.
- 14 Now once the king, when engaged in drinking, respectfully

* Auttama would be preferable, as he was the Manu, see canto lxxii, verse 89: read then kathayauttama-sañjñitam for kathayottama-sañjñitam ?

- 59; read then nationaga and an out of national of the second se
 - + Or Su-ruc'i, a feminine name.
 - 🕇 For dvija-varyá read dvija-varya ?
 - § Tan-maya.

caused that wilful queen to hold a drinking cup which

- 15 had been cleansed with wine, he being *then* surrounded with accomplished attendants * who were melodious in their singing, and who were assiduously singing and chanting while kings
- 16 looked on; but she does not wish to take that cup, turning her face away from it, in the sight of the kings. Thereat
- 17 the king was enraged. Breathing hard like a serpent, when set at nought by his dear queen, as if a husband not dear
- 18 to her, he called the door-keeper and said,—"O door-keeper ! Take this lady of evil heart to a desolate forest and abandon her forthwith! Deliberate thou not on this my command!"

Márkandeya spoke:

- 19 Thereupon the door-keeper, deeming the king's word was not to be questioned, mounted the beautiful-browed lady in a
- 20 chariot and left her in a forest. And she, when abandoned thus by the king in the forest and being away from his sight,
- 21 held he had done her the greatest favour. And king Auttána-pádi, with soul and mind burning with the anguish of love
- 22 for her, took no other wife. He remembered her who was beauteous in every limb, day and night bereft of ease, and ruled his kingdom, governing his people righteously.
- 23 While he ruled his people, as a father his own children, a certain bráhman suffering in mind arrived and spoke thus—

The bráhman spoke:

- 24 O Mahá-rája! in grievous suffering am I; hearken while I speak. Men's deliverance from pain comes from no where
- 25 but the king ! Some one carried off my wife by night while I slept, without unlocking the house door. Deign to bring her back to me.

The king spoke :

26 Knowest thou not, O bráhman, who carried her off or where has she been taken? With whom *shall* I strive in fight? or whence *shall* I bring her back?

* Vára-mukhyaih; the dictionary gives only the fem., vára-mukhyá, "a royal courtezan."

CANTO LXIX.

The bráhman spoke:

27 While I slept jnst as I was, with the door fastened, O king, why and by whom my wife was carried off—this thou, Sir,
28 knowest. Thou art our guardian, O king, whose due is the levy of a sixth part of our wealth.* Therefore men sleep at night, freed from anxiety about justice.

The king spoke :

29 I have not seen thy wife. Tell me what is she like in body, and *what is her* age; and of what disposition is the bráhman lady?

The bráhman spoke :

- 30 Sharp-eyed is she, very tall, short-armed, thin-faced, ungainly in form, O king. I defame her not by this description;
 31 very harsh in speech, and ungentle is she in disposition,
- O king—thus I have described my wife; she is a do-nothing,
- 32 unpleasant in look, and she has slightly passed early womanhood, O king. Such is my wife in form; true is this I have spoken.

The king spoke :

- 33 Enough hast thou had of her, O bráhman. I will give thee another wife. An excellent wife tends to one's happiness,
- 34 such a one as that is verily a source of pain. Bodily beauty consists in healthfulness,⁺ O bráhman, its cause is a noble disposition. She who has neither beauty nor good disposition should be abandoned for that very reason.

The bráhman spoke :

- 35 "A wife must be guarded," O king—such is our highest divine teaching. When a wife is guarded, the offspring is guar-
- 36 ded. For the Soul ‡ is born in her, hence she must be guarded, O king. When the offspring is guarded, the Soul is guarded.
- 37 When she is not guarded, there will arise confusion among the castes: that will hurl one's forefathers down from
- 38 Svarga, O king. And I may have loss of righteousness from

^{*} For shadágádána read shad-bhágádána? See verse 39.

day to-day, while I remain wifeless; and that, through the destruction of the perpetual ceremonies, will tend to my down-

- 39 fall. And in her will be my offspring, O king. She will give thee the sixth part; she will be a cause of righteousness.
- 40 For that reason I have declared this to thee. Bring back my wife who has been carried off, my lord, since your honour is placed supreme for our protection.

Márkandeya spoke :

- 41 The king, on hearing him so speak, took thought, and mounted his great chariot which was furnished with every
- 42 useful requisite. Hither and thither he wandered over the earth with that *bráhman*, and saw a fine hermitage of ascetics
- 43 in a large forest; and alighting there he entered and saw a muni, seated on a silken cushion, and blazing as it were with
- 44 splendour. Seeing the king arrived, he rose in haste, and welcoming him with full respect commanded his disciple to
- 45 bring the arghya offering. His disciple said to him quietly —"Why should the arghya be given to him, O muni? Think well of it and command me, for I carry out thy command."
- 46 Then the brahman being acquainted with the king's history, with self-possession did him respect in conversation and by giving him a seat.

The rishi spoke :

47 Why hast thou come here, Sir; and what dost thou wish to do? I know thee, O king, to be Uttána-páda's son Uttama.

The king spoke:

- 48 A bráhman's wife was carried off from his house by some one whose person is unknown, O muni: to seek her I have
- 49 come here. Deign, adorable Sir, in compassion to tell me, who have reached thy house and am prostrate *before thee*, what I ask thee!

The rishi spoke :

50 Ask me, O king, without fear what thou must ask. I will tell thee truthfully if I ought to tell it thee.

The king spoke :

51 Why is the arghya offering kept back, which thou wast pre-

pared to give me on first seeing me on my arrival at thy house, O muni?

The rishi spoke :

52 When through agitation at the sight of thee, O king, I commanded this disciple to give it, then I was cautioned by him.

53 Through my favour he knows the future in this world, as

- 54 I know both the past and the present thoroughly. When he said, "Consider and give thy order," then I also knew it; hence I did not give thee the arghya according to precept.
- 55 Trnly O king, thon art worthy of the arghya and *thou belongest* to the race of Sváyambhuva; nevertheless we deem thee Uttama not fit for the arghya.

The king spoke :

56 What then have I done, O bráhman, whether wittingly or unwittingly, that arriving after a long time I am not worthy of the arghya from thee ?

The rishi spoke:

- 57 Hast thou forgotten, both that thou didst abandon thy wife in the forest, and that along with her thou didst abandon
- 58 all thy righteousness, O king. Through neglect of religious acts a man becomes unfit to be touched by his adherents, like one on whom ordure and urine have been showered; * thou
- 59 hast neglected an act of permanent observance. Just as a complaisant wife must bear with her husband though he be of bad disposition, so a wife although of bad dispo-
- 60 sition must be cherished by her husband, O king. Ungracious indeed was that bráhman's wife who was carried off; nevertheless he, being a lover of righteousness, very much excels **†**
- 61 thee, O king. Thou establishest other men in their proper ways of righteousness when they swerve *therefrom*, O king. What other person will establish thee when thou swervest from thy righteousness ?

* Várshiki, a noun, not given in the dictionary; it must apparently mean "a shower."

† Ud-yáti-tarám. The only meanings assigned to *ud-yá* in the dictionary are, "to go up or out, to rise, originate."

Márkandeya spoke:

A gazing-stock was the king when thus addressed by the wise *rishi*; and saying "So be it!" he enquired about the
bráhman's wife who had been carried off—"Adorable Sir, who has taken away the bráhman's wife, or where is she? Thou Sir knowest unerringly the past and the future in this world."

The rishi spoke:

- 64 A Rákshasa named Valáka, son of Adri, has captured her, and thou shall see her now in Utpalávataka forest, O king.
- 65 Go, unite the bráhman with his wife quickly. Let him not become a seat of sin as thou art day after day.

CANTO LXX.

About the Auttána * Manv-antara.

King Uttama finds the bráhman's wife in the forest and is courteously received by the Rákshasa, who says he carried her off in order to impair the bráhman's religious merit.—At the king's request the Rákshasa consumes her evil disposition and restores her to her husband.

Márkaņdeya spoke:

- 1 Then the king prostrated himself before the great muni, and mounted his chariot, and went to the forest Utpalávata
- 2 mentioned by him. And the king saw † the bráhman's wife, in appearance such as her husband described her, eating the
- 3 fruit of the bel tree; ‡ and asked -- " How didst thou come to
- * This should be Auttama, see page 419, note *.
- + For dadáría read dadaría.

[‡] Srí-phala, the fruit of the bilva or vilva tree, *Ægle marmelos*, and also the tree itself. It is a pretty large tree, a native of the mountainous parts of the East coast, and also found in the low lauds; its fruit is considered "nutritious, warm, cathartic; in taste delicious; in fragrance exquisite"—Roxburgh's Flora Indica, vol II. 579-80. See page 25 note *; but I have made an error there in assigning the name bel-phul to this tree. Bel-phúl is the name of the double Arabian jasmine, Jasminum Zambac, Roxb. (I. 88) or J. Sambac, Oliver. This jasmine is a shrub with delightfully fragrant white

this forest, lady? tell me plainly; art thou the wife of Su-śarman Vaiśáli?*

The bráhman woman spoke :

- 4 I am daughter of the bráhman Ati-rátra, who dwells in the forest, and wife of Viśála's son whose name thou hast uttered.
- 5 Being such, I was carried off by the evil-minded Rákshasa Valáka, while asleep at the extremity of my house, and parted
- 6 from my brothers and mother. May that Rákshasa become ashes, by whom I have been parted thus from my mother, brothers and other *relatives*! Here I remain in great affliction.
- 7 Bringing me to this very dense forest he has cast me off. I know not what is the reason he neither has intercourse with me nor devours me.

The king spoke:

8 Perchance thou knowest, where has the Rákshasa gone after leaving thee? I have been sent here by thy husband indeed, O bráhman lady.

The bráhman woman spoke :

9 The night-stalking *demon* stands at the edge of this very forest. Enter and see him, Sir, if thou dost not fear him.

Márkandeya spoke :

- 10 Then he entered by the path that she showed, and saw the
- 11 Rákshasa attended by his retinue. Then the Rákshasa hurrying, the moment he saw him, touching the earth with his head from afar indeed, approached his feet.

The Rákshasa spoke :

- 12 Thou hast done me great favour in that thou hast come to my abode here. Give me thy command. What shall I do,
- 13 such as I am here? I dwell within thy country. Accept thou this arghya offering, and let this seat be placed *for thee*. We are servants, thou, Sir, art master; command me firmly.

flowers, and is in common cultivation. Its Sanskrit name is *malliká*, and also saptalá; and bel-phúl is the common modern name hoth for the flower and for the plant itself. It has numerous other vernacular names, and Roxburgh says *bela* is one of them, but this seems doubtful.

* Son of Visála; see next verse.

The king spoke:

- 14 Thou hast done everything, even every rite due to a guest.* Why hast thou brought the bráhmau's wife here, O night-
- 15 stalker? She is not comely; there are others *comely*, if thou didst carry her off for a wife: if to devour her, why hast thou not eaten her? Tell me this.

The Rákshasa spoke :

- 16 We do not feed on men; such are other Rákshasas. But we eat the fruit that springs from a good deed, O king; and we
- 17 consume the natural disposition of men and women, being treated with disrespect, and yet honoured; we are not eaters
- 18 of living creatures. When we have eaten the patience of men, they become enraged; and when we have eaten their
- 19 evil nature, they also become virtuous. We have Rákshasís who are fascinating, rivalling the Apsarases in beauty, O king; while they are with us, how should we delight in the females of mankind ?

The king spoke :

20 If she is not for sensual enjoyment nor for food, O nightroamer, why then didst thou enter the bráhman's house and carry her off?

The Rákshasa spoke:

- 21 That excellent bråhman, learned in spells, keeps on expelling me, when I go to sacrifice after sacrifice, by uttering spells that
- 22 destroy Rákshasas, O king. By reason of his spells and expulsive rites we were a-hungered; where shall we go? that
- 23 bráhman⁺ is the priest at every sacrifice. Therefore we inflicted this damage[‡] on him; without a wife a man becomes unfit to perform sacrifices.

Márkandeya spoke:

24 At his announcement of the high-minded bráhman's im-

* There appears to be a mistake in this line, read kritaván eva tvam instead of kritam eva tvayá ? or else sarvá evátithi-kriyáh for sarvám evátithi-kriyám ? unless krita-ván is understood in the second half of the line.

- + Dvijah seems preferable to dvija.
- # Vaikalyam, "impaired or mutilated condition."

CANTO LXX.

paired condition the king became exceedingly dejected then,

25 thinking "While he speaks of the bráhman's impaired condition, it is me indeed he censures. That best of munis also

26 said I was unworthy of the argha offering. As the Rákshasa also has spoken to me of that bráhman's impaired condition, I being in like plight am placed in a great strait, because I am wifeless."

Márkandeya spoke :

- 27 While he thus thought, O muni, the Rákshasa spoke again to the king, howing in obeisance and placing his hands to-
- 28 gether respectfully—"O king, favour with thy command me, thy servant, prostrate before thee*, a dweller within thy realm."

The king spoke :

- 29 Since thou hast said, O night-roamer—"We feed on a *person's* disposition," hear then from me what deed we solicit.
- 30 Do thou consume this bráhman woman's evil disposition this day; since she will have her evil disposition eaten by thee.
- 31 she may then become good in behaviour. Take her to his house whose wife she is, O night-roamer. When this is done, thou bast done all for me who am come as a guest to thy house.

Márkandeya spoke :

- 32 Thereupon the Rákshasa, entering within her though his own faculty of illusion, devoured her evil disposition by his
- 33 own power at the king's command. Being rid entirely of that very violent evil disposition that bráhman's wife said
- 34 to the king—"By the maturing of the fruit of my own actions I was separated from that magnanimous man, my husband; this night-roaming demon was the cause thereof.
- 35 He is not in fault, nor that magnanimous man, my husband; mine in truth was the fault, no one else's. A good deed is
- 36 verily enjoyed. In some former life I separated myself from some husband; that same separation + has been encountered

+ Or perhaps dosha, "fault," should be understood.

^{*} For tram read trám?

again even by me.* What fault is there in this magnanimous man?"

The Rákshasa spoke :

37 I will cause her to reach her husband's house at thy command, my lord. Enjoin me whatever else should be done for thee, O king !

The king spoke :

38 When this is done, thou hast done all for me, O nightroamer. And thou must come, O hero, at the time of action when I recall thee to mind. †

Márkaņdeya spoke :

39 "So be it!" then quoth the Rákshasa, and taking the bráhman woman conveyed her, purified then by the removal of her evil disposition, to her husband's house.

CANTO LXXI.

About the Auttama Manv-antara.

King Uttama visits the rishi, learns his queen has been taken to Pátála by a Nága king, who then curses his daughter for hiding the queen from him—and he is also told his unhappy married life was caused by adverse planetary influence.

Márkandeya spoke:

- 1 Now the king, after despatching the woman to her husband's house, sighed and thought, "What good deed may there be
- 2 in this? The high-minded muni declared I was wretched because of my unfitness for the arghya offering; and this night-roaming demon spoke of 'impaired condition' with
- 3 reference to the brahman. Being such, what shall I do, for I abandoned her, my wife ? Or *shall* I enquire of that best of munis who has the eye of knowledge ?"
- 4 Thus pondered the king, and mounting the chariot went where *dwelt* the great muni, righteous in soul, who knew the
- 5 three periods of time. And descending from the chariot he

* Or perhaps for mayápy-upagatah we should read mayy-apy-upagatah ?

+ For c'a te read tvayá, in order to make a pronoun agreeing with smritena? See canto lxxii, verses 15 and 16.

CANTO LXXI.

approached and prostrated himself before that muni, and related how happened his meeting with the Rákshasa, and
bis interview with the bráhmau woman, and the removal of her evil disposition,* and her despatch to her husband's house, and what was his business in coming back.

The rishi spoke :

7 I knew this before, which thou hast done, O king, and

- 8 the whole of thy business in coming back to me. Ask me here "what must I do?" with anxious mind; and since
- 9 thou art come, O king, hear what thou must do. A wife is a potent cause of righteousness, wealth and love among men; and in particular one who forsakes her has in sooth
- 10 abandoned righteousness. A wifeless man, O king, is not fit for his own works, be he bráhman or kshatriya, vaiśya or
- 11 even śúdra, O king. No brilliant deed didst thou do, Sir, when thou didst abandon thy wife; for as women must not forsake a husband, so men *must not forsake* a wife.

The king spoke :

- 12 Adorable Sir, what shall I do, such as I am? It was the maturing of my actions, that I abandoned her because she was not favourably disposed to me while I was favourable
- 13 to her. Whatever one does, that one endures with one's mind burning, even that with one's inmost soul terrified at
- 14 the pain of separation thereby, adorable Sir. But now I know not where she when abandoned in the forest has gone, or whether she has been devoured by lions, tigers and nightroaming *beasts* in the forest.

The rishi spoke :

15 She has not been devoured by lions or tigers or nightroaming *beasts*, O king, but she is now in Rasátala with unblemished character.

The king spoke :

16 Who conveyed her to Pátála? How dwells she there uncorrupted? Most wonderful is this, O bráhman; deign to tell me of it as it happened.

* For doh-śilyápagamam read dauh-śilyápagamam ?

The rishi spoke:

- 17 In Pátála is a Naga king and he is famed as Kapotaka. He saw her when abandoned by thee she was wandering
- 18 in the great forest. Enamoured of her then he declared his object and carried the beautiful young queen to Pátála, O
- 19 king. Now that wise Nága king has a beautiful-browed
- 20 daughter named Nandá, O king, and a charming wife. That daughter saw thy beautiful queen, and thinking, "this bright lady will become a rival wife to my mother," brought her to her own house and concealed her in the women's apartments.
- 21 But Nandá, when entreated, *continually* refuses to answer the king; then the father cursed her his daughter that she should
- 22 become dumb. Thus did he curse his daughter; and she, thy wife, remains there, O king, carried off by that Nága king, detained by his daughter, and still chaste.

Márkandeya spoke :

23 Rejoicing greatly thereat, the king asked the eminent bráhman* what was the reason of his ill-fortune with regard to his darling wife.

The king spoke:

- 24 Adorable Sir! I meet with the utmost affection from all the world, what then is the reason, why my own wife is not
- 25 very tender? On the one hand I dearly long for her even beyond my own life, O great muni, and on the other she is ill-disposed towards me. Say, what is the reason, O bráhman.

The rishi spoke :

- 26 When thou didst take her hand in marriage, the Sun and Mars and Saturn *looked on* thee, and Venus and Jupiter
- 27 looked on thy wife. At that moment the moon was favourable to thee, and Mercury to her. Those two groups of planets are mutually hostile; hence they have been exceed-

* The text reads dvija-varjyam. But dvija-varyam, which the Bombay edition reads, is much better and I have adopted it; see rája-varyya in canto lxxii, verse 2. The translation of the text would be "putting aside bráhmans."

²⁸ ingly adverse to thee, O king. Go then; attended by thy

CANTO LXXII.

wife, rule the earth in thy righteousness, and perform every rite that pertains to righteousness !

Márkandeya spoke :

29 At this exhortation king Uttama prostrated himself before the *muni*, and then mounting his chariot went to his own city.

CANTO LXXII.

About the Auttama Manv-antara.

The bráhman performs a sacrifice which turns the queen's heart to the king, and the Rákshasa brings her back from Pátála— The bráhman frees the Nága princess from the curse, and she coming to thank the king promises him a son who shall be a Manu — Accordingly a son is born who was the Manu Auttama.

Márkandeya spoke :

1 Then arriving at his city, the king saw the joyful bráhman accompanied by his wife also who was sweet-dispositioned.

The bráhman spoke:

2 O noble king, successful am I inasmuch as righteousness has been preserved by thee, who art wise in righteousness here and who bringest *back* my wife.

The king spoke :

3 Successful art thou, O bráhman, because thou observest thy own laws of righteousness. I am in a strait, who have no wife at home, O bráhman.

The bráhman spoke :

4 O king, if she, thy queen, has indeed been devoured by wild beasts in the forest, away with her! Why dost thou not take another's hand in marriage? Falling under the dominion of anger thou didst not preserve righteousness.

The king spoke:

5 My darling wife is not devoured by wild beasts; indeed she is alive, with character unblemished. How shall I act in this matter?

The bráhman spoke:

6 If thy wife lives and has not gone astray, why then dost thou commit a sin which will render thee wifeless in another birth?

The king spoke:

7 In sooth, although she were brought back, she is ever opposed to me, O bráhman, *she would tend* to unhappiness, not to happiness; enough ! her friendship is not at all towards me. Do thou so strive for me that she may become submissive *unto me*.

The bráhman spoke:

- 8 The Vara sacrifice * is beneficial for mutual affection between thee and her. I will perform the Mitra-vindá +
- 9 sacrifice which those perform who wish for friends; for it produces affection between two persons who love not each other; it creates the warmest for *affection* between wife and husband, O king. I will perform that sacrifice for thee.
- 10 Fetch thy beautiful-browed wife from wherever she is now, O king; she shall feel the warmest love for thee!

Márkandeya spoke:

- 11 Thus admonished, the king then collected all the materials
- 12 requisite, and the brahman performed that sacrifice. Seven times then the brahman performed the sacrifice in repetition
- 13 in order to procure for the king his wife. When the great muni deemed that he had aroused friendliness within her towards her husband, then he, the bráhmau, addressed the
- 14 king—"Fetch her, O king, who is dear to thee, close to thy soul; enjoy all enjoyments with her, and offer sacrifices, being duly respected."

Márkandeya spoke:

15 Thus exhorted by the brahman the king a-wondering then recalled to mind the very valiant, truthful, night-roaming

‡ Sañ-janani: not in the dictionary. Sañ-janana is given only as a neuter noun.

§ Param : anu-rágam or some similar non-feminine noun must be understood ; unless we read parám to agree with práti as in the next verse.

^{*} Vareshti. + "Friend-finding."

- 16 Rákshasa.* And he, the Rákshasa, being remembered by him, approached the king at once then, and prostrating himself before the great muni exclaimed, "What shall I do?"
- 17 Thereupon, after the king had declared the matter fully, he
- 18 went to Pátála and brought the queen back. And she, when bronght back, gazed on her husband then with exceeding love and said "Be gracious!" again and again, while filled with
- 19 joy. Thereat the king embraced the stately lady impetuously and said—"Darling, I am indeed well pleased ! why dost thou keep on repeating that ?"

The queen spoke :

20 If thy mind is inclined with favour to me, O king, then I make thee this request; do thou do it as an honour to me.

The king spoke :

21 Speak out fearlessly whatever thou desirest from me, lady. Thou shalt certainly obtain it, timid one! I am all docile towards thee and not otherwise.

The queen spoke :

- 22 On my account the Nága cursed his daughter who is my friend; he said "Thou shalt become dumb," and she became
- 23 dumb. If thou, Sir, canst for love of me *devise* a remedy for her to cure her deprivation of speech, then what *wilt* thou not have done for me?

Márkaņdeya spoke :

24 Then said the king to the brahman — "What kind + of ceremony is there for this, in order to dispel her dumbness?" And he replied to the king :—

The bráhman spoke :

25 O king, I will perform a sacrifice to Saras-vati at thy word. Let this thy wife discharge her debt of gratitude by stimulating the power of speech in that friend.

Márkandeya spoke :

- 26 The brahman performed the sacrifice to Saras-vati on her
 - * See canto lxx, verse 38.
 - + For kidriss read kidriss ?

behalf, and uttered the hymns addressed to Saras-vatí, with composed mind.

- 27 Thereupon Garga* spoke to the maiden, who had recovered her speech, in Rasátala—"This most difficult benefit has been effected by thy friend's husband."
- Having gained this information Nandá sped in haste to the city. Then the Nága's daughter, embracing her friend the queen and praising the king with auspicious words again and again, spoke sweetly, *she*, the Nága maiden placing herself upon a seat.—

30 "By this benefit, that thou, O noble hero, hast done me
now, † my heart is drawn out. Listen to what I tell thee.
31 Thon shalt have a son great in valour, O king; he shall
32 wield the discus unresisted on this earth. He shall be skilled in the principles of all the useful sciences, ‡ devoted to the practice of righteousness, in truth a Manu, the wise lord of a manv-antara."

Márkandeya spoke :

- 33 Having thus bestowed a boon on him, the Nága king's daughter then closely embraced her friend and departed to Pátála, O muni.
- 34 While the king lived in pleasure there along with her and 35 ruled his subjects, a very long time passed by. Then the son was born of her to the high-souled king, like the lovely full-
- 36 orbed moon at the period of full-moon. At the birth of that high-souled *child* all the people rejoiced, heavenly drums sounded forth, and a shower of flowers fell.
- 37 Seeing that his body would be lovely and his disposition also, and *reflecting* that he was the son of Uttama, § the assem-
- 38 bled munis gave him a name saying, "He is born in an excellent || family and at an excellent time in it; he has excel., lent limbs; hence he shall be Auttama."

* See canto lxxv, verse 13. Garga was the mame of an old rishi, a descen dant of Bharad-vája and Angiras (see M.-Bh., Salya-P. liii); and also o various other persons.

+ For mamághuná read mamádhuná?

1 The Artha-sástras.

§ Auttama.

|| Uttama.

Márkandeya spoke:

- 39 So he was Uttama's son and was famed as Anttama by name. He was a Manu, possessing the majesty of such; hearken to me, O Bháguri. *
- 40

He who listens constantly to the entire story of Uttama and also the birth of Uttama, + never experiences enmity;

- 41 nor shall the man who listens to it or reads it ever incur
- 42 separation from his loved wife or sons or kinsmen. Hearken while I tell thee, O bráhman, about his manv-antara, and hear who was the Indra in it and who were the gods and rishis.

CANTO LXXIII.

End of the Auttama Manv-antara.

Márkandeya names the gods of the Auttama Manv-antara and their lord, and mentions the kings and rishis.

Márkandeya spoke:

- 1 Listen while I speak of the gods, the Indra, the rishis, the kings in this third many-antara of the Prajá-pati Auttama.
- 2 Thus the *first group* of gods was the Sva-dhámans, ‡ who acted according to their name; and another also, the second
- 3 group of the thirty gods, was the Satyákhyas. § Now the gods in the third group were the Sivákhyas, || O best of munis: now they were auspicious by nature; they are de-
- 4 clared to have destroyed sin. And the fourth group of the gods therein was the Pratardanákhyas, ¶ O best of munis.
- 5 in the period of Anttama Manu. And the gods in the fifth group therein were the Vaśa-vartins,*** O bráhman; now

* Bhágure; see canto lviii, verse 40, note ‡. It is said to be a patronymic of Kraushtuki.

- + But Auttama seems preferable: read c'aivauttamasya for c'aivottamasya?
- ‡ "Deities who reside in their own dwellings."
- § "Named after truth," or "named as true."
- || "Named as auspicious."
- ¶ "Named Pratardanas."

** "Those who are obedient to another's will." This half line has a syllable too much.

all of them indeed had natures corresponding to their 6 names, O great muni. And these five groups of gods are reported to have fed of the sacrifices. All the groups were twelve in the many-antara which appertained to that best

- 7 of Manus. Their lord* was illustrious; may be become the spiritual preceptor in the three worlds! Having offered a
- 8 hundred sacrifices, he was verily named Su-śánti.[†] Now a song, which is embellished with the words composing his name in order to avert portents *emanating* from him, is
- 9 sung by men on the earth even to this day,— "Sweetly serene is the kindly ruler of the gods, he bestows sweet serenity." He is attended by the Sivas and Satyas ‡ and other groups of
- 10 gods and also by the Vaśa-vartins. § Without birth $\parallel was$ he, absolutely pure, supernatural.

Very powerful and valiant were that Manu's sons, renowned,

- 11 like unto the thirty gods. The descendants of his sons ruled over the earth as kings during the many-antara of that
- 12 Manu of supreme splendour. Of his four ages were reckoned in truth seventy-one and a half, of the ages called Krita, Tretá and so on, which I have declared in the account of
- 13 the Age. By the innate splendour of the austerities of that most excellent high-souled Manu his seven sons became the seven rishis in that period.
- 14 This third many-antara I have declared to thee. Now the
- 15 fourth is called the period of Manu Támasa, who born of an animal's womb illuminated the world with his fame; hearken
- 16 to the birth of that Manu, as I tell thee, O bráhman. And the exploits of all those ¶ Manus transcend the cognizance of the senses; and the birth of the high-souled Manus is to be known as such, and their majesty also.
 - * Indro.
 - + "Sweetly serene."
 - ‡ See verses 2 and 3 above.
 - § For vasa-vartinah read vasa-vartinaih?
 - || Aja; or "a leader."
 - ¶ For amúnám read amíshám?

CANTO LXXIV.

About the Támasa Manv-antara.

King Sva-ráshtra being driven from his kingdom by enemiés became an ascetic, and met his deceased queen in the shape of a doe during a great flood.— He begot a son by her who became the Manu Támasa.— The gods, rishis and kings of that manv-antara are named.

Márkandeya spoke:

 There lived on the earth a famous king, by name Svaráshtra, valiant, an offerer of many sacrifices, wise, invincible
 in battles. The sun being invoked by his ministers gave him a very long life; and he had a hundred happy wives,
 O bráhman. The wives of that long-lived king were not very long-lived, O muni; and in time his servants, ministers

- 4 and people came to their end. And he, being bereft * of his wives and his servants who were his equals in age, was dejected in mind and dwindled in vigour day and night.
- 5 A neighbouring king named Vi-marda ousted him then from his kingdom, failing as he was in vigour, deprived of his
- 6 devoted adherents, greatly afflicted. And being ousted + from his kingdom, he went to a forest, despairing in mind, and taking up his abode on a sandbank in the Vitastá,
- 7 illustrious as he was, he practised austerities. Undergoing the five fires in the hot season, ‡ exposing himself naked to the showers § in the rainy season, and lying in water in the cold season, he *lived* abstaining from food, strict in his devout rites.
- 8 Afterwards there occurred, while he practised his austerities, a great flood day after day in the rainy season, with the
- 9 clouds pouring down rain incessantly. The east could not be

* For yukto read tyakto (see verse 5)? The Bombay edition reads mukto.

+ For c'yutam read c'yutah?

1 Four fires around and the sun over head; see Manu vi. 23.

§ For abhrankashášikah read abhrávakášikah, which is the word in Manu vi. 23. distinguished, nor the south, nor the west, nor the north;
everything looked as if besmeared with darkness. The king, forced then in the excessive flood to seek the river bank, could not reach it although seeking it, being carried away

- 11 by the exceedingly furious current. Now the king, after being carried a long way by the swollen water, chanced upon
- 12 a Rauha doe in the water and seized her by her tail. Borne along by that flood he passed over the surface of the land hither and thither in the darkness; at length he reached a
- 13 bank. Crossing an expanse of mud, which was extremely hard to be crossed, the king being drawn along by her still,
- 14 gained another charming forest. The Rauha doe dragged the illustrious king along in the darkness there, while he clung to her tail, enfeebled throughout his nervous system.
- 15 And he experienced an intense pleasure which arose from touching her, as he wandered continually in the darkness,
- 16 with his mind drawn out in love to her. Perceiving that the king was enamoured of her, and was engrossed in touching her back, the doe verily spoke to him within that forest:—
- 17 "Why dost thou touch my back with trembling hand?
- 18 Quite otherwise has this affair turned out, O king. To no unsuitable object has thy mind gone *forth*; not unapproachable am 1 to thee, O king; but this Lola creates an obstacle to my union with thee."

Márkandeya spoke:

- 19 And the king, on hearing the doe say thus, was aroused to curiosity and spoke thus to the Rauha doe.
- 20 "Tell me, who art thou? How dost thou, a doe, speak language* like human beings? And who is this Lola who creates an obstacle to my union with thee?"

The doe spoke :

- 21 I was formerly thy darling Utpalávatí, O king, thy wife, thy queen above a hundred *others*, Dridha-dhanvan's daughter.
 - * Mrigi-vákyam seems preferable as two words and not a compound.

CANTO LXXIV.

The king spoke :

22 What deed then didst thou do,* that thou hast reached this animal condition? And true to thy husband, devoted to righteousness, such as thou wert, how hast thou thus become like this?

The doe spoke :

While a girl in my father's home I went with my com- $\mathbf{23}$ panions to a wood to play, and saw a deer united with a doe. Then approaching close I struck the doe. Frightened 24 by me she fled away, and then the deer enraged said to me, "Silly girl! why art thou so insane? Fie on this thy evil 25disposition, by which thou hast rendered this period of impregnation fruitless for me !" Frightened then at hearing 26 him speaking language as of a human being. I said to him-"Who art thou who hast reached this animal condition?" Thereupon he replied-" I am son of the rishi Nirvriti-ćakshus, 27 by name Su-tapas, but being enamoured of this doe I became a deer, and followed her in love, and she longed for me in $\mathbf{28}$ this wood. Thou hast parted us, O naughty girl, therefore I inflict a curse on thee." And I said-"Knowing thee not, 29 I have sinned, O muni; be gracious ! deign not Sir to cast a curse ou me." And so addressed the muni gave me this 30 reply, O king,-"I do not inflict a curse on thee, if I may give myself to thee." And I said-"I am not a doe, nor 31 of deer-like form; in this wood thou wilt find another doe; meanwhile let thy feeling towards me be repressed." When 32 thus addressed he exclaimed, his eyes red with anger. and his lower lip quivering-"" No doe am 1' saidst thou! thou shalt become a doe, O silly girl." Then exceedingly 33 agitated I fell prostrate before the highly-enraged muni, who had resumed his own form, and exclaimed "Be gracious !" again and again; " a girl is unskilled in words. 34 hence I spoke as I did; assuredly women who have no father choose a hushand themselves; and since I have a 35 father, how can I choose, O best of munis, or do wrong?

* For kintu yávat kritam read kim tvayá vai kritam ?

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- 36 at thy feet I bow, be gracious, my lord !" While thus I lay prostrate, exclaiming repeatedly, "Be gracious! be gracious," O high-minded king, that lordly muni spoke—"My uttered
- 37 word never goes amiss. After thy death thou shalt become a doe in this very wood in *thy next* birth; and in the doe-
- 38 condition thou shalt conceive within thee the muni Siddhavírya's mighty-armed son named Lola, O proud lady; and
- 39 when the embryo is conceived within thee, thou shalt remember thy former life; regaining thy memory, thou
- 40 shalt also utter human language. After his birth thou shalt be freed from the doe-condition *and* be honoured by thy husband; thou shalt attain to the worlds which * are un-
- 41 attainable by those who commit sin. And he, Lola, mighty in valour, shall indeed strike down his father's foes, and conquer the whole earth and then become a Manu."
- 42 Incurring this curse I died and reached this brute condition,† and through thy touch that embryo has come into
- 43 being in my womb. Hence I say—To no unsuitable object has thy mind gone forth *in coming* to me, nor am I unapproachable; ‡ *but* this Lola who is conceived within me creates an obstacle.

Márkandeya spoke:

- 44 Being thus addressed the king also experienced intense joy then, thinking, "My son will conquer my enemies and become a Manu on the earth."
- 45 Afterwards the doe brought forth that son marked with the anspicious marks; and at his birth all created things
- 46 rejoiced, and especially the king. At the birth of that mighty son the doe was freed from the curse and attained
- 47 to the sublime worlds. Then all the rishis assembled, O best of munis, and perceiving the future prosperity of that
- 48 high-souled child gave him a name-"He was born of his mother while she existed as an ignorant animal,§ and the

- + For tiryaktvam read tiryaktvam.
- 1 For agamyo read agamyá? see verse 18.
- § Támasím bhajamánáyám yonim.

^{*} For ya read ye.

CANTO LXXIV.

world was enveloped in darkness,* hence he shall be Támasa."

- 49 Then Támasa was brought up by the father in the forest. When he reached *the age of* intelligence he spoke thus to his
- 50 father, O best of munis,—"Who art thou, dear father? and how am I thy son? and who was my mother? and why hast thou come *here*? Tell me this truly."

Márkandeya spoke:

- 51 Thereupon his father, the large-armed king, narrated to his son how he was ousted from his kingdom and *all* other
- 52 events. And on hearing all that, he invoked the sun and obtained celestial weapons together with the spells that
- 53 controlled them in their completeness. Having mastered the use of the weapons he vanquished those enemies, and bringing them near his father released them, when they were permitted by the *father* to depart, observing *thus* his own
- 54 righteousness. And his father, after seeing his son's face happy, quitted his body and attained to the worlds, which he had won for his own by austerities and sacrifices.
- 55 He having conquered the whole earth as king by the name Támasa, became a Manu by name Támasa. Hear about his
- 56 manv-antara : who were the gods, who was the ruler, + and who was the lord of the gods, and who were the rishis, and who were that Manu's sons, the guardians of the world.
- 57 The Satyas and next the Su-dhis, the Su-rúpas, and the Haris, these were the classes of gods therein, seven and
- 58 twenty in number, O muni. And Sikhi Indra, mighty, great in valour, distinguished by a hundred sacrifices, became the
- 59 lord of those gods. Jyotir-dháman, Prithu, Kávya, C'aitra, Agni, and Valaka, and also Pívara, *these* seven, were the
- 60 seven rishis, O bráhman. And Nara, Ksbáuti, and Sánta, Dánta, Jánu, Jangha and others were Támasa's sons, very mighty kings.

+ For yat-patir read tat-patir, according to the Bombay edition.

^{*} Tamasá.

CANTO LXXV.

Raivata's Manv-antara.

The rishi Rita vác' had a son who was bad because born under the constellution Revatí, and the rishi made the constellation fall with his curse.—A daughter was born therefrom whom the rishi Pramuc'a adopted and named Revatí.—King Durgama visited Pramuc'a and married Revati, and the constellation was restored to its place at the marriage.—They had a son, the Manu Raivata.—The gods, rishis and kings in his period are named.

Márkandeya spoke:

- 1 Moreover the fifth Manu was the famous one named Raivata. Listen! I tell thee fully about his birth.
- 2 There was an illustrious and famous rishi named Rita-váć. To that high-souled *rishi* who had no son a son was born at
- 3 the termination of the constellation Revatí. He performed the birth ceremony and all other rites for that son according to the ordinances, and also the investiture with the sacred
- 4 thread and other ceremonies. And he was of bad disposition, O muni. And even from his son's very birth the rishi, that lordly muni, became afflicted with a lingering disease; his
- 5 mother suffered extreme pain, being attacked with leprosy and other diseases. And his father in his affliction pondered \rightarrow
- 6 "Why is this?" And that his son also, being exceedingly wicked in mind, took another muni's son's wife whom he met.
- 7 Then dejected in mind Rita-váć spoke thus—"Better is it
 8 for men to have no son than a bad son! A bad son is always causing trouble to his father's and mother's heart; and casts
- 9 downwards his ancestors who dwell in Svarga. He benefits not his friends, he satisfies not his ancestors, he causes suffering to his parents—fie on the birth of that son who
- 10 commits evil deeds ! Happy are they whose sons are commended by all the world, who benefit others, who are peaceful,
- 11 who are devoted to good work! Uneasy and dull, averse to the next world, tending towards hell and not towards beatitude
- 12 is our life which depends on our son. A bad son brings

misery on his friends and joy to his adversaries, and he assuredly brings untimely old age on his parents."

Márkandeya spoke:

13 With his thoughts thus burning through the conduct of his exceedingly perverse son, the muni questioned Garga* as to what had happened.

Rita-váć spoke:

- 14 Keeping my religious vows strictly I learned the Vedas formerly according to precept; after acquiring the Vedas
- 15 I married a wife according to precept. Along with my wife, the rites to be performed, those enjoined by revealed religion, those enjoined by tradition, the oblations made in fire with the *exclamation* vashat, I have never failed to perform to the full
- 16 unto this day, O great muni. Following the ordinances prescribed concerning conception, without gratifying † my lust and in order to have a son, I begot this son, I who fear the
- 17 hell named Put, O muni. Is it through his own fault or through my fault, that this son has been born, bringing suffering on ns and causing grief to his kinsmen by his bad disposition, O muni?

Garga spoke:

- 18 O best of munis, this thy son was born at the termination of the constellation Revatí; therefore he causes thee suffering
- 19 since he was born at an evil time. This is no transgression by thee nor yet by his mother, nor by thy family; but the termination of Revatí befell *as* the cause of his bad disposition.

Rita-váć spoke :

20 Because this my only son's bad disposition sprang from the termination of Revatí, let that Revatí therefore fall quickly!

Márkandeya spoke :

- 21 When he uttered this curse, the constellation Revatí verily fell, while all the world beheld with minds pervaded with as-
 - * See canto lxxii, verse 27.
 - † For anurundhyatá read anurudhyatá.

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- tonishment. And the constellation Revatí, falling on and around the mountain Kumuda, suddenly illuminated* its
 woods, ravines and cascades. And the mountain Kumuda, by reason of her down-fall, became famous as Raivataka,† a mountain exceedingly charming through the whole earth.
 But the beauty of that constellation became the lake Pankajiní; therefrom a maiden was born then exceedingly
 brilliant in form. The muni Pramuća saw her who was born from Revatí's beauty, and so gave her a name, the name
 Revatí, O Bháguri. And illustrious Pramuća nonrished her,
- who had been born near his hermitage, in that same land,
- 27 Now seeing the maiden grown to the bloom of youth, and beautifully formed, the muni bethought--" Who may be
- 28 her husband?" While he thus pondered a long time passed by, O muni; nor did the great muni light upon a bridegroom
- 29 equal to her. At length the muni Pramuća entered his room where the sacred fire burned, to ask Agni about a bridegroom
- 30 for her. Agni replied to the questioner,—" Great in strength, great in valour, kind of speech, fond of righteousness, the king named Durgama shall assuredly be her husband."

Márkandeya spoke:

- 31 And immediately there reached his hermitage, O muni, in
- 32 the course of hunting that wise king Durgama, who was sprung from Priya-vrata's lineage, great in strength and prowess, Vikrama-síla's son, born of Kálindí's womb. The
- 33 king entered the hermitage and, not seeing the rishi, hailed the slender maiden with the word "Dear!" and asked :---

The king spoke:

34 Whither has he gone from this hermitage, the adorable lordly muni? I wish to pay him my affection here. Tell him so, O bright maiden !

Márkandeya spoke:

- 35 The bráhman, who was in the room where the sacred fire
 - * For bháshayámása read bhásayámása.
 - + See page 289 note *
 - 1 Or, " a lake of lotuses."

CANTO LXXV.

burned, heard that his speech and the hailing her as "Dear!"

36 and came out in haste. The muni saw high-souled king Durgama, bearing the royal insignia, bowing respectfully before him.

- 37 Now on seeing him he spoke at once to his disciple Gautama — "Gautama! bring quickly the argha offering for this king.
- 38 At length he has come alone after a long time, this king and in particular my son-in-law; I deem him worthy of the argha."

Márkandeya spoke :

- 39 Thereat the king pondered on the reason for his using the term son-in-law and understood it not; therefore keeping
- 40 silence the king accepted the argha. When the king had taken a seat and accepted the argha, the bráhman, the great
- 41 muni, addressed him a welcome "I trust thou farest well in thy home, in thy treasury, and army, in thy friends, in thy servants and ministers, and in thy own self whereon
- 42 rests every thing, O king of mighty arm! And thy wife fares well; since she is indeed at hand, I ask not therefore about her, but I hope thy other wives fare well!"

The king spoke :

43 Through thy favour I have no ill-fortune any where, O strict observer of vows; and my curiosity is aroused, what wife have I here, O muni?

The rishi spoke:

44 Most noble Revati, beautiful even through the three worlds, is thy wife of exquisite figure; dost thou not know her, O king?

The king spoke:

- 45 My lord ! Su-bhadrá, S'ánta's daughter, Káverí's daughter, and Su-játá born in Su-ráshtra, and Varútha's daughter
- 46 Kadambá, Vipáthá, and Nandiní these I know as my wives, O bráhman; they remain at my home. I know not Revatí, adorable Sir; who then is she?

The rishi spoke:

47 She is this maiden of beautiful complexion, whom thou didst address just now as "Dear!" Hast thou forgotten, O king? Worthy of praise is this lady of thy house!

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The king spoke:

48 In truth I said so, but no improper feeling had I, O muni. Deign not to be angry with me for this, I beseech thee, Sir!

The rishi spoke :

- 49 Thou speakest truly, O king; no improper feeling hadst thou. Thou didst utter this word, being impelled by Agni,
- 50 O king. I asked Agni, "Who shall be her husband?" O king; and he replied that thou thyself, Sir, shouldst verily
- 51 be her bridegroom this day. Take her then; I give thee the maiden, O king, and thou didst hail her as "Dear!" How dost thou decide?

Márkandeya spoke:

- 52 At his address the king then kept silence; and the rishi
- 53 prepared to perform her welding ceremony. The maiden spoke a little thing to her father who was prepared for the marriage, her countenance bent downward with respect-
- 54 "If thou lovest me, dear father, deign to give me a favour; perform then my marriage in the constellation Revatí, since I have won thy favour."

The rishi spoke:

55 Fair maiden! the constellation Revatí is not declared to be one that unites with the moon. The constellations appropriate to thy marriage are others, O beautiful-browed!

The maiden spoke :

56 Dear father! without that constellation the time appears to me unprofitable. How may the marriage of such as me take place at an unprofitable time?

The rishi spoke :

- 57 The famous ascetic named Rita-váć was enraged against Revatí; in his anger he caused the constellation to fall down.
- 58 And I have promised thee as wife to this king, O maiden with intoxicating eyes; and if thou desirest not the marriage, we have fallen into a strait!

CANTO LXXV.

The maiden spoke :

59 Dear father ! Why did that muni Rita-váć perform austerities in that fashion ? Have I nonght to do with thee as father ? Am I the daughter of an unworthy bráhman ?

The rishi spoke :

60 Thou art not the daughter of an unworthy bráhman, nor of an ascetic, O maiden. Thou art daughter to me who am striving to make other gods.*

The maiden spoke :

61 If my father is a practiser of austerities, why then does he not raise this constellation to the sky and perform my wedding under the constellation ?

The rishi spoke :

62 Be it so! prosperity be thine, fair maiden ; be thou affectionate! I raise the constellation Revatí to the moon's pathway for thy sake.

Márkandeya spoke :

- 63 Then by the power of his austerities the great muni placed the constellation Revatí as before in conjunction with the
- 64 moon, O bráhman. And full of affection he celebrated his daughter's marriage accompanied with sacred texts according
- 65 to rule, and said to his son-in-law again, "Tell me, O king, what shall I give thee as a wedding gift? I will give even that which is hard to be obtained, for irresistible are my austerities."

The king spoke:

66 Of Manu Sváyambhuva's lineage † I am sprung, O muni. I choose as gift a son who shall reign over a manv-antara through thy favour.

The rishi spoke :

- 67 This thy wish shall be fulfilled. As a Manu thy son shall enjoy the whole earth, and shall be wise in righteousness, O king.
 - * Deván ; this seems erroneous, but the Bombay edition reads the same.
 - + For santato read santatau?

Márkandeya spoke :

- 68 Then taking her the king went to his own city. From him
- 69 was born of Revatí a son, the Manu Raivata, possessed of all righteousness, unconquered by mankind, who understood the meaning of every sacred book, who knew the Vedas, the sciences and the books of practical arts.
- 70 Hear most composedly, O bráhman, about the gods, the munis, the lord of the gods and the kings in his many-antara,
- 71 as I mention them. The gods therein were the Su-medhases. And the kings were Vaikuntha and Amitábha, fourteen and
- 72 fourteen, O bráhman. And now the lord of those very four classes of gods was named Vibhu, who was the regarder of
- 73 a hundred sacrifices, O king. Hiranya-loman, Veda-śri, and also Urddhva-báhu, Vcda-báhu, and Su-dháman and the
- 74 great muni Parjanya, and illustrious Vasishtha who was thoroughly versed in the Vedas and Vodánta-these were
- 75 the seven rishis also in Manu Raivata's period. Bala-handhu mighty in valour, and also Su-yashtavya, and Satyaka and others were Manu Raivata's sons.
- 76 Now these are the Manus down to Raivata, whom I have told thee about; they were indeed connected with Sváyambhuva, except * Manu Sváročísha.†

CANTO LXXVI.

The Sixth Manv-antara.

C'ákshusha when an infant was taken by a hag from his parents and changed for the son of king Vi-kránta, and was brought up as a prince.—On reaching boyhood he revealed the fraud, and abandoning his princely state became an ascetic. — Brahmá made him the sixth Manu.—The deities, rishis and kings of his period are mentioned.

* For riter read rite with the Bombay edition.

† The Bombay edition adds a verse within brackets. "He who may hear or read the sublime story of these Manus continually, is delivered from all sins and attains to the world that is earnestly desired."

CANTO LXXVI.

Márkaņdeya spoke :

- 1 Thus I have narrated these five many-antaras to thee.* Hear about this sixth period, *that* of the Manu C'ákshusha.
- 2 In another birth he was born from the eye + of the supreme deity, hence in this birth also he retained the condition \$\$\$ of
- 3 C'ákshusha, O bráhman.§ His mother repeatedly makes him prattle || as he lies in her lap after his birth, and embraces
- 4 him lovingly and then again makes him prattle. Being indeed born with a recollection of his previous existences, he
- 5 langhed as he lay on his mother's lap. His mother said to him angrily then—"I am frightened; what is this, my child, that there is langhter in thy mouth? Thou art born with premature intelligence. Perhaps thou seest somethingbright!"

The son spoke :

- 6 Dost thou not see, a cat in front wishes to devour me? And another, the hag who seizes newly-born children,** has
- 7 vanished. And since thou, lady, looking on me lovingly in thy affection for thy son, dost keep on making me prattle and
- 8 dost embrace me much, while thy hair rises np and thine eves are suffused with tears springing from love, therefore
- 9 I chanced to laugh. Hear also the reason of it. The cat intent on its own object looks on me who am attached to thee; and the other also, the hag who seizes newly-born
- 10 children, has vanished. Just as these two, with hearts solicitous for their own self-interest, ++ were bnsy over me, even
 - * For tava read tathá? The Bombay edition reads mayá.
 - + C'akshushah. ‡ Or "appellation."

§ The Bombay edition inserts an explanatory verse here—" Bhadrá, wife of the high-souled royal rishi An-amitra, gave birth to a son, who was very wise, pure, who remembered his former lives, a very sovereign." See verse 27.

|| Ul·lápya. Ul·lap is not given as a verb in the dictionary; ul·lápa is given as a noun meaning "calling out in a loud voice; change of voice in grief, sickness, &c.;" but those meanings seem inadmissible here. See ul·lápana in canto xxv, verse 10.

¶ Ul-lápayati. ** Játa-háriní; see canto li, verse 102.

++ For snigdha-hridayá read snigdha-hridaye to agree with ete pra-vritte, as the Bombay edition reads.

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so thou appearest to me to be engaged in thy own self-in-11 terest. But the cat and the hag who seizes newly-born children aimed at enjoying me; thou on the other hand desirest to obtain good results from me which shall be enjoyed 12 gradually. Thou dost not know me who I am, nor the benefit

- that I have conferred. Our meeting is for no very long time,
- 13 a period of five and seven days. Nevertheless thou lovest and embracest me excessively with tears in thine eyes; sincerely thou callest me "dear child" and "lovely darling."

The mother spoke :

- 14 "It is not for the sake of a benefit that I embrace thee lovingly, my darling, nor shall I be deprived of thee, if this
- 15 shall be for thy pleasure.* I have now relinquished any self-interest which shall accrue to me from thee."⁺
- 16 So saying she left him and went out of the lying-in house. The hag Játa-háriní then seized him when left, his hody and external organs of sense being apathetic, his heart and soul
- 17 pure. Having seized the boy she placed him then as a newborn *child* on the bed of king Vi-kránta's wife, and took his
- 18 new-born son and carried him[‡] to another house, and taking a son from that house she, Játa-háriní, in regular conrse
- 19 devoured this third child. Now carrying children off in succession she devours the third child, totally devoid of pity; but she makes a substitution thus with the other two day after day.
- 20 And then king Vi-kránta performed the purificatory rites,
 21 which appertain to a prince, for that very son; and as father king Vi-kránta gave him the name Ananda according to rule.
- 22 being himself filled with intense joy. Now when as a youth he had donned the sacred thread, his spiritual guide ordered him—"Approach before thy mother respectfully and salute
- 23 her !" Hearing that his guru's speech, he smiled and spoke thus—"Which of my mothers shall I praise, her who gave me birth or her who has nourished me?"
 - * This seems a little involved, but both editions read alike.
 - + For tatto read tvatto.
 - 1 For tvam read tam? but both editions read tvam.

CANTO LXXVI.

The guru spoke :

24 Not the latter, indeed ! Thy mother who bore thee, noble youth, is Rutha's daughter, Vi-kránta's chief queen, Haiminí by name.

Ananda spoke:

25 She is the mother of C'aitra, who dwells in the village Viśála, as son of the leading bráhman Bodha, and who was born of her. I come from elsewhere.

The gurn spoke :

26 Whence art thou ? tell me, O Ananda. What C'aitra again dost thou mention ? It appears to be a great difficulty. Where wast thou born ? What dost thon say of this ?

Ananda spoke:

- 27 I was born in a kshatriya king's house of his wife Giribhadrá, O bráliman. The *hag* that steals new-born children
- 28 took me; she left me here, and taking Haimini's son also carried him further to the house of the leading bráhman
- 29 Bodha, and devoured the bráhman Bodha's son. Haiminí's son has been consecrated with the sanctifying rites of a bráhman
- 30 there. I have been consecrated here by thee as guru, illustrions Sir. I must obey thy command: which mother shall I approach, O guru ?

The guru spoke:

31 Extremely intricate, my child, is this great difficulty that has befallen. I understand it not at all, for my wits are wandering as it were through enchantment.

Ananda spoke :

- 32 What case of enchantment is there here, while the world is thus constituted? Who is whose son, O bráhman rishi?
- 33 Or who is not whose kinsman? Beginning from his birth, whatever man enters into connexions, the others who are connected with him are made to pass away by death, O
- 34 brálman. Moreover when he is born here, whatever connexion he has with kinsmen, that also ceases with the end-
- 35 ing of his body. This is the entire process. Hence I say, "Who is not a kinsman to one who dwells in this worldly

existence? Or who is a kinsman for ever?" Is thy mind

- 36 bewildered? I have had two fathers indeed in this very birth, and two mothers; is it wonderful that it should be
- 37 otherwise in the recurring birth of the body? Being such, I will practise austerities. Do thou bring here C'aitra, who is indeed the son of this king, from the village Viśála.

Márkaņdeya spoke:

- 38 Thereupon the king was astonished with his wives and kinsmen; withdrawing his feeling of ownership from that
- 39 boy, he permitted him to depart to the forest. Fetching his son C'aitra he made him worthy of the kingdom, after honouring the bráhman who brought him up in the belief that he was his son.
- 40 And he, Ananda, a mere boy, practised austerities in the great forest, in order to consume away his actions which
- 41 were adversaries in the path to final emancipation. And to him then as he practised austerities spoke the divine Prajá-pati—"Why art thou performing severe austerities my child? tell me that."

Ananda spoke:

42 Desirous of purity of soul I perform austerities, adorable lord! setting my face towards consuming the actions which tend to fetter me.

Brahmá spoke :

- 43 He who is lord over consumed actions is fit for final emancipation, not he who engages in action. Hence Sir ! thou shalt obtain final emancipation, when thou hast the lordship of
- 44 goodness. Thou must be the sixth Manu; go; do accordingly! Enough of austerities for thee! When thou hast done that, thou shalt obtain final emancipation.

Márkandeya spoke:

- 45 Being thus exhorted by Brahmá, he then the high-minded replied, "So be it!" and went directing himself to that
- 46 pursuit. He ceased indeed from austerities. Turning him away from austerities Brahmá addressed him as C'ákshusha;

formerly he was known by that name; he became famous as Manu C'ákshusha.

- 47 He married Vidarbhá, daughter of king Ugra, and begot by her sons celebrated for valour.
- **4**8

Hear, O bráhman, who were the gods of the period, while he reigned over the manv-antara; and who were the rishis,

- 49 and who was the Indra, and who were his sons. The gods therein were named Aryas; they formed one group of eight persons; it was composed of those who had done famous deeds, who partook of the oblations at the sacrifice, O bráh-
- 50 man, of those who were famous for strength and valour, who were hardly to be gazed at because of their halo of splendonr. And the second class of gods was called Prasú-
- 51 tas, consisting of eight persons. There was another class of gods also called Bhavyas, consisting of just eight persons; and a fourth class therein was called Yútha-gas, which also
- 52 consisted of eight persons. There were, moreover, other gods called Lekha in a fifth class also in that manv-antara,
- 53 O bráhman; those so named fed indeed on amrita. And the Indra was Mano-java, who offered a hundred sacrifices and became their lord; *he was* reckoned the eater of a por-
- 54 tion of the sacrifices. And Su-medhas, and Vi-rajas, Havishmat, Un-nata, Madhu, Ati-náman, and Sahishnu were the
- 55 seven rishis. Manu C'ákshusha's sons, chief of whom were Urú,* Puru, and S'ata-dyumna, very great in strength, were the kings of the earth.
- 56 Thus I have narrated to thee the sixth manv-antara, O bráhman, both the birth and the exploits of high-souled
- 57 C'ákshusha. He who subsists at the present time is named Manu Vaivasvata; hear from me about the gods and other *chief personages* in his, the seventh, period.

* For Urú read Uru.

CANTO LXXVII.

The Vaivasvata Manv-antara.

The Sun married Tvashtri's daughter Sañjñá, and their children were Manu Vaivasvata and Yama — Márkandeya narrates, how the Sun's splendour was pared down by Tvashtri because she could not endure it.

Márkandeya spoke :

- The Sun Mártanda's wife was Visva-karman's illustrious
 daughter, by name Sañjñá. The Sun begot of her a son, a Manu, of celebrated fame, learned in many sciences: since he was Vivasvat's son, he was called Vaivasvata in sooth.
- 3 And Sañjñá used to shut her eyes when the Sun gazed on her, and the Sun in anger thereat spoke sharply to Sañjñá—
- .4 "Because thou dost always imprison thine eyes when thou seest me, O silly one, thou shalt therefore give birth to Yama, the imprisoner * of mankind."

Márkandeya spoke:

- 5 Thereupon the goddess, unnerved by fear, became wildeyed, and the Sun seeing her agitated glances addressed her
- 6 again "Since thine eye-sight has become agitated, † now that thou hast seen me, thou shalt therefore give birth to a daughter, the river Vi-lolá." ‡

Márkandeya spoke:

- 7 Hence through that her husband's curse Yama verily was born of her, and also Yamuná this famous and very great
- 8 river. And it was with pain that Sañjñá, the noble lady, endured the Sun's splendour; and then unable to bear the
- 9 splendour she fell into thought-"What am I to do? Where
- am I to go? Where shall I go that I may find ease? And 10 how shall the Sun, my husband, control his wrath?" So
- pondering in many ways, the Prajá-pati's illustrious daughter
 - * A play on the words sam-yama, yama and sam-yamana.
 - † Vi-lolita.

‡ This means the Yamnuá, see the next verse. This name is not given in the dictionary and 1 have not met with it elsewhere. then thought much of actually taking refuge with her father.

- 11 Thereupon the famous lady having resolved to go to her father's house fashioned her body, that the Sun loved, in
- 12 shadow-form, and addressed her *shadow-self*—"*Remain* thou here in the Sun's house even as I; and behave thou becom-
- 13 ingly to the children even as to the Sun. And though questioned say nothing of this my going away; say always this,
 'I am she indeed, Sañjñá by name.'"

The Shadow-Sañjñá spoke :

- 14 "O lady, I will obey thy order and will so declare, as far as suffering my hair to be seized and as far as undergoing curses; it is performed indeed as far as drawing curses down upon myself."
- 15 The goddess[#], receiving this assurance, then went to her father's abode. She saw Tvashtri there cleansed from stain
- 16 by means of austerities. And being honoured by him, Viśvakarman, with much respect, she remained in her father's
- 17 house some time, unreproached. Then her father spoke to the heautiful lady, his daughter, when she had dwelt there not very long, after praising her and prefacing his speech with love and much respect —
- 18 "Now while I have been seeing thee my child, the days though very many may be *reckoned* as equal to half a mo-
- 19 ment; nevertheless righteousness suffers loss. Dwelling a long time among kinsmen brings no good repute to women; kinsmen hold a woman's *proper* residence is in her husband's
- 20 house. Such art thou, and thou art mated to a husband, the Sun, the lord of the three worlds; deign not my daughter
- 21 to dwell a long time in thy father's house. Being such, go thou to thy husband's home. I am pleased; thou hast been honoured by me. Thou must come again to see me, my beautiful one."

Márkandeya spoke :

22 Thus was she admonished by her father then, and she agreeing saluted her father respectfully and went to the

* For duví read deví.

23 Northern Kurus, O muni, disliking the Sun's heat, afraid of his splendour; and there she practised austerities, changed into a mare's shape.

24 The lord of day thinking the shadow-form was Sañjñá, begot

- 25 of that other two sons and a charming daughter. Now the Shadow-Sañjñá was very affectionate to the other children just as to her own; Sañjñá did not use to show special atten-
- 26 tion to her daughter and two sons daily hy caresses * and other marks of pleasure. Manu accepted that *affection* from
- 27 her; Yama did not bear it patiently from her, and indeed he lifted his foot in anger to kick her, but, again moved with forbearance towards her, did not strike it against her body.
- 28 Thereupon, O bráhman, the Shadow-Sañjñá in anger cursed Yama, her upper lip quivering slightly, and her delicate
- 29 hand shaking—" Because thou spurnest me, thy father's wife, disrespectfully with thy foot, this thy foot shall therefore fall this very day to the earth."

Márkandeya spoke:

30 Yama, terrified on hearing the curse that his mother had pronounced on him, went to his father and falling prostrate before him spoke :---

Yama spoke:

- 31 O father, this great marvel was never seen by any one, that a mother casting love away imprecates a curse on her
- 32 son. She is not mother to me in the same way as Manu calls her his *mother*; no mother would abandon her good qualities even towards sons devoid of good qualities.

Márkandeya spoke:

Hearing this speech from Yama, the adorable Dispeller of darkness called the Shadow-Sañjñá and asked her — "Where has she gone?" And she answered — "I am Tvashtri's daughter Sañjñá, O god of fire, thy wife; through thee these children 35 were begotten of me." Now when, as Vivasvat was thus questioning her repeatedly, she did not speak *further*, the Sun 36 enraged thereat prepared to curse her. Thereupon she told

* For nalinádi read lálanádi, with the Bombay edition.

the Sun what had happened, and the god knowing the truth went to Tvashtri's abode.

37 He then paid honour to the Sun, the god honoured by the three worlds, who had visited his house, with sublime faith.

38 Viśva-krit on being asked about Sañjñá, then told him-"She came indeed here to my house, saying she had been

- 39 verily sent by thee." And the Sun, collecting his mind in meditation, perceived her in mare's shape practising austeri-
- 40 ties among the Northern Kurus, and the Sun understood the purpose of her ansterities, namely, 'May my husband become
- 41 mild in body, beautiful in form.' "Pare down my splendour now" quoth the Sun also to Sañjñá's father Viśva-karman,
- 42 O bráhman. And Viśva-karman thereupon pared down the splendour of the year-revolving Sun, and obtains the praises of the gods.

CANTO LXXVIII.

The Birth of Vaivasvata in the Sávarnika Manv-antara.*

Márkandeya relates how the gods praised the Sun, what became of the splendour pared off from the Sun, and how the Sun regained his wife — He mentions the positions assigned to the Sun's children.

Márkandeya spoke:

Then the gods and the devarshis assembling praised in words the Sun, who is worthy of being praised by the entire three worlds.

The gods spoke :

- 9 "Adoration to thee who hast the nature of the Ric'! adoration to thee who hast the nature of the Sáman ! adoration to thee whose form has the nature of the Yajus! to thee who
- 3 hast the glory of the Sámans! Adoration to thee who hast become the sole domain of knowledge, to the cleanser of darkness! to thee who hast the nature of pure light! to the

• This title is a mistake as the canto shews. It should be the Vaivasvata many-antara.

- 4 purified, to the stainless Soul! Adoration to the most excellent, to the desirable one! to the utmost one, to the supreme Soul! Adoration to *thee* whose nature pervades the entire
- 5 universe, to the embodiment of Soul!" (This fine delightsome eulogy must be heard by men with faith. Having become a disciple and having given also the guru his fee one may hear
- 6 it rapt in meditation. It must not be beard by those who have become empty-handed. Now may this become fruitful!) "Adoration to the being who is the universal cause, to
- 7 the goal* of men of wise intellect! Adoration to thee who hast the nature of the sun, who hast the nature of the brilliant Soul! Adoration to thee, the illuminator, and
- 8 adoration to the maker of day! And adoration to the causer of night, to the maker of twilight and moon-light! Thou art this universe, *thou art* the adorable! With thee, as thou
- 9 revolvest above the world, the entire egg of Brahma, devoid of intelligence,† with everything moveable and immoveable, turns round! This universe when touched by thy rays
- 10 comes to life, pure! Water and other *objects* are cleansed by contact with thy rays! Oblations, alms-giving and the other deeds which compose righteousuess tend to no benefit
- 11 so long as this world has no contact with thy rays! All these Ric'es verily are thine; these Yajushes on the other hand
- 12 are thine also; and all the Sámans drop from thy body! Since thou are composed of the Ric', O lord of the world, and thou
- 13 indeed art composed of the Yajus, and composed also of the Sáman, therefore, O lord, thou art composed of the three! Thou verily art Brahmá's form; thou art the
- 14 highest and the lowest also! Moreover thou art material and non-material; thou art minute and yet thou dost exist in massive shape! Thou hast the form of Time, composed of moments, káshthas and other divisions of time, yet subject to decay! Be gracious! Of thine own will mitigate the iunate splendour of thy form !"

* Nishtháyai.

+ Or, illusory; á-viddha.

CANTO LXXVIII.

Márkandeya spoke :

- 15 Being extolled thus by the gods and devarshis, the imperishable globe of splendour shed his splendour then.
- 16 That portion of the Sun's splendour which was composed of the Ric' became the earth, and of *that portion* composed of
- 17 the Yajus was made the sky, and that portion composed of the Sáman became heaven.* Of the fifteen shreds of his splendour which were pared off by Tvashtri, the high-souled
- 18 Tvashtri verily made Sarva's † trident, the discus of Vishnu and the Vasus, the very terrible weapon of Sankara, and
- 19 Agni's spear and Kuvera's palki; and all the fierce weapons of the others who are the gods' foes, and of the Yakshas and
- 20 Vidyádharas—those Viśva-krit made. And therefore the adorable lord bears *only* a sixteenth part. His splendour was pared off by Viśva-karman into fifteen parts.
- 21 Then assuming a horse's form the Sun went to the Northern
- 22 Kurus, and saw Sañjñá there disguised in mare's shape. And she, seeing him approaching and afraid of a strange male, went towards him face to face, intent on guarding her rear.
- 23 And thereupon as the two met there and joined their noses, two sons issued from the mare's mouth, Násatya and Dasra;
- 24 and at the termination of the flow of semen Revanta was born, bearing sword, shield and armour, mounted on horse-
- 25 back, furnished with arrows and quiver. Then the Sun displayed his own peerless form, and she gazing upon his true
- 26 form felt a keen joy; and the Sun, the robber of the waters, brought home this his loving wife Sañjūá restored to her own shape.
- 27 Her eldest son then became Vaivasvata Manu; and her second son Yama became the righteous-eyed judge because
- 28 of the curse. His father himself made an end of the curse by saying—" Insects taking flesh \$\$ from his foot shall fall to
- 29 the carth." And because he is righteous of eye, impartial
 - * Svarga.
 - † Siva's.

‡ For tritíyo mám samádáya, which is erroneous, the Bombay edition reads krimayo mámsam ádáya which is intelligible; but patishyatíti which both editions read in the next line must then be changed to patishyantíti. to friend and foe, therefore the Dispeller of darkness ap-30 pointed him over the southern region.* And Yamuná became the river which flows from the recesses of mount Kalinda. The Aśvins were made the gods' physicians by 31 their high-souled father. And Revanta also was appointed

- king of the Guhyakas. Hear also from me the places assign-32 ed to the Shadow-Sañjñá's sons. The eldest son of the
- Shadow-Sañjña was equal to Manu the eldest-born; hence
- 33 this son of the Sun obtained the title Sávarņika. He also shall be a Manu when Bali shall become Indra. He was appointed by his father as the planet Saturn among the
- 34 planets. The third of them, the daughter named Tapatí, had a son Kuru, king of men, by king Sambaraṇa.+
- 35 Thus I describe the seventh period, that of Manu Vaivasvata, his sons, the kings, the rishis, the gods and the king of the gods.

CANTO LXXIX.

The praise of Vaivasvata in the Sávarnika Manv-antara.t

Márkandeya names the deities, munis and kings of the Vaivasvata Manv-antara.

Márkandeya spoke :

- 1 The Adityas, the Vasus, the Rudras, the Sádhyas, the Viśve-devas, the Maruts, the Bhrigus, and the Angirases are the eight whereof the classes of gods are traditionally held
- 2 to be composed. The Adityas, the Vasus, the Rudras are to be known as Kaśyapa's sons; and the Sádhyas, the Vasus,§

· Yámye.

+ She married the Paurava king Sambarana and was the twelfth ancestress of the Pándavas; see Mahá-Bhárata, Adi-P. xciv. 3738-9; xcv. 3791; and clxxi. 6521-clxxiii. 6616.

1 This is a mistaken title as the canto shews.

§ This seems a mistake for Maruts; for vasavo read maruto? But both editions read alike.

- 3 the Visve-devas are the three groups of Dharma's sons. Now the Bhrign class of gods are the sons of Bhrign, and *the Angirases* are the sons of Angiras. And it is the present creation. Máríc'a is to be known as the lord at present.
- 4 And the Indra is named Urjjasvin, high-souled, the consumer of a share of the sacrifices. Now all those lords of
- 5 the thirty gods, who have passed away, and who have not yet come, and who reign now, are to be known as having equal characteristics—all indeed are thousand-eyed, wielders
- 6 of the thunder-bolt, smiters asunder of cities; all are bestowers of gifts, pre-eminent, bearers of crests, walking like elephants; they are all receivers of a hundred sacrifices,
- 7 dominating created things with their splendour, possessing the good qualities of sovereignty with righteonsness and other pure actions, masters of the past, the future and the present.
- 8 Hear also about this triple world, O bráhman. Bhúr-loka is traditionally held to be this earth; antaríksha is held to be the sky,* and svarga is called heaven†—such is spoken of as the triple-world.
- 9 And Atri and Vasishtha and the great rishi Kásyapa, and
- 10 Gautama, Bharadvája and Viśvá-mitra Kauśika, and also the adorable son of the high-souled Ric'íka, namely Jamadagni-these seven are thus the munis in the present period.
- 11 Ikshváku,‡ and Nábhaga,§ and Dhrishta-sarmáti, || and
 - Divah; read divam, neuter ?
 - 🕇 Divya.

‡ Ikshváku was the eldest son of Manu Vaivasvata. He got Madhyadeśa and was the ancestor of several dynasties, the chief of which was the Solar dynasty that reigned in Ayodhyá (Hari-Vamsa, x. 634, and xi. 661-8; M.-Bh., Sabhá-P. xiii. 568-9; Rámáy., Adi-K. lxxii. and Ayodh.-K. exix).

§ Or Nábhága. He was father or ancestor of famous king Ambarísha (Hari-V., x. 613 and 641; M.-Bh., Droņa-P. lxiv; Sánti-P. xxix. 993-7, and ccxxxiv. 8597; and Anuśás.-P. cxxxvii. 6252).

|| This is given as a single name, but should be two; thus for Dhrishtafarmátir read Dhrishtah Saryátir, "Dhrishta and Saryáti" according to the Bombay edition. Dhrishta or Dhrishta was ancestor of the Dhárahnaka kshattriyas (Hari-V., x. 613 and 642). Sarmáti should be Saryáti or

- 12 famous Narishyanta,* Nábhaga† and Dishta,‡ and Kurúsha,§ and Prushadhru, || world renowned Vasu-mat¶—these are the nine celebrated sons of Manu Vaivasvata.
- 13 I have declared this Vaivasvata period to thee, O bráhman. When he hears and reads this, a man forthwith is freed from all sins and gains great merit, O best of munis.

CANTO LXXX.

The Sávarnaka Manv-antara.

Markandeya names the rishis, gods and kings of that period.

Kraushtuki** spoke :

- 1 Thou hast told mett about these seven Manus, Sváyambhuva and the rest, the gods, the kings and munis which *ruled* in
- 2 their periods. Tell me, O great muni, of the seven other Manus which shall follow in this kalpa, and the gods and

Saryáta; he dwelt in the country around the Gulf of Cambay, and founded a dynasty which reigned in Anarta (Hari-V., x. 613 and 642-9; M.-Bh., Vana-P. cxxi. 10312, and cxxii; Anuśás.-P. xxx. 1945; Sata-p. Bráh. iv. 1. 5; and pege 368 note §§).

* Or Narishya; he is said to have been the progenitor of the Sakas (Hari-V., x. 614 and 641).

+ This and the next name chould apparently be read as one, viz., for Nábhago dishta read Nábhagádishta, or better, Nábhágárishta. He is said to have had two sons, who were vaisyas and became brahmans (Hari-V., \mathbf{x} . 614, and xi. 658).

1 See the preceding note.

§ This should be Karúsha as the Bombay edition reads. He was the progenitor of the Karúshas, who were reckoned as kshattriyas (Hari-V., x. 614, and xi. 658); they occupied the country of which Rewais the centre, see page 341 note †.

|| Or better, Prishadhra as the Bombay edition reads; it is said he was oursed by his guru and became a śúdra (Hari-V., x. 614, and xi. 659).

¶ He must be the same as Prámsu (Hari-V., x. 614), but 1 have found no clear allusions to him elsewhere.

** For Kroshtukir read Kraushtukir.

++ Tvayá would be better than mayá; the Bombay reading mama is preferable.

other rulers, whoever they may be, who shall characterize their periods.

Márkandeya spoke :

- 3 I have told thee about Sávarni also who was the son of the Shadow-Sañiñá; equal to his eldest brother Manu, he shall
- 4 be the eighth Manu. Ráma,* Vyása and Gálava,† Dípti-mat,‡ and Kripa,§ Rishyaśringa,∥ and Droņi¶ were** the seven rishis+† of that period.
- 5 And the Suta-pas and Amitábhas and Mukhyas shall be the gods in three *divisions*; and *each* group of these three is said \ddagger to be composed of twenty, *and* to have the three
- 6 good qualities. Tapa and Tapas,§§ and S'akra, Dyuti, Jyotis, Prabhá-kara, Prabhása, Dayita, Gharma, Tejas, Raśmi,||||
- 7 Vakratu, and so forth are the Suta-pas, the twenty-fold
- * Jámadagnya.

↑ The name of a son of Viśvá-mitra, and a famous rishi: see M.-Bh., Anuśás.-P. iv. 249-59; Hari-V. xxvii. 1460-63, xxxii. 1767-76, and xii. 724-9. A story of him is told in cantos xx and xxi ante; and a long story in M.-Bh., Udyoga-P. cv. and cxiii-cxviii. He is also referred to in Sánti-P. cclxxxix; but the Gilava mentioned in Hari-V. xx. 1047-50 belonged to a later period and was probably a descendant.

\$ I have not met with this name elsewhere as the name of a rishi, nor is it as such in the dictionary.

§ The name of one of Dhrita-rsshtra's conncillors, a well-known figure in the Mahá-Bhárata. He was son or descendant of Sarad-vat.

|| The name of a famous rishi, who was bronght up in seclusion in a forest; he put an end to a long dronght in Anga during king Loma-páda's reign, and by sacrifice obtained four sons for king Daśa-ratha of Ayodhyá; see Rámáy., Adi-K. viii. 7-ix. 69; x-xiv and xvii and xviii; M.-Bh., Vana-P. cx. 9991-cxiii. 10094; Sánti-P. ccxxxiv. 8609; aud Anuśás.-P. cxxxvii. 6269.

¶ This is not the name of any rishi, and the name should apparently be Drona or his son Drauni Asvattháman. Both are leading figures in the Mahá-Bhárata.

** Abhavan; the past for the future.

++ All these names are the names of past rishis, and this many-antara, the Sávarnika, is still future; see canto liii. verses 7 and 8.

11 For kathitás read kathitas?

§§ Tapas tapas c'a; the two words must be different, it seems; and tapas, neuter, is supported by the following jyotis, neuter.

|||| Or Tejo-raími, as one name.

group of gods. Prabhu, Vibhu, Vibhása and others are like-

- 8 wise another group of twenty. Hear also from me the third group of Amita gods; Dama, Dánta, Rita, Soma, and Vinta
- 10 Káśyapa, and they shall be in the future during Sávarņa Manu's period. Now the lord of them, O muni, shall be Bali
- 11 Vairoc'ani, the Daitya who dwells in Pátála at present, bound by a compact.⁺

And Virajas, and Arvavíra, Nirmoha, Satya-vác', Kriti, Vishņu and others, the sons of Sávarņa Manu, *shall be* kings.

CANTO LXXXI.

Commencement of the Deví-Máhátmya.

The slaughter of Madhu and Kaitabha in the account of the Sávarnika Manv-antara.

King Su-ratha being defeated and driven from his kingdom took refuge in the forest with a muni—He met a vaisya who had been driven from his home by his relatives, and both asked the muni about the selfish feelings which still possessed them.—He ascribes those feelings to the goddess Mahá-máyá or Great Illusion, and relates how Brahmá lauded the goddess at the end of a former kalpa in order to seek deliverance from the demons Madhu and Kaitabha, and how Vishnu awaking slew the demons.

> Om ! Reverence to C'andiká. Márkandeya spoke:

Súrya's son Sávarņi is he who is called the eighth Manu.
Hear about his birth, as I tell it at full length, how by reason of the authority of the Great Illusion that illustrious

^{* &}quot;Principal," "chief." + Samaya-bandhanah; or "bound for a season." ‡ Mahá-máyá.

son of the Sun, Sávarni, became the king of the *eighth* many-antara.

- 3 In times ago in the Svároc'isha period, a king named Suratha, sprung of the race of C'aitra, reigned over the whole
- 4 earth. And while he guarded his subjects duly as if they were his own children, there arose hostile kings, who did
- 5 not destroy the Kolas.* He the bearer of a very powerful sceptre had war with them, and was defeated in war by them, inferior though they were, *those* non-destroyers of the
- 6 Kolas. Then coming to his own city he reigned as king over his own country. That illustrious king was attacked then by
- 7 those powerful enemies. His powerful and corrupt ministers, who were evil-disposed to a weak person, thereupon robbed
- 8 him of treasury and army even there in his own city. Hence the king deprived of his sovereignty departed alone on horse-
- 9 back to a dense forest under the pretence of hunting. There he saw the hermitage of the noble dvija Medhas, inhabited by wild animals which were peaceful, graced by the muni's
- 10 disciples; and he dwelt there some time, honoured by the muni. And roaming hither and thither in that fine hermi-
- 11 tage of the muni, he fell into thought there then, his mind being distraught by selfishness, egotistical — "Lost indeed is the city which I gnarded formerly. Whether it is guarded righteously or not by those my servants of wicked conduct,
- 12 I know not. My chief war-elephant, always ardent, has passed into the power of my foes; what pleasures will he obtain?
- 13 They who were my constant followers now assuredly pay
- 14 court to other kings with favour, riches and food. The treasure which I amassed with great difficulty will go to waste through those men, addicted to unbecoming expendi-
- 15 ture, who are squandering it continually." These and other *matters* the king thought of continually.

* Kolávidhvamsinah. This is an adjective in the nom. plural, agreeing with bhupdh, and not a gen. case; and it is also a single compound, as appears from the next verse. Besides various fanoiful explanations, the commentator renders kola as śúkara, and the whole word as "Yavanas." It seems plain that the Kolas mean aboriginal races, the Kols, and the whole word denotes some enemies who were in alliance with the Kolas.

Near the bráhman's hermitage there he saw a solitary vaisya, and asked him, "Ho! who art thou? and what is the 16 reason of thy coming here? Why appearest thou as if full of sorrow, as if afflicted in mind?" Hearing this speech of 17 the king, which was uttered in friendly mood, the vaisya, bowing respectfully, replied to the king, "I am a vaisya, 18 Samádhí by name, born in a family of wealthy folk, and have been cast out by my sons and wife, who are wicked through greed for wealth. And bereft of riches, wife and sons, taking 19 my wealth I have come to the forest, unhappy and cast out by my trusted kinsmen. In this state I know not what is 20 the behaviour of my sons as regards prosperity or adversity, nor of my family nor of my wife. Here I dwell. Is welfare 21 theirs at home now or ill-luck? How are they? Are my sons living good or evil lives?" The king spoke: Why dost thou, Sir, fix thy mental affection on those 22

22 Why dost thou, Sir, fix thy mental affection on those covetous *folk*, thy sons, wife and others, who have cast thee out from thy wealth?

The vaiśya spoke :

- 23 This very thought has occurred to me, just as thou hast nttered it, Sir. What can I do? My mind does not enter-
- 24 tain implacability; and my mind, which bears affection as of a master to his family, is affectionate to those very persons, who have abandoned affection for a father and driven me
- 25 ont in their greed for riches. I do not comprehend, although I know it, O high-minded Sir, how it is that the mind is prone
- 26 to love even towards worthless kinsmen. On their account my sighs *flow* and distress of mind arises. What can I do since my mind is not relentless to those unloving *relatives*?

Márkandeya spoke:

27 Thereupon they both, the vaiśya named Samádhi and the

28 noble king approached the muni, O bráhman, and having both observed the etiquette worthy of him, as was proper, they sat down and held various discourse, the vaisya and the king.

CANTO LXXXI.

The king spoke:

- 29 Adorable Sir ! I desire to ask thee one thing ; tell me that ; since it tends to afflict my mind without producing submis-
- 30 siveness of my intellect. I have a selfish feeling for my kingdom, even with regard to all the requisites of regal administration, although I know what it is, yet like one who
- 31 is ignorant; how is this, O est of munis? And this man has been set at nought and cast off by his children, wife and servants; and when forsaken by his family he is nevertheless
- 32 exceedingly full of affection towards them. Thus he and I also are both excessively unhappy; our minds are drawn by selfish thoughts to this matter, even though we perceive the
- 33 faults in it. How happens this then, illustrious Sir, that we are deluded although aware of it, and that this state of delusion besets me and him, who are each blind in respect of discrimination?

The rishi spoke:

- 34 Every animal has *this* knowledge in objects cognizable by the senses and an object of sense reaches it thus in divers ways,
- 35 illustrious Sir! Some living beings are blind by day, and others are blind at night; some living beings can see equally
- 36 well by day and at night. Mankind know what is true, but not they alone indeed, because cattle, birds, wild animals.
- 37 and other creatures all certainly know it; and men have * the same knowledge which those wild animals and birds have, and equally both wild animals and birds have the other know-
- 38 ledge which those men have. Though they have such knowledge, look at these birds, which, though distressed by hunger themselves, are yet because of that same delusion assiduous in
- 39 dropping grains into the beaks of their young ones. Human beings are full of longings towards their children, O hero; do they not *pass* from greed *for self* unto mutual benefaction; **†**

* The Bombay edition reads na instead of c'a, "men have not the same knowledge, &c."

† This is very noteworthy. The altruistic virtues are here said to have been evolved out of the parental virtues.

- 40 dost thou not perceive this? Nevertheless they are hurled into the whirlpool of selfishness *which* is the pit of delusion; through the power of the Great Illusion* they make worldly
- 41 existence permanent.⁺ Marvel not then at this. This is the contemplation-sleep of the lord of the world, and the Great Illusion *that comes* from Hari; by it the world is completely
- 42 deluded. Verily she, the adorable goddess, Great Illusion, forcibly drawing the minds even of those who know, presents
- 43 them to delusion. By her is created this whole universel hoth moveable and immoveable; she it is who when propitious bestows boons on men with a view to their final emancipation,
- 44 She is Knowledge supreme; she is the eternal cause of final emancipation, and the cause of the bondage of worldly existence; she indeed is the queen over all lords.

The king spoke:

- 45 Adorable Sir! Who then is that goddess whom thon stylest Mahá-máyá? How was she horn, and what is her sphere of
- 46 action, O bráhman? And what is her disposition, and what is her nature, and whence did she originate, the goddess—all that I wish to hear from thee, O thou most learned in sacred knowledge!

The rishi spoke :

- 47 She exists eternally, embodied as the world. By her this universe was stretched forth. Nevertheless her origin is in
- 48 many ways; hear it from me. When she reveals herself in order to accomplish the purposes of the gods, *it is* then *said* in the world that she is horn; she is also named the
- 49 Eternal One.[‡] While the adorable lord Vishnu, stretching S'esha out, wooed the sleep of contemplation at the end of the kalpa, when the universe was converted into absolute
- 50 ocean, then two terrible Asuras named Madhu and Kaitabha,§

* Mahá-máyá.

+ For Samsára-sthiti-kárina, the Bombay edition reads Samsára-sthitikáriná, "they are hurled, &c., through the power of the Great Illusion which makes worldly existence permanent."

‡ Nityá.

§ See Hari-Vamsa, ccii. 13562-81.

springing from the root of Vishnu's ear, sought to slay

- 51 Brahmá. Brahmá the Prajá-pati stood on the lotus *that grew* from Vishņu's navel; and seeing those two fierce Asuras
- 52 and sleeping Janárdana, and standing with heart solely thereon intent, in order to awaken Hari, extolled that Sleep of con-
- 53 templation which had made its dwelling in Hari's eyes the lord of splendour *extolled* Vishnu's Sleep, which is Queen of the universe, the supporter of the world, the cause of permanence and dissolution, full of reverence, incomparable.*

Brahmá spoke:

- 54 Thou art Sváhá, thou art Svadhá; thon indeed art Vashaţkára, thou hast sound for thy soul; + thou art the nectar of the gods, the two eternal letters, ‡ thou existest having
- 55 the three-fold mátrás for thy sonl; § thou existest half a mátrá in duration yet eternal; thou indeed canst not be uttered specifically; thou art || the Sávitrí, ¶ thou art the
- 56 divine mother ** sublime. By thee indeed everything is maintained, by thee this world is created, by thee †† it is protected, O goddess! and thou dost always consume it at the
- 57 end. At its emanation thou didst take the form of creation, and in protecting it thou hast the form of permanence, and at the end of this world *thou* wilt have the form of con-

58 traction, O thou who containest the world! Thou art the

* The Bombay edition introduces staumi and some changes in the second line, and reads this verse as the heginning of Brahmá's invocation.

+ Or, "thou hast heaven for thy soul," svarátmiká. The meaning "sound" seems preferable, as it agrees with the rest of the verse.

‡ Om? The commentary overlooks this expression, akshare nitye.

§ "The three prosodial measures." The expression tridhámátrátmiká, is also divided by the commentator into tri-dhámá trátmiká, "thou hast the three mansions, (i.e., the three worlds, the three Vedas, the three chief deities, &c.), thou hast the preserver (Vishnu) for thy soul."

|| For sá tvam the Bombay edition reads sandhyá, "the twilight."

¶ The Gáyatrí verse.

** For devi janani the Bomhay edition reads Veda-janani, "the mother of the Veda."

++ For tvayetat read tvayaitat.

Great Knowledge, the Great Illusion, the Great Vigour, the Great Memory, and the Great Delusion,* the Lady, the Great

- 59 Goddess, the Great Demon.⁺ And thou art the original source [±] of the universe, the exciting cause of the three qualities; thou art the Night of the world's destruction, the
- 60 Great Night, and the Night of delusion, terrible! Thou art Good Fortune, thou art Queen, thou art Modesty; thou art Intelligence characterized by perception; thou art Shame, Nourishment, and Contentment, Tranquillity and Patience
- 61 also. Thou art terrible, armed with sword, with spear, with club, and with discus, with conch, with bow, and having as
- 62 weapons arrows, slings § and an iron mace. Thon art gentle, yea more than gentle, exceedingly beantiful to those who are wholly gentle; thou art indeed beyond the highest and the
- 63 lowest, Queen supreme! And whatever or wherever a thing is, whether good or bad, thou art the energy which all that possesses, O thou who art the soul of everything. Can I
- 54 extol thee more than this? || By thee, who art such, he indeed, who created the world, who protects the world, ¶ who consumes the world, is brought under the dominion of sleep.
- 65 Who is able here to extol thee? Since Vishnn, I and Siva have been made by thee to assume bodies, who then may be
- 66 powerful enough to extol thee? Being such, do thou, O goddess, lauded thus, bewitch these two unassailable Asuras,
- 67 Madhu and Kaitabha, with thy exalted powers, and let the imperishable master of the world be lightly brought back to consciousness, and let him rouse up his intelligence to slay these two great Asuras !
 - * Or rather, "thou hast the great delusion," Mahá-mohá.
 - + Mahásurí. The Bombay edition reads Mahésvarí, "the Great Queen."
 - 1 Prakriti.

§ Bhuśundi. After explaining this word as a contraction of bhuja-satrumundi, "she who cuts off enemies with her arms," the commentator says it $=go \cdot phaniká$, "a sling." The dictionary says it is "a kind of weapon (perhaps a kind of fire-arms)."

|| Mayá as in the Bombay edition is preferable to tadá.

¶ For gajatpátátti read jagat páty atti according to the Bombay edition; see verse 56.

CANTO LXXXI.

The rishi spoke :

- 68 Then the goddess of darkness, extolled thus by the Creator there in order to awaken Vishnu to slay Madhu and Kaitabha,
- 69 issued forth from his eyes, mouth, nose, arms and heart and breast, and stood in the sight of Brahmá whose birth is
 70 inscrutable; and Janárdana, master of the world, being
- quitted by her, rose up from his couch in the universal ocean; 71 and he saw those two then, Madhu and Kaitabha, evil of soul,
- excelling in heroism and prowess, red-eyed through anger, 72 fully prepared to devour Brahmá. Thereupon the adorable lord Hari rose up and fought with those two, striking them
- 73 with his arms, for five thousands of years. And they, exceedingly frenzied with their power, deluded by the Great Illusion, exclaimed to Keśava, "Choose a buon from us!"

The god spoke:

74 Be ye both now content with me; ye must both be slain by me! What need is there of any other boon here? Thus much indeed is my choice.

The rishi spoke :

75 Gazing then at the entire world which was nothing but water, those two, who had been thus tricked, spoke to the adorable lotus-eyed god,—"Slay us where the earth is not overwhelmed with water."*

The rishi spoke :

- 76 "Be it so" said the adorable wielder of the conch, discus and club, and cutting † them with his discus clove them both asunder, heads and buttocks.
- 77 Thus was she born when praised by Brahmá himself. Now listen again, I tell thee of this goddess' majesty.

* The Bombay edition makes this sentence the second line of a new verse and reads as the first line of it—*Pritau svas tava yuddhena ślághyas tvam mrityur ávayoh*, "We are pleased at the battle with thee; thou art worthy of praise as Death to us!"

+ For kritvá road krittvá?

CANTO LXXXII.

The Deví-máhátmya. Slaughter of the army of the Asura Mahisha.

The gods were defeated in a great battle formerly by the Asuras and driven from heaven, and the Asura Mahisha became supreme.—All the gods gave forth their special energies, which combined and formed the goddess C'andiká.—They gave her their weapons, and she fought with and destroyed the Asuras.

The rishi spoke:

Of yore there was a fight for a full hundred years between the gods * and Asuras, when Mahisha was lord of the Asuras

- 2 and Indra lord of the gods; in it the army of the gods was vanquished by the Asnras who excelled in valour, and the Asnra Mahisha after conquering all the gods became the
- 3 Indra. Then the vanquished gods, placing the Praja-pati Brahmá at their head, went where *abode* Siva and Vishņu.
- 4 The thirty gods described to them accurately what had happened, the full story of the gods' discomfiture which
- 5 had been wrought by the Asura Mahisha,—" He, Mahisha, in his own person domineers over the jurisdictions of the Sun, Indra, Agni, Váyn and the Moon, of Yama and Varuna
- 6 and of the other gods. Cast out by that evil-souled Mahisha from Svarga all the hosts of the gods wander on the earth
- 7 like mortals. It has now been related to you both, all that has been wrought by the foe of the Immortals, and we have sought *you both* as a refuge ; let his destruction be devised !"
- 8 Having thus heard the words of the gods, Vishnu was wroth and Siva also; both their faces became furrowed with
- 9 frowns. Then issued forth great energy + from the mouth of Vishnu who was full of intense anger, and from the
- 10 mouths of Brahmá and Siva; and from the bodies of Indra.
 - For Davásuram read Devásuram.
 60

† Tejas.

and the other gods went forth a very great energy; and it 11 all analgamated. The gods beheld the mass of intense energy there like a burning mountain, pervading the other

12 regions of the sky with its blaze; and that unparalleled energy born of the bodies of all the gods, which pervaded the three worlds with its light, gathering into one became

13 a female. By what was Siva's energy her face was developed, and by Yama's energy grew her hair, and her arms

14 by Vishņu's energy, by the Moon's her twin breasts; and her waist came into being by Indra's energy, and by Varnņa's

15 her legs and thighs, by the Earth's energy her hips, by Brahmá's energy her feet, her toes by the Sun's energy, and by the Vasus' *energy* her hands and fingers, and by Kuvera's

- 16 her nose; and her teeth grew by the Prajá-pati's energy,
- 17 and three eyes were developed by Agni's energy; and her eyebrows were the energy of the two twilights, and her ears Váyu's energy; and the coming into being of the energies of the other gods became the anspicious goddess.
- 18 Then gazing at her, who had sprung from the combined energies of all the gods, the Immortals who were afflicted by
- 19 Mahisha felt a keen joy.* The bearer of the bow Pináka drawing a trident forth from his own trident gave it to her; and Krishna gave a discus pulling it out of his own discus;
- 20 and Varuna gave her a conch, Agni a spear, Máruta gave a
- 21 bow and a quiver filled with arrows.⁺ Indra lord of the Immortals gave a thunder-bolt pulling it out of his own thunder-bolt; the Thousand-eyed gave her a bell from his
- 22 elephant Airávata. Yama gave a rod from his own rod of Fate, and the lord of the waters a noose; and the Prajá-pati gave her a necklace of beads, Brahmá an earthen water-pot;
- 23 the Sun bestowed his own rays on all the pores of her skin, and Destiny ‡ gave her a sword and a spotless shield;

* The Bombay edition inserts a verse here. "Then the gods gave her also their own several weapons; wishing for victory they shouted alond to the victorious goddess 'Conquer! conquer!'"

+ For váņa-púrņe read váņa-púrņá?

‡ Or Time, Kála.

and the Ocean of milk a spotless necklace of pearls and also $\mathbf{24}$ a pair of undecaying garments. And a celestial crest-jewel, a pair of ear-rings, and bracelets, and a brilliant half-moon 25ornament, and armlets over all her arms, and also a pair of bright anclets, a necklet of the finest make, and rings and $\mathbf{26}$ gems on all her fingers - these Visva-karman gave to her, and also a brightly polished axe, weapons of many shapes and also 27 armour that could not be pierced. And Ocean gave her a 28 garland of fadeless lotus-flowers for her head and another for her breast, and a very brilliant lotus-flower besides. Himavat gave her a lion to ride on and gems of various kinds. Kuvera 29 gave a drinking cup full of wine. And Sesha, the lord of all the serpents, who supports this earth, gave her a serpent-30 necklace adorned with large gems. Honoured by other gods also with gifts of ornaments* and weapons, the goddess 31 uttered a loud roar blended with a horse-laugh again and again. The whole welkin was filled with her terrible roar. By that penetrating and exceedingly great roar a great echo 32 arose, all the worlds shook and the seas trembled, the earth -33 quaked and all the mountains moved. And "Conquer thou !" exclaimed the gods with joy to her who rode on the lion and the munis extolled her as they bowed their bodies in 34 faith.

Seeing all the three worlds greatly agitated, the foes of the
Immortals uniting all their armies rose up together, with uplifted weapons. "Ha! what is this?" exclaimed the Asura
Mahisha in wrath, and rushed surrounded by all the Asuras towards that roar. Then he saw the goddess, pervading the
three worlds + with her light, causing the earth to bow at the touch of her feet, grazing the firmament with her crest, shaking the whole of Pátála with the twang of her bow-string,
standing pervading the sky all around with her thousand arms. Then began a battle between the goddess and the

* For bhashanair read bhushanair.

† For *vyápta-loka-trayum* read *vyápta-loka-trayám*, with the Bombay edition; otherwise this word, read as a neuter noun, separates devím from the feminine adjectives which follow.

- 39 enemies of the gods, in which every region of the sky was illumined with the weapons and arms hurled in abundance. And the Asura Mahisha's general, the great Asura named
- 40 C'ikshura, fought with her; and the Asura C'ámara attended by his cavalry fought along with others. The great Asura
- 41 named Udagra with six myriads of chariots fought; and Mahá-banu with a thonsand myriads gave battle; and the
- 42 great Asura Asi-loman with fifty millions; with six hundred myriads Váskala fought in the battle; Ugra-darśana * with
- 43 many troops of thousands of elephants and horses, and surrounded with ten million chariots fought in that battle; and
- 44 the Asura named Vidála fought in the battle there, surrounded with fifty myriads of myriads of chariots. And other
- 45 great Asuras in myriads, surrounded with chariots, elephants and horses, fought with the goddess in that hattle there. Now
- 46 the Asura Mahisha was surrounded with thousands of ten million times ten millions of chariots and elephants and horses in the battle there. With iron maces and javelins, with spears
- 47 and clubs, with swords, with axes and halberds they fought in the battle against the goddess. And some hurled spears,
- 48 and others nooses, but they assailed the goddess with blows from their swords in order to slay her.

And then the goddess C'andiká clove, as it were in merest 49 play, those weapons and arms by raining forth her own weapons and arms. The goddess betrayed no exertion in her

- 50 countenance, while the gods and rishis were praising her. The queenly goddess hurled her weapons and arms at the Asuras' bodies. The lion also that bore the goddess, enraged and
- 51 with ruffled mane, stalked among the armies of Asuras, like fire through the forests. And the deep breaths, which
- 52 Ambiká fighting in the battle breathed forth, came into real being at once as troops by hundreds and thousands. These fought with axes, with javelins, and swords and halberds,

53 destroying the Asura bands, being invigorated by the god-

* Instead of *pari-várita*h I take the reading of the Bombay edition Ugradaráanah as a proper name. The Calcutta text contains no name as a nominative in this line or the next.

dess' energy. And of these bands some raised a din with large drums, and others with conchs, and others besides with 54 drums, in that great battle-festival. Then the goddess with her trident, her club, with showers of spears, and with her 55 sword and other weapons slaughtered the great Asnras in hundreds, and laid others low who were bewitched with the 56 ringing of her bell; and binding other Asuras with her noose dragged them on the ground. And others again, cloven in twain by sharp slashes of her sword and crushed * by blows 57 with her mace, lie on the ground; and some grievously battered by her club vomited forth blood. Some were felled 58 to the ground, pierced in the breast by her trident. Some being closely massed together were cut in pieces + by the torreut of her arrows in the battle-field. Following the manner 59 of an army, t the afflicters of the thirty gods gave up the ghost : some with their arms cut off, and others with severed necks: their heads fell from others, others were torn asunder 60 in the middle; and other great Asuras fell to the earth with legs clean cut off; some were cloven by the goddess into two 61 parts, with a single arm and eye and foot to each part; and others fell and rose again, although with head cut off.

- 62 Headless corpses, *still* grasping the finest weapons, fought with the goddess; and others danced there in the battle, keeping time to the strains of the musical instruments.
- 63 Corpses, with heads severed, still held swords and spears and lances § in their hands; and other great Asuras were shouting
- 64 to the goddess, "Stand ! stand !" || With the prostrate chariots, elephants and horses and Asuras the earth became impassable
 - * Vi-pothita; vi-puth is not in the dictionary.
 - + For kritáh read krittáh?

[‡] Senánukárinah; but the commentator translates it, "fighting in the rear of the army." The Bombay edition reads *śailánukárinah*, "who resembled mountains."

§ For ushti read rishti.

|| The Bombay edition adds a line to this verse, "while from their mangled limbs *flowed* streams of blood (rudhiraugha-viluptángáh) in that appalling battle."

- 65 where that great battle took place. And large rivers formed of torrents of blood straightway flowed along there amidst the armies of Asuras, and among the elephants, Asuras and horses.
- 66 Thus Ambiká brought that great army of the Asuras to utter destruction in a moment, even as fire *utterly consumes*
- 67 a huge pile of grass and timber. And the lion, with quivering mane, *stalked on* roaring aloud.* While he prowled **†** as it were for lives out of the bodies of the foes of the Immortals,
- 68 the battle was fought there between those troops of the goddess and the Asuras, so that the gods in heaven sending down showers of flowers gratified ‡ her.§

CANTO LXXXIII.

The Deví-máhátmya. The slaying of the Asura Mahisha.

The description of the battle is continued—The goddess slew the Asura chiefs in single combat and finally the Asura Mahisha.

The rishi spoke:

- 1 Now the great Asura, the general C'ikshura, seeing that army being slaughtered, advanced in wrath to fight with
- 2 Ambiká. The Asura rained a shower of arrows on the goddess in the battle, as a cloud *deluges* mount Meru's summit
- 3 with a shower of rain. The goddess, cutting asunder the masses of his arrows then as it were in play, smote his horses
- 4 with her arrows and their charioteer; and split his bow forthwith and his banner raised high aloft; and with swift

- + Vi-c'invati, the loc. case, with simhe understood.
 - 1 Or "lauded," according to another reading.
 - § For eshám read enám.

^{*} The Bombay edition repeats here the second line of verse 50.

missiles pierced his limbs as he stood with shattered bow.
5 His bow shattered, his chariot useless, his horses killed, his charioteer slain, the Asura armed with sword and shield
6 rushed at the goddess. With the utmost celerity he smote the lion on the head with his sharp-edged sword, and struck

- 7 the goddess also on her left arm. His sword shivered to pieces as it touched her arm (O prince). Thereon red-eyed
- 8 with anger, he grasped his pike, and he, the great Asura, flung it at Bhadra-kálí, as it were the Sun's orb blazing
- 9 brightly with its splendour from out the sky. Seeing that pike falling on her, the goddess hurled her pike, and it shattered that pike into a hundred fragments and the great Asura also.
- 10 When he, Mahisha's very valiant general, was slain, C'ámara, the afflicter of the thirty gods, advanced mounted
- 11 on an elephant; and he also hurled his spear at the goddess. Down to the ground Ambiká quickly struck it, assailed with
- 12 a contemptuous hoot and rendered lustre-less. Seeing his spear broken and fallen, C'ámara filled with rage flung a pike;
- 13 and that she split with her arrows. Then the lion leaping up fastened on to the hollow of the elephant's forehead, and fought in close combat aloft with that foe of the thirty gods;
- 14 but both then fell, as they were fighting, from the elephant to the ground. They fought closely locked together with
- 15 most terrible blows. Then quickly springing up to the sky, and descending, the lion severed C'ámara's head with a blow from his paw.
- 16 And Udagra was slain in battle by the goddess with stones, trees and other *things*, and Karála also was stricken down
- 17 by her teeth and fists and feet.* And the goddess enraged ground Ud-dhata to powder with blows from her club; and killed Váskala with a dart, Támra and Andhaka with arrows.
- 18 And the supreme three-eyed goddess slew Ugrásya and Ugra-
- 19 vírya and Mahá-hanu also with her trident. With her sword she struck Vidála's head clean down from his body. She

* Danta-mushti-talais; or, according to the commentator, "with the lower parts of her ivory sword-hilt."

despatched both Dur-dhara and Dar-mukha to Yama's abode with her arrows.*

20 Now, as his army was being thus destroyed utterly, the

Asura Mahisha in his own buffalo-shape terrified her troops.
21 Some he laid low by a blow from his muzzle, and others by stamping with his hooves, and others because they were lashed

- 22 with his tail and gashed with his horns, and others again by his impetuous rush, his hellowing and his wheeling career, and others by the blast of his breath—thus he laid them low
- 23 on the face of the earth. Having laid low the van of her army, the Asura rushed to attack the great goddess' lion.
- 24 Thereat Ambiká displayed her wrath. And he, great in valour, pounding the surface of the earth with his hooves in his rage, tossed the mountains aloft + with his horns and
- 25 bellowed. Crushed by his impetuous wheelings the earth crumbled to pieces; and the sea lashed by his tail overflowed
- 26 in every direction; and the clouds pierced by his swaying horns were rent to fragments; mountains fell in hundreds from the sky, being cast down by the blast of his breath.
- 27 C'andiká looked on the great Asura, as swollen with rage he rushed on, and gave a way to her wrath then in order to slay
 28 him. She flung her noose full over him, and bound the great Asura fast. And he quitted his buffalo shape when held
 29 bound in the great battle, and then became a lion suddenly. While Ambiká is cutting off his head he took the appearance
 30 of a man with scymitar in hand. Straightway the goddess with her arrows swiftly pierced the man together with his scymitar and shield. Then he became a huge elephant, and
- 31 tugged at her great lion with his trunk and roared, but the goddess cut off his trunk with her sword as he made his tugs.

* The Bombay edition inserts four lines here. "And she, who is the Night of Fate, laid Kála low with her rod of Fate. She belaboured Ugra darśana with very fierce blows from her scymitar. She clovs Asi-loman indeed with her sword in the battle-festival. Her troops, her lion and the goddess *herself* raised aloud the battle-cry of victory along with *those battle*-festivals."

+ Uc'c'aih, which the Bombay edition reads, is preferable to uc'c'án, "high mountains."

- 32 Next the great Asura assumed his buffalo shape again, and so shock the three worlds with all that is moveable and im-
- 33 moveable therein. Enraged thereat C'andiká, the mother of the world, quaffed a sublime beverage again and again,* and
- 34 laughed as her eyes *gleamed* ruddy. And the Asura roared out, puffed up with his strength and valour aud frenzy, aud
- 35 hurled mountains against C'andiká with his horns. And she, shivering to atoms with showers of arrows those mountains that he hurled, spoke to him in confused words, while her mouth was rendered ruddier by the mead that she had drunk.

The goddess spoke :

- 36 Roar, roar on thy brief mement, O fool, the while I quaff this mead! The gods shall soon roar, when I shall slay thee even here.
- 37 Exclaiming thus she leaped upwards and sat herself on that great Asura, and kicked him on the neck with her foot and
- 38 struck him with her spear. And thereupon he, being assailed by her foot, half issued forth + from his own mouth in sooth.
- 39 being completely encompassed by the goddess' valour. That great Asura being thus attacked half issued forth indeed. The goddess struck off his head with her great sword and laid him low.[‡]
- 40 Then perished all that Daitya army with great lamentation. And all the hosts of the gods rose to the highest exultation.
- 41 The gods and the great heavenly rishis poured forth praises to the goddess, the Gandharva chiefs burst into song and the bevies of Apsarases into dances.
 - See canto lxxxii, verse 29.
 - + For eváti the Bombay edition reads evásid.

[‡] The Bombay edition inserts two verses here. "Thus the Asura named Mahisha was destroyed by the goddess along with his army and his bands of friends, after he had bewitched the three worlds. When Mahisha was slain, all created things in the three worlds then uttered the shout 'Conquer thou !' along with gods and Asuras and men."

CANTO LXXXIV.

The Deví-máhátmya.

The Slaying of the Asura Mahisha concluded.

The gods poured forth their praises to C'andiká on her victory—And she gave them the boon that she would always befriend them, if they recalled her to mind in calamities.

The rishi spoke:*

I When that most valiant evil-souled army of the gods' foes was vanquished by the goddess, Sakra and the hosts of other gods poured forth their praises to her with their voices, reverently bending down their necks † and shoulders, while their bodies looked handsome because their hair stood erect with exultation.

The goddess, who stretched out this world by her power, Whose body comprises the entire powers of all the hosts of gods,

Her, Ambiká, worthy of worship by all gods and great rishis,

We bow before ‡ in faith; may she ordain blessings for ns !

3 May she, whose peerless majesty and power Ananta Adorable, Brahmá and Hara cannot in sooth declare, May she, C'andiká, to protect the entire world And to destroy the fear of evil turn her mind !

4 Her, who is Good-Fortune herself in the dwellings of men of good deeds, Ill-Fortune

* The Bombay edition inserts a preliminary verse here—" Then all the hosts of gods with Indra at their head began to sing the praise of the goddess, when the Asura Mahisha was slain." This is tautological and superfluous.

+ For - siro-'dharámsá read - sirodharámsá as in the Bombay edition.

‡ Natáh sma; so again in verse 4. This seems a peculiar use of the particle sma. Similarly pra.natáh sma in canto lxxxv, verse 7.

 $\mathbf{2}$

In those of men of sinful souls; who is Intelligence in the hearts of the prudent,

Who is Faith in those of the good, and Modesty in that of the high-born man;*

- Her, even thee, we bow before; protect the universe, O goddess !
- Can we describe this thy thought-transcending form?
 - Or thy abundant surpassing valour that destroyed the Asuras?
 - Or thy surpassing ‡ feats which were displayed in battles
 - Among all the hosts of Asuras, gods and others, O goddess?
- Thou art the cause of all the worlds ! Though characterized by the three qualities, by faults §

Thou art not known! Even by Hari, Hara and the other gods thou art incomprehensible!

Thou art the resort of all; thou art this entire world which is composed of parts!

Thou verily art sublime original Nature || untransformed !

Thou, whose complete divinity by means of utterance

Finds satisfaction in all sacrifices, O goddess, ¶

Art verily Sváhá, and givest satisfaction to the Pitri-hosts! Hence thou art in truth declared by men to be Svadhá also.

- 8 Thou art she, who effects final emancipation, and performs great thought-transcending penances!
 - Thou studiest** with thy organs, which are the essence of strength, ++ well-restrained !

* For kula-jana-prabhasya read kula-jana-prabhavasya, with the Bombay edition.

† Kim varnayáma.

‡ For taváti yáni the Bombay edition reads tavádbhutáni, which ie equivalent.

§ For doshair the Bombay edition reads devair, which is inferior.

|| Prakriti.

¶ The Bombay edition reads plurals.

** Abhy-asyase; stmane-pada, which seems rare.

++ Sattva-sáraih of the Bombay edition is preferable to tattva-sáraih.

7

5

6

- With munis, who seek final emancipation and who have shed all their faults,
- Thou art The Knowledge, adorable, sublime in sooth, O goddess !
- Sound is thy soul! thou art the repository of the most spotless ric and yajus hymns,
 - And of the sámans, which have the charming-worded texts of the Ud-githa!
 - Thou as goddess art the triple Veda, the adorable, and for the existence and production
 - Of all the worlds art active; thou art the supreme destroyer of their pains !*
- 10 Thou art Mental Vigonr, O goddess! thou hast comprehended the essence of all the Scriptures!
 - Thou art Durgá; the boat to cross the difficult ocean of existence; devoid of attachments!
 - Thon art S'rí, who has planted her dominion alone in the heart of Kaitabha's foe !
 - Thou indeed art Gaurí, who has fixed her dweling in the moon-crested god !
- 11 Slightly-smiling, spotless, resembling the full moon's Orb, beautiful as the choicest gold, and lovely was thy face !
 - Yet 't was very marvellous that, being swayed by anger,
 - The Asura Mabisha suddenly smote thy face when he saw it.
- 12 But after seeing thy wrathful *face*, O goddess, terrible with its frowns,
 - And sheeny in hue like the rising moon, that Mahisha
 - Did not forthwith yield up his life, 't was passing wonderful !

* This half verse admits of more than one translation. I have adopted from the commentary what seems the most natural meaning. Várttá seems obscure; the commentary explains it as vrittánta-rúpá, "having the form of events" or "having the form of history;" or as krishi-go-rakshádi-vrittir, "following the occupations of cultivation, cattle-rearing and such like."

† Medhá.

9

For who can live after beholding the King of Death enraged?

- Be gracious, O goddess, as supreme lady, to life !
 When enraged thou dost forthwith destroy whole families !
 Known at this very moment is this, that here is brought to its end
 - The Asura Mahisha's most extensive might!
- 14 Esteemed are they among the nations, theirs are riches,
 - Theirs are glories, and their sum of righteousness* perishes not,
 - Happy are they indeed, and they possess devoted children, servants and wives,
 - On whom thou, well-pleased, dost always bestow prosperity, O lady!

15 All righteous actions ever indeed, O goddess,

With utmost respect the man of good deeds daily performs, And gains heaven thereafter by thy favour, O lady.

Dost thou not by him + bestow rewards even on the three worlds, O goddess ?

16 Thou, O Durgá, when called to mind, dost remove terror from every creature !

> Thou, when called to mind by those in health, dost bestow a mind extremely bright !

> What goddess but thou, O dispeller of poverty, pain and fear,

Has ever benevolent thoughts in order to work benefits to all?

17 By these slain *foes* the world attains ‡ to happiness; thus let these

Forsooth practise sin so as to descend to hell for long !§

* Or bandhu-vargah, "whole body of kinsfolk," according to the Bomhay edition.

+ Tena, or "therefore."

1 Or upaitu, " may it attain," according to the Bombay edition.

§ This appears to be one meaning given in the commentary; another, which seems to be preferred, is to read náma narakáya as na áma-narakáya, "let these not practice sin so as to descend to the Hell of Disease for long !" 'Meeting death in battle let them proceed to heaven '---

Thinking thus, thou dost assuredly destroy the enemies, O goddess !

- 18 Having indeed seen them, why dost thou not, O lady, reduce to ashes
 - All the Asuras, since thou directest thy weapons against the foes?
 - 'Let even enemies, purified by dying in arms, attain in sooth to the *bright* worlds '---
 - Such is thy most kindly intention towards even them.
- 19 And though, neither by the sharp flashes* of abundant light from thy scymitar,
 - Nor by the copious lustre of thy spear-point, the eyes of the Asuras
 - Were destroyed; yet, as they gazed upon thy countenance
 - Which bore a portion of the radiant moon, this very thing happened.
- 20 Thy disposition, O goddess, subdues the conduct of men of evil conduct;
 - And this thy form surpasses thought and rivalry by others; And thy valour vanquishes those who have robbed the gods of their prowess;
 - Thon hast as it were t manifested pity thus even on enemies !
- 21 To what my this thy prowess be compared ?
 - And whereto thy form most charming, which strikes fear among foes?
 - Compassion in mind and relentlessness in battle are seen
 - In thee, O goddess, who bestowest boons even on the three worlds!
- 22 Through the destruction of the foes, these three worlds entire

Have been saved by thee. Having slain them in the battlefront

* Visphurana; not in the dictionary.

+ Or prakațitaiva, " thou hast indeed manifested," as in the Bombay edition.

Thou hast led even those hosts of foes to heaven, and dispelled the fear

Which beset us from the frenzied foes of the gods. Reverence to thee!

- With thy spear protect us, O goddess !
 Protect us with thy sword also, O Ambiká !
 By the clanging of thy bell protect us,
 And by the twanging of the thong of thy bow !
- In the east guard us, and in the west;
 O C'andiká, guard us in the south
 By the brandishing of thy spear,
 And also in the north, O goddess !
- 25 Whatever gentle forms of thee wander about in the three worlds,
 - And whatever exceedingly terrible forms wander, by means of them guard us and the earth!
- 26 Thy sword and spear and club, and whatever other weapons, O Ambiká,

Rest in thy pliant hand, with them guard us on every side !

The rishi spoke :

- 27 Thus was she, the Upholder of the worlds, hymned by the gods, and they paid honour to her with celestial flowers that blossomed in Nandana, and with perfumes and unguents.
- 28 Moreover all the thirty *gods* in faith censed her with heavenly incenses. Benignly sweet in countenance she spoke to all the prostrate gods.

The goddess spoke :

29 Choose, ye thirty all! whatever ye desire of me, for I grant it with pleasure, being highly honoured by these hymns.*

The gods spoke:

30 Thou, O adorable lady, hast accomplished all, nought remains *undone*, in that this Asura Mahisha, our foe has

* The Bombay edition inserts another verse here — "'And whatever else must be done, I do not deem it difficult.' Hearing this speech from the goddess, those heaven-dwellers made answer."

- 31 been slain. Yet if thou must grant us a boon, O goddess great! whenever we call thee, call thee to mind, do thou
- 32 away with our direst calamities! And whatever mortal shall praise thee with these hymns, O lady of spotless countenance, to prosper him in wealth and wife and other blessings by means of riches, success and power do thou incline always, O Ambiká, who art propitious to us!

The rishi spoke :

- 33 Being thus propitiated by the gods for the good of the world and on their own behalf, "Be it so !" said she, Bhadrakálí; and vanished from their sight, O king.
- 34 Thus I have narrated this, O king, how the goddess came into being of yore from out of the gods' bodies, she who desires the
- 35 good of all the three worlds. And again she came into existence having the body of Gaurí, just as she did before, in order
- 36 to slay the wicked Daityas and S'umbha and Niśnmbha, and to preserve the worlds, as benefactress of the gods. Hearken then to what I have declared to thee. I have truly told it thee.

CANTO LXXXV.

The Deví-máhátmya.

The goddess' conversation with the Asura's messenger.

The Asuras Sumbha and Niśumbha conquered the gods and drove them from heaven.—The gods invoked C'andiká at Himavat in a hymn, appealing to her by all her attributes to help them.—Párvatí came there and C'andiká sprang forth from her body.—The servants of Sumbha and Niśumbha saw her and extolled her perfect beauty to Sumbha.—He sent a messenger to invite her to marry him.—She explained that by a vow she could marry no one who did not conquer her in fight.

The rishi spoke :

Of yore the Asuras S'umbha and Nisumbha, trusting in

their pride and strength, robbed S'aci's lord of the three worlds* and of his portions of the sacrifices; they both 2 usurped likewise the sun's dignity and the moon's dominion, and Kuvera's and Yama's and Varuna's; and they both 3 exercised Váyu's authority and Agni's sphere of action. Thereby the gods were scattered, deprived of their sovereignties and put to rout. The thirty gods, bereft of their 4 dominion and set at nought by those two great Asuras, all recall to mind that never-vanquished goddess,--" Thou didst 5 grant us the boon, ‡ 'As ye when in calamities shall call me to mind, § that very moment will I put an end to all your direst calamities." Making this resolve the gods went to Hima-6 vat, lord among mountains, and there raised their hymn to the goddess, who is Vishnu's illusive power.

The gods spoke :

- 7 Reverence to the goddess, to the great goddess ! To her who is auspicious reverence perpetually ! Reverence to Prakriti the good ! Submissive we fall prostrate before her ! ¶
- 8 Reverence to her who is terrible, to her who is constant ! To Gaurí, to Dhátrí reverence, yea reverence ! And to the Moon-light,** to her who has the moon's form, To her who is happy, reverence continually !
 - * For traikokyam read trailokyam.
 - + The Bomhay edition inserts a line here --

anyeshám c'ádhikárán sah svayam evádhitishthati

and reads the first three words with the preceding words, but does not explain the last four in its commentary. I would suggest that the line should run thus —

anyeshám adhikárám**íc** a svayam evádhitashthatu**ķ**

"and they themselves dominated the lordships of the other gods."

- 1 See canto lxxxiv, verse 31.
- § Smritákhiláh, i.e., smritá, and akhiláh agreeing with paramápadah.

|| Vishņu-máyá.

¶ Praņatáh sma tám ; sma is used here with a past participle.

** Jyotsnáyai.

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9 Falling prostrate, to her who is propitious, to Prosperity,*
 To Perfection let us pay † reverence, yea reverence !
 To Nirriti,‡ to the goddess of Good-Fortune of kings,
 To thee, S'arvání, reverence, yea reverence !

10 To Durgá, to her who is a further shore difficult to be reached;§
To her who is essential, to her who works all things,||
And to Fame also, to her who is blue-black,¶
To her who is smoke-dark reverence continually !

- 11 Before her who is at once most gentle and most harsh We fall prostrate; to her reverence, yea reverence ! Reverence to her who is the foundation of the world ! To the goddess who is Action reverence, yea reverence !
- 12 To the goddess who among all created things Is called Vishnu's illusive power, Reverence to her, yea reverence to her! Reverence to her, reverence, yea reverence !
- To the goddess who among all created beings Bears the name Consciousness,**
 Reverence to her, yea reverence to her !
 Reverence to her, reverence, yea reverence !
- 14 To the goddess who among all created beings Stands firm ++ with the form of Intellect, ‡‡ Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence !

* For Vridvyai read Vriddhyai. But the Bombay edition reads mridvyai, "to her who is gentle."

+ Kurmo; the Bombay edition reads Kúrmyai, "to the female Tortoise."

1 "Dissolution."

§ Durga-páráyai.

|| Sarva-kárinyai; this violates the metre. The Bombay edition reads better, sarva-kárini, "O thou who workest all things!"

¶ Krishnáyai.

** C'etaná.

++ Samsthitá; or "abides." The commentary explains it as samyak sthitá.

11 Buddhi-rúpeņa.

15 To the goddess who among all created beings Stands firm with the form of Sleep, Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence ! 16 To the goddess who among all created beings Stands firm with the form of Hunger, Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence, 17 To the goddess who among all created beings Stands firm with the form of Shadow, Reverence to her. uea reverence to her ! Reverence to her, reverence, yea reverence ! To the goddess who among all created beings 18 Stands firm with the form of Energy,* Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence ! 19 To the goddess who among all created beings Stands firm with the form of Thirst, Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence ! 20To the goddess who among all created beings Stands firm with the form of Patience. Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence ! To the goddess who among all created beings 21 Stands firm with the form of Speciality,+ Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence! $\mathbf{22}$ To the goddess who among all created beings Stands firm with the form of Modesty, Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence ! To the goddess who among all created beings 23

* Sakti rúpena.

+ Játi. The commentary explains it as nityaikánugata-pratyaya.hetur aneka-samaváyiní.

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Stands firm with the form of Peaceableness, Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence ! To the goddess who among all created beings 24 Stands firm with the form of Faith, Reverence to her, yea, reverence to her ! Reverence to her, reverence, yea reverence ! 25To the goddess who among all created beings Stands firm with the form of Loveliness, Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence ! To the goddess who among all created beings 26 Stands firm with the form of Good-Fortnne, Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence !* To the goddess who among all created beings 27Stands firm with the form of Activity, Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence ! 28 To the goddess who among all created beings Stands firm with the form of Memory. Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence ! To the goddess who among all created beings 29Stands firm with the form of Mercy, Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence ! † To the goddess who among all created beings 30Stands firm with the form of Contentment, Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence !

31 To the goddess who among all created beings

* The Bombay edition inserts here a similar verse, invoking the goddess in the form of Steadfastness (*dhriti*).

⁺ After this verse and after verse 30 the Bomhay edition inserts two similar verses, invoking the goddess in the form of Good Policy (*niti*) and Nourishment (*pushti*) respectively.

Stands firm with the form of Mother, Reverence to her, yea reverence to her! Reverence to her, reverence, yea reverence ! 32To the goddess who among all created beings Stands firm with the form of Error. Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence ! 33 To her who both governs the organs of sense Of created beings, and rules among all Created beings perpetually,-to her The goddess of Pervasiveness reverence, yea reverence! To her who exists pervading this entire 34World with the form of Thinking Mind, Reverence to her, yea reverence to her ! Reverence to her, reverence, yea reverence ! Praised by the gods afore-time because of eagerly-desired 35 protection, And waited upon by the lord of the gods many days, May she, the goddess, the origin of brightness, accomplish for us Bright things, yea good things, and ward off calamities ! And she, who is both reverenced as queen by us gods, 36 Who are tormented now by the arrogant Daityas, And whom we called to mind as we bow our bodies in faith,* She this very moment destroys + all our calamities !

The rishi spoke :

While the gods were thus engaged in offering hymns and other reverential acts, Párvatí came there to bathe in the water
of the Ganges, O prince. She, the beautiful-browed, said to

38 of the Ganges, O prince. She, the beautiful-browed, said to those gods,—"Whom do ye, lords, hymn here?" And spring-

* Bhakti-vinamra-múrttibhih must be taken with asmábhir, though it is ill-placed as the verse stands. It would be better to read the second half of the verse thus—

> Yá c'a smritá bhakti-vinamra-múrttibhih Sarvápadas tat-kshanam eva hanti nah.

+ Hantu, "may she destroy," would be better than hanti.

ing forth from the treasure-house of her body the auspicious

goddess spoke-" For me this hymn is uttered by the assem-39 bled gods, who have been set at nought by the Daitya

- Sumbha and routed in battle by Nisumbha." Because 40 Ambiká issued forth from the treasure-house* of Párvatí's body, she is therefore named in song as Kaushiki+ among all the worlds. Now after she had issued forth, the 41
- other also, even Párvatí, hecame Krishná; she is celebrated as Káliká; she fixed her abode on Mount Hima-vat.
- Thereafter C'anda, and Munda, the two servants of S'umbha 42and Niśumbha, saw Ambiká displaying her sublime and most
- captivating form; and both spake out unto S'umbha;--43 "What woman then, most surpassingly captivating, dwells
- here, illuminating Mount Hima-vat, O great king? Such 44 sublime beauty was never in sooth seen by anyone anywhere; let it be ascertained if she is any goddess, and let her be taken
- possession of, O lord of the Asuras. A gem among women, 45 surpassingly beautiful in body, illuminating the regions of the sky with her lustre, there she is then, O lord of the
- Daityas; deign, Sir, to look at her. Moreover, whatever 46 gems, precious stones, elephants, horses and other valuable things indeed exist in the three worlds, O lord, all those display their splendour at this present time in thy house.
- Airávata, gem among elephants, has been captured from 47 Purandara; and this Párijáta tree and also the horse Uććaih-
- śravas. Here stands the heavenly chariot yoked with swans 48 in thy court-yard; it has been brought here, the wonderful chariot composed of gems, which belonged to Brahmá.
- Here is the Nidhi Mahá-padma,‡ captured from the Lord 49 of wealth. And the Ocean gave a garland made of filaments
- and of undying lotus flowers. In thy house stands Varuna's 50umbrella, which streams with gold. And here is the choice
- chariot that belonged to Prajá-pati formerly. Thou, O lord, 51
 - * Kosha ; but kośa is better.
 - + Kauśiki is better. The derivation is of course absurd.
 - 1 See canto lxviii, verse 12.

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hast carried off Death's power which is named Utkránti-dá.* The noese of the Ocean-king is in thy brother's possession.

- 52 And Nisumbha has every kind of gem which is produced in the sea. Agni also gave thee two garments which are
- 53 purified by fire. Thus, O lord of the Daityas, all gems have been captured by thee; why dost theu not seize this auspicious lady, *this* gem of womankind?"

The rishi spoke:

54 S'umbha, on hearing this speech then from C'anda and Munda, sent the great Asura Su-gríva as messenger to the

55 goddess, saying—"Go and address her thus and thus according to my words, and lightly conduct the matter so that she may come to me of her own good pleasure." He went to

56 where the goddess sat on a very bright spot in the mountain and spoke gently with mellifluons voice.

The messenger speke :

- O geddess! Sumbha, lord of the Daityas, is supreme lord. 57 over the three worlds. A messenger am I, sent by him; to thy presence here I have come. Hearken to what he has 58 said, whose command is never resisted among all beings of divine origin, and who has vanquished every foe of the Daityas-" Mine are all the three worlds; ebedient to my 59 anthority are the gods, I eat every portion of the sacrifices separately. The choicest gems in the three worlds are alto-60 gether under my power; and so are the finest elephants and the chariot of the lerd of the gods, since I have captured them. That gem among horses, named Uććaih-śravasa, which 61 came forth at the churning of the sea of milk, was presented to me by the immortals who prostrated themselves before me. And whatever other created things in the shape of gems 62 existed among the gods, Gandharvas and Nágas, they were
- presented even to me, O brilliant lady. I esteem thee 63 O goddess, to be the gem of womankind in the world; do
 - * "Giving an exit," " granting departure."

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thou, who art such, approach unto me, since I am an enjoyer

64 of gems. Either to me, or to my younger brother Niśumbha of wide-reaching prowess, approach thou, O lady of quick

65 side-glances, since thou art in truth a gem. Supreme dominiou beyond compare thou shalt gain by wedding me. Understand and consider this, and come unto wedlock with me!"

The rishi spoke:

66 Thus accosted the goddess, smiling deeply within herself, she, Durgá the adorable and good, who supports this world, sang this reply then.

The goddess spoke :

- 67 Truly hast thou spoken; nought hast thou uttered falsely herein. Sovereign of the three worlds is S'umbha, and like
- 68 unto him is Nisumbha also! But how can that which has been promised concerning this myself be fulfilled falsely? Hearken, what vow I made formerly by reason of my small
- 69 understanding at that time,—'He who vanquishes me in fight, who forces my pride from me, and who is my match in
- 70 strength in the world, he shall be my husband.' Let S'umbha come here then, or Niśumbha the great Asura; let him vanquish me-what need of delay here? and let him lightly take my hand in marriage !

The messenger spoke :

- 71 Proud art thou! Talk not so before me, O goddess! What male in the three worlds may stand front to front with
- 72 S'umbha and Niśumbha? All the gods verily stand not face to face with even the other Daityas in battle, O goddess; how much less *canst* thou *so stand*, a woman single-handed !
- 73 With S'umbha and those other *Daityas*, against whom Indra and all the other gods stood not in battle, how shalt thou.
- 74 a woman, venture face to face? Do thou, being such, to whom I have in sooth delivered my message, go near unto S'umbha and Nisumbha; let it not be that thou shalt go with

thy dignity shattered in that thou wilt be dragged *thither* by thy hair!

The goddess spoke :

- 75 So strong as this is S'umbha! and so exceedingly heroic is Niśumbha! What can I. do, since there stands my ill-con-
- 76 sidered promise of long ago? Go thou thyseif; make known respectfully to the lord of the Asuras all this that I have said to thee, and let him do whatever is fitting.

CANTO LXXXVI.

The Deví-máhátmya :

The slaying of Sumbha and Niśumbha's general Dhúmra-loc'ana. Sumbha despatched his general Dhúmra-loc'ana and an army to capture the goddess and she destroyed them.—He then despatched C'anda and Munda with another army.

The rishi spoke:

- 1 The messenger, on hearing this speech from the goddess, was filled with indignation, and approaching related it fully
- 2 to the Daitya king. The Asura monarch then, after hearing that report from his messenger, was wroth and commanded Dhúmra-loćana, a chieftain of the Daityas;—

3

"Ho! Dhúmra-loćana, haste thee together with thy army; fetch by force that shrew, who will be unnerved when dragged

4 along by her hair. Or if any man besides stands up to offer her deliverance, let him be slain, be he an Immortal, a Yaksha or a Gandharva forsooth."

The rishi spoke :

5 Thereupon at his command the Daitya Dhúmra-loćana went

- 7 and Niśumbha; if thou wilt not, lady, approach my lord with 63

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affection now, I will here take thee by force, who wilt be unnerved since thou shalt be dragged along by thy hair!"

The goddess spoke :

8 Sent by the king of the Daityas, mighty *thyself*, and accompanied by an army, thou dost thus take me by force—then what *can* I do unto thee?

The rishi spoke :

- 9 At this reply the Asura Dhúmra-loćana rushed towards her.
- 10 Then Ambiká with a mere roar reduced him to ashes. And the great army of Asuras enraged poured on Ambiká a shower
- 11 both of sharp arrows and of javelins and axes. The lion that carried* the goddess, shaking his mane in anger and uttering a
- 12 most terrific roar, fell on the army of Asuras; he slaughtered some Asuras with a blow from his fore-paw, and others with his mouth, and others, very great Asuras, by striking
- 13 them with his hind foot.⁺ The lion with his claws tore out the entrails of some, and struck their heads off with a cuff-like
- 14 blow. And he severed arms and heads from others, and shaking his mane drank the blood *that flowed* from the entrails‡
- 15 of others. In a moment all that army was brought to destruction by the high-spirited lion, who hore the goddess *and* who was enraged exceedingly.
- 16 When he heard that that Asura Dhúmra-loćana was slain by the goddess, and all his army besides was destroyed by the
- 17 goddess' lion, S'umbha, the lord of the Daityas, fell into a rage and his lip quivered greatly, and he commanded the two
- 18 mighty Asuras C'anda and Munda,—"Ho, C'anda ! Ho, Munda ! take with you a multitude of troops and go there; and going
- 19 there bring her here speedily, dragging her by her hair or binding her; if ye have a doubt of that, then let her be slain outright in fight by all the Asuras brandishing all their
- 20 weapons. When that shrew is slain and her lion striken down, seize her, Ambiká, bind her and bring her quickly!"
 - * Tu váhanah in the Bombay edition is better than sva váhanah.
 - + C'aranena of the Bombay edition is better than c'ádharena.
 - ‡ For kaushthad read koshthad.

CANTO LXXXVII.

The Deví-máhátmya.

The slaying of C'anda and Munda.

The goddess Kálí destroyed the second Asura army and also the generals C'anda and Munda—C'andiká gave Kálí as a reward the name C'ámundá.

The rishi spoke:

- Then at his command the Daityas, led by C'anda and Munda, and arrayed in the four-fold order of an army, march ed with weapons uplifted. Soon they saw the goddess, slightly smiling, seated upon the lion, on a huge golden peak of the
- 3 majestic mountain. On seeing her some of them made a strenuous effort to capture her, and others approached her holding their bows bent and their swords drawn.
- 4 Thereat Ambiká uttered her wrath aloud against those foes,
 5 and her countenance then grew dark as ink in her wrath. Out from the surface of her forehead, which was rugged with frowns, issued suddenly Kálí of the terrible countenance,
 6 armed with a sword and noose, bearing a many-coloured
- skull-topped staff,* decorated with a garland of skulls, clad in a tiger's skin, very appalling because of her emaciated flesh,
 exceedingly wide of mouth, lolling out her tongue terribly,
- having deep-sunk reddish eyes, and filling the regions of the
- 8 sky with her roars. She fell upon the great Asuras impetuously, dealing slaughter among the host, and devoured that army
- 9 of the gods' foes there. Taking up the elephants with one hand she flung them into her mouth, together with their rear-
- 10 men and drivers and their warrior-riders and bells. Flinging likewise warrior with his horses, and chariot with its driver into her mouth, she ground them most frightfully with her
- 11 teeth. She seized one by the hair, and another by the neck; and she kicked another with her foot, and crushed another
- 12 against her breast. And she seized with her mouth the

* For khattánga read khatvánga here and again in verse 14.

weapons and the great arms which those Asuras abandoned,

- 13 and crunched them up with her teeth in her fnry. She crushed all that host of mighty and high-spirited Asnras;
- 14 and devoured some and hattered others; some were slain with her sword, some were struck with her skull-topped staff, and *other* Asuras met their death being wounded with the edge of her teeth.
- 15 Seeing all that host of Asuras laid low in a moment, C'anda rushed against her, Kálí, who was exceedingly appal-
- 16 ling. Munda the great Asura covered her, the terrible-eyed goldess, with very terrible showers of arrows and with dis-
- 17 cuses hurled in thousands. Those discuses seemed to be penetrating her countenance in multitudes, like as very many solar orbs *might penetrate* the body of a thunder-cloud.
- 18 Thereat Kálí, who was roaring frightfully, laughed terribly with excessive fury, showing the gleam of her unsightly teeth
- 19 within her dreadful mouth. And the goddess, mounting upon her great lion, rushed at C'anda, and seizing him by his hair
- 20 struck off his head with her sword. And Munda also rushed at her when he saw C'anda laid low; him also she felled to the
- 21 ground, stricken with her scymitar in her fury. Then the army, so much as escaped unslain, seeing C'anda laid low and most valiant Munda also, seized with panic fled in all directions.
- 22 And Kálí, holding C'anda's head and Munda also, approached C'andiká and said, her voice mingled with passionate loud
- 23 laughter—"Here I have brought thee C'anda and Munda, two great beasts; thou thyself shalt slay S'umbha and Nisumbha in the battle-sacrifice."

The rishi spoke :

- 24 Thereon, seeing those two great Asuras C'anda and Munda brought to her, auspicious C'andiká spoke to Káli this witty
- 25 speech,* "Because thou hast seized both C'anda and Munda and brought *them*, thou, O goddess, shalt therefore be famed in the world by the name C'ámundá!"

* Lalitam vac'ah; a bon mot.

CANTO LXXXVIII.

The Deví-máhátmya. The slaying of Rakta-víja.

Sumbha sent forth all his armies against C'andiká—To help her the Energies (Saktis) of the gods took bodily shape—C'andiká despatched Siva to offer terms of peace to Sumbha, but the Asura hosts attacked her and the battle began—C'andiká's fight with the great Asura Rakta-víja is described—He was killed.

The rishi spoke :

1 After both the Daitya C'anda was slain and Munda was laid low, and many soldiers were destroyed, the lord of the Asuras.

2 majestic Sumbha, with mind overcome by wrath, gave com-

- 3 mand then to array all the Daitya hosts,—" Now let the eighty-six Daityas, upraising their weapons, *march forth* with all their forces; let the eighty-four Kambús* march forth
- 4 surrounded by their own forces; let the fifty Asura families who excel in valour go forth; let the hundred families of
- 5 Dhaumras⁺ go forth at my command. Let the Kálakas,[‡] the Danrhritas,[§] the Mauryas,^{||} and the Kálakeyas,[¶]—let these Asuras, hastening at my command, march forth ready for battle."
- 6 After issning these commands Sumbha, the lord of the Asuras, who ruled with fear, went forth, attended by many

* Kambú means a thief or plunderer. The commentary says Kambús are a class of Daityas.

+ "The descendants of Dhúmra." Dhúmras is the reading in the Bombay edition. They are a class of Daityas.

1 A group of Dánavas.

§ The Bombay edition reads Daurhridas, "the descendants of Durhrid."

|| "The descendants of Mnra." Mnra or Muru is referred to generally in connexion with Prágjyotisha; e.g., Mahá-Bhárata, Sabha-P., xiii. 578; Vana-P., xii. 488; and Udyoga-P., xlvii. 1887-92: Hari-V., cxxi. 6791-6801.

¶ A group of Dánavas. They are mentioned in the Mahá-Bhárata, Sabhá P., iv. 118; Udyoga-P., clvii. 5379: and Vana-P., c. 8691.

- 7 thousands of great soldiers. C'andiká, seeing that most terrible army at hand, filled the space between the earth and
- 8 the firmament with the twauging of her bow-string. Thereon her lion roared exceedingly loud, O king; and Ambiká
- 9 augmented* those roars with the clanging of her bell. Kálí, filling the regions of the sky with the noise from her bow-string, from her lion and from her bell, and expanding her mouth wide with her terrific roars, had the predominance.
- 10 On hearing that roar which filled the four regions of the sky, the Daitya armies enraged \$\\$ surrounded the goddess' lion and Kálí.
- 11 At this moment, O king, in order to destroy the gods' foes, and for the well-being of the lion-like Immortals, there issued
- 12 forth endowed with excessive vigour and strength the Energies§ from the bodies of Brahmá, Siva, Guha and Vishnu and of Indra also, and went in the forms of those gods to
- 13 C'andiká. Whatever was the form of each god, and whatever his ornaments and vehicle, in that very appearance his
- 14 Energy advanced to fight with the Asuras. In the front of a heavenly car drawn by swans advanced Brahmá's Energy, bearing a rosary of seeds and an earthen water-pot; she is called
- 15 Brahmání. Maheśvara's *Energy*, seated on a bull, grasping a fine trident, and wearing a girdle of large snakes, arrived,
- 16 adorned with a digit of the moon. And Kumára's *Energy*, Ambiká, with spear in hand and riding on a choice peacock,
- 17 advanced in Guha's shape to attack the Daityas. Likewise Vishnu's Energy, seated upon Garuda, advanced with conch,
- 18 discus, club, bow and scymitar in hand. The Energy of Hari, who assumes the peerless form of a sacrificial boar, she also

* For c'opavrimhayat read c'ápy avrimhayat as in the Bombay edition.

 \dagger Jigye; ji is here used by itself in the Atmane-pada. The commentary gives "vanquished the enemies" as an alternative translation. It mentions jajñe as an alternative reading, which means then "expanded her month wide with her terrific roars."

‡ For sa-roshair the Bombay edition reads saraughair "with multitudes of arrows."

§ Saktayah.

- 19 advanced assuming a hog-like form. Nri-simha's *Energy* assuming a body like Nri-simha's arrived there, *adorned* with a cluster of constellations hurled down by the tossing of his
- 20 mane. Likewise Indra's *Energy*, with thunder-bolt in hand, seated upon the lord of elephants and having a thousand eyes,
- 21 arrived; as is S'akra, such indeed was she. Then those Energies of the gods surrounded S'iva. He said to C'andiká, "Let the Asuras be slain forthwith through my good-will."
- 22 Thereupon from the goddess' body there came forth C'andiká's Energy, most terrific, exceedingly fierce, howling
- 23 like a hundred jackals. And she the unconquered said to Siva, who was smoke-coloured and had matted locks, "Be thon, my lord, a messenger to the presence of Sumbha and
- 24 Niśumbha. Say unto the two overweening Dánavas, S'umbha and Niśumbha, and to whatever other Dánavas are assembled
- 25 there to do battle—' Let Indra obtain the three worlds, let the gods be the enjoyers of the oblations; go ye to Pátála
- 26 if ye wish to live. Yet if through pride in your strength ye are longing for battle, come ye on then! let my jackals be
- 27 glutted with your flesh.'" Because the goddess appointed Siva himself to be ambassador,* she has hence attained fame as Siva-dútí in this world.
- 28 Those great Asuras however, on hearing the goddess' speech fully announced, were filled with indignation and went where t
- 29 Kátyáyaní‡ stood. Then, at the very first, the arrogant and indignant foes of the Immortals in front poured on the god-
- 30 dess showers of arrows, javelins and spears. And gracefully she clove those arrows, darts, discuses and axes, which were hurled,§ with large arrows shot from her resounding how.||
- 31 And in front of her stalked Kálí then, tearing the foes asunder

* For daityena read dútyena as in the Bombay edition, or perhaps dautyena. "with the rank of ambassador."

- + Yatra as in the Bombay edition is better than yatah.
- 1 A name of C'andiká.
- § For pratihán read prahitán.

|| Dhmáta-dhanur-muktair; the commentary explains dhmáta as maurvítam-kárena sabditam, "resonant with the twanging of the bow string." with the onset of her darts and crushing them with her skull-

32 topped staff.* And Brahmání caused the foes to lose their courage by casting water on them from her earthen pot, and

- 33 weakened their vigour, by whatever way she ran. Maheśwara's Energy slew Daityas with her trident, and Vishņu's Energy with her discus, and Kumára's Energy, very wrathful,
- 34 slew them with her javelin. Torn to pieces by the downrush of the thunder-bolt *hurled* by Indra's *Energy*, Daityas and Dánavas fell on the earth in hundreds, pouring out streams
- 35 of blood. Shattered by the hog-embodied *Energy* with blows from her snout, wounded in their breasts by the points of her
- 36 tushes, and torn by her discus, *demons* fell down. And Nrisinha's *Energy* roamed about in the battle, devouring other great Asuras who were torn by her claws, as she filled the
- 37 intermediate region of the sky with her roaring † Asnras, demoralized by Siva-dútí with her violent loud laughs, fell down on the earth; she then devoured those fallen ones.
- 38 Seeing the enraged band of Mothers[‡] crushing the great Asuras thus by various means, the troops of the gods' foes perished.
- 39 Rakta-víja, a great Asura, seeing the Daityas, who were hard-pressed by the band of Mothers, intent on fleeing, strode
- 40 forward to fight in wrath. When from his body there falls to the ground a drop of blood, at that moment starts up from
- 41 the earth an Asura of his stature. He, a great Asura, with club in hand fought with Indra's Energy, and Indra's *Energy*
- 42 then struck Rakta-víja with her thunder-bolt; blood flowed quickly from him when wounded by the thunder-bolt. Thereupon stood up together *fresh* combatants, like him in body,
- 43 like him in valour; for as many blood-drops fell from his body, so many men came into being, like him in courage,
- 44 strength and valour. And those men also who sprang from his blood fought there with the Mothers in a combat, dreadful
- 45 because of the sweep of their very sharp weapons. And again

* For khattánga read khatvánga.

+ Nádápúrna-dig-antará. The reading of the Calcutta edition nádápúrnadig-ambará is hardly satisfactory.

1 Mátri-gana; i.e., the Energies.

when his head was wounded by the fall of her thunder-bolt. his blood poured forth; therefrom were born men by thou-46 sands. And Vishnu's Energy struck at this foe with her discus in the battle. Indra's Energy beat that lord of the Asuras with her club. The world was filled by the thousands of 47 great Asuras, who were his equals, and who sprang from the blood that flowed from him when cloven by the discus of Vishnu's Energy. Kumára's Energy struck the great Asura 48 Rakta-víja with her spear, and Varáha's Energy also struck him with her sword, and Maheśvara's Energy with her trident. And the Daitya Rakta-víja, that great Asura, filled full of 49 wrath, struck every one of the Mothers in turn with his club. By the stream of blood, which fell on the earth from him 50 when he received many wounds from the spears, darts and other weapons, Asuras came verily* into being in hundreds.

- And those Asuras who sprang from that Asura's blood pervaded 51 the whole world; thereat the gods fell into the utmost terror.
- Seeing the gods dejected, C'andika spoke with haste; she said 52
- to Kálí, "O C'ámundá ! stretch out thy mouth wide; with this 53 mouth do thou quickly take in the great Asuras, which are the drops of blood, that have come into being out of Rakta-
- vijat at the descent of my weapon on him. Roam about in 54 the battle, devouring the great Asuras who sprang from him; so shall this Daitya with his blood ebbing away meet destruc-
- These fierce demons are being devoured by thee and at 55 tion. the same time no others will be produced." Having enjoined her thus, the goddess next smote him with

- her dart. Kálí swallowed Rakta-víja's blood with her mouth. 56
- Then he strnck C'andiká with his club there; and the blow of 57 his club caused her no pain, even the slightest, but from his
- stricken body blood flowed copiously, and from whatever 58 direction it came, C'ámundá takes it then with her mouth. The great Asuras, who sprang up from the flow of blood in her
- mouth, C'ámundá both devoured them and quaffed his blood. 59 The goddess smote Rakta-víja with her dart, her thunder-bolt.
 - * For yodhai read yo vai as in the Bombay edition.
 - † For Rakta-vindoh read Rakta-víját, as in the Bombay edition.

- 60 arrows, swords and spears, when C'ámundá drank up his blood. Stricken with *that* multitude of weapons, he fell on the earth's
- 61 surface, and the great Asura Rakta-víja became blood-less, O king. Thereat the thirty gods gained joy unparalleled, O king. The band of Mothers which sprang from them broke into a dance, being intoxicated with blood.

CANTO LXXXIX.

The Deví-máhátmya. The slaying of Niśumbha.

Nisumbha attacked the goddess C'andiká and was worsted in single combat.—Sumbha came to his help, but the goddess foiled him, and slew Nisumbha—Numbers of the Asuras were destroyed.

The king spoke:

- 1 Wonderful is this that thon, Sir, bast related to me, the majesty of the goddess' exploits in connexion with
- 2 the slaying of Rakta-víja; and I wish to hear further what deed did S'umbha do after Rakta-víja was killed, and *what* the very irascible Nisumbha *did*.

The rishi spoke:

- 3 After Rakta-víja was slain and other *demons* were killed in the fight, the Asura Sumbha gave way to unbounded wrath,
- 4 and Nisumbha also. Pouring out his indignation at beholding his great army being slaughtered, Nisumbha then rushed
- 5 forward with the flower of the Asura army. In front of him and behind and on both sides great Asuras, biting their lips
- 6 and enraged, advanced to slay the goddess. S'umbba also went forward, mighty in valour, surrounded with his own troops, to slay C'andiká in his rage, after engaging in battle with
- 7 the Mothers. Then occurred a desperate combat between the goddess and S'umbha and Nisumbha, who both, like two

thunder-clouds, rained a most tempestuous shower of arrows 8 on her. C'andiká with multitudes of arrows quickly split the arrows shot by them, and smote the two Asnra lords on their limbs with her numerous weapons.

- 9 Niśumbha grasping a sharp scymitar and glittering shield struck the lion, the noble *beast* that bore the goddess, on the
- 10 head. When her animal was struck, the goddess quickly clove Niśumbha's superb sword with a horse-shoe-shaped arrow, and also his shield on which eight moons were pour-
- 11 trayed. When his shield was cloven and his sword too, the Asura hurled his spear; and that his *missile* also, as it came
- 12 towards her, she split in two with her discus. Then Nisumbha, the Dánava, puffed up with wrath, seized a dart; and that also, when it came, the goddess shattered with a blow of
- 13 her fist. And then aiming* his club he flung it against C'andiká, yet that was shivered by the goddess' trident and
- 14 became ashes. As that lordly Daitya then advanced with battle-axe in hand, the goddess struck him with a multitude of arrows and laid him low on the ground.
- 15 When his brother Niśumbha, who was terrible in prowess, fell to the ground, Sumbha in utmost fury strode forward to
- 16 slay Ambiká. And he, standing in his chariot, appeared to fill the entire sky with his eight arms, which were *lifted* far on high grasping his superb weapons.
- Beholding him approaching, the goddess sounded her conch, and made her bow also give forth from its string a
 note which was exceedingly hard to endure. And she filled
- all regions with the clanging of her bell, which caused
- 19 the vigour of all the Daitya hosts to die away. Then her lion filled the heaven, the earth and the ten regions of the sky with loud roars, which checked the copious flow of
- 20 the exudation from the *demons*' rutting elephants. Kálí springing upward then struck the heaven and the earth with
- 21 both her hands; the boom thereof drowned those previous sounds. S'iva-dúti⁺ uttered a loud inauspicious laugh. At

† I. e., C'andiká ; see canto lxxxviii, verse 27.

^{*} Avidhya. The Bombay edition reads ádáya, "taking."

those sounds the Asuras trembled; * Sumbha gave way 22 to utmost rage. When Ambiká cried out "Stand, O evilsouled! stand!" the gods who had taken their stations in the air then called to her, "Be thou victorions!"

23 The spear flaming most terribly, which S'nmbha approaching hurled, that, gleaming like a mass of fire as it came along, was

24 driven aside by a great fire-brand. The vault between the three worlds reverberated with Sumbha's lion-like roaring, but the dreadful sound of the slaughter among his soldiers sur-

25 passed that, O king. The goddess split the arrows shot by Sumbha, and Sumbha the arrows that she discharged, each with her and his sharp arrows in hundreds and thousands.

26 C'andiká enraged thereat smote him with a dart. Wounded therewith he fell in a faint to the ground.

27 Thereupon Niśumbha, regaining consciousness, seized his bow again and struck the goddess, and Kálí and the lion with

28 arrows. And the Dánava lord, *that* son of Diti, putting forth a myriad arms, again covered C'andiká with a myriad discuses.

29 The goddess then enraged, *she*, Durgá who destroys the afflictions of adversity, split those discusses and those arrows with

30 her own arrows. Then Nisumbha seizing his club rnshed impetuously at C'andiká to slay her outright, with the Daitya

31 host surrounding him. As he was just falling upon her, C'andiká swiftly clove his club with her sharp-edged scymi-

32 tar. And he took hold of a dart. C'andiká with a dart hurled swiftly pierced Niśumbha, the afflicter of the Immortals, in the heart, as he approached with dart in hand.

33 When he was pierced by the dart, out of his heart issued another man of great strength and great valour, exclaiming

34 "Stand!" When he stepped forth, the goddess laughing aloud then struck off his head with her scymitar; thereupon he fell to the ground.

35 The lion then devoured those Asuras whose necks he had crushed with his savage teeth, and Kálí and Siva-dútí de-

36 voured the others. Some great Asuras perished, being

* For Asurástreshu read Asurás tresuh as in the Bombay edition.

+ For c'akráyudhena read c'akráyutena as in the Bombay edition.

pierced through by the spear held by Kumára's Energy; others were driven back by the water purified by the spell uttered by Brahmá's Energy; and others fell, pierced by the

- 37 uttered by Brahmá's Energy; and others fell, pierced by the trident wielded by Siva's Energy; some were pounded to dust on the ground by blows from the snout of Varáha's
- 38 Energy; some Dánavas were out to pieces by the discus hurled by Vishnu's Energy; and others again by the thunder-
- 39 bolt discharged from the fingers of Indra's *Energy*. Some Asuras perished outright, some perished by reason of the great battle, and others were devoured by Kálí, Siva-dútí and the lion.

CANTO XC.

The Deví-máhátmya. The slaying of Sumbha.

Ambiká absorbed all the other goddesses, and fighting with Sumbha in single combat, killed him.—The universe was then filled with joy.

The rishi spoke :

- 1 Seeing bis brother Niśumbha slain, who was dear to him as his life, and his army being slaughtered, S'umbha in
- 2 wrath spoke thus—"O Durgá, who art tainted with the arrogance of strength, bring not thy pride here, thou who, trusting in the strength of the other goddesses, dost fight in exceeding haughtiness!"

The goddess spoke :

- 3 Alone verily am I in the world here; what other goddess is there besides me? See, vile one! that these goddesses, who have their divine power from me, are entering into me indeed.
- 4 Then all those goddesses, Brahmání and the others, became absorbed into the goddess' breasts; Ambiká then remained alone indeed.

CANTO XC.

The goddess spoke :

5 Whereas I existed* with my divine power in many forms here—that has been drawn in by me, truly alone I stand now. Be thou steadfast in combat !

The rishi spoke:

- 6 Thereupon commenced a battle between them both, the goddess and Sumbha, while all the gods and the Asuras
- 7 looked on—a battle without quarter. With showers of arrows, with sharp weapons and also with pitiless missiles both engaged anew in a combat which set all the world in fear.
- 8 And the lord of the Daityas broke the heavenly missiles, which Ambiká discharged in hundreds, with weapons that
- 9 parried them. And the supreme goddess in merest play broke the heavenly missiles that he discharged, with fierce
- 10 shouts, ejaculations and other sounds. Then the Asura covered the goddess with hundreds of arrows, and the goddess enraged thereat split his bow also with her arrows.
- 11 And when his bow was split the lord of the Daityas took up his spear. The goddess split it, as he held it in his
- 12 hand, with a discus. Next the supreme monarch of the Daityas, seizing his scymitar and sun-like *shield*, on which a hundred moons were pourtrayed, rushed at the goddess+
- 13 at that monent. Just as he was falling upon her, C'andiká hastily split his scymitar with sharp arrows shot from her bow, and his shield *also* which was spotless as the sun's rays.
- 14 With his steeds wounded, with his bow split, without a charioteer, the Daitya then[‡] grasped his terrible mace, being
- 15 ready to slay Ambiká. As he was falling upon her, she clove his mace with sharp arrows; nevertheless raising his fist
- 16 he rushed swiftly at her. The lordly Daitya brought his fist down on the goddess' heart, and the goddess also smote
- 17 him on his breast with her palm. Wounded by the blow of

- + For deví read devím. The Bombay edition reads tam hantum.
- 1 For sadá read tadá.

^{*} For yadá sthitá read yad ásthitá as in the Bombay edition.

her palm the Daitya king fell suddenly on the earth; and 18 again indeed he rose up, and springing upward he seized

the goddess and mounted on high into the sky. There also 19 C'andiká, being without any support, fought with him. The Daitya and C'andiká then fought at first with each other in the sky in a close combat, which wrought dismay among the

20 Siddhas and munis; after carrying on the close combat for a very long time with him, Ambiká lifted him up then and

21 whirled him around and flung him on the earth. When flung thus he touched the earth, he raised his fist hastily and rushed, evil of soul as he was, with the wish to kill C'andiká.

22 Seeing him, the lord of all the Daitya folk, approaching, the goddess then pierced him in the breast with a dart and

23 felled him down on the earth. Shattered by the point of the goddess' dart he fell lifeless on the ground, shaking the whole earth and its seas, islands and mountains.

- 24 When that evil-souled *demon* was slain, the nniverse became placid, the earth regained perfect well-being, and the
- 25 sky grew pure. Portent-clouds, which were full of flame before, became tranquil, and the rivers kept within their
- 26 channels, when he was stricken down there. All the bands of gods then grew exceedingly joyful in mind, when he was
- 27 slain; the Gandharvas sang out sweetly, and others of them sounded their instruments, and the bevies of Apsarases danced; and favourable breezes blew, very brilliant grew the sun, and the tranquil sacred fires blazed *freely*, and tranquil became the *strange* sounds that had occurred in the regions of the sky.

CANTO XCI.

The Deví-máhátmya.

The Eulogy of the Goddess.

The gods offered a hymn of praise to the goddess.—She granted them the boon that she will always become incarnate and deliver the world whenever it is oppressed by demons.

CANTO XCI.

The rishi spoke :

1 When the great lord of the Asuras was slain there by the goddess, Indra and the other gods led by Agni offered praise to her, Kátyáyaní, because they had gained their desire;* and their faces shone forth, and their hopes became manifest.†

2

- "O goddess, who removest the sufferings of thy suppliants, be gracious !
 - Be gracious, O mother of the whole world !
 - Be gracious, O queen of the universe! safeguard the universe!
 - Thou, O goddess, art queen of *all* that is moveable and immoveable!
- 3 Thon alone hast become the support of the world, Because thou dost subsist in the form of the earth ! By thee, who existest in the form of water, all This universe is filled. O thou inviolable in thy valour !
- 4 Thon art Vishnu's energy, boundless in thy valour; Thou art the germ of the universe, thou art Illusion sublime!
 - All this world has been bewitched, O goddess;
 - Thou indeed when attained[‡] art the cause of final emancipation from existence on the earth !
- 5 All sciences are portions of thee, O goddess;
 So are all females without exception in the worlds§ !
 By thee alone, as mother, this world has been filled !
 What praise can there be for thee ? Thou art beyond praise, the sublimest expression !! !
- * For ishia-lambhad read ishia-labhad with the Bombay edition.

† The Bombay edition reads vikáśi-vaktrábja-vikáśitáśáh, which means much the same.

‡ Prapanná; but *prasanná*, "well-pleased," in the Bombay edition is better.

§ The Bombay edition reads-

striyah samastáh sakalam jagac' c'a.

- "So are all females, and so is the whole world."
- || Paroktih; or "the expression of the sublime."

- 6 When as being the goddess, who constitutes every created thing,
 - And who bestows Svarga and final emancipation from existence,
 - Thou are praised-for thy praise again

What sublime words can be sufficient?

- 7 O thou, who abidest under the form of Intelligence
 - In the heart of every living creature;
 - O goddess, who bestowest Svarga and final emancipation from existence,
 - O Náráyaní, reverence be to thee!
- 8 Thou in the form of minutes, moments and other portions of time,
 - Dost bring results to pass;
 - O thou who art mighty in the death of the universe,
 - O Náráyaní, reverence be to thee!
- 9 O thou who art beneficent with every happiness,
 - O lady auspicious, who accomplishest every petition,
 - O giver of refuge, O Tryambaká, O brilliant one,
 - O Náráyaní, reverence be to thee!
- 10 O eternal goddess, who constitutest the energy
 - Of creation, permanence and destruction,
 - O thou abode of good qualities, who consistest of good qualities,
 - O Náráyaní, reverence be to thee !*
- O thou who ridest in a beavenly car yoked with swans,
 Who assumest the form of Brahmání,[†]
 - O goddess who sprinklest kuśa-grass-steeped water,‡
 - O Náráyaní, reverence be to thee !
- 12 O thou who holdest a trident, the moon and a serpent,
 - * The Bombay edition inserts a verse here-
 - O thou who art the Supreme Way for the salvation
 - Of those that seek refuge, of the woe-begone and of the afflicted,
 - O goddess who takest suffering away from every one,
 - O Náráyaní, reverence he to thee !
 - † The Energy (śakti, fem.) of Brahmá. The swan is his vehicle.
 - ‡ The Commentary translates ksharikā as kshepaņa-kāriņi or á-sektrā. 65

514	CANTO XCI.
	Who art borne on a huge bull,
	With the natural character of Máheśvarí,*
	O Náráyaní, reverence be to thee!
13	O thou who art attended by the peacock and cock,
	Who bearest a great spear, O sinless one;
	O thou who takest thy station in Kaumárí's† form,
	O Náráyaní, reverence be to thee !
14	O thou who holdest as thy finest weapons
	A conch, discus, club, and the bow S'árnga,
	Be gracious, O thou who hast Vaishnaví's‡ form;
	O Náráyaní, reverence be to thee!
15	O thou who graspest a huge formidable discns,
	Who hast uplifted the earth with thy tushes,
	O auspicious one, who hast a hog-like form,§
	O Náráyaní, reverence be to thee !
16	O thou who in the fierce man-lion form
	Didst put forth thy efforts to slay the Daityas,
	O thou who art connected¶ with the deliverance of the
	three worlds,
	O Náráyaní, reverence be to thee !
17	O thou who bast a diadem and a great thunderbolt,
	Who art dazzling with a thousand eyes,
	And who tookest away Vritra's life-breath, O Aindrí ;**
	O Náráyaní, reverence be to thee !
18	O thou who with the nature of Siva-dút톆

* The Energy (*iakti*) of Maheśvara or Siva. The trident, moon and serpent are his emblems and ornaments, and the bull is his vehicle.

+ The Energy of Knmára or Kárttikeya. The peacock is his vehicle, and the cock is an attendant of his parents, Siva and Párvatí.

‡ The Energy of Vishnu. The conch, discus, club and how are his weapons.

§ The Energy of Vishnu in his incarnation as a hoar.

|| The Energy of Vishnu in his incarnation as a lion-headed man.

¶ Another reading is Trailokya-trána-mahite, "O thou who art honoured with the deliverance of the three worlds."

** The Energy (*šakti*) of Indra, the slayer of Vritra. The diadem is his ornament, the thunder-bolt his weapon, and he has a thousand eyes.

++ See canto lxxxvii, verse 25.

Slewest the mighty hosts of the Daityas, O thou of terrible form, of loud shrieks, O Náráyaní, reverence be to thee! 19 O thou who hast a face formidable with tushes. Who art decorated with a garland of heads, O C'ámundá, who grindest shaven heads. O Náráyaní, reverence be to thee ! O Lakshmi, Modesty, Wide-Knowledge! 20 O Faith, Nourishment, Svadhá, Immoveable ! O Great-Night, Great-Illusion !* O Nárávaní, reverence be to thee! O Mental-Vígonr, Sarasvatí, Choice One! 21 O Welfare, Wife of Babhru, † Dark One! O Self-controlled Queen, be thon gracious! O Náráyaní, reverence be to thee !t O thou who hast the nature of all, Queen of all! 22 O thou who possessest the might of all! From terrors save us, O goddess ! O goddess Durgá, reverence be to thee! Kindly is this thy countenance, $\mathbf{23}$ Which is adorned with three eyes; May it gnard us from all created things ! O Kátvávaní, reverence he to thee ! Formidable with flames, exceedingly sharp, $\mathbf{24}$ Destroying the Asuras without quarter, May thy trident guard us from fear ! O Bhadra-kálí, reverence be to thee ! Thy bell, that fills the world with its ringing 25And destroys the glories of the Daityas, May thy bell guard us, O goddess, * The Calcutta edition reads "Wide-knowledge" again here. + I.e., Siva. 1 The Bombay edition inserts a verse here-O thon, the limit of whose hands and feet is everywhere. Whose eyes and head and mouth are everywhere,

Whose ears and nose are everywhere ; O Náráyaní, reverence be to thee !

516	CANTO XCI.
	Even us like children from sins!
26	Besmirched with the blood and fat of the Asuras
	As with mire, gleaming with rays,
	May thy scymitar be for our welfare !
	O C'andiká, to thee we bow !
27	Thou destroyst all sicknesses, when gratified;
	But when wrathful destroyest all longed-for desires.
	No calamity befalls men who have sought unto thee !
	They who have sought unto thee become verily a refuge themselves !
28	This slaughter that thon hast now wrought
	On the great Asuras who hate righteousness, O goddess,
	By multiplying thy body in many forms,—
	O Ambiká, what other goddess achieves that?
29	In the sciences, in the scriptures, which need the lamp of discrimination,
	And in the ancient sayings, who but thou
	Within the pit of selfishness, wherein is exceeding great darkness,
	Canses this universe to whirl about most grievously?
30	Wherever dwell Rákshasas and virulently-poisonous Nágas,
	Wherever foes exist, wherever the powers of the Dasyns,
	And where flaming fire appears amid the ocean,
	There abiding thou dost safeguard the universe!
31	O queen of the universe, thou safeguardest the universe !
	Thou hast the nature of the universe, for thou upholdest the universe.
	Thou art the lady worthy to be praised by the lord of the universe. They are
	The refuge of the universe, who bow in faith before thee !
32	O goddess, be gracious ! Protect us wholly from fear of our foes
	Perpetually, as thou hast at this very time saved us promptly
	by the slaughter of the Asuras !*
	And bring thou quickly to rest the sins of all the worlds
	* For wath awa hadhid road wath forma hadhid

* For yathá sura-badhád read yathásura-badhád.

- And the great calamities which have sprung from the maturing of portents !
- To us who are prostrate be thou gracious,

33

- O goddess, who takest away affliction from the universe !
- O thou worthy of praise from the dwellers in the three worlds,

Bestow thou boons on the worlds !"

The goddess spoke :

34 I am ready to bestow a boon. O ye hosts of gods, choose whatever boon ye desire in your mind; I grant it as a thing that benefits the worlds.

The gods spoke:

35 O queen of all, complete thou* thus indeed the pacification of every trouble of the three worlds, and the destruction of our enemies.

The goddess spoke:

- 36 When the twenty-eighth age has arrived, in the Vaivasvata Manv-antara, two other great Asuras shall be born, S'umbha
- 37 and Niśumbha. Then born as the offspring of Yaśodá's womb in the cowherd Nanda's house, and dwelling on the Vindhya
- 38 mountains, I will destroy them both. And again becoming incarnate in a very terrible form on the face of the earth, I
- 39 will slay the Vaiprac'itta[†] Dánavas; and when I devour those fierce and great Vaiprac'itta Asuras, my teeth shall become
- 40 red like the flowers of the pomegranate. Hence the gods in Svarga and men in the world of mortals praising me shall always talk of me as "Red-toothed."[‡]
- 41 And again after a period of a hundred years during which rain and water shall fail, praised by the munis I shall be
- 42 born, but not womb-begotten, on the earth. Then because I shall behold the munis with a hundred eyes, mankind shall therefore celebrate me as "Hundred-eyed."§
 - * For tvathá read tvayá.
 - + The descendants of Viprac'itti.
 - 1 Rakta-dantiká.
 - § Satákshí.

- 43 Next, O ye gods, I shall support* the whole world with the life-sustaining vegetables, which shall grow out of my own
- 44 body, during a period of heavy rain. I shall gain fame on the earth then as Sákambharí; † and in that very period I shall slay the great Asura named Durgama.
- 45 And again when taking a terrible form on mount Himavat I shall destroy Rákshasas for the sake of delivering the munis,
- 46 all the munis bowing their bodies reverently shall laud me then; hence my name "The terrible goddess "‡ shall become celebrated.
- 47 When Aruņáksha§ shall work great trouble in the three worlds, I shall take a bee-like form, the form of innumerable
- 48 bees, and shall slay the great Asura for the welfare of the three worlds, and folk shall then extol me everyone as Bhrámarí.
- 49 Thus whenever trouble shall arise caused by the Dánavas, at each such time I shall become incarnate and accomplish the foes' destruction.

CANTO XCII.

The Deví-máhátmya.

The slaying of Sumbha and Niśumbha concluded.

The goddess descants on the merits of this poem and the beneficent results of reading and listening to it.—The gods regained their rights and the Daityas departed to Pátála.—Her attributes and beneficence are extolled.

+ "Herb-bearing " or "Herb-nourishing."

- § Or Aruņákhya in the Bombay edition; "When the Asura named Aruņa shall work, &c."
 - || " The bee-like goddess."

^{*} I.e., nourish.

‡ Bhímá Deví.

The goddess spoke:

1	And whoever with mind composed shall praise me constant-
	ly with these hymns, I will quiet down every trouble for him
2	assuredly. And those who shall celebrate the destruction of
	Madhu and Kaitabha, the slaughter of the Asura Mahisha,
3	and the slaying of Sumbha and Nisumbha likewise; and
	those also who shall listen* in faith to this poem of my
	sublime majesty on the eighth day of the lunar fortnight, on
4	the fourteenth and on the ninth, with intent mind, to them
	shall happen no wrong-doing whatever, nor calamities that
	arise from wrong-doing, nor poverty, nor indeed deprivation of
5	their desires.† Never shall he experience fear from enemies,
	from robbers, nor from kings, nor from weapon or fire or
6	water-flood. Hence this poem of my majesty must be read
	by men of composed minds and listened to by them always
7	with faith, for it is the supreme course of blessings. Now
	may this poem of my majesty quell all kinds of calamities,
	which arise from grievous pestilence,‡ and the three-fold
8	portent. Where this poem is duly read constantly at my
	sanctuary, I will never forsake that place, and there my
9	presence is fixed. At the offering of the bali, and during
	worship, in the ceremonies with fire, and at a great festival,
	all this story of my exploits must verily be proclaimed and
10	listened to. I will accept with kindliness both the bali
	worship that is paid, and the oblation by fire that is offered, by
11	him who understands or him who understands not. And at
	the great annual worship that is performed in autumn time,
	the man, who listens filled with faith to this poem of my
12	majesty, shall assuredly through my favour be delivered from
	every tronble, and be blessed with riches, grain and children.
13	From listening to this poem of my majesty moreover come
	splendid issues and prowess in battles, and a man becomes

* The Bomhay edition reads stoshyanti, "shall celebrate in song."

+ Ishta-viyojana; or "separation from loved ones." Viyojana is not in the dictionary.

‡ Mahá-márí; or "cholera."

- 14 fearless.* When men listen to this poem of my majesty, enemies pass to destruction, and prosperity acorues and their
- 15 family rejoices. Let a man listen to this poem of my majesty everywhere, at a ceremony for securing tranquillity, and after seeing an ill-dream and when planets are greatly eclipsed.
- 16 Thereby portents turn into calm, and also dreadful eclipses of the planets, and also an ill-dream which men have seen; and
- 17 a sweet dream appears. It produces peacefulness in children who have been possessed by the demon that seizes children, + and it is the best promoter of friendship among men when union
- 18 is dissolved; it is the most potent diminisher of the power of all men of ill livelihood; verily through reading it, comes
- 19 the destruction of Rákshasas, goblins and Piśáćas. All this poem of my majesty brings a man near unto me. And by means of cattle, flowers, arghya offerings and incenses, and
- 20 by the finest perfumes and lamps, by feasts given to brahmans, by oblations, by sprinkled water day and night, and by various other objects of enjoyment, by gifts yearly—the
- 21 favour which comes by such means, such favour is won from me when this story of my noble exploits is once heard. When
- 22 heard it takes away sins and confers perfect health. This celebration of me preserves created beings from *future* births, even this story of my exploits in battles, the annihilation of
- 23 the wicked Daityas. When it is heard, no fear, that is caused by enmity, springs up among men. And the hymns which ye have composed, and those composed by bráhman
- 24 rishis, and those composed by Brahmá bestow a splendid mind.[‡] He who is surrounded by a raging fire in a forest

* The text as it stands is incorrect, for parákrama is masc., and parákramam, acc., has no verb. I have read therefore parákramaś c'a for parákramam c'a. The Bombay edition reads tathotpattéh prithak śubháh parákramámš c'a, and the commentary translates the verse thus—"From listening to this poem of my majesty, and to my splendid diverse appearances in the forms of the Energies, and to my feats of prowess in battles, a man becomes fearless."

- † Bála-graha; see canto li.
- ‡ Or gatim, "course" or "issue."

THE DEMONS WERE BANISHED TO PATALA.

- 25 or on a lonesome road, or who is encompassed by robbers in a desolate spot, or who is captured by enemies, or who is prowled after by a lion or tiger or by wild elephants in a 26 forest, or who is under the command of an enraged king, or who is sentenced to death, or who has fallen into bonds, or who is whirled around by the wind, or who stands in a 27 ship in the wide sea, or, who is in the most dreadful battle with weapous falling upon him, or who is afflicted with pain
- 28 amidst all kinds of terrible troubles—such a man on calling to mind this story of my exploits is delivered from his strait. Through my power lions and other *dangerous beasts*, robbers and enemies, from a distance indeed, free from him who calls to mind this story of my exploits.

The rishi spoke:

- 29 Having spoken thus the adorable C'andiká, who is fierce in prowess, vanished there, while the gods were gazing indeed
- 30 on her. The gods also relieved from fear, their foes being slain, all resumed their own dominions as before, participating in their shares of sacrifices.
- 31. And the Daityas—when S'umbha, that most fierce foe of the gods, who brought ruin on the world and who was peerless
- 32 in prowess, had been slain by the goddess in fight, and Niśumbha also great in valour was slain—all came to Pátála. Thus that adorable goddess, although everlasting, yet
- 33 taking birth again and again, accomplishes: the safeguarding of the world, O king: By her this universe is bewitched ; she
- 34 verily gives birth to the universe. And when besought, she bestows knowledge; when gratified, she bestows prosperity.
- 35 All this egg of Brahmá, O king, is pervaded by her, who is Mahákáli at Máhákála,* and who has the nature of the Great Destroying Goddess.† She indeed is Mahá-márí at the fated
- 36 time; she indeed is creation, the Unborn; she indeed the Eternal gives stability to created beings at their fated time. She indeed

* A shrine sacred to Siva at Ujjain; see Raghu-Vamsa, vi. 32-34; and. Megha-Dúta i. 34.

† Mahá-márí; see verse 7 above-

is Lakshmi, bestowing prosperity on the honses of men while 37 she abides with *them*; and she indeed when she is absent becomes the goddess of Ill Fortune* unto their destruction. When hymned *and* worshipped with flowers, and with incense, perfumes and other *offerings*, she bestows wealth and sons, and a mind brilliant in righteousness.

CANTO XCIII.

The Deví-máhátmya (concluded).

After hearing this poem, king Su-ratha and the vaisya practised austerities and worshipped the goddess.—C'andiká appeared to them and gave the king the boon that he should be Manu Sávarni in a future life, and bestowed knowledge on the vaisya.

The rishi spoke:

 I have now related to thee, O king, this sublime poem the Devi-máhátmya. Such majestic power has the goddess, by
 whom this world is upheld. Moreover knowledge is conferred by her who is the adorable Vishnu's Illusive power. By her thou and this vaisya and other men of discrimination, and
 celebrated men are bewitched; and others shall become bewitched. Go unto her, the supreme queen, as to a place of refnge, O great king. She indeed, when propitiated by men, bestows enjoyment, Svarga and final emancipation from existence.

Márkandeya spoke:

- 4 Having heard this his speech, king Su-ratha fell prostrate before the illustrious rishi who performed severe penances,
- 5 and being down-cast by his excessive regard for self and by the deprivation of his kingdom, went forthwith to per-
- 6 form austerities; and the vaisya, O great muni, in order to get a vision of Ambá, took up his station on a sand-bank

- 7 in a river; and the vaisya practised austerities, muttering the sublime hymn to the goddess. They both made an earthen image of the goddess on that sand-bank, and paid worship
- 8 to it with flowers, incense, fire and libations of water. Abstaining from food, restricting their food, concentrating their minds on her, keeping their thoughts composed, they both
- 9 offered the bali offering also sprinkled with blood drawn from their own limbs. When they continued with subdued souls to propitiate her thus for three years, C'andiká, who upholds the world, well-pleased spoke in visible shape.

The goddess spoke :

10 What thou dost solicit, O king, and thou O rejoicer of thy family, receive ye all that from me; well-pleased I bestow it.

Márkandeya spoke :

- 11 Then the king chose a kingdom that should not perish in another life, and in this *life* his own kingdom wherein the
- 12 power of his enemies should be destroyed by force. Then the vaisya also, whose mind was down-cast, chose knowledge,—to be wise, knowing 'what is mine,' and 'what I am,'—knowledge that causes the downfall of worldly attachments.

The goddess spoke :

- 13 O king, thou shalt obtain thine own kingdom in a very few days, after slaying thine enemies; it shall be steadfast for
- 14 thee there; and when dead thou shalt gain another life from the god Vivasvat, and shalt be a Manu on earth, by name
- 15 Sávarnika. And O excellent vaisya, I bestow on thee the boon which thou hast besought of me; knowledge shall be thine unto full perfection.

Márkandeya spoke:

- 16 Having thus given them both the boon that each desired, the goddess vanished forthwith, while extelled by them both in faith.
- 17 Having thus gained the boon from the goddess, Su-ratha the noble kshattriya shall obtain a new birth through the Sun, and shall be the Manu Sávarņi.

CANTO XCIV.

The Rauc'ya and future Manv-antaras.

Márkandeya mentions briefly the succeeding Manus, the ninth to the thirteenth, and declares what shall be the names of the gods, rishis and kings in their several periods.

Márkandeya spoke:

- 1 ¹ I have duly declared unto thee this account of the Sávarnika Manv-antara, and also the Deví-máhátmya which tells of the
- 2 slaughter of the Asura Mahisha. And the origins of the Mothers also which were from the goddess in the great battle,
- 3 and the origin as well as the life of the goddess C'ámundá, and the majesty of S'ıva-dútí, the slaying of S'nmbha and Niśumbha, and the killing of Rakta-víja—all this has been narrated to thee.
- 4 Now hear O noble muni, of the next Manu Sávarnika. And Daksha's son shall be Sávarna, who will be the ninth Mann.
- 5 I tell thee about that Manu, and who shall be the gods, the munis and the kings in his period. The Páras and the Maríóis
- 6 and the Bhargas and the Su-dharmans shall be the gods; these shall be in threes; they shall be twelve groups in all; now
- 7 their lord* shall be Sahasráksha, great in power. He, who is at present Agni's six-faced son Kárttikeya, shall be the Indra,
- 8 by name Adbhuta, in that Mann's period. Medhátithi, Vasu, Satya, Jyotish-mat and Dyuti-mat, Sabala another, and Havya-
- 9 váhana another—these shall be the seven rishis. Dhrishta-ketu, Varha-ketu, Pañća-hasta, Nir-ámaya, Prithu-śravas, and
- 10 Aréish-mat, Bhúri-dyumna, Vrihad-bhaya—these shall be the royal sons of that son of Daksha, yea the kings.

Now hear, O bráhman, about the next Manv-antara, that of the

- 11 tenth Manu. And in the tenth Manv-autara of the wise son of Brahmá, the Sukhásínas and the Niruddhas shall be the gods,
- 12 with three classes each, according to tradition; they indeed

shall be the gods, a hundred in number, in the period of that future Manu. As there shall be a hundred sons* of his,

- 13 so shall there be a hundred gods then. And S'ánti shall be the Indra, endowed with all Indra's good qualities. Hear thou
- 14 who shall indeed be the seven rishis then; Apo-múrtti and Havish-mat, Su-kritin and Satya, Nábhága and A-pratima,
- 15 and Vásishtha the seventh. And Su-kshetra and Uttamaujas and valiant Bhúmi-sena, and Satáníka, Vrishabha and An-
- 16 amitra, Jayad-ratha, Bhúri-dyumna, and Su-parvan—these shall be that Manu's sons.
- 17 Hear about the period of Dharma's son Sávarņa. The Vihan-gamas, and the Káma-gas and the Nirmána-ratis shall he the gods of three kinds; each shall be a group of thirty.
- 18 Now the Nirmána-ratis shall be those who preside over the months, seasons and days; and the Vihan-gamas shall be those who preside over the nights; the groups of Káma-gas
- 19 shall be those who preside over the moments ‡ Their Indra shall be named Vrisha, celebrated for valour. And Havish-
- 20 mat, and Varishtha, and another rishi§ Aruni, and Niś-ćara and An-agha, and another great muni Vishti, and Agni-deva the seventh,—these shall be the seven rishis in that period.
- 21 Sarvatra-ga and Su-sarman, Deváníka, Purúdvaha, Hemadhanvan, and Dridháyu shall be the sons of that *Manu*, yea the kings.
- 22 When the twelfth Manv-antara of Rudra's son, the Manu named Sávarņa, shall have arrived, who shall be the gods
- 23 and munis,—hear about them. The Su-dharmans, the Sumanases, the Haritas and the Rohitas and the Su-varnas
 - * For práninám read putránám as in the Bombay edition.

 \dagger Both the Calcutta and Bombay editions read rátrayo 'tha, which is the plural of rátri; but this word should apparently be analogous to mauhúrtta in formation, and be an adjective derived from rátri. Perhaps the reading should be rátrakás tu instead.

[‡] This seems to be the meaning intended by the word mauhúrttáh; but the only meaning given in the dictionary is "astrologer."

§ Both editions read *rishtir*, but it can hardly be right, for it would be a proper name, and the number would then exceed seven. It seems to be a mistake for *rishir*.

shall be the gods therein; these five shall be ten-fold groups.

24 Now their Indra shall be known as Rita-dháman, great in power, endowed with all Indra's good qualities. Hear from

- 25 me the seven rishis also-Dyuti, Tapas-vin, Su-tapas, Tapomúrtti, Tapo-nidhi, and Tapo-rati another, and Tapo-dhriti
- 26 the seventh. Deva-vat, and Upa-deva, Deva-śreshtha, Vidúratha, Mitra-vat, and Mitra-vinda, shall be the sons of that *Manu*, yea the kings.
- 27 Listen while I tell thee of the *Manu's* sons and of the seven rishis and of the kings in the turn of the thirteenth
- 28 Manu named Raućya. The gods therein shall be the Sudharmans, the Su-karmans, and the Su-sarmans the others;
- 29 all these verily shall be the gods, O best of munis. Their Indra shall be Divas-pati, great in power, great in valour.
- 30 Now hear while I tell thee of the seven rishis who shall be then-Dhriti-mat, and A-vyaya, Tattva-darśin, Nir-utsuka, Nir-moha, aud Su-tapas another, and Nish-prakampa the
- 31 seventh. C'itra-sena and Vi-ćitra, Nayati, Nir-bhaya, Dridha, Su-netra, and Kshatra-buddhi, and Su-vrata *shall be* the sons of that *Manu*.

CANTO XCV.

The Story of Ruc'i.

A Prajá-pati named Ruc'i formerly lived in solitary discomfort—His forefathers appeared to him and urged him to marry—He demurred and they insisted on the importance of marriage.

Márkandeya spoke :

- 1 A Prajá-pati Rući, who was devoid of self, free from pride, fearless and moderate in sleeping, formerly roamed this earth.
- 2 Seeing that he was destitute of fire, had no habitation, that he ate but once a day, had no hermitage, and was cut off from all attachments, his ancestors spoke to him, the muni.

The Pitris spoke :

3 Dear son, wherefore hast thou not done the sacred *deed of* taking a wife, since that is the cause of gaining Svarga and

- final emancipation from existence? without that there is4 bondage perpetually. A house-holder by paying worship to all the gods and the Pitris likewise, to rishis and guests, gains
- 5 the heavenly worlds. He apportions the gods their share by uttering 'sváhá' aloud, the Pitris by uttering 'svadhá' aloud,
- 6 created beings and other guests by the giving of food. Being such a negligent one, thou dost incur bondage by reason of the debt due to the gods, bondage by reason of the debt due to us also, bondage unto men and created beings day by day,
- 7 by not begetting sons, by not satisfying the gods and Pitris. And how, by not fulfilling *these duties* through folly, dost thou
- 8 hope to go the good way? We think affliction, one affliction after another, may be for thee in this world, O son; hell likewise when thon art dead, and affliction in sooth in another birth.

Rući spoke :

- 9 Wedlock tends to excessive suffering, and is a downward
- 10 course toward sin; hence I took no wife hitherto. Control which is gained over one's self, this is effected by firm suppression;* it is the cause of final emancipation from existence; that emanci-
- 11 pation verily comes not from wedlock. That the soul, though besmirched with the mire of selfishness, be washed clean day by day by those who have no family ties with the waters of
- 12 thought—better verily is this! The soul, which is marked with the mire of actions that have developed during many existences, must be washed clean with the waters of good perceptions by wise men who keep their bodily organs under control.

The Pitris spoke :

13 Fitting it is that those who have their organs under control should cleanse their soul; but does this path, wherein thou wendest, O son, tend to final emancipation from existence ?†

* Ni-yantrana; a word not in the dictionary.

† I take kintu as kim tu interrogatively; but the Bombay edition reads lepáya for moksháya and kintu then would mean simply "but"—" but this path, wherein, &c., tends to defilement."

- 14 Moreover evil is driven away by means of disinterested* gifts, and by results and enjoyments which are good or ill according
- 15 to former actions. Thus no bondage befalls him who acts with a tender heart, and such action being disinterested tends
- 16 not to bondage. Thus a former action done, which consists of merit and demerit, is diminished day and night by enjoyments which consist of pleasure and pain, O son, among mankind.
- 17 Thus wise men cleanse their soul and guard it from bonds; thus, on the other hand, indiscrimination, which is the mire of sin, does not lay hold of it.

Rući spoke :

18 It is declared in the Veda, ignorance is the path of action, O my forefathers. How then do ye, sirs, despatch me on the path of action ?

The Pitris spoke :

- 19 Ignorance in very truth is this + action thou mentionest—this maxim is not erroneous; nevertheless action is the cause un-
- 20 doubtedly of full acquisition of knowledge. On that view the restraint, which bad men observe because they do not perform what is enjoined, *should tend* ultimately to final emancipation from existence;[‡] on the contrary it produces a downward
- 21 course. But thou thinkest, O son, 'I will cleanse my soul'; yet thou art burnt up by sins which arise from not performing what
- 22 is enjoined. Even Ignorance exists for the benefit of men, just as poison does; although it is different, it *does* not in truth *tend* to bondage§ by reason of the means which are put into
- 23 practice. Therefore, O son, do thou take a wife according to precept; let not thy birth be unprofitable by thy not observing the business of ordinary life fully.
 - * An-abhisandhita : abhi-sandhita is not in the dictionary.
 - + For evait read evaitat.

[‡] The Bombay edition reads násau instead of so 'nte, and the meaning is " does not tend to final emancipation."

§ The Bombay edition reads bandháyányá yato hi sá, "becanse it is different, it tends in truth to bondage." Or if anyá yato be read as one word a-nyáyato, it would mean "because of iniquity it tends in truth to bondage."

Rući spoke:

24 I am now aged ; who will bestow a wife on me, O my forefathers ? Moreover it is hard for a poor man to take a wife.

The Pitris spoke :

25 Our downfall will assuredly come to pass, O son, and so also will thy downward course ; thou dost not welcome our speech.

Márkandeya spoke :

26 Having spoken thus, the Pitris suddenly vanished from sight while he beheld them, O best of muuis, just as lights when blown by the wind.

CANTO XCVI.

The story of Ruc'i (continued).

Perturbed by his forefathers' admonition Ruc'i offered worship to Brahmá, and Brahmá promised he should gain his desire with the Pitris' help-Ruc'i poured forth therefore a long hymn and prayer to the Pitris.

Márkandeya spoke:

- 1 The brahman rishi *Ruc'i*, being greatly agitated in mind at that his forefathers' counsel, wandered about the earth, desir-
- 2 ons to find a maiden. Failing to obtain a maiden be, illuminated by the fire of his forefathers' counsel, fell into deep
- 3 thought, while his mind was exceedingly agitated....." What can I do? Where am I going? How am I to take a wife? May that come to pass quickly, which will effect my fore-
- 4 fathers' advancement!" While the high-souled muni pondered thus, a thought occurred to him-"I will propitiate
- 5 lotus-born Brahmá with austerities." Thereupon he performed austerities to Brahmá for a hundred celestial years, and for the purpose of propitiating him engaged then in the
- 6 útmost self-mortification. Brahmá the forefather of the worlds thereupon showed himself and said to him-"I am

7 well-pleased, declare thy earnest wish." He fall prostrate then before Brahmá, who is the origin of the world, and declared what he wished earnestly to do according to the counsel of his forefathers. And Brahmá hearing his earnest wish spoke to the bráhman Rući.

Brahmá spoke :

- 8 Thou shalt be a Prajá-pati; thou shalt create human folk. After creating human folk, O bráhman, and begetting sons
- 9 and performing ceremonies, thou shalt then, after thy dominion shall be taken away, attain perfect felicity. Being such,
- 10 do thou take a wife as enjoined by thy forefathers; and after reflecting on this desire, perform worship to the Pitris; those Pitris indeed being gratified shall bestow on thee the wife and sons desired. When satisfied what may thy ancestors not bestow?

Márkandeya spoke :

- 11 The rishi^{*} on hearing this speech from Brahmá, whose birth is inscrutable, performed worship to the Pitris on
- 12 a distant sand-bank in a river, and also gratified the Pitris, O bráhman, with these praises, respectfully, with single mind, subduing his body, and bending his neck in faith.

Ruc'i spoke :

- 13 I pay reverence unto the Pitris who dwell as presiding deities in the śráddha; and whom even the gods verily delight with *invocations* concluding with the word svadhá at the
- 14 śráddha. I pay reverence unto the Pitris, whom maharshis, who desire to obtain enjoyment and final emancipation from existence, delight with mental śráddhas and with faith in
- 15 Svarga. I pay reverence unto the Pitris, whom the Siddhas delight with all kinds of incomparable heavenly offerings at the
- 16 śráddhas in Svarga. I pay reverence unto the Pitris, whom the Guhyakas also, who earnestly desire boundless sublime pros-

* For risher read rishir ?

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perity because they are absorbed therein,* bonour with faith.

- 17 I pay reverence unto the Pitris, who are always honoured by mortals on the earth, and who grant unto men to attain unto
- 18 the desired worlds by means of faith at the śráddhas. I pay reverence unto the Pitris, who are always honoured by bráhmans on the earth, and who grant generative power for
- 19 the obtaining of what they earnestly desire and long for. I pay reverence unto the Pitris, whom indeed forest-dwelling ascetics, who are restrained in their diet and whose stains have been washed away by austerities, delight with śráddhas performed
- 20 in the forests. I pay reverence unto the Pitris, whom bráhmans, who practise the vow of perpetual celibate studentship and who have subdued their souls, delight with intense
- 21 meditation continually. I pay reverence unto the Pitris, whom as being bestowers of benefits in the three worlds princes delight with śráddhas and all *kinds* of food-oblations accord-
- 22 ing to precept. I pay reverence unto the Pitris, whom vaisyas, who take pleasure in their own occupations, honour with flowers, incense, food and water continually on the earth.
- 23 I pay reverence unto the Pitris, whom as famed by the name Su-kálin† śúdras also in faith always delight with śráddhas in
- 24 this world. I pay reverence unto the Pitris, whom as feeding on the svadhá great Asuras, who have forsaken deceit and
- 25 arrogance, always delight with śráddhas in Pátála. I pay reverence unto the Pitris, whom Nágas, who wish to obtain their desires, honour with śráddhas and all kinds of enjoy-
- 26 ments according to precept in Rasátala. I pay reverence unto the Pitris, whom the Serpents,[‡] who possess spells, enjoyments and good fortune, always delight there indeed
- 27 with śráddhas according to precept. I pay reverence unto the Pitris, who dwell visibly both in the world of the gods and in the atmosphere, and who are worthy of worship by gods and other *beings* on the face of the earth. May they

* Tan-maya-tvena; referring to wealth, because they are the attendants of Kuvera the god of wealth, and gnardians of his treasures?

† A class of Pitris regarded as the especial Pitris of Súdras.

1 Sarpaih.

- 28 receive my offering. I pay reverence unto the Pitris, who have become united with the Supreme Soul, who yet in bodily form dwell verily in a heavenly car, and to whom as effecting deliverance from affliction the noblest yogins offer sacrifice
- 29 with minds cleansed from defilement. I pay reverence unto the Pitris, who also in bodily form in heaven feed on the svadhá for the purpose of *bestowing* desirable benefits, and who are powerful to bestow all desired *objects and* who grant
- 30 deliverance to those who have no engrossing interests. May all the Pitris be delighted herein, who signify desires to those who wish *for them, namely*, godhead, Indra's status, or what is more than this, *and also* sons, cattle, might *and* houses of
- 81 their very own! May the Pitris, who always dwell in the moon's rays, in the sun's orb and in a white heavenly car, be delighted herein with food and water, with perfumes and
- 32 other odours; may they obtain nourishment herefrom ! And may the Pitris, who have satisfaction from the clarified butter in the oblation to Agni, who dwelling in the bodies of bráhmans feed on the same, and who reach intense delight by the offering of the pinda, be satisfied herein with food and water !
- 33 May they, who have been greatly pleased by the chief maharshis with rhinoceros-flesh and with dark sesamum seeds, which attract the minds of celestial beings and are much desired by the gods, and with the herb Ocimum sanctum,
- 34 reach intense delight herein ! And may all poems which are exceedingly coveted be for them, who are honoured by the Immortals ! May they then be present here at the flowers,
- 35 perfumes, food and enjoyments which I have procured ! May they, my forefathers,* who receive honour day by day, who should be worshipped on earth at the end of the month *and* on the eighth day, and who should be worshipped at the end of the year and at its beginning,† obtain satisfaction
- 36 herein ! May they, who as being luminous as the full moon[‡] are worthy of worship from bráhmans, and who as having
 - * Or. " The Pitris."
 - + Abhyudaye; or "the rising of the sun"?
 - 1 Kumudendu-bháso.

the hue of the rising sun are worthy of worship from kshattrivas, and who as bestowers of gold are worthy of worship from vaisyas, and who as resembling the indigo plant* are worthy of worship from súdra folk, may they all reach 37 delight with my offering of flowers, perfumes, incense, food, water and other gifts and with the fire-oblation also! Before them, the Pitris, I am ever prostrate. May they, who eat 38 of the food-oblations, those splendid sacrifices, which have been previously offered to the gods for the sake of exceeding delight, and who when delighted become creators of welfare for us, be delighted herein ! I am prostrate before them. May they, who expelt Rákshasas, goblins and fierce Asuras, 39

yea, what is unpropitions to people, and who are the most ancient of gods, and who are worthy of worship by the lord of the Immortals, be delighted herein! I am prostrate before

40 them. May the Agni-shvátta[†] Pitris, the Barhi-shad§ Pitris, the Ajya-pa|| Pitris and the Soma-pá¶ Pitris attain delight

41 in this śráddha! I have delighted the Pitris. May the bands of Agni-shvátta Pitris protect the eastern region for me! And may the Pitris who are known as Barhi-shads protect

- 42 the southern region ! May the Ajya-pa Pitris likewise protect the western region, and the Soma-pá Pitris the northern region from Rákshasas, goblins and Pišáćas, and indeed from
- 43 harm inflicted by Asuras! And may their ruler Yama safeguard me everywhere! The Viśva, Viśva-bhuj, Arádhya,
- 44 Dharma, Dhanya, Subhánana, Bhúti-da, Bhúti-krit and Bhúti are nine classes which exist among the Pitris. The Kalyána,
- 45 Kalyatá-kartri, Kalya, Kalyataráśraya, Kalyatá-hetu and Ánagha-these six, they are known as classes of Pitris also.

* Nill-nibháh. This is obscure.

† Nir-náśayantas. As a verb this is not given in the dictionary.

‡ The spirits of those who on earth neglected the sacrificial fire. See Manu III. 195 and 199.

§ See Manu III. 196 and 199.

|| Those who were the sons of Pulastya and the aucestors of the vaisya order. See Manu III. 198.

¶ Those especially who were the progenitors of the bráhmans. See Manu III, 197 and 198.

- 46 The Vara, Varenya, Vara-da, Pushti-da and Tushti-da, Viśvapátri and Dhátri-these seven indeed are also classes. The
- 47 Mahat, Mahátman, Mahita, Mahimá-vat and Mabá-bala—these five moreover are classes of Pitris, being destroyers of sin. Sukha-da, and Dhana-da also, Dharma-da and Bhúti-da*
- 48 hesides --- such also is likewise called a four-fold class of Pitris. *There are thus* thirty-one classes of Pitris, who pervade the entire world. Delighted with me, may they be satisfied and ever grant me what is beneficial.

CANTO XCVII.

The bestowal of a boon by the Pitris in the Rauc'ya Manv-antara.

A body of light appeared in the sky, and Ruc'i offered a hymn to all the deities and Pitris—The Pitris appeared, and to enable him to be a Prajá-pati granted him the boon of a wife—They commend the hymn offered to them and declare its manifold efficacy.

Márkandeya spoke:

- 1 Now while he offered praises thus, a lofty pile of light
- 2 appeared suddenly, suffusing the sky. When he saw that very great light, which remained stationary encompassing the world, Ruc'i sauk to the earth on his knees and sang this hynon.

Ruc'i spoke :

3 I pay reverence⁺ ever to those Pitris, who are honoured, incorporeal,[‡] lnminously splendid, who are rapt in meditation,

* This word occurs twice, in verses 44 and 47. The Bombay edition reads the same. It seems to follow the Calcutta edition rather closely after the Devi-máhátmya.

+ Namasyámi. It is used with the object in the genitive here and in verse 6; in the accusative in verses 4, 5, 7, 10 and 11; and in the dative in verses 8 and 9. The construction with the accusative is the only one mentioned in the dictionary.

[‡] The Bombay edition reads A-múrttánám c'a múrttánám, "who are incorporeal and who are corporeal."

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- 4 and who possess supernatural sight. And I pay reverence to those granters of *men's* desires, who are the leaders of Indra and the other *gods*, and of Daksha and Máric'a, of the seven
- 5 rishis and of other sages. I pay reverence to all the Pitris of Manu and the other chief munis, and of the sun and moon,
- 6 among the waters and in the sea. With conjoint hands I pay reverence likewise to the constellations and planets, to
- 7 wind and fire and the sky, and to heaven and earth. And with conjoint hands I pay reverence to the devarshis' progenitors, unto whom reverence is paid by all the worlds, who are always
- 8 givers of what is imperishable. With conjoint hands I pay reverence always to the Prajá-pati* Kasyapa, to Soma+ and to
- 9 Varuņa, and to the princes of religious devotion. Reverence to the seven classes of *Pitris* moreover in the seven worlds ! I pay reverence to self-existent Brahmá who is contemplation-
- 10 eyed. I pay reverence to the Somádhára and Yoga-múrttidhara classes of Pitris, and to Soma the father of the worlds.
- 11 I pay reverence moreover to the other Pitris who have the form of fire,§ because this universe is entirely composed of
- 12 Agni and Soma. Now these who dwell in this light, and who have the bodies of the moon, sun and fire, || and whose true nature is the world, and whose true nature is Brahmá¶—to all
- 13 those Pitris, practisers of religious devotion, I pay reverence with subdued mind, reverence, yea reverence. May they, the consumers of the svadhá, be gracious unto me !

Márkandeya syoke:

- 14 Being thus praised by him, O best of munis, those Pitris issued forth with their splendour, illuminating the ten regions
- 15 of the sky; and he beheld them standing in front then,

* For Prajá-pateh read Prajá-pate?

+ Or, "the moon." 'Soma' seems to be played upon in its various meanings in these verses.

- ‡ Or, "Reverence to the seven classes of Pitris and to the seven worlds!"
- § 'Agni' is also played upon in its different meanings.
- || "Soma, Súrya and Agni."
- ¶ Or, "Brahman."

adorned with the flowers, perfumes and unguents which he

- 16 had presented unto them. Falling prostrate again in faith, again indeed joining his hands, full of respect he exclaimed, separately to each of them, "Reverence to thee!" "Reverence
- 17 to thee !" Well-pleased the Pitris thereupon said to him, the best of munis, "Choose thou a boon." To them he spoke, bending his neck respectfully.

Ruc'i spoke :

18 Brahmá has commanded me now to be the maker of a *new* creation. In such capacity I desire to obtain a wife, *who shall* be happy, of heavenly kind, prolific.

The Pitris spoke :

- 19 Here verily for thee let a wife be produced forthwith who shall be most fascinating, and by her thou shalt have a son,
- 20 a Manu supreme, the ruler of a Manv-antara, wise, characterized by thy very own name, being called Rancya from
- 21 thee, O Rući; he shall attain fame in the three worlds. He shall also have many sons, great in strength and prowess,
- 22 great of soul, guardians of the earth. And thou, becoming a Prajá-pati, shalt create people of the four classes; and when thy dominion shall come to an end and *thou shalt be* wise in righteousness, thou shalt thereafter attain perfect felicity.
- 23 And whatever man shall gratify us with this hymn in faith, we being gratified *will give* him enjoyments and
- 24 sublime spiritual knowledge, perfect bodily health, and wealth, and sons, grandsons and other *descendants* :* because verily those who desire *blessings* must constantly praise us with this
- 25 hymn. And he who shall recite this hymn, which causes us pleasure, with faith at a śráddha, standing the while in front

* The Bombay edition inserts a verse and a half here—"We will give [the foregoing blessings] assuredly and whatever else is earnestly desired. Therefore men who continually desire sacred recompenses in the world and the imperishable gratification of the Pitris—such men must praise us with a hymn."

- 26 of the bráhmans as they feast, that śráddha, shall undoubtedly become ours imperishably, because of our pleasure in hearing the hymn when a man makes close approach unto us.
- 27 Although a śráddha be performed without a bráhman learned in the Veda, although it may be vitiated by means of wealth
- 28 which has been gained unjustly, or although it be performed in any other *defective* manner, or although moreover it be performed with blemished offerings unfit for a śráddha, or *be performed* also at a wrong time or in a wrong place, or
- 29 yet be unaccompanied by the *proper* ordinances, or *if* it is performed by men without faith or in reliance on deceitnevertheless *such* a śráddha shall be to our delight because
- 30 this hymn is uttered *thereat*. Wherever this hymn which brings us happiness is recited at a śráddha, there delight
- 31 accrues unto us, lasting for twelve years. This hymn recited in the winter yields delight for twelve years; and this beautiful hymn recited in the dewy season yields delight for twice
- 32 that number of years; when recited at a śráddha ceremony in the spring it tends to delight us for sixteen years; and this hymn recited in the hot season causes delight for sixteen years
- 33 indeed. When a śráddha although performed imperfectly is consummated with this hymn in the rainy season, imperish-
- 34 able delight accrues unto us, O Rući. When recited at the time of a śráddha even in the autumn season, it yields us
- 35 delight with men which lasts for fiftsen years. And in whosesoever house this hymn remains constantly in written form, there shall we be present when a śráddha is performed.
- 36 Therefore *standing* at a śráddha in front of the feasting bráhmans, O illustrious Sir! thou must hear this *hymn* which supplies nourishment unto us.*

* The Bombay edition adds—"Having spoken thus, his ancestors (Pitris) departed to heaven, O best of munis."

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CANTO XCVIII.

CANTO XCVIII.

The marriage of Máliní and the conclusion of the Rauc'ya Manvantara.

Ruc'i married an Apsaras named Máliní, and had by her a son, the Manu Rauc'ya, who will be the ruler of a manv-antara.

Márkaņdeya spoke :

1 Thereupon from the midst of that river uprose an exquisite Apsaras, charming, slender-shaped, named Pramloćá.

2 And she spoke to high-souled Rući in very sweet accents, bowing courteously *towards him*, *she*, beautiful-browed Pramloćá, verily a choice Apsaras.

3 "A maiden of exceeding bodily beauty is my daughter, O best of ascetics; she was begotten by Varuna's high-souled
4 son Pushkara. Take her when I give her, a maiden of exquisite complexion, to be thy wife; a Manu of great intellect shall be born of her as son to thee !"

Márkandeya spoke :

When he replied, "So be it," to her, she fetched up from 5 out that water then a shapely maiden named Máliní; and on 6 that sand-bank in the river Rući, best of munis, after summoning the great munis together, took her hand in marriage according to the ordinances. Of her was born to him a son, 7 great in valour, great in intellect; he was named Raućya after his father's name; he was famous on this earth. And 8 in his manv-antara who will be the gods and the seven rishis and his sons and the kings, they have been duly told to thee. Increase of righteousness, and perfect health, and the growth 9 of riches, grain and children-this without doubt is for men in this many-antara, which thou hast heard about.

10 After hearing of both the praise of the Pitris and the classes of the Pitris also, a man obtains all his desires through their favour, O great muni.

CANTO XCIX.

Eulogy of Agni and fire.

There was formerly a very irascible muni named Bhúti, to whom everything was subservient—He left his hermitage once and put his disciple Sánti in charge—The sacred fire went out, and Sánti in consternation offered up a long prayer and eulogy to Agni.

Márkandeya spoke:

- Hear next thereafter about the birth of Bhautya, and about the gods, the rishis, his sons and the kings of the earth in his period.
- 2 There was a disciple of Angiras, by name Bhúti, very irascible, a muni who used to invoke hitter curses for a small matter, and who spoke harshly on the occasion of a trans-At his hermitage Mátarisvan blew not very 3 gression. fiercely, the sun caused no excessive heat, nor Parjanya excessive mud, nor did the moon even when full cause 4 excessive cold with its rays, through fear verily of that irascible and very glorious muni. And the seasons, aban-5 doning their course, produced flowers and fruit at all times on the trees that grew in his hermitage according to his command. And the waters that flowed near his hermitage 6 glided on according to his pleasure, and when taken into his water-pot were frightened at that high-souled muni. He 7 was impatient of excessive trouble and was exceedingly

irascible, O bráhman.

And that illustrious muni having no son set his mind on
austerities. Desiring a son, restricting his food, exposing himself to cold, wind and fire, he fixed his mind on austerities indeed with the resolve, "I will practice austerities."
The moon did not tend to make him very cold, nor the sun to make him very hot, nor did Mátariśvan blow on him

10 severely, O great muni. And Bhúti, best of munis, being

greatly pained by the couples of opposite causes* did not obtain that desire and so ceased from his austerities.

- 11 His brother was Sn-varćas. Being invited by him to a sacrifice and being desirons of going, *Bhúti* said to his high-
- 12 minded disciple named S'ánti, who was calm, who had the measure of religious knowledge; who was well-behaved, always zealous in the guru's business, observant of good customs, noble, an excellent muni.

Bhúti spoke:

- 13 I shall go to the sacrifice of my brother Sn-varćas, O S'ánti, being summoned by him, and do thon listen to what
- 14 thou must do here. Thou must keep watch over the fire in my hermitage thus and thus diligently, so that the fire may not become extinguished.

Márkandeya spoke:

- 15 Having given this command and receiving the answer "Yea" from his disciple S'ánti, the gurn went to that his brother's sacrifice, being summoned *thereto* by his younger *brother*.
- 16 And while S'anti is fetching fuel, flowers, fruit and other *things* from the forest for that high-souled guru's maintenance, and is
- 17 performing other business, being faithfully obedient to his guru, the fire which was the root of his welfare[‡] died ont
- 18 during that *interval*. Seeing the fire had died out, S'ánti, sorely distressed and afraid of Bhúti, fell, *though* of great intellect, into manifold anxiety, *thinking*—
- 19 "What am I to do? or how will the gnru's return be? I must accomplish something now; what, when done, would
- 20 be a good thing done? If my guru sees this extinguished fire occupying the hearth, he will assuredly devote me at
- 21 once because of it to some grievous calamity. If I kindle another fire here in the fire-place, then he who sees everything
- 22 visibly§ will of a surety turn me into ashes. As such I am sinful on account of the wrath and curse of that guru. I do
- † Aksha-pratima; a difficult word. § Agni.

not grieve so much for myself as for the sin committed against

the guru. The guru on seeing the fire extinguished will certainly curse me, or Agni will be angry. That brahman is

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24 truly of such *immense* power! With what fitness will not he, under whose command the gods live in terror of his majestic power, assail me who have committed sin!"

Márkandeya spoke:

- 25 After pondering thus in many ways, being always afraid of that guru he, best of intelligent *munis*, sought refuge with
- 26 Agni. Controlling his mind then he offered a hymn to the seven fires; and with thoughts intent on them he joined his hands and knelt down on the ground.

S'ánti spoke :

- 27 Om! Reverence to the high-souled perfecter of all created things, to him who has one, two and five side-altars at the
- 28 rája-súya sacrifice, to the six-souled god! Reverence to the very brilliant one, who gives their functions* to all the gods, to him who has S'nkra's form! Thou bestowest permanence
- 29 on all the worlds. Thou art the mouth of all the gods! The oblation that is taken by thee, O adorable one, + cheers all the
- 30 gods! All the gods have their life-breath in thee! The oblation sacrificed in thee turns into a fiery; cloud; and afterwards the modification which it undergoes in the form of
- 31 water, by that comes the growth of all herbs, O wind-chario-
- 32 teered god. Upon all the herbs animals live in happiness. Men perform sacrifices among the herbs also which thou hast created. With sacrifices also gods and Daityas and Rákshasas like-
- 33 wise are fattened, O Purifier ; those sacrifices have thee for their support, O Fire. Hence thou art the origin of everything ; and
- 34 thou, O Fire, art composed of everything. The gods, Dánavas, Yakshas, Daityas, Gandharvas and Rákshasas, men, cattle,

* Or "means of subsistence."

† Instead of tvayáttum bhagaván havih, the Bombay edition reads tvayáttam bhagavan havih, which I have adopted.

‡ Anala-megha in the Bombay edition is preferable to amala-megha "mpnre cloud."

- 35 trees, deer, birds and reptiles are all fattened and nourished up by thee, O Fire. From thee indeed they take their birth, and in thee likewise they meet their dissolution at the end.
- 36 Thou, O god, createst the waters, thou again indeed consumest them, and by thee they are rendered wholesome to be
 37 the source of nourishment for breathing beings. Thou abidest among the gods under the form of glowing light* among the Siddhas with loveliness, among Nágas under the form of poison, among birds under the form of wind:
 38 Among mankind thou art anger; among birds, deer and
- other animals thou art silliness; thou art stability among trees; thou art hardness with reference to the earth; 39 thou art fluidity in water, O adorable god; and thou
- hast the form of swiftness in the wind; thou moreover, O Fire, with thy faculty of permeation abidest as soul in the
- 40 sky.[‡] Thou, O Fire, who art the end of all created beings, movest about safe-guarding them. Wise men style thee one;
- 41 again they style thee three-fold.§ Having fashioned thee in eight ways, they fashioned the original sacrifice ||. Supreme
- 42 rishis say this universe was created by thee. Without thee verily the whole world would perish at once, O Fire. A twiceborn man proceeds on the course which is ordained by his own
- 43 actions, when he has paid worship to thee with oblations to the gods, oblations to deceased ancestors and other offerings after uttering *the words* svadhá and sváhá. Living beings have in truth the innate power of modification,¶ O thou who
 - * Tejo-rúpena.
 - + Mohah.

[‡] The Bombay edition reads nabhasi tvam vyavasthitah instead, "thou abidest in the sky," omitting "as soul."

§ The three kinds of sacrificial fire, gárhapatya, áhavaníya and dakshina.

|| The Bomhay edition reads instead yajna-váham akalpayan, "having fashioned these in eight ways they fashioned (or esteemed) thee to be him who conveys the sacrifice to the gods."

¶ Pariņámátma-véryá. The Bomhay edition reads -véryáņi, a plural nenter instead of a singular feminine noun; but it means the same. If pariņáma, "alteration," "modification," means "adaptation," this passage is a remarkable anticipation of modern scientific generalization.

- 44 art honoured by the Immortals. Flames issuing from thee, moreover,* burn up all created things. O most brilliant Játa-vedas, + thine verily is this creation of the universe ! 45 Thine are the Vedic ceremonial and the world which consists of all created things. Reverence to thee, O yellow-eyed Fire! Reverence be to thee, O consumer of oblations! O 46 Purifier, reverence be to thee now; reverence to thee, O bearer of oblations to the gods. Thou verily art the maturer of the universe by reason of thy maturing§ things that are eaten and drunk. Thou art the maturer of the crops; and 47 thou art the nourisher of the world. Thou verily art cloud, thou art wind, thou art seed that produces the crops. Thou 48
- indeed hast been, and shalt be, and art for the nourishing of all created things. Thou art light among all created things;
- 49 thou art the illuminating Sun. Thou art day, thou also art night; and thon art both the twilights. Thou hast golden semen, O Fire; thou art the cause of the production of
- 50 gold; and thou hast gold within thy bosom; || thon hast lustre like unto gold! Thou art a muhúrtta, and thou a
- 51 kshana; thou art a truți and thou a lava; ¶ thou existest in the form of kalás, káshthás, nimeshas and other *periods of time*, O lord of the world. Thou art all this *universe*. Thou art Destiny, which consists in continuous change.
- 52 Thy tongue which is called Kálí brings about the conclusion at the fated time, O lord; by *it*** preserve us from fear, from
- 53 sins and from the great terror of this world! Thy tongue, which is named Karálí⁺⁺ is the cause of the great dissolution of the world; by it preserve us from sins and from the great
- 54 terror of this world ! And thy tongue which is called Mano-
 - * Tvatto, "from thee," would seem preferable to tato, "moreover."
 - + A name of Agni.
- [‡] The Bombay edition inserts a line here—"Thou indeed art the purifier of the universe because of thy purification of all existing things."
 - § Pác'aka and pác'ana; the metaphor is from "cooking" with fire.

|| Hiranya-garbhas.

- ¶ Various measures of time.
- ** Instead of bhayát, "from fear," the Bombay editiou reads tayá, "by it." ++ "Formidable."

javá* is characterized by the quality of lightness; by it pre-

- 55 serve us from sins and from the great terror of this world! Thy tongue which is *called* Su-lohitᆠaccomplishes their desire for created beings, by it preserve us from sins and from the
- 56 great terror of this world! Thy tongue which is called Sa-dhúmra-varņᇠcauses sickness among breathing beings, by it preserve us from sins and from the great terror
- 57 of this world ! And thy tongue which is called Sphulinginí,§ because it is altogether shapely, by it preserve ns
- 58 from sins and from the great terror of this world! And thy tongue which is called Viśvása-dá|| bestows blessings on breathing beings; by it preserve us from sins and from
- 59 the great terror of this world! O yellow-eyed, red-necked, black-pathed¶ consumer of oblations, save me from all faults;
- 60 deliver me here from worldly existence! Be gracious, O seven-flamed Fire, O Kriśánu, O bearer of the oblations to the gods! Thou art proclaimed by the eight names of Agni,
- 61 Pávaka, Sukra and the rest. O Agni, O thou who didst spring up before all created beings, O Vibhá-vasu, he gracious, O thou who art called the Carrier of the oblations to the gods, O changeless one whom I extol !
- 62 Thou art Fire imperishable, thou hast inconceivable beauty, thou prosperest greatly, *thou art* hard to be endured,** exceedingly ardent: or thy surpassing valour, which is changeless and terrible, vanquishes him who injures all the worlds.++
 - * "Swift as thought."
 - + "Very red."
 - ‡ "Smoky-coloured."
 - § "Having sparks of fire."

|| For viśvá sadá read viśvása-dá; "bestowing confidence"; the Bombay edition reads viśva-srijá, "creating the universe."

 \P Krishna-vartman "black-pathed" of the Bombay edition is better than krishna-varna "black-hued" of the Calcutta edition.

** For dush-prahase read dush-prasahe as in the Bombay edition.

++ This passage appears to be corrupt. It runs thus in the Caloutta edition;--

Tvam a-vyayam bhímam a-śesha-lokam Samúrtako hanty athaváti-víryam.

- 63 Thou art the sublime principle of being,* that dwells in the lotus-heart of every being,† unending, worthy of praise. By thee was stretched out this universe which comprises what is moveable and immoveable. O consumer of oblations, thou
- 64 art one in many forms here! Thou are undecaying; thou art the earth with its mountains and forests; thou art the sky that holds the moon and the sun; thou art everything that exists daily; and thou art the submarine fire that is held within the bosom of the great ocean; thou standest with
- 65 superhuman power in thy hand.§ Thou art always, worshipped as the 'Consumer of oblations' at the great sacrifice by great rishis who are devoted to self-restraint; and when extolled thou drinkest the soma at the sacrifice, and *eatest* the oblations also, that are offered in fire with the ex-
- 66 clamation vashat, for thy well-being. Thou art longed for continually by bráhmans here for the sake of recompense; and thou art sung of in all the Vedángas. For thy sake bráhmans, who are zealously devoted to sacrificing, study the
- 67 Vedángas at all times. Thou art Brahmá who is devoted to sacrificing, and also Vishņu, goblin-ruling Siva, Indra lord of the gods, Aryaman, and water-dwelling Varuņa. Both the

which seems unintelligible. The Bombay edition reads ;---

Tavá-vyayam bhímam a-śesha-loka-

Savardhakam hanty athaváti-víryam.

and I have followed it except as regards the word sa-vardhakam which seems incorrect. By comparing the two versions it may be conjectured that the proper reading should be sam-mardakam, or sam-indhakam or some such word, and I have ventured to translate it by the general phrase, "who injures."

* Or "goodness," sattva. The Bombay edition reads tattva, "essential trnth."

+ For -pundarikas toam the Bombay edition reads -pundarika-stham, which seems preferable.

‡ Ahar-divákhilam.

§ Or, "in thy ray of light," kare. The Bombay edition has a wholly different reading here ;---

Bhaván vibhuh pivati payámsi pávaka.

"Thon as lord drinkest the waters, O Fire !"

|| *Thyase*; but the reading in the Bombay edition *ijyase*, "thou art sacrificed nuto," is better.

sun and moon and all the gods and Asuras gratifying thee 68 with oblations obtain from thee much-prized rewards. Everything, though corrupted with grave malady to the utmost degree, becomes pure when touched by thy flames. Of ablutions the most excellent by far is that which is performed with ashes; therefore munis wait upon thee pre-eminently at even-

- 69 ing.* Be gracions, O Fire, who art named the Pure! Be gracious, O Air, who art unsullied and exceedingly brilliant! Be gracious unto me now, O purifying *Fire* who comest from lightning!† Be gracious, O Consumer of oblations! Protect
- 70 thou me! With the auspicious form that is thine, O Fire, and with the seven flames that are thine—when praised by us protect us therewith, O god, even as a father *protects* the son whom he has begotten !

CANTO C.

The Fourteen Manv-antaras concluded.

Agni pleased with the hymn granted Sánti two boons; namely, the fire was re-kindled; and Bhúti obtained a son who will be the Manu Bhautya, and became gentle to all.—Agni also blessed the hymn. —The gods, rishis and kings in the Bhautya manv-antara are named.—The merits obtained by hearing about the manv-antaras are proclaimed.

Márkandeya spoke:

1 Being thus hymned by him the adorable Fire thereupon appeared before him there, encircled with a halo of flame,

2 O muni. And the god who abounds in light, pleased ‡ indeed

* The Bombay edition inserts a short verse here :--- "After doing that, people, who have easy self-control, by means of real faith gain heaven which is sung of by multitudes."

† For vaidyutádya the Bombay edition reads vaidyutábha, "who hast a lightning-like splendour."

1 For prita-stotrena read pritah stotrena?

with that hymn, O bráhman, spoke with a voice as deep as a thunder-cloud's to S'ánti who fell prostrate before him.

Agni spoke:

3 Well pleased am I with thee, O bráhman, for the praise which thou hast offered in faith. I grant thee a boon; choose what thou desirest.

S'ánti spoke:

- 4 O adorable god, I have accomplished my object inasmuch as I see thee in bodily shape; nevertheless deign to hear me
- 5 who bow to thee in faith. My guru has gone from the hermitage to his brother's sacrifice, O god, and when he shall return to the hermitage may he see the sacrificial altar*
- 6 with thee for its master. The sacrificial altar that has been forsaken by thee through my transgression, O Fire, may the
- 7 bráhman see that now presided over by thee as before! And if thou shewest me grace in any other way, O god, then let
- 8 my guru who is sonless obtain a distinguished son. And as my gnru will display friendliness to his son, so may his mind
- 9 become gentle towards to all beings. And whoever shall praise thee + with this hymn, whereby thou art pleased with me, O changeless god, mayest thou whom I have propitiated bestow a boon on him !

Márkandeya spoke:

10 On hearing this his speech, Agni, being highly conciliated with the hymn and with his devotion to his guru, spoke to that best of bráhmans.

Agni spoke:

 Inasmuch as thou hast asked, O bráhman, for two boons on thy guru's behalf and not for thyself, therefore I am
 exceedingly pleased with thee, O great muni. All this shall

* For *dhishtyam* read *dhishtyam* as in the Bombay edition, here and in the next verse and verse 21. In the next verse *dhishtya* is treated as a neuter nonn, but the dictionary gives *dhishtya*, masc. only, this meaning.

† For paśyatám read yaś c'a tvám with the Bombay edition.

happen to thy guru which thou hast prayed for-he shall be

13 friendly to all beings and shall have a son. The son shall be the lord of a manv-antara, by name Bhautya, great in strength, great in valour, great in knowledge, O thou who praisest thy gura.*

- 14 And whoever with composed mind shall praise me with this hymn, all his desire shall come to pass and he shall
- 15 have merit. At sacrifices, on festival days, at places of pilgrimage, at sacrifices, at oblations to the gods, and at ceremonies let a man read this sublime hymn, which yields
- 16 nourishment to me, to attain unto righteousness. This sublime hymn, which yields pleasure to me, when heard once, O bráhman, shall without doubt destroy sin committed by
- 17 day and night. This hymn when heard shall at once quelt the faults and other *defects* that attend improper oblations and times, and the faults which *are committed* by unworthy
- 18 men also who have made such *mistakes*. This hymn of praise to me, when heard by mortals at full-moon, at new-moon *and* on other sacred festivals, shall destroy sin.

Márkandeya spoke:

- 19 Having spoken thus, adorable Agni became invisible forthwith, while he indeed looked on, O muni, just as the flame
- 20 npon a lamp expires. And when Agni had departed, S'anti, with mind fully satisfied and with the hair of his body standing erect with gladness, entered the guru's hermitage.
- 21 There he saw the fire blazing brightly on the guru's sacrificial altar as before; thereat he felt an intense joy.
- 22 At this moment the guru also of that high-souled disciple returned from his younger brother's sacrifice to his own 23 hermitage; and before him the disciple paid respectful
- 23 hermitage; and before him the disciple paid respectful salutation to his feet. And the guru, after accepting the seat
- 24 and worship offered, said to him then—"My son, I feel exceeding loving-kindness to thee and to other creatures also. I know not what this is; if thou *knowest*, my son, tell this
- 25 quickly unto me." Thereupon the brahman Santi declares

* Guru-stava. This is better than reading it gurus tava.

all that, namely, the extinction of the fire and the other 26 *incidents*, to his teacher truly, O great muni. On hearing it the guru with eyes moist through affection embraced him, and gave the disciple the Vedas and Angas and Upángas, O great muni.

A son was born to Bhúti, the Manu named Bhautya. Hear from me of the gods, rishis and kings in his manv-antara, namely, those who shall belong to that future Manu, while I declare them at length; and who shall be the lord of the gods in the time of that Manu famous for his deeds. Both the C'ákshushas and the Kanishthas, the Pavitras and the Bhrájiras, and the Dhárávrikas—these shall be the five 30 classes of gods according to tradition. Suci shall be the

- Indra of those gods then, great in strength, great in valour,
- 31 endowed with all an Indra's qualities. And Agnídhra, and Agni-báhu, S'ući and Mukta, Mádhava, S'ukra and Ajitathese seven *shall* be the rishis theu according to tradition.
- 32 Guru, Gabhíra, and Bradhna, Bharata and Anugraha, and
- 33 Strímánin * and Pratíra, Vishņu and Sanktandana,† Tejasvin and Subala—these shall be the Manu Bhautya's sons. I have declared this fourteenth manv-antara to thee.
- 34 After hearing of the manv-antaras thus in order, O best of munis, a man obtains merit, and a diminished succession.[‡]
- 35 By listening to the first many-antara a man obtains righteonsness. By listening to S'vároćisha's period he
- 36 gains all his desires. He obtains wealth from *listening to* Auttami's story, and acquires knowledge in *hearing the story* of Támasa; and when Raivata is heard about, he finds
- 37 intelligence and a handsome wife. Perfect health accrues to men when C'ákshusha is heard of, and strength when Vaivasvata is heard of, and virtuous sons and grandsons
- 38 when the Sun's son Sávarņika is heard of. A man obtains greatness of soul when Brahma-Sávarņa is heard of, a bright intellect when Dharma-Sávarņika is heard of, victory when
 - * S'rímánin in the Bombay edition is better.
 - + San-krandana in the Bombay edition.
 - ‡ Of future births ?

CANTO CI.

- 39 Rudra-Sávarņika is heard of. A man becomes the chief of his kindred and is endowed with good qualities, when Daksha-Sávarņika is heard of; he makes his enemies' power small *
- 40 after hearing of Raućya, O best of men. He acquires the favour of the gods when the Bhautya manv-antara is heard of, and *also* obtains the sacred fire and sons endowed with
- 41 good qualities. And whoever listens to all the manv-antaras in regular order, O best of munis, hearken to his supreme
- 42 reward also. After hearing of the gods, rishis, Indras, Manus, their sons the kings, and their genealogies therein, he is
- 43 delivered from all his sins. And the other gods, rishis, Indras and kings who rule over those many-antaras are pleased with him, and when pleased they bestow a bright
- 44 intellect. Having obtained then a bright intellect and having performed a splendid deed, he attains a splendid course as long
- 45 as the fourteen Indras *continue.*⁺ May all the seasons be salubrious; may all the planets be benign! Assuredly they are so, when he has listened to the ordinance of the manvautaras in their order.

CANTO CI.

The Announcement of the Genealogies.

Márkandeya alludes to the famous races of kings and begins an account of the creation.—Brahmá created Daksha, and Daksha's daughter Aditi bore to Kaśyapa a son Mártanda, who was the Sun incarnate.—Márkandeya tells of the Mundane Egg and Brahmá's birth from it,—and expounds the word "Om."

Kraushtuki[‡] spoke :

- 1 Adorable Sir, thou hast duly expounded the ordinance of the many-antaras, and I have ascertained it from thee
 - * Ni-śátayati; not in dictionary.
- + For c'atur-daśah read c'atur-daśa with the Bombay edition.

[‡] The discourse goes back to Canto lxxx, and Kraushtuki, who has disappeared during the Deví-máhátmya and the concluding account of the Manvantaras, re-appears here with the genealogical portion of the Purána.

2 gradually and at length. As I wish to hear of the complete genealogy of the kings of the earth, beginning from Brahmá and the other *progenitors*, O hest of dvijas, do thou declare it to me duly, adorable Sir.

Márkandeya spoke :

- 3 Listen, my son, to the origin of all the kings and their exploits, taking for the commencement the Prajá-pati who is
- 4 the source of this present world, for this his progeny is adorned with kings, who celebrated many sacrifices, who were victorious in battle, who were wise in righteousness,

5 who were numbered by hundreds. And by hearing of the exploits of these high-souled kings and their manifestations*

- 6 a man is delivered from all sins. The race, in which arose Manu and Ikshváku, An-aranya,† Bhagíratha and other kings in hundreds, who all protected their territories well,
- 7 were wise in righteousness, performed sacrifices, were heroic and understood thoroughly the sublimest *matters*—when one hears about that race, a man is delivered from a multitude
- 8 of sins. Hear then about this race wherefrom thousands of *subordinate* lines of kings were separated off like *subsidiary* stems from a banyan tree.
- 9 The Prajá-pati Brahmá, being desirous of yore of creating various peoples, created Daksha from his right thumb,[‡] O
- 10 best of dvijas; and the adorable lord Brahmá who causes the birth of the worlds, and who is the supreme maker of the worlds, created a wife for him from his left thumb.
- 11 Resplendent Aditi was born as a daughter to that Daksha,
- 12 and of her Kaśyapa begot divine Mártanda,§ who has the nature of Brahmá, || who bestows boons on all the worlds,

* Utpattayaś c'a; the Bombay edition reads the same. This is the nomin., and is inadmissible; read instead utpattis c'aiva?

+ This is the reading of the Bombay edition and is right. The Calcutta edition reads *Ranavanya*; this name is given in the dictionary, but I have not met with it elsewhere.

‡ Angushthád dakshinád daksham; a play on the word. § I.e., the Sun.

|| The Bombay edition also reads Brahmá sva-rúpam; but read Brahmasvarúpam instead? and who constitutes the beginning, the middle and the end in the operations of the creation, continuance and termination

- 13 of the world; from whom proceeded this universe and in whom everything subsists, O dvija; and whose nature this world
- 14 with its gods, Asuras and men possesses; who constitutes everything, who is the soul of all, the Supreme Soul, eternal. The Sun took birth in Aditi, after she had first propitiated him.

Kraushtuki spoke:

- 15 Adorable Sir, I desire to hear what is the Sun's nature and what is the cause *why* he, the earliest god, became Kaśyapa's
- 16 son; and how he was propitiated by divine Aditi and Kasyapa; and what he, the divine Sun, said when propitiated by her;
- 17 and what truly was his majestic power when he became incarnate, O best of munis. I wish to hear it in its fulness duly related, Sir, by thee.

Márkandeya spoke:

- 18 Clear sublime Knowledge, Light, Luminosity eternal and free, Perfect Isolation,* Understanding, Visible Manifesta-
- 19 tion,[†] Freedom of will, and Comprehension,[‡] and Intelligence, and Perception, Memory and Discernment—these are
- 20 the forms of that luminous Form here. Hearken also, illustrious sir, while I tell thee at length what thou hast asked, how the Sun became manifest.
- 21 In this world, destitute of light, obscure, which was enveloped with darkness all around, a single huge egg came
- 22 into existence, an imperishable most potent cause.§ It split open; within it stood the adorable fore-father, lotus-born Brahmá himself, who is the creator of the worlds, the lord.
- 23 Out of his mouth issued the great word "Om," O great muni; and then the Bhúr, after that the Bhuvas, || and imme-
 - * Kaivalyam. † Avir-bhúh; a word not in the dictionary.
 - 1 Sam-vid. § See Mann I. 5, &c.

|| These and the following words appear to mean both the utterances themselves and also the worlds that go by the same names, the Bhúr-loka

- 24 diately thereafter the Svar.* These three mystic words therefore *express* the essential property of the Sun. Now from this essential property *indicated by* "Om" comes the
- 25 subtle sublime form of the Sun. Next there issued the gross Mahar-loka, then the grosser Jana-loka, then the Tapo-loka, then the Satya-loka;—these are the seven-fold substantial
- 26 forms. His permanent forms exist and do not exist, inasmuch as they assuredly come into existence in innate disposition and in feeling.⁺
- 27 The word "Om" which I have uttered, O bráhman, which has a beginning and an end, which is sublime, subtle, formless, most sublime, permanent—that is the Supreme Spirit, yea his body.

CANTO CII.

The Majesty of the Sun.

Márkaņdeya says that from Brahmá's mouths issued the four Vedas and explains their peculiar qualities and transcendent merits— The gods and the Vedas are but manifestations of the Sun.

Márkandeya spoke:

- 1 Now when that egg split open, out of the anterior mouth of Brahmá whose origin is inscrutable, O muni, came forth
- 2 first the Rić hymns, at once resplendent as the flowers of the China rose,[‡] glorious in form, but disconnected,[§] and divided into separate portions, and therefore bearing the

and the Bhuvar-loka; and the meaning seems to be that, as he uttered each mystic word, the corresponding world came into existence.

* The Svar-loka.

+ Svabháva-bhávayor bhávam yato gac'c'hanti samisayam. The Bomhay edition reads the same, hut it seems obscure. I have ventured to read gac'c'hyanty a-samisayam instead.

‡ Javá; Hibiscus rosa Sinensis. The flowers are very large and of a brilliant crimson-scarlet colour, very conspicuous.

§ Not in the order in which they are now arranged. For tejo-rúpántasamhatáh the Bombay edition reads tejo-rúpá hy a-samhatáh, which I have adopted.

- 3 form of passion.* Out of his right mouth issued the Yajus hymns, unimpeded, coloured like the colour of gold, and
- 4 disconnected. Out of the posterior mouth of the lord Brahmá, who is the highest of all, were revealed the Sáman
- 5 hymns, and the Chandas hymns. And the entire Atharvan⁺ then, resplendent as a mass of black pigment or a cluster of bees,—that which has a nature as terrible as possible,‡ which contains the magical rites and the rites for removing
- 6 calamities,—became manifest out of the Creator's left mouth; it is composed chiefly of pleasure, goodness and darkness,§ and has the essential properties of gentleness and harshness.
- 7 The Rić hymns have the quality of passion; and goodness is the quality of the Yajus hymns, O muni; the Sáman hymns have the quality of darkness; darkness and goodness
- 8 exist in the Atharvan hymns. These emanations, blazing indeed with unrivalled glory, obtained each a separate station almost at first.¶
- 9 That then was the original glory which is declared** by uttering the word "Om." The glory which comes from the essential nature thereof---that, having encompassed it com-
- 10 pletely, remains fixed. As is the glory which consists of the Yajus, such is that of the Sámans, O great muni; they have
- 11 grown into one in resorting to a supreme glory. Rites for the removal of calamities, and rites for promoting growth and magical rites also—these three things gained union[†] with the three *Vedas*, the Rić and the *two* others, O bráhman.

* Rajo-rúpa-vahás.

+ Atharvánam, neut. nomin. The meaning given in the dictionary is "the work, *i.e.*, ritual of the Atharva-Veda," but here it must mean the Atharva-Veda itself. This Veda receives marked praise here.

‡ Yávad-ghora-svarúpam tad.

§ Sukha-sattva-tamah-práyam; sukha is peculiar in this connexion.

|| For guna read guno? It is remarkable that a higher quality is given to the Yajur-Veda here than to the Rig-Veda.

¶ Púrvam iva.

** Abhi-śabdyate; abhi-śabd as a verb is not in the dictionary.

†† Layam agamat. The reference seems to be to the Atharva-Veda; see verse 5 where these rites are said to be part of that Veda. This passage then

- 12 This universe became most stainless then through the sudden destruction of darkness, and was to be developed horizontally,
- 13 upwards and downwards, O bráhman rishi. That excellent glory of the C'handas became then an orb, and grew into
- 14 oneness with the supreme glory, O bráhman. Since it obtained the name of Aditya at the very beginning, it became also the essentially unchanging cause of this universe, O illustrious Sir.
- 15 The triple Veda, which is named the Rió, Yajus and Sáman, gives warmth in the morning and at mid-day and in the
- 16 afternoon also. The Rić hymns give warmth in the forenoon, and the Yajus hymns truly at mid-day, and the Sáman hymns give warmth truly in the afternoon, O best of munis.
- 17 Rites for the removal of calamities are deposited* in the Rić hymns in the forenoon, rites for promoting internal growth in the Yajus hymns at mid-day, and magical rites
- 18 lastly in the Sáman at evening. Magical rites moreover should be performed at mid-day and in the afternoon equally, but the particular *ceremonies* for the Pitris should be performed with the Sáman in the afternoon.
- 19 In the creation of the world is manifested Brahmá, who is composed of the Rić hymns; in its permanence+ Vishnu who is composed of the Yajus hymns; and Siva, who is composed of the Sáman, at the dissolution; therefore its
- 20 sound is impure.[‡] Thus the adorable Sun, whose self is the Veda, who abides in the Veda and whose self is Vedic
- 21 knowledge, is called the Supreme Soul.§ And he, the eternal, who is the cause of creation, permanence and dissolution, on taking recourse to passion, goodness and the

refers to the changes by which that work gained rank as a Veda. But these words may also mean "became blended with the three Vedas;" see verse 17 below.

- * Vinyastam.
- + For sthito read sthitau as in the Bombay edition.

[‡] Mann says the sound of the Sáma-Veda is in a measure impure because it is sacred to the Pitris (IV. 124).

- § Parah purushah.
- || For svarga- read sarga- as in the Bombay edition.

other qualities, acquires the names of Brahmá, Vishņu and the other gods.

- $\mathbf{22}$
- Now ever to be praised by the gods is he whose body is the Veda,
 - Yet who has no body, who was in the beginning, who is embodied in all mortals;
 - Who is the Light that is the refuge of the universe, who has righteousness that passes knowledge,
 - Who is to be attained unto in the Vedánta, snpreme beyond things that are sublime !

CANTO CIII.

Hymn to the Sun.

Brahmá, finding the Sun's glory too great for creation, offered a hymn to the Sun.—The Sun contracted his glory, and Brahmá accomplished the creation.

Márkandeya spoke:

- 1 Now when the egg was being heated by his glory above and beneath, the lotus-born Forefather, being desirous of
- 2 creating, pondered—" My creation although accomplished will assuredly pass to destruction through the intense glory* of the Sun, who is the cause of creation, dissolution and per-
- 3 manence, great of soul. Breathing beings will all be bereft of breath, the waters will dry up through his glory, and
- 4 without water there will be no creation of this universe." Pondering thus the adorable Brahmá, Forefather of the world, becoming intent thereon, composed a hymn to the adorable Sun.

Brahmá spoke :

- 5 I pay reverence to thee of whom everything consists Here, and who consistest of everything; Whose body is the universe, who art the sublime Light Whereon religious devotees meditate;
 - * Abhi-tejasah; a word not in the dictionary.

- 6 Who art composed of the Rić hymns, who art the repository of the Yajus hymns,
 - And who art the origin of the Sáman hymns; whose power passes thought;

Who consistest of the three Vedas;* who art half a short syllable as touching grossness,+

- Whose nature is sublime, who art worthy of the fullness of good qualities.[‡]
- To thee,§ the cause of all, who art to be known as supremely worthy of praise,||
 - The supreme Light that was at the beginning, not in the form of fire; \P
 - And who art gross by reason that thy spirit is in the gods —to thee I pay reverence,
 - The shining one, who wast in the beginning, the sublimest beyond the sublime!
- Thine is the primeval power, in that urged on thereby
 - I achieve this creation, which is in the forms of water, earth, wind and fire,
 - Which has those *elements*, the gods and other *beings* for its objects, and which is complete with the word "Om" and other *sounds*—

Not at my own wish; and that I effect its continuance and dissolution in the self-same manner.

- * For trayi-mayi read trayi-mayo as in the Bombay edition.
- + Sthúlatayárdha-mátrá; this seems obscure.

 \ddagger Guna-pára-yogyah. This may be taken in several ways; "who art adapted to the fullest measure of a suppliant's good qualities," or "who art worthy of religious devotion by reason of the fullness of thy good qualities," or "who art worthy of religious devotion with the fullness of a suppliant's good qualities."

§ For tam read tvám as in the Bombay edition.

The Bombay edition reads, hut not so well, paramam c'a vedyam, "and who art to be known as the sublimest one."

¶ The Bombay edition reads instead, ádyam param jyotir a-vedya-rúpam, "the supreme Light that was in the beginning, whose form passes knowledge."

8

7

- 9 Thou verily art fire. By reason of thy drying up of the water thou achievest*
 - The creation of the earth and the primeval completion of the worlds.

Thou indeed, O lord, pervadest the very form of the sky.

Thou in five ways protectest all this world.

10. They who know the Supreme Soul sacrifice with sacrifices to thee,

Who hast the nature of Vishnu, who consistest of all sacrifices, O Sun !

And self-subdued ascetics, who curb their souls and thoughts, meditate

On thee, the lord of all, the supremest, while they desire final emancipation from existence for themselves.

- Reverence to thee, whose form is divine;
 To thee, whose form is sacrifice, be reverence;
 Yea to thee who in thy very nature art the Supreme Spirit,
 Who art meditated upon by religious devotees !
- 12 Contract thy glory, since the abundance of thy glory Tends to obstruct creation, O lord, and I am ready to begin creation !

Márkandeya spoke:

- 13 Being praised thus by the Creator Brahmá, the Sun contracted his supreme glory and retained but very little.
- 14 And the lotus-born god accomplished the creation of the world. Thus in those intervals of the former kalpas
- 15 illustrious Brahmá created indeed, as before, the gods, Asuras and other *beings*, and mortals, cattle and other *animals*, trees and shrubs and the hells, O great muni.

CANTO CIV.

Praise of the Sun.

Brahmá finished the creation - He had a son Maríc'i, who had a son

* For karomi, "I achieve," the Bombay edition reads karoshi, which I have adopted as preferable.

CREATION OF THE GODS, MANKIND, ANIMALS, &C.

Kaśyapa—Kaśyapa married Daksha's thirteen daughters, and begot by them the gods, demons, mankind, animals, birds, &c.— The gods were subdued by the demons, and Aditi offered a hymn to the Sun, imploring his help.

Márkandeya spoke:

- Having created this world, Brahmá then separated off the castes, the bráhman's four periods of life, the seas, the
 mountains, and the islands even as before. The adorable lotus-born god fixed the forms and abodes of the gods, Daityas, Nágas and other beings, as before, according to the Vedas* indeed.
- 3 Brahmá had a son, who was famed as Maríći ; his son was
- 4 Kaśyapa, namely Káśyapa by name.⁺ Daksha's thirteen daughters were his wives, O bráhman; and they had many children who were the gods, Daityas, Nágas and the rest.
- 5 Aditi gave birth to the gods who rule over the three worlds, Diti to the Daityas, and Dann to the fierce Dánavas whose
- 6 prowess is wide-reaching. And Vinatá bore Garuda and Aruna; Khasá the Yakshas and Rákshasas indeed; and
- 7 Kadru bore the Nágas; Muni bore the Gandharvas; from Krodhá were born the Kulyas; and from Rishtá the bevies of Apsarases; and Irá bore Airávata and other elephants, O
- 8 dvija; and Támrá bore daughters of whom Syení was the chief, O dvija, from all of whom were born the hawks,
- 9 vultures, parrots and other birds; from Ilá were born the trees; from Pradhá the various kinds of aquatic animals. This is the progeny which was begotten of Aditi by Kaśyapa.
- 10 And by her sons and daughters' sons, by her sons' sons and

* For develhyas the Bembay edition reads Vedebhyas, which is preferable.

+ Káśyapo náma námatah; the Bombay edition agrees, but this can hardly be right. Káśyapa would be name of Kaśyapa's descendants.

‡ For Pradháyåspatasám ganáh read Pradháyá yádasám ganáh as in the Bombay edition.

§ Kaśyapa's wives and children aro given differently in other authorities, e.g., Mahá-Bhárata, Adi-p., xvi, lxv. and lxvi; Kúrma Puráņa xviii; Agni Puráņa xix.

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daughters' grandsons* and other descendants this world was overspread, yea by the offspring of those males and those females, O muni.

- 11 The chief of those sons of Kaśyapa are the hosts of gods. Now these hosts are characterized by goodness, by passion
- 12 and by ignorance, O muni. Brahmá, the chief of those learned in sacred lore, the highest of all, the Prajá-pati, made the gods participators in the sacrifices, and rulers over the
- 13 three worlds. The hostile Daityas and Dánavas and Rákshasas combining harassed them, and a very terrible war occurred
- 14 between them. Now the deities were vauquished for a thousand divine years, and the powerful Daityas and Dánavas
- 15 were victorious, O bráhman. Then Aditi, seeing her sons cast out and robbed of the three worlds by the Daityas and
- 16 Dánavas, O best of munis, and deprived of their shares of sacrifices, was exceedingly afflicted with grief, and made the
- 17 utmost efforts to propitiate the Sun. Concentrating her mind *thereon*, restricting her food, observing the utmost selfrepression, she hymned the Sun, the ball of light that dwells in the sky.

Aditi spoke :

- 18 Reverence to thee who hast a sublime subtle golden body, O splendour of those who have splendour, O lord, O reposi-
- 19 tory of splendours, O eternal one! And the ardent form which thou hast who drawest up the waters for the benefit of the worlds, O lord of the *heavenly* cattle, to that I bow
- 20 reverently! The most ardent form which thou hast, who bearest the nectar that composes the moon to take it back during the space of eight months, to that I bow reverently !
- 21 The well-fattened[†] form which thou hast, who verily dischargest all that same nectar to produce rain, to that thy
- 22 cloud-form be reverence, O Sun! And that light-giving form of thine, which tends to mature the whole kingdom of plants that are produced through the pouring forth of
 - * Dauhitrika, a word not in the dictionary.
 - + A-pyáyaka; a word not in the dictionary.

- 23 water, to that* I bow reverently! And that form of thine which, when there is excessive cold by reason of the pouring forth of snow and other *causes*, tends to nourish the crops of that *winter* season—to the passing over of that thy *form*
- 24 be reverence! And that form of thine, which is not very ardent and which is not very cold, and is mild in the season of spring, to that be reverence, O divine Sun, yea reverence!
- 25 And thy other form, which fattens both all the gods and the pitris, to that which causes the ripening of the crops be
- 26 revenence! That one form of thine which, being composed of nectar for the vivification of plants, is quaffed by the gods and pitris, to that, which is the soul of the moon, be
- 27 reverence! That form of thine which, consisting of the universe, is combined with Agni and Soma these two forms of the Sun,⁺ to that, the soul of which is the good quali-
- 28 ties,[‡] be reverence! That form of thine which, named the three-fold *Veda* by reason of the unity of the Rić, Yajus and Sáma *Vedas*, gives heat to this universe, to that be reverence,
- 29 O luminous one ! That thy form moreover, which transcends that *former one*, which is enunciated by uttering the word "Om," *and* which is subtle, endless *and* stainless, reverence be to that, the soul of which is Truth !

Márkandeya spoke :

- 30 In this manner the goddess, self-restrained, abstaining from food, offered praise day and night, desirous of propitiating the Sun, O muni.
- A long time thereafter the adorable Sun rendered himself visible to her, Daksha's daughter, in the sky, O best of
 dvijas. She beheld a huge mass of glory, dwelling in the sky and stationed on the earth, full of light, most difficult
- 33 to be gazed at because of its halo of flame. Seeing him then, the goddess became bold to the utmost and spoke—

* For tam read tan?

+ The Bombay edition reads *ápyáya-dáha-rúpábhyám*, "two forms of fatness and conflagration."

1 Gunátmane in the Bombay edition is better than ganátmane.

"Be gracious to me! I can not gaze on thee, O lord of the 34 heavenly cattle. Since I while fasting have beheld thee, at first standing in the sky and most difficult to be gazed upon,

35 and afterwards as brilliant and burning, even so I behold thee here on earth a globe of glory. Be gracious; may I see thy form, O maker of day! O thou lord, who hast compassion on thy believers, I believe; protect my sons!

Thou, the Creator, createst this universe;
 Exerting thyself thou protectest it to make it permanent;
 In thee everything passes to its dissolution at the end.
 Thou art it.

Besides thee verily there is no other way of existence in all the world !

37 Thou art Brahmá and Hari! thou bearest the name Aja!* Thou art Indra,

The lord of wealth Kuvera, the lord of the pitris Yama, the lord of the waterst Varuna, the wind Vayu !

Thou art the Moon, Agni, the lord of the sky, the supporter of the earth,[‡] the Ocean !

What praise must be given to thee who art the splendour of all souls and forms?

38 O lord of sacrifice, bráhmans devoted to their own ceremonies, day by day,

Praising thee with manifold words, offer sacrifice to thee.

Meditating on thee with firmly restrained minds

And absorbed in religious devotion mortals§ attain unto the sublimest condition.

39 Thou warmest, thou maturest the universe; thon protectest it, thou turnest it to ashes.

* Either "the unborn one," or "the driver, mover, instigator."

+ Ambu-patih violates the metre; read ap-patih as in the Bombay edition.

‡ Gagana-patih mahi-dharo; this is the reading of the Bombay edition. The Calcutta reading gagana-mahi-dharo makes the verse two syllables short.

§ Martyáh, the reading of the Bombay edition. The Calcutta edition reads instead yoga-múrtyá, "by means of the body which belongs to religious devotion;" but this violates the metre.

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Thou makest it manifest, thou makest it sound forth* with thy rays which are pregnant with water.

Thou createst it again also in unerring manifestations.

Thou art reverenced by mortal *beings* that move, but art unapproachable by workers of iniquity.

CANTO CV.

The Birth of Márttanda.

The Sun revealed himself to Aditi and became her son as Márttanda— This name is explained—Márttanda destroyed the demons and restored the gods to their sovereign positions.

Márkandeya spoke:

- 1 Thereupon from out of that his own glory the Sun revealed thimself; the lord, the Sun, appeared then, like unto
- 2 glowing copper. And the luminous one spoke, O muni, unto the goddess, who fell prostrate when she beheld him-
- 3 "Choose from me the coveted boon that thou desirest." And she, lying prostrate with her head on the ground and pressing the earth with her knees, answered the Sun who present in his very person offered her a boon :--
- 4 "O god! be gracious; the three worlds have been snatched§ from my sons, and the shares in sacrifices also, by both the
- 5 Daityas and the Dánavas who excel them in strength. Do thou, O lord of the *heavenly* cattle, bestow on me favour for

* Hrádayasi in both editions. The meaning is no doubt "to shont for joy;" see the Bible, Psalm lxv. 9-13.

⁺ The Bombay edition reads the second half of this verse very differently—"Thou the lotus-horn *god* createst it; thou who art named the Unwavering one protectest it, and thou destroyest it at the end of the age. Thon alone art awful in form!"

1 For ádir bhúto read ávir-bhúto, as in the Bombay edition.

§ For kritam read hritam.

CANTO CV.

that purpose; with a portion of thyself enter thou into brother-

- 6 hood with them and destroy their enemies. In order that my sons may again partake of the shares of the sacrifices, O lord,
- 7 and may become rulers of the three worlds, O Snn, do thou then most graciously show compassion* on my sons, O Snn, who removest the afflictions of suppliants; thou art called the Author of permanence."

Márkandeya spoke:

- 8 Thereupon the adorable lord, the Snn, the robber of the waters, spoke unto prostrate Aditi, O bráhman, while his
 9 countenance was benign with favour+—" Taking birth in thy womb with all my thousand portions, I will speedily destroy the foes of thy sons, O Aditi, in security.";
- 10 Having spoken thus the adorable Sun vanished from her sight; and she ceased from her austerities, having gained all
- 11 her desire. Thereupon the Sun's ray called Sausumna§ from out of his thousand rays|| became incarnate in the womb of
- 12 the mother of the gods, O bráhman. And she, with her mind composed, performed the arduous cándráyana penance¶ and other austerities. Being pure she conceived him, knowing
- 13 that the embryo was a heavenly one, O bráhman. Then spoke Kaśyapa to her with words somewhat confused through
- 14 anger,—"Why dost thou destroy the egg in thy womb by continual fasting?" And she said to him,—"Seest thou this egg within my womb, O wrathful man? It has not been destroyed; it shall be for the death of our adversaries."
 - * For anukampá read anukampám.
 - + For prasádam sumukho read prasáda-sumukho.
 - [‡] For nir-vritáh read nir-vritah.

§ This is the reading of both the editions, but it is not in the dictionary. Su-shumnu is the name of one of the Sun's seven principal rays, that which is supposed to supply heat to the moon. The reading here should therefore presumably be Su-shumna or Saushumna.

- || For raśmi-sahasram read raśmi-sahasrát as in the Bombay edition.
- ¶ See Manu vi. 20.

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MÁRTTANDA DESTROYS THE ASURAS.

Márkandeya spoke :

- 15 Having spoken so she, who is the path of the gods,* in anger at her husband's words, gave birth to the child then
- 16 which blazed brilliantly with glory. Kaśyapa, on seeing the child which shone like the rising sun, fell prostrate and
- 17 praised it respectfully with ancient Rić hymns. Being so praised, he revealed himself from out the foctal egg, having a lustre like unto the petal of a lotus-flower, pervading the
- 18 regions of the sky with his glory. Moreover a voice deep as a thunder-cloud's, addressing[†] Kaśyapa, best of munis, from the air, spoke, issuing from no corporeal being---
- 19 "Whereas thou, O muni, hast spoken of this egg as destroyed[‡] to thee, therefore, O muni, this thy son shall be
- 20 called Márttanda. And he as lord shall exercise the Sun's sway on the earth; and he shall slay the Asuras, the foes who have carried off the shares of the sacrifices."
- 21 The gods hearing this speech from heaven assembled together, and experienced unparalleled joy; and the Dánavas
 22 were bereft of their vigour. Thereupon Indra challenged the Daityas to battle; and the Dánavas filled with joy
 23 encountered the gods. Terrible was the hattle of the gods
- with the Asuras, wherein all the regions between the worlds were rendered brilliant with the light from the arms and 24 weapons. In that battle the adorable Márttanda looked at those great Asuras, and being burnt up by his splendour they
- 25 were reduced to ashes. Thereupon all the dwellers in heaven experienced unparalleled joy, and praised Márttanda
- 26 the source of splendour and also Aditi; moreover they regained their own spheres of dominion and their shares of the sacrifices as before; and the adorable Márttanda also exer-
- 27 cised his own dominion. Like unto a rounded ball of fire with rays *shooting out* both downward and upward like a globular flower-head of the kadamba, the Sun assumed a body that did not flash over-poweringly.

* This is the Bombay reading, suráranih. The Calcutta reading surávanih seems incorrect.

† For ábhásya read ábháshya? ‡ Máritam andam.

CANTO CVI.

The paring down of the Sun's body.

The Sun married Viśva-karman's daughter Sañjñá and had three children by her, Manu Vaivasvata, Yama and Yamuná—Sañjñá could not endure the Sun's glory and leaving her shadow C'háyá departed—C'háyá-Sañjñá took her place and had three children by the Sun—She cursed Yama for unfilial conduct, but the Sun minimised the curse and perceived the deception.—The Sun visited Viśva-karman and the latter placing the Sun on his wheel pared down his glory—The world was thrown into chaos as the Sun was whirled around—The gods and celestial beings hymned the Sun.

Márkandeya spoke :

- 1 Now the Prajá-pati Viśva-karman, after falling prostrate and propitiating him, gave his daughter named Sañjñá to
- 2 the Sun, Vivasvat.* Manu Vaivasvata was begotten by Vivasvat of her then, and his nature has been already indeed
- 3 declared particularly.[†] He, *Vivasvat*, lord of the *heavenly* cattle, begot three children of her, two most illustrious sons
- 4 and a daughter Yamuná, O muni. Manu Vaivasvata was the eldest, the god who presides over śráddhas, the Prajá-pati;
- 5 then were born Yama and Yamí as twins. With the exceeding splendour that Márttaṇḍa Vivasvat possessed, he scorched the three worlds and the moveable and immoveable things
- 6 therein very grievously. But Sañjñá saw Vivasvať s globe-like form and, being impatient of his great splendour, gazed at her own shadow C'háyá and spoke :---

Sañjñá spoke :

- 7 Fare thee well! I will go to my father's very own abode. Yet thou must stay here without change at my command, O
 - * See Canto lxxvii. The same story is repeated here.
 - † See Canto Ixxviii, verse 27, and Canto Ixxix.

8 fair one; and thou must show honour to these two boys for me and to *this* daughter who is of noble rank; and thou must not declare this at all to the god.

C'háyá the Shadow spoke:

- 9 "Unto enduring the seizing of my hair, unto undergoing curses, O goddess, I will never declare thy intention; go where thou wishest."
- 10 Being addressed thus by C'háyá, Sañjñá went to her father's dwelling; and there she, the beautiful of eyes,
- 11 abode some time in her father's house. Her father told her again and again to go to her husband. Then turning herself into a mare she departed to the Northern Kurus, O bráhman.
- 12 There, *like* a chaste wife, she practised austerities, fasting, O great muni.

When Sañjñá had gone to her father, C'háyá, assiduous to

- 13 Sañjñá's command, and assuming her form, waited on the Sun; and the adorable Sun begat of her, he thinking it was
- 14 of Sañjñá, two sons in addition and a daughter. The firstborn of the two sons was equal to the eldest son Manu,
- 15 hence he was called Sávarni, O best of dvijas. And the other, who was the second son, became the planet Saturn.
- 16 And the daughter who was Tapatí, her king Samvarana chose in marriage.*

Now as queen Sañjñá used to behave to those her own sons,

- 17 C'háyá did not behave to those eldest born sons with such affection. Manu suffered that conduct in her, and Yama did
- 18 not suffer it in her. Now being sorely distressed when his father's wife used to beseech him frequently, he Yama, by reason of both anger and childishness and indeed by the
- 19 force of predestination, threatened C'háyá-Sañjūá with his foot, O muni, and thereupon *the Shadow*-Sañjūá,† full of resentment, cursed Yama severely.

* See Mahá-Bhárata, Âdi-p. xciv. 3738, xcv. 3791; and olxxi-clxxiii where it is described how Sambarana while hunting met her, fell in love with her and gained her at length after propitiating the Sun. Her son was Kuru, the progenitor of the Kanravas.

† This must be C'háyá-Sañjñá; but both editions read Sañjñá.

CANTO CVI.

C'háyá spoke :

- 20 "Since thou threatenest thy father's wife, a venerable *lady*, with thy foot, thy very foot shall therefore assuredly drop down."
- 21 Now Yama was deeply afflicted in mind at that curse, and he, righteous of soul, along with Manu made it all known to his father.

Yama spoke:

- 22 O lord, our mother behaves not with equal affection towards us *all*; leaving us aside who are the elder, she wishes to foster
- 23 the two younger. I lifted my foot against her, but did not let it fall on her body; whether *it was* through childishness or
- 24 through foolishness, do thou, Sir, deign to pardon it. I have been cursed, dear father, by my mother in her anger. Since I am her son, verily therefore I revere her, my mother, (O best
- 25 of ascetics). Even towards unworthy sons a mother is not wanting in good feelings, O father; how shall a mother say
- 26 this out—"May thy foot drop down, O son!" Think, O adorable* lord of the *heavenly* cattle, of some way so that through thy favour this my foot may not drop down now by reason of my mother's curse.

The Sun spoke:

- Without doubt, my son, this curse must take effect here, since anger entered into thee, who art wise in righteousness
 and who speakest truth. For all curses indeed a remedy
- assuredly exists; yet nowhere is there that which can turn a 29 curse away from those who are cursed by a mother. This thy mother's word then cannot be made false; I will *however* devise something as a favour for thee, because of my love for
- 30 thee my son. Insects taking some flesh from thy foot shall go forth to the earth ; ther word is thus made true, and thou shalt be saved.

† See Canto lxxviii, verse 28.

^{*} For bhagaván read bhagavan as in the Bombay edition.

Márkandeya spoke :

- 31 Now the Sun said to C'háyá,—"Why among thy sons, who are quite equal, dost thou show more affection to one?
- 32 Assuredly thou art not Sañjñá the mother of these; thou art some one *else* come *in her stead*; for how could a mother curse one son even among worthless children ?"

Márkandeya spoke :

- 33 And she avoiding that *question* gave no answer to the Sun. And he concentrating his soul fell into abstract thought* and
- 34 perceived the truth. C'hayá-Sañjñá saw the lord of heaven was ready to curse her, and trembling with fear declared to
- 35 him what had happened, O bráhman. Now the Sun, enraged at hearing that, went then to his father-iu-law. And he paid honour fittingly to the Maker of day, and being strictly religious he pacified him who wished to burn him up in his wrath.

Viśva-karman spoke:

- 36 Permeated with surpassing glory is this thy form which is so hardly endurable; hence Sañjñá, unable to endure it,
- 37 practises austerities in the forest in sooth. Thou shalt now see her, Sir, thy own wife, beantiful in her behaviour, practising most arduous austerities in the forest on account of
- 38 thy too glorious form. I remember Brahmá's word: if it please thee, my lord, I will restrain thy beloved form, O lord of heaven.

Márkandeya spoke :

- 39 Inasmuch as the Sun's form was formerly spherical, so the
- 40 adorable Sun said to Tvashtri, "Be it so!" And Viśvakarman, being permitted by the Sun in Sáka-dvípa, mounted the Sun on his wheel and set to work to pare down his glory.
- 41 While the Sun, which was the centre of all the worlds, was whirling round, the earth with its oceans, monntains and
- 42 forests mounted up to the sky, and the whole heavens with the moon, planets and stars went downward, and were tossed

* For muktas read yuktas as in the Bombay edition.

- 43 together and confused, O illustrious brahman. And all creatures also were scattered about with the waters ont of the ocean;* lofty hills were shattered to pieces, their sum-
- 44 mits and roots were torn asunder. The supports of the pole, all the asterisms, + O best of munis, with their bands and
- 45 foundations splitting, went downwards in thousands. Hurled away by the wind caused by the swift whirling, great clouds wandering about with terrible thunder crumbled to
- 46 pieces all around. The earth, the air and the nether regions, rolled about by the Sun's whirling, uttered their voices;
- 47 there was exceeding chaos then, O best of mnnis. While all the worlds were whirling round, O bráhman, the divine rishis and the gods with Brahmá sang praises to the Snn:---
- 48 "Thou art the most ancient god among the gods; this is known from thy nature. At the periods of creation, continuance and dissolution thou existest with a triple division.
- 49 Hail to thee, O lord of the world, thou producer of warmth, rain and snow! Have pleasure in the peace of the worlds, O god of gods, O Maker of the day!"
- 50 And Indra approaching the god, as he was being pared down, praised him,—"Be victorious, O god who pervadest
- 51 the world! Be victorions, O lord of all the worlds!" And the seven rishis next, with Vasishtha and Atri at their head, praised the Sun with various hymns, exclaiming "Hail!
- 52 hail!" And the Bálikhilyas then, filled with joy, praised the Sun with the noblest and most ancient Rić hymns enunciated
- 53 in the Veda, as he was being pared down—"Thou, O master, art final emancipation from existence to those who strive after emancipation; thon art worthy to be contemplated as the supreme *one* by those who engage in contemplation! Thou art the way for all created beings, even for those who
- 54 are occupied with ritual.⁺ May there be a blessing for the

* This is the reading of the Bombay edition which is preferable, abdhitah, instead of arc'ishah.

† For dhishtyáni read dhishnyáni.

[‡] Karma-kânde; the department of the Veda which relates to ceremonial acts and sacrificial rites.

people, O lord of the gods! May there be a blessing for us, O lord of the worlds! May there ever be a blessing for us in what is two-footed! And may there be a blessing for us in what is four-footed!"

55

Then the bands of Vidyádharas and the Yakshas, Rakshasas and Nágas joining their hands reverently all fell prostrate

56 with their heads before the Sun, and uttered words such as these, giving joy to his mind and ears,—"May thy glory become endurable to created beings, O thou who causest created

57 beings to exist !" Next Háhá and Huhu, Nárada and Tumburu, who were skilful in music, and who were accomplished in the

58 three musical scales based on the shadja, madhyama and gándhára notes,* began to sing in joy-giving accents to the Snn both with modulations † and various divisions of time,‡

59 with combinations.§ And Viśvác'í and Ghritáćí, Urvaśí and Tilottamá, Menaká and Saha-janyá and Rambhá, || the choicest

60 among the Apsarases, danced whilst the Sun, the lord of the worlds, was being pared down, the while they displayed ¶ many dramatic actions replete with amorous and coquettish

61 gestures and dalliance. Then were caused to give forth their music there flutes and lutes, and other musical pipes, drums

62 and kettle-drums, tabours, large drums and double drums, the drums of the gods and conchs in hundreds and thousands. And every *place* was rendered loudly resonant by the

63 Gandharvas who were singing, and the bevies of Apsarases who were dancing, and with the sounds of trumpets and musical instruments.

Then all the gods, joining their hands reverently, and

64 bowing their bodies in faith, prostrated themselves hefore the Thousand-rayed god as he was being pared down. In

* See page 130, note +.

+ Múrc'haná; see page 131, note *.

tinais, with protracted tones."

Sa-prayogaih; or samprayogaih as in the Bombay edition.

|| For Rambhás'c'a read Rambhá c'a.

¶ Both editions read kurvanto, but read kurvatyo instead?

that resounding noise, where all the gods were gathered together, Viśva-karman then gradually diminished his glory.

65 After hearing thus of the paring down of the body of the Sun, who is the cause of the cold, rainy and hot seasons, and who is praised by Vishnu on the lotus seat of Siva, one goes* to the Sun's world at the close of life.

CANTO CVII.

Hymn to the Sun.

Višva-karman praises the Sun, while he is reducing the Sun's splendour.

Márkandeya spoke:

- 1 While the Sun was being pared down, the Prajá-pati Viśvakarman then uttered this hymn, wherewith his hair stood erect with joy,[†] to the Sun.
- 2 "To the Sun, who is compassionate for the welfare of those who fall prostrate *before him*, who is great of soul, who has seven equally swift horses, who has great glory, who awakens the beds of lotuses, who splits as under[‡] the covering of the
- 3 veil of darkness, be reverence! To him who works merit through the superabundance of fire, who gives many objects of desire, who reclines amid beams of radiant fire, who brings
- 4 welfare to all the world, be reverence ! To the Sun, who is without birth§, the cause of the three worlds, the soul of created beings, the lord of the *heavenly* cattle, the bull, highest among those who are greatly compassionate, the home
- 5 whence the eye originated, || be reverence ! To the Sun, who

* For vajati read vrajati.

+ Udbhúta-pulaka-stotram; both editions read the same, but udbhútapulakah stotram would seem preferable.

- 1 Ava-pátine; a word not in the dictionary.
- § Ajáya; or "who is the driver, the instigator."
- || C'akshuh-prabhaválayáya; or "the pre-eminent abode of the eye."

is maintained by knowledge, who is the inmost soul,* the foundation of the world, desirer of the world's welfare, the self-existent, the eye of all the worlds, highest among the 6 gods, boundless in glory, be reverence ! Thou, for a moment the crest jewel of the day-spring mountain⁺, the honoured

messenger[‡] of the hosts of gods to the world, thou, whose body consists of a thousand wide-spreading rays of light,

- 7 shinest on the world, driving away the darknesses. By reason of thy intoxication from drinking up like spirituous liquor the darkness of the world, thy body has acquired a deep red hue, O Sun, so that thou shinest exceedingly with
- 8 masses of light that calls the three worlds into life. Mounting thy equally proportioned chariot that sways about gracefully and is widely pleasing ||, with horses that are ever unwearied ¶, O adorable god, thou coursest the broad world
- 9 for our good.** O Sun, thou purifier of the three worlds, protect me, who am devoted to thy parrot-bued steeds, and who am most pure++ through the dust of thy feet, and who am

* For jñána-bhútántarátmane (the third syllable of which violates the metre, the Vamsa-sthavila) the Bombay edition reads jñána-bhrite 'ntarátmane, which I have adopted.

+ For udayác'ala-mauli-mailine (the last word of which violates the metre, the Sumukhi) the Bombay edition reads udayác'ala-mauli-manih, which I have adopted.

‡ Sura-gana-mahita-hito; both editions read the same, but the word mahita violates the metre; it should consist of a long and a short syllable. Perhaps the word should be mánya.

§ For vilohita-vigrahát (which violates the metre in the last word) the Bombay edition reads vilohita-vigrahatá, which is correct.

|| C'áru-vikampitam uru-ruc'iram; both editions read the same, but it violates the metre, the Sumukhi. I would suggest as an amendment Ruc'ira-vikampitam úrdhva-c'aram, "that sways about pleasingly, moving on high."

¶ For akhila-hayair, which violates the metre, read akhinna-hayair with the Bomhay edition.

** C'arasi jagad-dhitáya vitatam; both editions read the same, but it violates the metre, the Sumukhi. The metre is satisfied by altering the words, c'arasi hitáya jagad vitatam.

++ Instead of -pavitra-talam I take the Bombay reading -pavitra tamam.

prostrate before thee, O thou who art kind to folk that bow

10 to thee! Thus to the Sun, who exists as the procreator of all the worlds, who is the sole cause of the glory that calls the three worlds into life,* who exists as the lamp of all the worlds—to thee, O choicest of the thirty gods, I ever prostrate myself!";+

CANTO CVIII.

The Majesty of the Sun.

From the glory pared off from the Sun, Viśva-karman made the gods' weapons.—The Sun found his wife among the Northern Kurus and begat of her the Aśvins and Revanta.—The stations allotted to the Sun's offspring are declared.

Márkandeya spoke :

- 1 While he was thus hymning the Sun Viśva-karman kept intact in spherical shape the sixteenth part of the glory of
- 2 the lord of heaven; and when fifteen parts of his glory had been pared away, the Sun's body was exceedingly beauti-
- 3 ful and charming then. And with the splendour that was pared away from him was fashioned Vishnu's discus; and
- 4 S'iva's trident, and Kuvera's palki, the rod of the lord of the dead, and the spear of the gods' general. And Viśva-
- 5 karman made the brilliant weapons of the other gods with the Sun's splendour for the quelling of their foes. He whose splendour had been thus pared down shone with no
- 6 excessive splendour. Márttanda retained a body resplendent in every limb.

* Instead of Tri-bhuvana-pávana-dháma-bhútam, which violates the metre, the Pushpitágrá, I have taken the Bombay reading Tri-bhuvanabhávana-dháma-hetum ekam.

+ The Calcutta reading Devam pranato'smi Viśva-karmánam violates the metre, and is incorrect because it is Viśva-karman who is speaking. I have followed the Bomhay reading Tridaśa-vara pranato 'smi sarvadá tvám. Instead of these last two words Viśva-karmá might well be read. Concentrating his thoughts he beheld bis wife in the form of a mare, unassailable by all created beings by reason of her austerities and self-repression. And going to the Northern 8 Kurus, the Sun became a horse and approached her. And she, beholding him approaching, because of her fear of a strange male, went face to face with him, being intent on

- 9 guarding her rear. And thereupon they joined their noses, when they both met there, and his glory passed from the
- 10 Sun's two nostrils^{*} into the mare. Two gods were begotten there, the two Aśvins, who are the two best physicians, namely Násatya and Dasra, the sons who issued forth from
- 11 the mare's + month; these two are indeed the sons of Márttanda while he bore a horse's form. And at the termination of the flow of his semen was born Revanta, holding a sword
- 12 and bow, clad in armour, riding on horseback, and carrying arrows and a quiver.

Then the Sun revealed his own unsullied form. She

- 13 perceiving his form was mild felt a joy; and the Sun, the robber of the waters, led to his own home this his wife
- Sañjñá, changed again into her own form and full of love.
 After that he who was her first-born son became Manu Vaivasvata.
- 15 And the second was "Yama "[‡] because of the curse, and he was "The Righteous-eyed" because of his father's favour. Now he was called Yama as having been greatly afflicted in
- 16 mind by that curse; and since righteousness delights him, he is known therefore as the "King of righteousness."
- 18 the evil. Therefore the Dispeller of darkness appointed him to the southern region; his adorable father gave to him the
 - * Násikábhyám. Násiká here has its original meaning.

† The Calcutta edition reads asva-vaktrád and the Bombay asvi-vaktrád; read however asvá-vaktrád?

- 1 "Restraint, check."
- § For c'akte read c'akre.

19 duty of protecting the world, O bráhman, and the lordship over the pitris.

And the Sun, being well-satisfied, made Yamnná the river which flows from the recesses of *mount* Kalinda.

20 The two Asvins were made the gods' physicians by their high-souled father.

And Revanta was appointed to the lordship over the 21 Gubyakas; and even thus spoke the adorable god then who is acknowledged by the world,--"Thou shalt indeed be

- 22 worthy of worship by the entire world, my child; and mortals, who shall call thee to mind amid the terrors of forests and other *lonely places*, of great conflagrations, of enemies and robbers, shall be delivered out of great calamity.
- 23 Comfort, intelligence, happiness, kingship, perfect health, fame, exalted position—these, when worshipped and well-satisfied, thou shalt bestow on men."
- 24 And C'háyá-Sañjňá's son Sávarna was of very great fame; he will be the eighth Manu, by name Sávarnaka, in a future
- 25 time. At present, indeed, *this* lord performs terrible austerities on Meru's summit. His brother became the planet Saturn
- 26 according to the Sun's command.* Now the Sun's daughter, who was younger than they, O bráhman, became that best of rivers, the Yamuná, which cleanses the world.⁺
- 27 Now I will speak fully of Manu Vaivasvata, who was the illustrious eldest *son*, and to whom belongs this present
- 28 creation. He, who may either hear or read of this, the origin of the gods who are the offspring of Vivasvat, and
- 29 of the Sun's majesty, may obtain deliverance when he falls into calamity and may gain great fame. This story of the majesty of the primeval god, the high-souled Márttanda, when listened to, quells the sin that has been committed by day or night.

• See Canto cvi, verse 15. In Canto lxxviii, verse 33 he and his elder brother are not distinguished clearly.

+ This is a mistake, see verse 19 above. She was Tapatí, see Canto Ixxviii, verse 34, and Canto cvi, verse 16.

CANTO CIX.

Praise of the Sun.

Márkandeya tells the story of king Rájya-vardhana.—After the king had reigned many years, his queen sorrowed over finding a grey hair in his head—He comforted her and resolved to depart to the forest—His vassals and subjects tried to dissuade him and in vain—They performed many austerities in order to propitiate the Sun and went to Káma-rúpa and continued their worship —At length the Sun appeared to them in bodily shape.

Kraushtuki spoke :

- 1 Adorable Sir! thou hast well declared the birth of the Sun's offspring, the majesty of the primeval god and his nature
- 2 at very full length. Nevertheless I desire, O best of munis, to hear more about the Sun's majesty comprehensively; deign therefore with favour to tell me of it.

Márkandeya spoke :

- 3 Be it heard *then* ! I tell thee of the majesty of the primeval god, Vivasvat, what he did formerly when worshipped by mankind.
- 4 There was a famous king, Dama's son, *named* Rájya-vardhana;* he, lord of the earth, kept the earth well protected.
- 5 Now the realm, being protected by that high-souled monarch in righteousness, increased day by day in people and wealth, O
- 6 bráhman. And joyous and thriving exceedingly were all the subordinate kings on the earth without exception, while he was king; and so also were his people, both town and country
- 7 folk. No portent visited them, nor sickness, nor the fear that comes from serpents, nor was there fear of drought there,
- 8 while Dama's son was king. And he offered up great sacrifices, and gave gifts to those who asked; he enjoyed even the

* He is mentioned in the Vishnu Pur. IV. i. Dama was son of Narishyanta and grandson of the great Marutta. The story of these three kings is told in cantos oxxix to cxxxvi below, and the Purána ends abruptly with Dama. Rájya-vardhana is called Ráshtra-vardhana in the Váyu Purána, pleasures of sense without hindrance to true righteousness.

- 9 While he ruled the kingdom thus and protected his people duly, seven thousand years passed away as if a single day.
- 10 Now the daughter of Vidúratha, king of the South, was his
- 11 queen, Mániní by name and high-spirited* indeed. One day she, the fine-browed noble *lady*, shed tears when his head had not been dressed with ointment, in the sight of the king's
- 12 folk. When her tear-drops *fell* on the king's body, he saw Mániní was of tearful countenance then and questioned her.
- 13 In sooth beholding her weeping and shedding tears silently,14 Rájya-vardhana asked Mániní, "Why is this?" But she,
- being prudent, when questioned by her husband, replied then,
- 15 "It is nothing." The king questioned her again. And after the king had questioned her often, she, the slender-waisted lady, showed him a grey hair growing among his abundant
- 16 locks. "Look at this, O king; is this a cause of vexation to me, most luckless that I am?" And the king laughed thereat.
- 17 With a smile quoth he to his wife—while listened all the kings and citizsns, *and* the kings who were assembled there—
- 18 "Away with grief, O wide-eyed *lady* ! thou must not weep, pretty one ! Birth, growth, decline of life and other changes
- 19 befall all living beings. I have studied all the Vedas; I have offered sacrifices by thousands; I have given alms to bráhmans; and I have begotten sons, O lady of finest countenance;
- 20 I have enjoyed along with thee pleasures which are very hardly attainable by mortals; and I have protected the earth
- 21 well; I have borne myself ably in battles; I have langhed with my beloved friends; and I have sported in the heart of the woods. What else is there which I have not done.
- 22 that thou art frightened at grey hairs, O lady? Let my hair become grey; let wrinkles come to me, O beauteous one; let my body pass into weakness; for I have been successful. O
- 23 Mániní! Because thou hast shown me a grey hair on my head, O lady, here then I take medical treatment therefor
- 24 through resorting to the forest. First in childhood there is
 - * Mániní.
 - + For bhúpah read bhúyah.

childhood's action; similarly there is action which is natural in youth; and also such as is fitting in early manhood; in old 25 age there is resort to the forest. Since those who lived before me did so, lady, and also those who lived before them, I see no reason whatever then for thee to shed tears. Away

26 with thy vexation! Does not the sight of this grey hair cause me elevation? Weep not; it is futile."

Márkandeya spoke:

27 Then the kings and citizens who were in his presence did him reverence, and the kings addressed Rájya-vardhana with conciliatory words, O great rishi :---

28 "It is not for thee to weep with this thy wife, O king; it is

- 29 we who must weep here, or rather all living beings. Since thou, O master, speakest the word indicating that thou wilt dwell in the forest, life falls therefore from us who have been
- 30 tenderly cherished by thee, O king. We will all go, O king, if thou goest to the forest. All the inhabitants of the earth
- 31 will thereby suffer loss in all their ceremonies without doubt, when thou, O master, shalt take up thy abode in the forest; and if that *loss* tends to injure righteousness, let that *course*
- 32 be discarded. Seven thousand years this earth has been guarded by thee; have regard, O king, to the great merit that
- 33 has accrued therefrom ! The austerities, which thou, O great king, wilt perform while dwelling in the forest, are not worth* the sixteenth part of this thy guardianship over the earth!"

The king spoke :

34 "Seven thousand years I have protected this earth; now
35 this my time has come to dwell in the forest. I have begotten children. Now that I have seen my children and their descendants, Death truly will not allow me a very few days.
36 Understand, O citizens, that this grey hair on my head has become a messenger from ignoble Death, who is very sharp
37 in his actions. Being such, I will place my son in my kingdom,

and abandon worldly pleasures, and will, as a dweller in the forest, perform austerities until Yama's troops arrive for me."

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* For nárhanti read nárhati?

CANTO CIX.

Márkandeya spoke :

- 38 Being desirons of departing to the forest the king then enquired of the astrologers about the best days and moments for 39 anointing his son in the kingdom. And on hearing the king's speech they became confused in mind; they who were skilled in the scriptures knew not the day nor moment nor the hours.*
- 40 And the astrologers spoke to the king with voices inarticulate with tears ;—" Our various knowledge has perished after that we have heard this thy speech, O king."
- 41 Then *people* came in a multitude both from other cities and also from dependent countries, and next from that city.
- 42 Springing up, O muni, the most eminent brahmans, their heads quivering with emotion, addressed the king who desired to
- 43 depart to the forest;---"Be gracious! Protect us, O king, as we have been protected a long time past. The whole world will sink down, when thou, O king, hast betaken thyself to
- 44 the forest. Do thou then so act, O king, that the world sink not. And while we, such as we are, live our very short time, O hero, we desire not to see the regal throne deprived of thee, O lord."

Márkandeya spoke :

- 45 Thus both they and other dvijas heading the citizens, and kings, dependents and ministers appealed to him, and appealed
- 46 again and again; but when he does not withdraw his determination to take up his abode in the forest, and returns them
- 47 the answer, "Death will not suffer it," both his ministers and dependants, and the citizens, and the aged men and the dvijas, assembled together and took counsel, "What must be done
- 48 here?" While they took counsel, O bráhman, this resolution developed there among those who were devotedly attached
- 49 to that most righteous king—' Giving ourselves over absolutely to deep meditation, we will with composed minds propitiate the Sun with austerities and beseech him for this king's life."
- 50 Being all resolved alike there on that object, some of them paid adoration to the Sun with their own bodies, by presenting to

^{*} Horá (the Greek word); or "the rising of the zodiacal signs."

him the argha offering and presents and other oblations in due course; others gratified the Snn by maintaining silence, and others by repeating the Ric, Yajus and Sáman hymns; and other dvijas abstaining from food and lying down on river sandbanks, wearied with austerities, made propitiation of the Sun;

- 53 and others, applying themselves to the oblation to Fire, day and night repeated hymns composed to the Sun; others cast-
- 54 ing their eyes on the Sun remained standing there. Even thus, applying themselves to those several rites, did they work in manifold ways with exceeding determination in order to propitiate the Sun.
- 55 Now while they were striving thus to propitiate the Sun, a
- 56 Gandharva named Su-dáman came near and spoke thus—"If ye desire, O dvijas, to propitiate the Sun, let this then be done,
- 57 whereby the Snn will become well-pleased. Therefore—there is a forest named Guru-viśála, frequented by the Siddhas, in very mountainous Káma-rúpa—go there verily in haste.
- 58 There perform your propitiation of the Sun with minds completely composed; the Siddhas' friendly region is there; there ye shall obtain all your desires."

Márkandeya spoke :

- 59 On hearing this his speech, those dvijas went to that forest and beheld the sacred and beautiful shrine of the Sun there.
- 60 Those brahmans and men of other castes, diminishing their food, and being indefatigable, O brahman, offered worship there en-
- 61 riched with incense, flowers and oblations; and with composed minds, celebrating his worship with flowers, ungnents and other gifts, with incense, perfumes and other fragrance also, with prayers, sacrificial oblations, food, lamps and other offerings, those dvijas gratified the Sun, O bráhman.

The bráhmans spoke:

- 62 Let us approach the Sun as our refuge, the god who in splendour surpasses gods, Dánavas and Yakshas, the planets, and
- 63 the heavenly bodies; the lord of gods, who dwelling also in the sky makes *everything* around brilliant, and penetrates
- 64 the earth and the atmosphere with his rays ; even him who has

the names Aditya, Bháskara, Bhánu, Savitri, Divákara, Púshan

- 65 and Aryaman, Svar-bbánu ;* him who has flaming rays, who is the fire which shall destroy the universe at the end of the four ages, difficult to be gazed at, who persists to the end of the
- final dissolution; the lord of yogins, and the never-ending one;
 who is red, yellow, white and black; him who dwells in the oblation made to Fire by rishis, and among the gods of sacrifice; imperishable, sublime, secret, who is the supreme gate to
- 67 final emancipation from existence; and who traverses the sky with hymns in the form of horses which are yoked together at his rising and setting; who is always intent on circumambulating
- 68 Meru reverently. And we have sought unto the light-giver, who is not true and yet true, who is a sacred multiform place of pilgrimage, who is the permanence of the universe, and is be-
- 69 yond thought; him who is Brahmá, who is Siva, who is Vishu, who is Prajá-pati; who is the wind, the atmosphere and water,
- 70 the earth and its mountains and oceans; who is the planets, the constellations, the moon and other *heavenly bodies*, trees bearing blossom and fruit, other trees and herbs; who sets in motion righteousness and unrighteousness, among created beings, those which are manifest and those which are
- 71 not manifest. Brahmá's *body*, and Siva's, and Vishņu's is the body, of thee, the Sun, whose special nature is three-fold
- 72 indeed. May the Sun be gracious! May the Sun, of whom, as lord without beginning, all this world composes the body, and who is the the life of the worlds—may he be gracious to us!
- 73 May the Sun, whose first[‡] form is luminous and can hardly be gazed upon because of its circle of splendour, and whose second
- 74 form is the gentle lunar orb—may he be gracious to us! And may the Sun, from those two forms of whom this universe has been fashioned consisting of Agni and Soma—may he, the god, be gracious to us!

* As a name of the Sun, not in the dictionary.

f Váyu.

For eka-bhásvaram read ekam bhásvaram? The Bombay edition reads ekam aksharam "whose first form is imperishable."

Márkandeya spoke :

While they are thus entirely worshipping him with praise 75 and faith, the adorable Sun became pleased after three months, 76 O bráhman. Thereupon issuing from his orb, with the same splendour as his disk possesses, the Sun, who is hardly to be gazed at, descended and displayed himself to them. 77 ° Those bráhman folk bowing in faith then prostrated themselves before the Sun, who is without beginning, as he manifested himself in bodily shape, while they quivered with thrills of awe; exclaiming "Reverence, reverence be to thee, the thousand-78 rayed one! Thou art the cause of everything-brilliant every whit. Thou art to be invoked against harmful assault, being the site of all sacrifices; and to be meditated upon by those skilled in religious devotion. Be thou gracious !"

CANTO CX.

The Majesty of the Sun, concluded.

King Rájya-vardhana's subjects besought of the Sun that the king might reign ten thousand years more, and the Sun granted it— But the king, distressed that the boon did not include all his family and subjects, went and propitiated the Sun, and at length gained his desire—This story is commented on and its merits are extolled.

Márkandeya spoke :

- 2 Thereupon those bráhmans and other people gazing in fear on the fiery-rayed *Sun*, as he stood before *them*, prostrated themselves and said, O bráhman :---

The people spoke :

- 3 Prostrating themselves they said then to the lord of the world who proffered them a boon—"O adorable Dispeller of
- 4 darkness, if thou art pleased with our faith, then let our king

CANTO CX.

live* ten thousand years, free from sickness, victorious over his enemies, rich in his treasury, and with firmly-enduring youth! May Rájya-vardhana live ten thousand years!"

Márkandeya spoke :

5 "So be it!" said the Sun to the populace, and became too dazzling for sight, O great muni. And they, having gained

6 the boon and joyous thereat, assembled about the king. And having gained the boon completely from the thousand-rayed god, O bráhman, they made known to the king how it had happened.

7 On hearing that, his queen Mániní rejoiced, O bráhman; and the king pondered a long while and said nothing to the people.

8 Thereupon she Mániní, whose mind was filled with joy, exclaimed to the king her husband --- "How fortunate! Prosper,

9 O king, with long life!" Thus did Mániní courteously salute her husband in her delight, but the king said nothing, his mind

10 being numbed with thought, O bráhman. She addressed her husband again, as he was rapt in thought with countenance bent downwards,—" Why dost thou not give way to joy in

11 this supreme moment of exaltation, O king? Thou shalt live free from sickness, with firmly-enduring youth, ten thousand years from to-day. Why nevertheless dost thou not rejoice?

12 But declare thou the reason, why thou hast thy mind drawn away by thought, even when a supreme *moment of* exaltation has been reached, O king ? "

The king spoke:

- 13 How has a moment of exaltation come, O lady, and why dost thou courteously salute me? When thousands of afflictions
- 14 are incurred, is courteous salutation wished for ? † I shall live alone ten thousand years, but not thou; when calamity
- 15 befalls thee, shall I not have affliction? When I see sons, grandsons, and great-grandsons and other beloved relatives
- 16 dead, will my affliction indeed be small? And when my most faithful servants are dead, and when my circle of friends is

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^{*} Jivatám ; átmane-pada ; and again in this verse.

⁺ For sabhájanayishyate read sabhájanam ishyate as in the Bombay edition.

dead, there will then be boundless affliction for me continual17 ly, O lady. They who with emaciated *bodies*, constantly attached to * righteousness, have performed austerities for my

sake, they shall die, and I who enjoy the benefit shall live—this
is censurable ! † This, such as it is, is a calamity that has befallen me, O lady of beautiful hips; it is not a moment of exaltation. How again is it thou dost not think in that thou dost courteously salute me now ?

Mániní spoke :

- 19 O great king, as thou hast said, so indeed *it is*; herein there is no doubt. I and the citizens in our affection for thee did
- 20 not perceive this mistake. Since it has gone so, consider what should be done in this *matter*, O lord of men. What the adorable Sun has said in his graciousness shall not be otherwise.

The king spoke :

- 21 It is a benefit that my citizens and servants have done to
- " me out of affection; how shall I taste enjoyments, without
- 22 discharging my obligation to them? I then in this position will go with subdued mind to the mountain from to-day‡ and will practise austerities, abstaining from food, resolved to pro-
- 23 pitiate the Sun. Since I shall live in firmly-enduring youth free from sickness ten thousand years through that god's favour
- 24 therefore, if the adorable Sun grants us this favour, that all my people, my servants, and thou and my children, sons,
- 25 grandsons and great-grandsons, and my friends shall also live, O lovely-faced one-then I shall continue in the kingdom and
- 26 shall taste enjoyments with delight. If the Sun does not do this, then, O Mániní, I will practise austerities on the mountain there, abstaining from food until my life perish.

Márkandeya spoke:

- Being thus addressed by him, she said to the king then, "Be it so!" And she also went with him to that mountain. The king going with his queen to the sanctuary there engaged in
 - * Ni-san-tata, not in the dictionary.
 - + Dhik-kara, not in the dictionary.
 - ‡ The Bombay edition inserts two lines here doubtfully.

CANTO CX.

worshipping the Sun, being assiduous in his service, O bráhman,

- 29 and becoming emaciated through want of food; and she, just as that king *did*, practised severe austerities likewise, endur-
- 30 ing cold, wind and the sun's heat. While he was worshipping the Sun and practising great austerities, when a year and part of the next year had passed, the Maker of the day was
- 31 pleased then and granted him, O dvija, a boon according to his desire for the sake of all his dependants, citizens and other *subjects*, and his sons, O excellent bráhman.
- 32 On gaining the boon, the king going to his city ruled his
- 33 kingdom in joyousness, protecting his people righteously; and he offered many sacrifices, gave away gifts day and night, and in company with Mániní indulged in enjoyments, being wisc in
- 34 righteousness. He rejoiced* with his sons, grandsons and other *descendants*, with his dependants and citizens[†] for ten thousand years; he remained continuously youthful.
- 3.5 A Bhárgava named Pramati, after seeing that his exploit, sang this song while his heart was drawn out with astonishment,—
- 36 "Lo, the power of faith in the Sun, in that king Rájya-vardhana has been born for the increase of life of his own people as well as of himself!"
- 37 Thus I have related to thee, O bráhman, what thou didst ask me, *namely*, the majesty of the lord[‡] Aditya Vivasvat, the
- 38 god who was in the beginning. The man who, after hearing the whole of that story of the Sun's sublime majesty with the bráhmans, reads it also during the space of seven
- 39 nights, is delivered from his sins.§ And the intelligent man, who may hold this fast, becomes free from sickness, possessed of riches and opulent; and is born again a man of
- 40 great understanding in a great family of wise men. || And
 - * For samuditah read sa muditah.
 - + Pauttraih in the text; but read probably pauraih, which I have adopted.

‡ Vibho; but vibhoh seems preferable and I have adopted it. The Bombay edition reads *dditah*, "what thou didst ask me from the first."

§ Or "reads it also, is delivered from the sins which he has committed during seven nights" as the Bombay edition reads.

|| The Bombay edition inserts here, though doubtfully-" And he truly

miserable are they who are smitten herein by the Sun, O best of munis.* The repetition of cach of these verses during three

- 41 twilights destroys sin. And in whatever sanctuary of the Sun all this poem of his majesty is recited, there the adorable Sun
- 42 withdraws not his presence. Therefore thou, O bráhman, who desirest to gain great merit, must retain this *poem of* the Sun's
- 43 sublime majesty in thy mind and must mutter it over. Verily he who makes a gift of a milch cow with gilded horns and most handsome body, and the man *who* self-possessed listens to this *poem* for three days—equal are the merit and reward of them both, O bráhman !†

CANTO CX1.

The guide to the genealogies.

Manu had seven sons, whose names are mentioned—and also a child, who was born as a daughter named Ilá, and afterwards became a man by name Su-dyumna—This child as Ilá had a son Purúravas, who reigned at Pratishthána, and as Su-dyumna had three sons.

Márkandeya spoke :

- 1 Such power has the adorable Sun, who is without beginning and without end, concerning whose majesty thou, O Kraush-
- 2 tuki, dost ask me in faith. He is the Supreme Soul among religious devotees who meditate deeply on the dissolution of their intellects; *the is* the Conscious Soul among those who

who after hearing of this exploit sacrifices with great sacrifices replete with boons and fees, gains honour as his reward."

* The Bombay edition reads differently—"And the verses which were herein addressed [read abhihitá for abhihatá?] to the Sun, O best of munis, the repetition of each of these verses during three twilights destroys sin."

†≟For dvijágryam read dvijágrya.

[‡] This is the best meaning that I can get out of the text-Paramátmá sa yogínámiyuñjatám četasám layam, which is the reading in the Calcutta, Bombay, and Poona editions, though the last in its corrigenda alters it to yogánám, apply the Sánkhya doctrine to the knowledge of spirit; and he is the Lord of sacrifice among those who are sacrificers:*

3 while Vishnu, S'iva and Brahmá each supports the Sun's supremacy.

Manu was his son, a solver of doubts in all matters, the ruler of a many-antara, whose is the seventh period, O bráhman.

Ikshváku, Nábhaga and Rishta—who were great in strength

- 5 and prowess-and Narishyanta, Nábhága, Púshadhra and Dhrishta;† these were that Manu's sons, *each* the guardian of
- 6 a separate kingdom. All were celebrated in fame, all had the utmost skill in arms and weapons. Seeking yet again for a son *who should be* more distinguished,
- 7 Manu, best of the skilful ones, offered a sacrifice to Mitra and Varuna; in which *sacrifice* moreover when the offering was perversely made through the improper conduct[‡] of the priest,

and then sa yogánám must be read as one word sa-yogánám. But the text is no doubt corrupt; yogínám should be yoginám, and yuňjatám should perhaps be yuňjánánám, though both Parasmai-pada and Atmane-pada have the meaning "to meditate deeply." Mahámahopádhyáya Hara Prasád Sástrí suggests also that layah would be better than layam and would translate thus, "He is the Supreme Soul to those who are successful in meditation [*i.e.*, the Vedántists]; he is that in which the minds of those who are engaged in meditation, but who are not yet successful, are absorbed" [*i.e.*, the Sagnna Brahman of the Vedántists].

* Yajñeśo yajvinám api; but yajvanám must be read for yajvinám, and Mahámahopádhyáya Hara Prasád Sástrí gives it the meaning "to those who consider sacrifices to be the means leading to beatitude" [*i.e.*, the Mimámsists].

† Only seven sons are mentioned here. The number is generally given as ten. There is much diversity regarding the names of all of them except Ikshváku, Narisbyanta, and Dhrishta. Other names omitted are S'aryáti, Karúsha, Vena, and Prámśu. See Wilson's Vishnu Purána, book IV, obapter i, notes. The second and third names Nábhaga and Rishta are sometimes given as a single name, Nábhágadishta in the Veda and Nábhánedishtha in the Aitareya Bráhmana; and the last-named book says—he was given to sacred study, his brothers deprived him of his share in the paternal property, and referred him to their father, and by his father's advice he helped the Angirasas in their sacrificial session and obtained great wealth (V. ii. 14).

‡ For sápahrite read cápahute, as in the Poona edition. The verb apa.hu is

4

- 8 O great muni, a daughter was born to Manu named Ilá, slender of waist. On seeing that daughter born there, Manu
- 9 offered praise to Mitra and Varuna then and spoke this word,
 —"When I made made the sacrifice with the prayer, 'Through
- 10 your favour may I obtain a distinguished son,' a daughter was born to me who am wise. If ye being gracious grant me a
- 11 boon, then let this my daughter, through the favour of you both, become a son endowed with surpassing virtues! " And when these two gods in sooth said, "Be it so!" that same
- 12 daughter Ilá became forthwith a son famed by the name Su-dyumna.

And afterwards that wise son of Manu, while roving the forest a-hunting, was turned into a woman through the wrath

- of the god; * in which condition Soma's son Budha begat of
- 14 her a son named Pururavas, t who was a mighty universal monarch. When that son was born, Su-dyumna again per-
- 15 formed a great horse-sacrifice and regained a man's nature and became a king.

Su-dyumna during his manhood had three sons, Utkala,‡

- 16 Vinaya§ and Gaya, who were most valiant, given to sacrificing, great in bodily strength. Now those three sons, who
- 17 were born to him during his manhood, enjoyed this earth ¶ while governing their minds in righteousness.

not in the dictionary. The Poona commentary explains apahute apačárát by viparéta-havane vyatyayát.

* The Hari-V. narrates only one change, namely, from womanhood (after she had given birth to Purúravas) to manhood (x. 615-37).

+ Properly Purúravas, as in verse 17.

13

‡ From whom were descended the Utkalas, see note • on canto lvii, verse 43, and also verse 53, pp. 327 and 341 *ante*; all the authorities agree about this.

§ He is also called Vinata, Vinatášva, and Haritásva by different authorities. He was king of the East according to the Matsya Pur., and king of the West according to the Hari-V. (x. 631-2) and Váyu Pur.

|| He gave his name to the city Gayá, as all the authorities agree; and he was king of the East as the Hari-V. says (x. 631-2).

¶ The Bhágavata Pur. says wrongly all three sons were rulers of the South, Dakshinápatha. But Purúravas, who was born of that monarch Su-dyumna during his womanhood, got no share of the earth, because he was Budha's son. Thereupon at Vasishtha's word Pratishthána,* an excellent city, was given to him; he became king in that exceedingly charming city.

CANTO CXII.

The Story of Púshadhra.

Manu's son Púshadhra while hunting accidentally killed a bráhman's cow—The bráhman's son fell into a rage and cursed him—The bráhman reproved his son for his passionate conduct, but the curse could not be altered and Púshadhra became a śúdra.

Márkandeya spoke:

- 1 Manu's son who was named Púshadhra + went a-hunting to a forest. While walking about in that dense lonely forest he
- 2 lighted upon no deer at all, he was scorched by the sun's rays, and his body was seized with hunger, thirst and heat as he
- 3 walked hither and thither. Then he saw there a beautiful cow which yielded milk for sacrifice, belonging to a brahman who maintained the sacrificial fire, half the body of which was
- 4 hidden among creepers. ‡ Thinking she was a gayál, he shot her with an arrow, and she fell to the earth, pierced to the heart
- 5 with the arrow. Thereupon the sacrificial priest's son Taporati, § who was a religious student, on seeing his father's sacri-
- 6 ficial cow stricken down cursed him ; and sent forward his son

* Manu gave this city to Su-dynmna who was excluded from the paternal dominions because he had been a female, and Su-dynma gave it to Purúravas. It was situated on the north bank of the Ganges at its junction with the Yamuná (Hari-V., xxvi. 1371 and 1411-2).

† This name is generally written Prishadhra, which is the correct form.

[‡] This is the reading of the Poons edition, latántar-deha-channárdhám; the text of the Calcutta edition is erroneous. The Bombay edition reads less properly latántar-deha-chinnárdhám.

§ I have not found this name elsewhere.

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named Vábhravya* who tended the cow. Then, O muni, his

- 7 mental feelings were overcome by wrath and resentment, and he fell into a rage, while his eyes rolled and were blurred with drops of perspiration that trickled down. The king Púshadhra seeing
- 8 that muni's son enraged said,—" Be gracious, wherefore dost thou give way to anger like a śúdra. No kshatriya, no vaiśya † in truth indulges so in wrath as thou dost like a śúdra, *thou* who art born in the noble family of a bráhman."

Márkandeya spoke :

- 9 When that son of a pre-eminent *brihman*[‡] was upbraided thus by the king, he cursed the evil-souled *king*, *saying* : "Thou
- 10 shalt become § a śúdra indeed ! Whatever sacred lore thou hast learnt from thy gurn's mouth shall waste away, because thou hast hurt this my guru's sacrificial cow."
- 11 When cursed thus the king became angry, yet he was tormented greatly by that curse. He took water up in his hand,
- 12 intent on cursing the other in retaliation, O bráhman. That bráhman also gave way to wrath in order to destroy the king. His father approached him hastily and forbad him in sooth, saying—
- 13 "My son, enough, more than enough, of wrath which does not counteract hostility ! || Verily calmness is beneficial to the twice-born in things of this world and of the next
- 14 world. Anger destroys austerities; and the angry man falls away from long life; the angry man's knowledge melts away,

* This is a patronymic from Vabhru or Babhru Viśvámitra had a son Vabhru from whom was descended the family of the Vabhrus (Mahá-Bh., Anuśás.-p., iv. 249-259; Hari-V., xxvii. I463-67; but see Aitar. Bráh. VII. iii. 18); and Sannaka had a pupil named Vabhru (Wilson's Vishņu-P.—edit. F. Hall—III. vi.); but the name Vábhravya soon after Manu's time seems out of place.

† The Poona edition gives the right reading, na kshatriyo na vá vaišya; the Calcutta edition wrongly puts the accusatives.

 \ddagger Maulinah; = śreshthasya according to the commentator. This meaning is not in the dictionary.

§ For bhavishyati read bhavishyasi.

|| For kopenáyáti-vairiná read kovenáprativairiná as in the Poona edition,

- 15 and the angry man fails of his object also. There is no righteousness in the man of angry disposition; and the passionate man obtains not his object; nor among those whose minds are possessed by wrath is the obtaining of their wishes enough for
- 16 happiness. If the king has killed this cow with his full knowledge, it is right for one, who perceives what is for his own
- 17 benefit, to extend pardon here. Or *if* he has slain this my cow in ignorance, how then is he worthy of a curse, since his
- 18 mind was not evil? Whatever man, while seeking his own good, harasses another-merciful men should shew pardon to
- 19 that man in the knowledge that he is benighted.* If wise men inflict punishment for what is done by a man in ignorance, I esteem him more than the wise men; better are the men
- 20 who are ignorant. † Invoke thou no curse now on this king, my son; by her own action indeed this cow has fallen in a painful death."

Márkandeya spoke:

- 21 Púshadhra also, prostrating himself with bowed neck before the muni's son, exclaimed aloud, "Be gracious !" and "She
- 22 was slain by me in ignorance, for I thought she was a gayál; a cow must not be killed; through ignorance, O muni, I slew thy sacrificial cow. Be thou also gracious to me, O muni!"

The rishi's son spoke :

- 23 Since my birth, O king, I have uttered nothing in vain, and my anger this day can never be altered, illustrious sir.
- 24 Therefore I cannot make this curse otherwise, O king; but the second curse which was prepared for thee is averted.
- 25 The father then took the son who had spoken thus and went to his own hermitage. And Púshadhra in sooth became a śúdra.
 - * Or, "to that man whose understanding is foolish."

† Tam appears to be the right reading; but read *tad* instead of *tam*? "then better than the wise are, in my opinion, the men who are ignorant."

CANTO CXIII.

r.

Nábhága's exploits.

Kurusha's descendants were the Kárushas—Dishta's son was Nábhága; Nábhága wanted to marry a vaiśya maiden—Her father referred the matter to the king Dishta, and the king consulted the rishis— They declared the prince might marry her, provided he first married a kshatriya maiden—He spurned that and took her— The king tried to vanquish him by force, but was caused by a bráhman to desist, on the ground that the prince had degenerated into a vaiśya.

Márkaņdeya spoke :

- 1 Karusha's sons were the Kárushas,* who were kshatriyas and warriors. Now they were seven hundred valiant men; and from them *descended* others in thousands.
- 2 Now Dishta'st son was Nábhága; ‡ he continued in the bloom of youthfulness. He saw a most surpassingly charm-
- 3 ing vaisya maiden. As soon as he beheld her, the prince was stricken in mind with love; he became absorbed in sighs and
- 4 reproaches. He went to her father and asked for the vaisya maiden in marriage; and then to the prince, whose mental
- 5 feelings were under the dominion of the god of love, spoke her father—to the king's son *spoke* he, joining his hands respectfully, being afraid of the *prince*'s father, this speech as he
- 6 howed with deference, O bráhman—" Nobles of thy class are the enjoyers of the earth; dependants are wc, paying tax to
- * See note + to canto lvii, verse 53, p. 341 ante.

⁺ This Dishta must be the Rishta mentioned in canto oxii, verse 4. The name is given varionsly as Nedishtha, Dishta, and Arishta. The Hari-Vamása says two of his sons though vaisyas hecame bráhmans (xi. 658); and the Bhágavata Pur. says two of his sons, though kshatriyas obtained hráhmanhood (IX. ii. 17).

[‡] Nábhága and his descendants are named in Vishnu Pur. IV. i. The Puránas agree generally that he was degraded to be a vaiáya. His descendants and their exploits form the remainder of this Purána. There were other kings afterwards of the same name.

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 $(1)^{*}$

you. Why dost thou earnestly desire connexion with us who are not thy equals ?"

The prince spoke:

7 Equality of the human body is wrought by love, folly and other *feelings*. So indeed the human body is endowed with

- 8 those very *feelings* at the *appropriate* time,* and thus in truth those *feelings* also come into existence for its benefit. And different *feelings*, different *persons* exist when folk exist of
- 9 separate castes. Moreover, other *feelings* also⁺ that are inappropriate become proper according to season, and *likewise* appropriate *feelings* become inappropriate; for propriety de-
- 10 pends upon season. As the body is fattened by food and other things that are longed for, so that same body when used; with
- 11 due regard to season is well regulated.§ Do thou accordingly bestow this thy highly esteemed daughter on me; otherwise calamity will be beheld in my body.

The vaiśya spoke :

12 We are under another's authority, and thou art under another's authority, *namely* the king's. When he thy father permits thee, take thou *her*; I will give her.

The prince spoke :

13 Those who treat gurus || with respect should consult their gurus ¶ in all things that must be done; but not in such things as this, things which are not to be done, ****** do the words of

* Or, "season."

+ For anyán api read anyány api, as in the Poona edition.

‡ Bhuktam. The Poona edition reads *bhútam*; and the meaning would be "that same body when so constituted with due regard to season is well regulated."

§ Parisishyate. I take this as the passive of pari-sás; but pari-sás is not in the dictionary.

- || Venerable persons, parents or spiritual preceptors.
- ¶ For guruvo read guravo here and in the next verse.

** For the text idriseshv a káryeshu it seems idriseshu káryeshu would be better-"but not in such businesses as this do the words of gurus have scope."

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14 gurus have scope. What has Love's conversation to do with listening to gurus? This is incompatible. In other things men should consult their gurus.

The vaiśya spoke :

15 Such, even this, is Love's talk ! I, I here, will ask the guru, thine, the suitor's. My talk is not based on the speech of love.

Márkandeya spoke :

- 16 When addressed thus the prince became silent. And he, the vaiśya, related to that prince's father all that the prince
- 17 thought. Thereupon his father summoned, before him the chief dvijas, Rićíka* and the other bráhmans, and the prince; and he made known the matter as it had been announced to
- 18 him; and after making it known he, being so situated in the matter, said to the munis,—" The best of dvijas deign † to declare what ought to be done."

The rishis spoke :

- 19 O prince, if thou hast love for this vaisya's child, then let this ordinance of righteousness[‡] verily be observed, but *let* it
- 20 be observed in the order enjoined by law. Marriage was enjoined for princes in the first place with the daughter of one who had been royally anointed. Be it so now first in thy case; and immediately afterwards this maiden also shall become thy wife.

* A famous rishi, son of Bhrigu and father by Satya-vatí of Jamadagni; see Mahá-Bh., Sánti-p. xlix. 1716-21; Hari.-V., xxvii. 1423-63, and xxxii. 1761-76; and Visbau Pur. 1V. vii. He married Satya-vatí, daughter of Gádhi king of Kánya-kubja, by giving a present of a thousand horses for her (Mahá-Bh., Vana-p. cxv. 10144-153, and Udyoga-p. cxviii. 4005-7). Though Satyavatí is connected with the R. Kaušikí (the R. Kosi, see canto lvii, verse 18, note **) in the passages cited above from the Hari V. and Vishau Pur., yet Rióíka is generally connected with the west coast arcund the Gulf of Cambay (see Mahá-Bh., Vana-p. cxviii. 10221-27 and the two other passages last cited above), and Dyuti-mat king of S'álva (aee canto lviii, verse 6, note \$) gave his kingdom to Rióíka (Mahá-Bh., Sánti-p. ccxxxiv. 8607, and Anušás-p. cxxxvii. 6267).

- + For arhanti read arhantu? "Let the best of dvijas deign, &c."
- ‡ I.e., marriage.

21 In this way no wickedness will attach* to thee when thou enjoyest her thus; otherwise it does accrue: thy high rank comes from marriage with exalted maidens.⁺

Márkandeya spoke:

- 22 When admonished thus, he flung aside altogether that speech of those high-souled *munis*; and going outside he 23 seized her, and raising his sword aloft exclaimed,—"I have
- 23 seized her, and raising his sword aloft exclaimed,—"I have carried off the vaiśya's daughter by the Rákshasa form of marriage; let him who has power here rescue her!"
- 24 Then the vaiśya seeing his daughter seized, O bráhman, hastened to that *prince's* father for help, exclaiming "Save
- 25 her!" His father enraged thereat gave command to his great army—"Let him be slain; let wicked Nábhága who violates
- 26 righteousness be slain!" Thereon that army fought indeed with the king's son; it was laid low then in great numbers by
- 27 him, who was skilled in weapons, with his weapon. The king, on hearing that the army was slain by the prince, went forth
- 28 himself indeed to fight, surrounded by his army. In the battle then which took place between the king and his son, the father excelled the prince in weapons and arms.
- 29 Thereupon a wandering Muni suddenly approached from out the air and spoke back to the king ;---
- 30 "Cease from combat. O illustrious sir, thy high-souled son is in the right here; moreover fighting between thee and a
- 31 vaiśya⁺ is not according to righteousness, O king. A bráhman who marries wives among all the castes, provided that he marries first a bráhman woman, incurs no injury in his
- 32 bráhman-hood. Likewise a kshatriya who marries first a kshatriya's daughter, *incurs no harm if he marries wives from lower castes*; and therefore, O king, these other *wives* fall not
 - * Bhavitá in the Poona edition is better than bhavati.

† The Calcutta edition reads utkrishlábálikám haran; the Poona reading is utkrishlábála sarvadá, and the Bombay reading utkrishlábálaká nayát. From these readings it would seem the correct reading should be utkrishlabúliká-nayát, and I nave adopted this.

- ‡ Explained in verses 35 and 36 helow.
- § I.e., daughters of vaisyas and súdras, as the commentator explains.

NÁBHÁGA MARRIED THE VAIŠYA MAIDEN. 597

33 from their own righteousness. Thus a vaisya, who marries first a vaisya woman and afterwards a girl born from a súdra family, is not excluded from the vaisya family. The law is

34 thus declared in order. Bráhmans, kshatriyas, vaiáyas, who do not first marry women of the same caste,* fall by marrying

- 35 women of other castes, O king. Whatever excluded woman a man marries after neglecting union in his own caste, of that
- 36 woman's caste let him indeed⁺ become a participator. This thy son, who is such, has fallen to vaiśya-hood; he is of wretched understanding. He has no right to combat with
- 37 thee a kshatriya. We do not acknowledge this to be a reason for combat, O royal scion; and since this shall be so, desist thou from the business of battle !"

CANTO, CXIV.

Nábhága's exploits.

Nábhága married the vaiśya maiden and became a vaiśya—He had a son Bhanandana, who with the help of the rishi Nípa conquered the earth and offered the sovereignty to his father Nábhága— Nábhága declined it as he was a vaiśya, and his wife Su-prabhá then explained to him, that she was not really of vaiśya descent, but the daughter of king Su-deva who became a vaiśya under the rishi Pramati's curse, because he would not rescue Pramati's wife from his own friend Nala.

Márkandeya spoke :

The king thereupon desisted from battle with his son; and
 he indeed, that king's son, married that vaisya maiden. He became a vaisya thereby. Starting up he spoke to the king,—
 "O king, let it be declared to me what I must do."

* For sa-varná- read sva-varná- ? but the meaning would be the same.

+ For no 'pi tad-vastu-bhág read so 'pi tad-varya-bhág as in the Poona edition.

CANTO CXIV.

The king spoke :

3 Let Bábhravya* and the other ascetics, who are engaged in the superintendence of righteousness, declare what is the occupation for this *man* for *the end of* righteousness—do thou act accordingly.

Márkandeya spoke:

4 Then those munis seated in the council announced that for him the tending of cattle and cultivation and trade *should* be

- 5 the highest righteousness. And the king's son complied with what was declared by those expounders of righteousness to be righteousness for him who had fallen from his own *sphere of* righteousness.
- 6 A son was born to him afterwards, who was famed by the name Bhanandana.⁺ Being sent by his mother *who said*, "Be
- 7 a keeper of cattle, my son," he went forth ; and when enjoined thus by his mother, he prostrated himself before his mother and went to the royal rishi Nipa‡ who had resorted to mount
- 8 Himavat; and approaching him Bhanandana held his feet according to rule, and prostrating himself before this royal rishi spoke:
- 9 "Adorable sir, verily I have been commanded by my mother thus, 'Be thou a keeper of cattle'§; and yet I must protect
- 10 the earth; how can there be assent to her? Verily I must protect the earth, || when it may be appropriated¶ by men.
- 11 This my earth is assailed by powerful heirs. Shew me how I may gain the earth through thy favour, O lord; I will carry out thy command; I am prostrate before thee."
 - * See note * page 591.
 - + Or Bhalandana according to the Vishnu Pur. 1V. i.

¹ This was apparently Nípa of the Paurava race, who was king of Kámpilya. He had a hundred sons who were all styled Nípas. His dynasty lasted till Ugráyudha killed all the Nípas just before the Pándavas' time; see Hari-V., xx. 1040, 1060-73,1082-86; Matsya Pur. xlix. 52-59.

§ Go.pála.

|| Gauh pdlaniyá. There a double pun here with go, "cattle " and " the earth," and the verb pál, " to tend " and to protect."

¶ There is also a play on the words svi-karana, "assent," in verse :) and svi-krita, "appropriated," here.

Márkandeya spoke:

- 12 The royal rishi Nípa then gave to high-souled Bhananda 13 a complete set of weapons, O bráhman. After acquiring skill in the weapons he went to his paternal uncle's sons, Vasuráta and the other sons, O dvija; he was so commanded by that
- 14 high-souled *rishi*. He demanded half of the kingdom as befitted his father and paternal grandfather; and they said,---"A
- 15 vaiśya's son thou art; how shalt thou enjoy the earth?" A battle then occurred between Bhananda who was skilled in weapons and those his kinsmen Vasuráta and the rest, who were
- 16 angry and showered weapons on him; but vanquishing them all when their troops had been shattered with his weapons, he, wise in righteousness, took the earth away from them by
- 17 righteous combat. After vanquishing his foes, he next presented all the earth and the sovereignty to his father; and his father did not accept it, and in front of his wife made answer to the son then.

Nábhága spoke:

18 O Bhananda, this kingdom is thine; let it which was ruled by thy ancestors be ruled by thee.

The king spoke :*

- 19 I did not rule the kingdom; I was not devoid of the capacity for *it* + formerly; but preferring a vaisya's condition I obeyed
- 20 my father's command to that effect. Because I showed want of affection for my father in that I wedded a vaisya maiden, I did not become a king, who enjoys the sacred worlds until the
- 21 subversion of the world has arrived. ‡ If disregarding his command again I rule over the earth, there is verily no final emancipation from existence for me thereafter even during
- 22 hundreds of kalpas. Nor indeed is it fit that I, who have my

* This heading is superfluous; it is still Nábhága who speaks.

† Násámarthya-yutah. The commentator explains it by ati-sámarthya-yuto 'pi, "I did not rule the kingdom, although I possessed exceptional capacity formerly."

[‡] For yávad-áhúta-samplavah the Bombay and Poona editions read yávadábhúta-samplavam. An avyayí-bháva compound is preferable. CANTO CXIV

own pride, should eujoy the kingdom which thou hast won by thy arm, when I have no desire for it, like any weakling.*

23 Rule thou the kingdom thyself the while, or relinquish it to thy heirs. For me it is good to keep my father's command and not to rule the earth.

Márkandeya 'spoke :

- 24 Laughing thereat his wife, the lady Su-prabhá by name, made answer to her husband, "O king, take the mighty king-
- 25 dom. Thou art no vaiśya, nor indeed was I born of a vaiśya family, O king; thou art a kshatriya and I also was born of a
- 26 family of kshatriyas. Formerly there was a famous king Sudeva † by name, and his friend was king Dhúmráśva's son
- 27 Nala.[‡] Accompanied by his friend he went to the wood Amravana, § he to sport with his wives in the month of spring, O
- 28 king. Accompanied by those wives and attended by that friend
- 29 he enjoyed many *kinds of drinks* and food then. Afterwards he saw the extremely fascinating and royally born wife of
- 30 Cyavana's son Pramati || on the bank of a tank. His friend Nala, who was intoxicated and not in his right mind, laid hold of her, the while she cried out "Save me, Save me!" even as

31 the king looked on. Her husband Pramati, on hearing her

32 cry, at once came up hastily exclaiming "What is it?" Then

* For durbalasyeha read durbalasyeva, as in the Poona edition.

+ The most famous king of this name appears to have been Su-deva of the Kášis who had a great contest with the Vitahavyas, and was father of Divodása (Mahá-Bh., Anušás.-p. xxx. 1950-54); but this story pays no regard to chronology.

‡ There were many kings of this name, but none of them (as far as I have found) son of Dhúmráśva. Oue of the kings of Vaiśálí was Dhúmráśva (Vishņu Pur. IV. i.)

§ I have not found any wood of this name in western India where this story is laid; but Amra-vana may mean simply "a grove of mangoes."

|| Óyavana was a famous rishi, son of Bhrigu. He married Sakanyá daughter of Manu's son Saryáti, and by her had a son Pramati. Pramati married Ghritáói; see Mahá-Bh., Adi-p. v. 870 and 871, and viii. 939, 940; and Vana-p. oxxii : also Sata-patha Bráh. IV. 5; Aitar.-Bráh. VIII. iv. 21). Cyavana's region was in the west near the mouth of the R. Narmadá, see Mahá-Bh., Vana-p. lxxix. 8354, 8364 and 8365; cii. 8737-40 and cxxi, 10312. he saw king Su-deva standing there, and his wife in the

33 grasp of Nala, who was very much out of his senses. Pramati spoke to the king then,---

"Make this man quiet! And thou art the ruler; thou, Sir, art the king; and this Nala is a bad man, O king."

Márkandeya spoke:

34 On hearing that distressed rishi's appeal, Su-deva deterred by reason of Nala's high position replied,—"I am a vaisya;

35 seek someone else, a kshatriya, 'in order to rescue her.'' Then Pramati enraged, burning forth as it were with splendour, made answer to the king who said "I am a vaisya."

Pramati spoke :

36 Be it so ! thou, Sir, art a vaiśya.* A kshatriya is so named because he guards one from injury. + Kshatriyas hold the weapon in order that there may be no cry of distress. Thou being such art no kshatriya; verily thou shalt be a vaiśya of base family.

CANTO CXV.

Su-prabhá continues her story to Nábhága—That Pramati reduced Nala to ashes, and, on Su-deva's imploring pardon, mitigated the curse on Su-deva, with the promise that he should regain his kshatriya-hood—Also that she had been the daughter of the royal rishi Su-ratha, and had been cursed by Agastya to be born a vaisya woman temporarily.

Márkandeya spoke :

- 2 "Inasmuch as thou, Sir, intoxicated with lust, forcibly seizest my wife here in my hermitage, become thou therefor ashes
- * For vaisya read vaisyah as in the Poona edition.
- + Kshatriyah kshata-rakshanat. For a different derivation; see canto carii. 24.

- 3 forthwith." And then immediately as he uttered that speech, Nala, *consumed* by the fire that sprang from *the rishi's* body, became forthwith a heap of ashes.
- 4 On seeing that *rishi*'s power then Su-deva sobered thereat, bending himself in reverence, said thus—" Grant pardon!
- 5 grant pardon! Let that which I have spoken,* adorable sir, a thing disordered by reason of intoxication through drinking spirituous liquor, be pardoned; be thou gracious; let this
- 6 curse be turned aside !" Being thus propitiated by him, Pramati, the descendant of Bhrigu, whose anger had passed off when Nala was burnt up, replied with mind devoid of strong
- 7 feeling;—"The word which I have uttered shall not be otherwise; nevertheless being gracious I will do thee a supreme favour.
- 8 Thou, sir, shalt be a vaiśya by race--of this there can be no doubt; thou, a kshatriya, shalt be a vaiśya soon in the very
- 9 next birth. When a kshatriya's son shall seize thy daughter by force, thou being seized by one of thy own race shalt then
- 10 become † a kshatriya *again*, O vaiśya." Thus that Su-deva as a vaiśya became my father, O king.
- 11 Hear also, illustrious sir, all the story ‡ who I am. There was of yore a royal rishi named Su-ratha on mount Gandhamádana, who practised austerities, restricted his food, aban-
- 12 doned worldly associations, and abode in the forest. On his seeing then a mainá § fallen from a hawk's beak to the ground, compassion sprang up within that high-souled rishi,
- 13 and he swooned therewith; then when the swoon passed off, I was produced from his body, and seeing me he took me with
- 14 a loving mind. "Because she has been born from me, while I was overcome with compassion, she shall therefore be *known* by
- 15 the name Kripá-vatí " ||-so said he, my lord. Thereafter growing up in his hermitage, I used to wander day and night
- * For yad uktaváms tvam, read yad uktaváms tvám as in the Poona edition, aud the commentator says aham must be understood.
 - + For bhavishyati read bhavishyasi.
 - 1 For tvat-sarvam read tat sarvam.
 - § Sáriká, a bird.
 - " "Full of compassion,"

through the woods also with my girl-companions of the same

age. Then the muni Agastya's brother, who was known as Agastya,* while seeking for forest-products in the forest,

17 was angered by my girl-companions and cursed me; and I said
 —"No offence have I committed against thee, O best of dvijas;
 why because of an offence by other girls hast thou cursed me?"

The rishi spoke :

- 18 "By reason of contact with the bad even that which is not bad becomes bad, just as a jar containing the five substances obtained from cows + becomes spoilt if a drop of spirituous
- 19 liquor falls into it. Since thou hast fallen prostrate and propitiated me by declaring 'I am not bad,' hear therefore what
- 20 favour I will do to thee, O maiden. When, being born in a vaisya family, thou shalt admonish thy husband § to undertake kingly rule, thou shalt then fully recover the remembrance
- 21 of this existence; and thou shalt resume thy kshatriya caste along with thy husband and shalt obtain heavenly pleasures. Go now, let fear depart from thee ! "
- 22 Thus was I cursed formerly by that great rishi, O king of kings; and my father was thus cursed by Pramati formerly.
- 23 So thou art not a vaisya, O king; nor was my father a vaisya; nor indeed am I; || how dost thou, who art not degraded, become degraded in *marrying* me who am not degraded?

16

- + Milk, cheese, butter, urine and dung.
- ‡ For śrinuyát read śrinu yat, as in the Poona edition.

§ Tvam putram, "thou shalt admonish thy son, &c.," is the reading in the Calcutta and Poona editions, but the latter in its Corrigenda alters it to svapatim, and I have followed this.

|| Na tvam hi is the reading in the editions, but is incorrect. I venture to amend it to na tv-aham, and have translated it accordingly. Another emendation is to read sa for na, and then the meaning of these and the following words would be—" How indeed dost thou, who art such and who art undegraded, become degraded in marrying me who am undegraded ?"

^{*} Or Agastya.

CANTO CXVI.

CANTO CXVI.

The Exploits of Bhananda and Vatsa-prí.

Nábhága declined the kingdom and Bhanandana became king—He had a son Vatsa-prí—A Daitya king Kujrimbha, who had a magic club called Sunanda, opened a great hole near king Vidúratha's city and carried the princess Mudávatí down to Pátála—Her brothers failed to rescue her and were made captive—Vatsa-prí killed the Daitya, after she destroyed the club's magic power, and rescued her and her brothers—She was named Sunandá after the club, and Vatsa-prí married her.

Márkandeya spoke:

On hearing this herspeech and his son's, the king, wise in
 righteousness, addressed his wife and son again,—" Inasmuch as I relinquished the kingdom at my father's command, I will not take it again; why dost thou, O wife, draw out my soul
 with vain words? Standing fast in my duties as vaisya I will pay thee taxes, my son. Enjoy thou the whole kingdom, or relinquish it if thou wishest."

[•]4 Being addressed thus by his father, prince Bhanandana * then governed the kingdom in righteousness and in like wise

5 married a wife. Unrepulsed was his discus in the earth, O bráhman, and his mind was not set upon unrighteousness. All

6 kings were in subjection to him. He performed a sacrifice according to precept; he rules the earth well. He in sooth was the only lord; his commands pervaded the earth.

7 A son was born to him, namely Vatsa-pri by name, who, a high-souled *king*, surpassed his father with the multitude of

8 his good qualities. And his wife was Saunandá, daughter of Vidúratha, who was devoted to her husband, an illustrious woman. He gained her by his valour in slaying the Daitya king Kujrimbha,⁺ the enemy of Indra.

* Or Bhalandana according to Vishnu Pnr. IV. i. where his descendants are given.

+ The Calcutta text reads Kujumbha here and in verse 9, incorrectly; see verse 16.

Kraushtuki spoke:

9 Adorable sir, how did he gain her through the destruction of Kujrimbha ? Tell me this story with benignant mind.

Márkandeya spoke :

- 10 There was a king named Vidúratha * whose fame was celebrated in the earth. Two sons were born to him, Su-níti and
- 11 Su-mati. Now Vidúratha went to the forest once upon a time to hunt. He beheld a very great pit, as it were the earth's
- 12 mouth thrust up. On seeing it he pondered, "What is this dreadful thing? I trow *it is a hole down to Pátála: it has*
- 13 not belonged to the earth a long while." While thinking thus, he saw in a lonely wood there an ascetic brahman named Su-

The rishi spoke :

- 15 "Knowest thou it not, O king? for theu art deemed by me to have spies as thine eyes. † A king ought to know everything
- 16 that passes on the face of the earth. A very valiant fierce Dánava dwells in Rasátala; because he makes the earth to
- 17 yawn, ‡ he is therefore called Ku-jrimbha. Whatever has been produced, whether produced on the earth or in heaven, is wrought by him, O king; how is it then that thou dost not
- 18 know him, Sir? That wicked-souled demon carried off the club named Su-nanda, which Tvashtri fashioned of yore; there-
- 19 with he slays his enemies in battle. Hidden within Pátála *that* Asura cleaves this earth with it, and makes doors of *exit* for
- 20 all the Asuras; with that weapon, the club Su-nanda, the earth has been pierced in this spot. How shalt thou, Sir, enjoy

• The story shows that this king's capital was near the river Nirvindhyá which was apparently in the Málwa region (see verses 27 and 33). There were several kings of this name, but I have found none who had two sons of the names mentioned.

† For vág-arthas, which the Calcutta and Bombay editions have, read *cárák-shas* as in the Poona edition.

1 Jrimbhayati.

CANTO CXVI.

this earth unless thou conquerest him? That fierce, mighty adversary of the gods, armed with the club, destroys sacrifices
and fattens up the Daityas. If thou slayest this foe, whose sphere is in Pátála, thou shalt thereby become lord of all the
earth, the supreme monarch. That mighty demon's club is called Saunanda by men-folk; and the wise moreover speak of it* as partly strong and partly weak; yet when touched by a woman it loses its power on that day,† O king; on the following

- 25 day it issues forth with its power *regained*. That *demon* of evil ways does not know then the majestic power of the club, *nor* the defect which comes at the touch of a woman's fingers, *that is*, the collapse of its power.
- 26 "Thus I have declared to thee, O king, the might of that evil-souled Dánava and of his club. As I have spoken, so do
- 27 thou comport thyself. This hole which he has made in the earth is near thy city, O king; why art thou foolishly ‡ unconcerned *about it*, Sir?"
- 28 Now when that *rishi* had spoken thus and departed, the king went to his city and took counsel with his ministers who
- 29 were skilled in counsel within his city. He made known to the ministers all that story as he had heard it, both the majestic
- 30 power of the club and also the waning of its power. Now his daughter Mudá-vatí, who was by his side, heard that counsel which the king was taking with his ministers.
- 31 But some days afterwards, the Daitya Kujrimbha carried off that maiden, who was possessed of energy, from a grove, while
- 32 she was accompanied by her maiden-friends. On hearing that, the king's eyes were distraught with anger, and he said to his two sons, "Hasten quickly ye two who are well acquaint-
- 33 ed with the forests: there is a hole on the bank of the Nir-vindhá; § go ye *down* thereby to Rasátala and slay him who with most evil mind has carried Mudá-vatí off."
 - * For tam read tad as in the Poona edition.
 - + On the day on which it is touched, sparsa-dine (comment.)
- Tor yathá read vrithá as in the Poona edition.

§ Or Nirvindhyá, as in the Poona edition, which is the preferable form ; see canto lvii, verse 24, note 1.

Márkandeya spoke:

- 34 Thereupon those two sons of his, following on the steps of that *demon*, reached that hole and in excessive wrath fought with
- 35 Kujrimbha with the aid of their own army. Then occurred a very terrible combat between them with maces, swords, spears,
- 36 javelins, and axes and arrows without intermission. After it that Daitya, who possessed the might of illusive power, bound those two princes in battle after slaying all their soldiers.
- 37 On hearing of that, the king spoke thus to all his soldiers, "I have fallen into utter misery, now that my sons are in
- 38 bonds, (O best of munis); whoever shall slay that Daitya and shall set my daughter there free, I will bestow even her,
- 39 the large-eyed maiden, on him." Even thus the desperate king made a proclamation in his city then in order to obtain the deliverance of his sons and daughter from bondage, O muni.
- 40 Bhanandana's son Vatsa-prí then heard (f that promise in sooth, which was proclaimed abroad—he, possessed of strength,
- 41 skilled in weapons, endowed with heroism. And arriving there he saluted this noblest of kings, and bowing with deference
- 42 spoke to him who was *his own* father's peerless friend ;—" Command me in sooth speedily; I *will* deliver thy two sons and also thy daughter, after slaying that Daitya through thy very glory."

Márkandeya spoke :

- 43 Embracing him joyfully, who was his dear friend's son, the king said:
- 44 "Go thou to full success,* my dear son. My dear son shall stand in my place, if he performs the precept thus. Do this quickly, my dear son, if thy mind is resolute."

Márkandeya spoke :

- 45 Then armed with scymitar and how, having a leathern bowguard and finger-protector bound on him, the heroic prince
- 46 went in haste to Pátála by that hole. The prince made his bow-string twang with an exceedingly vehement sound
 - * For samsiddhai read samsiddhyai, as corrected in the Poona edition.

then, wherewith the whole of Pátála was filled throughout. Hearing the sound of the bow-string, the Dánava king, Ku-47 irimbha came forward then in excessive wrath, attended by his army. Then occurred a hattle between him and the king's 48 son, one with his army against the other with his army, mighty against mighty. When the Dánava had fought with him for 49 three days, he was filled with rage in his soul and rushed to get his club. Worshipped with perfumes, garlands and in-50 cense, it stands in the private apartments, O illustrious sir; for it had been fashioned by the Prajá-pati.* Mudá-vati, who 51knew well the secret of the club's majestic power, bowing her neck very low, touched the noble club then. Until the great 52demon grasps the club again, till then the beautiful maiden touched it many times under pretence of paying reverence to it. Going back then the king of the demons fought 53 with the club. Vainly fell the blows of the club on those enemies. But inasmuch as the supreme weapon, the club 54 Sannanda, had lost its power, O muni, the Daitya fought with his weapons and arms against his foe in the battle. With his arms and weapons the demon was not the 55 prince's equal, and that, his might with the club, had been dissipated by the maiden. † Conquering then the Dánava's 56weapons and arms, the king's son forthwith forced him from his chariot; and then the demon grasping his shield and scymitar rushed at him again. The prince felled that enemy of 57 the lord of the thirty gods, as he rushed forwards violently incited and displaying his rage,-felled him to the earth with his weapon of fire which gleamed like the Fire that burns up the

- 58 world *finally*. That foe of the thirty gods was wounded grievously in the heart by the fiery weapon and quitted his body. And forthwith there was high festival among the huge snakes within the confines of Rasátala.
- 59 Then fell a shower of flowers upon the king's son; the Gandharva lords sang forth, the gods' instruments of music

60 sounded out. And the prince, after slaying that demon, set free

† For buddhyá read tanvyá as in the Poona edition.

^{*} See verse 18.

the king's two sons and the slender-shaped maiden Mudá-vatí.

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61 And the king of the serpents, Ananta who is named S'esha,
62 took that club, when that Kujrimbha was slain; and he, S'esha lord of all the serpents, was satisfied with her; he rich in austerities had meditated with glee upon the course of Mudá63 vatí's mind. Because the most beautiful maiden had repeated-

ly touched the club Sunanda, knowing the power of the

- 64 touch of a woman's palm * *cn it*, therefore the serpent king in his joy gave Mudá-vatí then the name Su-nandá, derived from the quality of *the club* Saunanda, O dvija.
- 65 And the prince brought her in company with her two brothers to their father's presence quickly, and bowing down
- 66 spoke to him thus—"*Here* are brought *thy* two sons, dear father, and here *is brought* Mudá-vatí according to thy command; what else I must do, declare thou that."

Márkandeya spoke:

- 67 Thereat the king's heart was filled with gladness, and he exclaimed aloud, "Well done! well done!" and "Splendid!
- 68 my dear son, my dear son! I am honoured by the thirty gods, my dear son, for three reasons—in that I have both gained thee
- 69 for my son-in-law, and that the foe has been stricken down, and that my children have come unharmed to me here again; there-
- 70 fore take her hand now on *this* auspicious day—I have said it; make my word true—*that* thou, O prince, be joined in joy with my daughter Mudá-vatí, a maiden of lovely form."

The prince spoke:

71 I must obey thy command, dear father; what thou sayest I will do. Thou verily knowest, dear father, that in this matter we are in truth unchanged.

Márkandeya spoke :

72 Then the great king performed the series of marriage *rites* for them both, for his daughter Mudá-vatí and Bhanandana's

* Read yoshit as part of the compound yoshit-karatala-sparsa- &c., and not separately as in the Calcutta edition.

CANTO CXVII.

- son. Thereafter Vatsa-pri in his early manhood sported with 73 her in charming regions and in palaces and on hill-tops.
- As time passed on, his father Bhanandana grew old and $\mathbf{74}$ departed to the forest; Vatsa-pri himself became king. He 75 offered up sacrifices continually, while protecting his people with righteousness. Now the people, being protected by that high-souled monarch as if they were his children, prospered;
- and in his realm there was no confusion among the castes; 76 and no one felt any fear of robbers, rogues or villains, nor any fear of calamities, while he ruled as king.

CANTO CXVII.*

Khanitra's exploits.

Vatsa-prí was succeeded by his son Prámsu, and Prámsu by his son Prajati .-- Prajati had five sons, of whom Khanitra succeeded him-Khanitra's special prayer is given-He made his four brothers subordinate kings-The minister of one of them subdued the other brothers and tried to gain the supreme power for his master through magic performed by the family priests of all four brothers-The magic produced a female deily which destroyed the four priests and the minister.

Márkandeya spoke:

To him, Vatsa-prí, were born of Su-nandá twelve sons, 1 Prámsu, Pracíra and Súra, Su-ćakra, Vikrama, Krama, Balin, 2 Baláka, and Canda and Praćanda, Su-vikrama and Sva-rúpaall princes of great parts, most victorious in battle.

3

The eldest of them, Prámsu, who was great in valour, was king; these others were subordinate to his authority like dependants. At his sacrifice the earth+ justified her name by 4 reason of the many multitudes of things, which she gave away

* The Calcutta edition makes a mistake in the numbering. It omits cavii, calls this Canto caviii, and continues the mistaken numbering to the end.

+ Vasun-dhara, "container of wealth,"

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to the twice-born and which she parted with to the inferior 5 castes. While he duly protected his people as if his own begotten children, the sacrifices then, which he performed with

6 the accumulation of wealth that lay in his treasury, were hundreds of thousands; their number is not reckoned by ten thousand or such a *figure*, nor by ten millions, nor by a thousand billion or such a *figure*, O muni.

- 7 Pra-játi* was his son; at whose sacrifice Indra, gaining unparalled gratification along with the gods who partake of
- 8 shares of sacrifices, the chiefest of the mighty, † smote nine nineties; of valiant Dánavas and Bala and Jambha noblest of

9 Asuras, and smote other very valiant foes of the gods. Prajáti had five sons, of whom Khanitra was chief, O muni.

- 10 Of them Khanitra became king; he was celebrated for his personal feats of prowess. He was a pacific, truth-speaking
- 11 hero; he delighted in *doing* good to all living creatures; he took delight in his own *sphere of* righteousness constantly; he waited upon the aged, he was well versed in the Vedas, he was eloquent, endowed with modesty, yet skilled in weapons
- 12 and no boaster. He was the beloved of all people continually; he uttered this *prayer* day and night;--

⁴ Let all created things rejoice, let them be affectionate 13 even in solitary *places* ! May there be welfare for all created things, and may they be free from affliction ! May created things experience no bodily sickness nor any mental diseases !

- 14 May all created things cherish friendliness to every living being! May there be bliss for all the twice-born; may they have
- 15 mutual lovingkindness! May all castes have full prosperity, and may all deeds attain perfect accomplishment! May the worlds be propitious to all created things! May your mind
- 16 always be propitious! Desire ye at all times what is good for your son even as for yourselves! Similarly be ye benevolent in mind

* He is called Prajáni in the Vishnu Par. (IV. i.) and Pramati in the Bhágavata Pur. He seems to be the same as Prasandhi in the genealogy in Mahá-Bh., Asvam.-p. iii. 65.

+ That is, Indra.

1 Daśádhikáshtaśatím, comment.

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- 17 to all created things! This is unbounded good for you. Moreover who sins against whom, that he causes any harm to any
- 18 one besotted in mind? To him assuredly * comes that result, that which accrues to the doer thereof. So thinking, ho! let the
- 19 people be informed of their duties + to all, ‡ lest ye wise people shall undergo secular sin.§ May there ever be bliss on the
- 20 earth for him, who loves me now; and may even he, who hates me, see good things in this world!'
- 21 Such was that king's son Khanitra in disposition; he was endowed with every good quality; he possessed good fortune, his eyes were like a lotus-leaf. He appointed those his *four*
- 22 brothers to separate kingdoms out of affection, and he himself enjoyed this earth bounded by the seas; *thus* he placed S'auri over
- 23 the east region, Mudávasu || over the south, Sunaya over the western region, and Mahá-ratha over the northern. They and
- 24 that king had separate families of bráhmans as purchitas, and also munis, who descended in a regular lineage of ministers. S'auri's *purchita was* a bráhman¶ Su-hotra by name who sprang
- 25 from the family of Atri; Udávasu's was Kusávartta, who was born of the lineage of Gautama; a Káśyapa by name Pra-mati
- 26 was Sunaya's purchita; Vásishtha was purchita to king Maháratha. Those four kings indeed enjoyed their own kingdoms,
- 27 and Khanitra was their over-lord, being over-lord of all the earth. King Khanitra was always kindly to those his four
- 28 brothers and to all his people as to his own sons. One day S'auri was addressed by his minister Viśva-vedin—
- 29 "O king, we have somewhat to say unto thee in private. He, who possesses all this earth, to whom all kings are in subjec-
- 30 tion, is the king, and so will be his son and his grandsons and thereafter his descendants. These others, his brothers, are
 - * For nyúnam read núnam as in the Poona edition.

+ The Poona edition reads hita-buddhayah, and the meaning would then be "be friendly-minded."

- ‡ Or, 'in all things.'
- § Laukikam pápam.
- || Or better Udávasu, as in the Poona edition and in verse 25.
- ¶ Family priest. For dvijáh read dvijah as in the Poona edition,

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- 31 kings of very small * territories; and his son is smaller than he; + and his grandsons will be of smaller make. Degenerat-
- 32 ing in time from individual to individual, his descendants will become dependant on agriculture for their living, O king. Thy brother, bestowing affection and power on his brothers, yet makes
- 33 no division of the patrimony.[‡] What affection will he have, O king, for the two more distant, his brothers' sons§? His mind will be more distant with regard to their two sons, O
- 34 king. By what thing that is to be done will his son be endowed with affection ? Or *if* a king is satisfied by anything whatsoever,
- 35 yet to what end then do kings entertain ministers? || The whole kingdom is enjoyed by me while I remain thy minister.
- 36 Dost thou retain that to no purpose,¶ if it gives** satisfaction? Sovereignty accomplishes what should be done; an instru-
- 37 ment is desired by one who operates. And the acquirement of sovereignty++ is what thou must accomplish; thou art the worker, we are the instrument. Do thou, being such, rule the kingdom that belonged to thy father and grandfather by means of us, the instruments. We shall not bestow benefits on thee in another world.

The king spoke:

38 Inasmuch as the eldest brother is king (O monarch), and we are his younger brothers, he therefore enjoys the earth

39 and we enjoy small portions of the earth. Now we are five

* For kalpa-vishayádhipáh read svalpa-vishayádhipáh as in the Poona edition.

+ Tat-putras 6 dipakas tasmát, referring to each of the brothers; but a plural reading would be preferable, "their sons are smaller than they."

‡ Uddháram. The Poona edition reads bhrátuh sneha-balárpinah, and the meaning would then be, "Thy brother makes no division of the patrimony for a brother who bestows affection and power:" though arpa and arpin are not in the dictionary.

§ For snehakah the Poona edition reads better snehah kah.

|| For mantra-parigrahah the Poona edition reads better mantri-parigrahah.

¶ For sukhádhárayase read mudhá dhárayase as in the Poona edition.

** For kurute the Poona edition reads kurushe.

++ For rájya-lubdhas read rájya-lambhas as in the Poona edition.

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brothers, and there is but one earth, O high-minded sir, hence how can there be entire sovereignty over it separately for us?

Viśva-vedin spoke:

- 40 Be this so here !* If there is but one earth, O king, do thou thyself take possession of it; do thou Sir, as eldest brother,
- 41 rule the earth. Be thou the absolute ruler, exercising entire sovereignty, unto all. And the ministers whom they have entertained strive for them⁺ as I strive for thee.

The king spoke :

42 Since the eldest, the king, esteems us affectionately like sons, how shall I display against him a selfishness that relates to the world?

Viśva-vedin spoke :

43 When seated in the kingdom, thou mayest do worship as the eldest with new kingly honours. What is this position of youngest and eldest? Sovereignty is for men who want it.

Márkandeya spoke:

- 44 And on the king's assenting, "So be it," O best of men, Viśva-vedin the minister brought his brothers into subjection
- 45 to him then, and brought their purchitas into subjection to himself in ceremonies performed for the removal of obstacles and other rites. Next he employed them in spells directed against
- 46 Khanitra, and severed his faithful *adherents* by conciliation, gifts and other *means*; and he exerted the utmost efforts in
- 47 repelling punishment from his own *folk*. And while the four purchitas were performing an exceedingly arduous magical incantation day by day, there was produced a four-fold female
- 48 deity[‡] which was very formidable, had a large mouth, was exceedingly terrible to behold, held a large pike raised aloft, was
- 49 lofty and was exceedingly pitiless. It came to the place then where king Khanitra was, and it was cast out by that un-
- 50 blemished king's store of merit. The four-fold female deity

* For bhaváms tatra read bhavatv atra as in the Bombay edition.

- + Teshám; the commentator explains thus, bhrátrínám kárya-vishaye.
- 1 Krityá čatushtaya.

fell on those evil-souled purchitas of his brother kings, and on
51 Viśva-vedin indeed. Then were burnt up by that female deity, who assailed them, those purchitas and Viśva-vedin the minister who gave evil counsel to S'auri.

CANTO CXVIII.*

Khanitra's exploits concluded.

Khanitra, on hearing of the destruction of the family priests, lamented and took the blame on himself—He resigned the kingdom to his son Kshupa, departed to the forest, and died there in sanctity.

1 Thereupon there was great dismay in all the world, inasmuch as those *purchitas* dwelling in separate cities perished

- 2 at the same time. *Khanitra* heard then that his brothers' purohitas had reached their death, and that his brother's minister
- 3 Viśva-vedin also had been burnt up. Khanitra the great king was extremely surprised, *wondering* "What is this?" O best
- 4 of munis; and knew not the cause. Then the king asked Vasishtha who had come to his palace, what the reason was why those, the minister and purchitas of his brothers, had
- 5 perished. When questioned by him the great muni related then how it had happened, what S'auri's minister had said
- 6 and what S'auri had replied to him, and what he, that evil minister, had performed as a means of producing dissension
- 7 among the brothers and what the purchitas had done; for what reason they, the purchitas who were absolutely compassionate even to an enemy, had perished, while injuring that sinless
- 8 king. On hearing that, the king reproached himself exceedingly then, exclaiming, "Alas! I am sore stricken!" in Vasishtha's presence, O dvija.

The king spoke:

9 "Fie on me, who am of unholy composition, of scanty good-

* Canto cxix in the Calcutta edition,

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fortune, destitute of splendour! Sin which is utterly contemned by all the worlds has been committed by me through the

- 10 fault of fate. That is the reason why those four brahmans have perished: what other man besides me will there be more
- 11 sinful on the earth? If I were not a man here on the earth, they, my brothers' purchitas, would not have perished then.
- 12 Fie on the kingdom! fie too on my birth in the family of great kings-I who have become the cause of the destruction of the
- 13 bráhmans! They, my brothers' sacrificing priests, met their end while working at their masters' object; no wicked men were they; I am wicked in causing their destruction.
- 14 What am I to do? Where am I to go? No one verily is a sinner on the earth but I who have become the cause of the bráhmans' destruction."
- 15 Thus grieving in heart, king Khanitra being desirous of
- 16 departing to the forest anointed his son to the throne. After anointing his son who was named Kshupa to the kingdom, the king departed to the forest, along with his three wives, to
- 17 perform austerities. Going there he, best of kings, being wellversed in the ordinances concerning vána-prasthas, performed
- 18 austerities three hundred and fifty years. Now, when his body had become emaciated through austerities, the noble king, having restrained all the organs of sense, quitted his life
- 19 while dwelling in the forest, O chief of brahmans. He went then to the sacred worlds which yield every desire and are undecaying, which are to be gained by kings by means of
- 20 horse-sacrifices and other sacrifices. And those his three wives quitted their life at the very same time with him, and gained the same world* along with him indeed, their most highsouled *lord*.
- 21 This is the story of Khanitra's exploits; when heard, it destroys stains; and it destroys the stains of those who read it, illustrious sir. Hear next about Kshupa.
 - * For vápuh samálokyam read avápuh sálokyam as in the Poona edition.

CANTO CXIX.*

Vivimsa's exploits.

Kshupa emulated a more ancient king of the same name and enriched the bráhmans—He was succeeded by his son Víra; and Víra by his son Vivimśa whose was a prosperous reign.

Márkaņdeya spoke :

- 1 Now Khanitra's son Kshupa on receiving the kingdom protected his people, while delighting them in righteousness, even
- 2 as his father *had done*. That king was by disposition liberal of gifts, and a sacrificer of sacrifices; he was just alike both to foe and friend in the path of the administration of justice and so forth.
- 3 One day the king, while at his own residence, O muni, was addressed by his bards,—" As was king Kshupa of yore, so art
- 4 thou, sir. "† Of yore there was a king Kshupa, ‡ Brahmá's son; as had been the exploits of this *king*, such that one indeed endeavoured to achieve.

The king spoke :

5 I wish to hear of the exploits of the most high-souled Kshupa. If such can be accomplished by me, I will perform them.

The bards spoke :

- 6 That king made cattle-keeping brahmans § multitudes of yore, O king; and with the *tribute of the* sixth portion that high-souled king performed a sacrifice on the earth.
- * Canto cxx in the Calcutta edition.
- + For tathábhavat read tathá bhaván as in the Poona edition.

[‡] It must apparently be this Kshupa to whom reference is made in the Mahá-Bh. (Sánti-p. clxvi. 6164-65 and 6192-93) where it is said that after the sword was fashioned Manu gave it to Kshupa for the protection of the people, and Ikshváku got it from Kshupa.

§ Go-bráhmaņán. The compound occurs again in verses IO and 12. It does not seem to mean "cattle and bráhmans," for this meaning hardly suits the verb used, and the compound occurs twice in the singular in verse I2. In that verse the Poona edition varies in reading go-bráhmaņáh, plural, but both editions agree in reading go-bráhmaņáya, singular.

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The king spoke :

- 7 Who like me will follow those high-souled kings? Nevertheless, may he be strenuous after the exploits of *those kings*8 of exalted exploits! Hear then the promise which I now
- 9 make—I will imitate the great king Kshupa's exploits. I will perform sacrifices three and three on the present and future* gathering of the harvests on the earth which has four
- 10 streams—this promise I have made. And the tribute which cattle-*keeping* bráhmans gave to *that* king of yore, the very same I will restore to the bráhmans and the cattle.

Márkaņdeya spoke :

- 11 Having thus pledged his word, Kshupa performed it accordingly. He, best of sacrificers, offered three sacrifices on the
- 12 appearance of the crops. And the very tribute which a cattlekeeping bráhman gave to kings before, of that same quantity gave he other wealth to the cattle-keeping bráhman.
- 13 He had a son, Víra, † of his wife Pramathá, a blameless prince, by whose majesty and valour kings were brought into
- 14 subjection. And his dear wife was a Vidarbha princess named Nandiní; he, the lord, begat a son Vivimsa‡ of her.
- 15 While Vivimśa was ruling the earth, as a king of great vi-16 gour, the earth became densely populated with men. Parjanya rained in *due* season, and the earth abounded with
- 17 harvests, and the harvests were most fruitful, and the fruits were full of juice, and the juices gave nourishment, yet the nourishment caused no outrageous behaviour; nor did the stores of riches become causes of dehauchery among men.
- 18 His enemies were cowed by his energy, O great muni. The people, who were all a band of friends, *desire* good health; the
- 19 citizens desire mirth. After performing very many sacrifices,

* Sasyápáte gatágate ; = śasya-práptau játáyám ajátáyám vá (comment.)

† This king is called Vimsa in the Vishnu Par. (IV. i). Between Kshupa and Vimsa a king Ikshváku is inserted in the genealogy given in Mahá-Bh. Asvam.-p. iii. 65-68.

‡ The Vishnu Par. calls him Vivimsa or Vivimsati (IV. i).

after protecting the earth well, he met his death in battle and departed hence to the world of Indra.*

Canto CXX. †

Khaninetra's exploits.

Virimśa was succeeded by his son Khanínetra, who was a great sacrificer—Being son-less he went hunting to kill a deer for a sacrifice, and two deer came, one having no offspring and the other many— Each pressed his claim to be killed, but the king refused to kill either.

Márkandeya spoke:

- 1 His son was Khanínetra, great in strength and prowess, at whose sacrifices sang the Gandharvas, filled with astonishment,
- 2 thus—" Like unto Khanínetra there will be no other sacrificer on earth." After completing ten thousand sacrifices, he gave
- 3 the earth with its seas away. And he it was who, after giving away all the earth to high-souled bráhmans, acquired wealth through austerities fully performed, and lavished that also;‡
- 4 and after obtaining unparalleled increase of riches from that most noble giver, bráhmans accepted no donation from any
- 5 other king, O bráhman: he it was who sacrificed sixty-seven thousand and sixty-seven hundred and sixty-seven sacrifices with abundance of largesse.
- 6 That monarch being son-less engaged in a hunt with the desire of *obtaining* flesh for a sacrifice to the pitris in order to
- 7 obtain a son, O great muni. He rode on his horse, away from his troops, absolutely alone in a great forest, having his leathern bow-guard and finger-protector bound on him, and

8 carrying arrows, sword and bow. A deer issuing out of a dense

- * For satru-lokam read sakra-lokam, as in the Poona edition.
- + Canto cxxi in the Calcutta edition.

[‡] The Poona edition reads ásádyámočayat sádhikena for ásádya močayet sádhitena, "acquired wealth through austerities and lavished that together with more besides" (kośa-stha-dravyena saha).

CANTO CXX.

The king spoke :

9 Other deer on seeing me flee in great terror; how is it that thou wishest to yield thyself as a gift to death?

The deer spoke:

10 I have no son, O great king; vain is the purpose of my existence; while wandering about I do not perceive the use of maintaining my life here.

Márkandeya spoke:

- 11 Now another deer approached the king and said in the presence of that *first* deer—" Enough of this, O king; slay me,
- 12 perform thy rite with my flesh. As thou mayest thus succeed in thy object, so will that also be beneficial to me.
- 13 Thou, O great king, desirest to sacrifice to thy pitris in order to *obtain* a son; how wilt thou gain thy earnest wish by means
- 14 of the flesh of this other son-less deer? As is the rite that is to be performed, such *is* the thing one should offer. Knowledge of the odours of sweetly-odorous things is not ascertained by means of ill-odorous things.

The king spoke:

15 This other deer has declared to me that the reason of his indifference to worldly desires is his son-lessness: tell thou me what is the reason of thy indifference to worldly desires in thy abandonment of life.

The deer spoke:

- 16 Many are my sons, O king; many are my daughters also; in the miseries of my anxieties for whom I dwell as amid the
- 17 flames of a raging conflagration. O king, this most weakly deer-tribe is to be mastered by every one, and I have excessive self-interest in those my children—therefore I am distressed.
- 18 I am in fear of men, lions, tigers, wolves, and other ravenous beasts, but not of a feeble animal, nor of all good creatures, nor
- 19 even of a dog or jackal, my lord. Being such, I desire most

earnestly for the sake of my kindred, that all this earth may he free for once from the fear of men, lions, and other beasts. Some animals, cows, goats, sheep, horses and such like, feed 20on grass; for their thriving I wish those beasts sent to destruction. After those beasts then have departed and my off-21 spring remain separate, anxious thoughts occur by hundreds to me whose mind is enveloped by self-interest, such as-'Has 22a son of mine while browsing in the forest encountered a crafty trap, or a thunderbolt, or a noose? or has he fallen into the power of a man, or lion or other dangerous creature? What condition has this one reached? what condition have 23 those sons of mine reached, who while actually grazing have now gone to the very great forest?' On seeing $\mathbf{24}$ that those my sons have reached my presence,* O king, I, panting somewhat, wish for night however as security At dawn I desire day earnestly as security, and when 25the sun has set I desire again the night earnestly : when will there be safety at every time? This I have declared 26to thee, O king, is the cause of my anxiety. Be gracious to me therefore-let this thy arrow be discharged at me! That is the cause why pierced by hundreds of sufferings I 27 thus forsake even my life; hearken thou as I speak, O king! Named 'The Sun-less ' are the worlds, to which those who kill 28themselves go; but cattle that are suitable for sacrifice attain thus to exalted stations, † O lord. Agni was a domestic animal ‡ 29formerly; the lord of the waters was a domestic animal; and so was the Sun, who gained exalted stations and reached his culmination in sacrifice.§ Shew me this pity then, and conduct 30

me to an exalted position; and thou shalt obtain the earnestly desired wish of thy soul by gaining a son.

* This is the reading of the Bombay edition práptán mamábhyáśam; instead of the Calcutta reading prápta-samábhyásam, which seems incorrect; samábhyása is not in the dictionary.

+ Uttama-lokán (comment.)

1 Paśu.

§ Or "and the Sun gained exalted stations and reached his culmination in sacrifice.'

CANTO CXXI.

The first deer spoke:

31 O supreme king, this deer must not be killed; he is happy as a kind doer, who has many sons; I must be killed who have no progeny.

The second deer spoke :

- 32 Happy in truth art thou, sir *deer*, being such a one for whom suffering exists in a single body ! He who has many bodies has
- 33 manifold sufferings. But formerly when I was single, the suffering that arises from the body *consisted* then in my regard for myself; that become doubled when there was a wife.
- 34 When children were born, then as many as they were, so many 35 sites in my body did my sufferings find in sooth. Hast not
- thou, sir, been successful, for whom existence has not tended to excessive suffering? My offspring are for suffering in this
- 36 world, and *will be* of opposite qualities in the next world. Since I do that for the preservation and nourishment of my children, and am anxious *about that*, my birth *will* therefore certainly be in hell.*

The king spoke :

- 37 I know not, O deer, whether he who has offspring is happy in this *world*, or he who has no son; and this undertaking of
- 38 mine in order to obtain a son makes my mind vacillate. Offspring verily tend then to cause suffering both in this world and in the other world; nevertheless, debts come upon those
- 39 who have no son—so have I heard. I being such will strive to obtain a son, without the slaughter of breathing beings, O deer, even with very arduous austerities, as did a king of yore.

CANTO CXXI.+

Karandhama's exploits.

Khanínetra propitiated Indra and obtained the gift of a son, Ba-

* The Poona edition reads instead *śintayámi éa sambhútim tena me narako dhruvam*, "and am anxious about my offspring (sambhúti=santati, comment.) therefore hell is certainly destined for me."

+ Canto cxxii in the Calcutta edition.

láśva—King Baláśva was besieged by his rebellious vassal kings and was delivered by an army which issued from his hands that shook with distress—Hence he was named Karandhama.

Márkandeya spoke :

1 Thereupon the king went to the sin-destroying river Gomatí,* and, practising self-restraint, gratified the god Puran-

- 2 dara there. And assiduously practising severe austerities, subduing his voice, body and mind, and controlling himself,
- 3 the king gratified Indra in order to obtain a son. The adorable Indra, lord of the gods, was gratified with his praise,
- 4 austerities and faith, and said to him, O great muni, "By reason of these austerities, faith and praise uttered by thee, I am well satisfied with thee, O king ; choose a boon, sir!"

The king spoke:

5 May I who am son-less obtain a son, who shall be chief among all who bear arms, and always unrepulsed in his sovereignty,† a doer of righteousness, a knower of righteousness, and skilful.

Márkandeya spoke:

- 6 And when Indra said to him, "Be it so!" the king gained his desire. The king returned to his own city to protect his
- 7 people. As he was performing sacrifice there, as he was duly protecting his people, a son was born to him then through
- 8 Indra's favour, O bráhman. The king, his father, gave him the name Baláśva,[‡] and caused the son to acquire *skill in* every
- 9 kind of weapon. When his father died, O bráhman, he stood
- * See p. 291, note ++.
- + For cábhyáhataiśvaryo read cávyáhataiśvaryo as in the Poona edition.

⁺ He was also called Suvarćas (Mahá-Bh., Aśvam.-p. iii. 72-79) and Balakáśva or Subaláśva; but his most famous name was Karandhama which is fancifully explained in verse 21, and in the above-mentioned passage of the Mahá-Bhárata. A king Vihhúti or Ati-vihhúti is sometimes inserted between Khanínetra and this king. This famous Karandhama must be distinguished from another king of the same name, who was fourth in descent from Yayáti's son Turvasu (Hari-V., xxxii. 1829-31; and Matsya Pur, xlviji. 1, 2.) as king in the supreme sovereignty.* Balásva brought all 10 kings on the earth into subjection; and the king after first taking away their choicest property, † made all the kings pay him tribute; and he protected his people.

- 11 Now all those kings as claimants were furious against him; and at all times they neither rose up *before him* nor paid him tribute.
- 12 They stood up[‡] then in their own countries; disregarding contentment as the chief good, those kings seized that king's terri-
- 13 tory. That king held fast his own kingdom by force,§ O muni, and made his stand in his own city. Many kings besieged him.
- 14 Kings, very great in valour, possessing military apparatus and riches, assembled then and besieged that king in that city.
- 15 Now the king was enraged at that siege of his city, *but*, having very little treasure and a small army, fell into the utmost
- 16 distress. Beholding no succour *though* possessing an army, O best of dvijas, he put his hands before his face and sighed
- 17 in mental suffering. Then compacted together || by the breath from his mouth, which issued through the interstice between his hands, there went forth ¶ in hundreds warriors accom-
- 18 panied by chariots, elephants and horses. Thereby in a moment all that city of that king was pervaded by a host of forces, choice by reason of their extreme strength, O muni.
- 19 Surrounded then by that exceeding great host of forces, the king sallied forth from that city and conquered those foes.
- 20 And after vanquishing them the king, having great good fortune, brought them into subjection and made them pay tri-
- 21 bute again as before, illustrious sir. Because from his agi-

* The Mahá-Bh. says Kbanínetra was deposed by his subjects (Asvam.-p. iii, 70-72.)

† Sára-grahaņa-púrvakam; sára = śreshtha-vastu (comment.)

 $\ddagger Vyutthitáh.$ The root *vy-ut-thá* is given only in the causal form in the diotionary.

§ For prithivise balan the Poona edition reads prithiviso 'balan; prithiviso balan appears therefore to be the correct reading.

|| Samáhatáh appears to be the reading, but hardly yields a suitable meaning; samáhitáh, "put into order," "arrayed" would be preferable.

 \P For hasta-viraván read hasta-vivarán, and for ni-jagmuh read nir-jagmuh as in the Poona edition.

tated hands was produced an army which burnt up his
foes, Balášva is thence called Karandhama.* He was righteous of soul and great of soul; he was benevolent to all living creatures. King Karandhama was celebrated in the three
worlds. And Power, which is denounced by Righteousness itself approaching the king, who had undergone intense suffering, granted him the destruction of his enemies.†

CANTO CXXII.[‡]

Avikshita's exploits.

Karandhama had a son Avíkshita, who was so called because benign planets looked upon his birth—Avíkshita was a great prince; he was chosen by many princesses and he also carried off others at their svayam-varas—He carried off Vaisáliní princess of Vidisá, and other kings arrayed themselves against him.

Márkandeya spoke :

1 Vírya-ćandra's§ beautiful-browed daughter was named Vírá; she was noble in her vows. She chose the great king Karan-

2 dhama for her husband at her svayam-vara. That valiant king of kings begat of her a son named Avíkshita, || who attained
3 fame on the face of the earth. When that son was born.

* The derivation given here is from karayor dhutayor, but this is insufficient; the root dhma would support this fanciful explanation better than dhu or dhú.

†The verse seems involved. The Poona edition has been followed. It reads sampróptam paramám ortim for sampráptasya parám ártim, and nripam for nripah; and the commentator says balam is the subject and ari-vinásanam the object.

1 Canto cxxiii in the Calcutta edition.

§ I have not found this king elsewhere.

|| He is called Avíkshit and Avíkshi in various passages in the following cantos (see canto cxxx, verse 22); see also Mahá-Bh., Aśvam.-p. iii. 80-85, and Vishnu Pur. IV. i. In the former of these passages he is also called Kárandhama, is highly extolled as a great king, and is said to have reigned at the beginning of the Tretá Age with Angiras as his priest.

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the king asked the astrologers who could read fate—"I trust my son is born under an excellent constellation, at an excellent

4 conjuncture? And I trust that benignant planets have looked upon my son's birth; I trust it did not pass into the path of view of evil planets?"

- 5 When addressed thus by him, the astrologers spake then to the king—"When the moment, the constellation and the con-
- 6 juncture have been excellent, thy son has been born to be great in valour, great in his parts, great in strength. O great king, thy
- 7 son shall be a great king. The *planet Jupiter*, preceptor of the gods, has looked on him, and Venus which is the seventh; and the Moon the fourth *planet* has looked upon this thy son;
- 8 and Soma's son Mercury also, which is stationed at the edge,
- 9 has guarded him. The Sun has not looked on him; nor has Mars or Saturn looked on thy son, O great king. Happy is this thy son! he will be endowed with all good fortune and prosperity."

Márkandeya spoke:

- 10 On hearing this the astrologers' speech, the king was filled with gladness in his mind, and going then to his own abode he said-
- 11 "The preceptor of the gods has looked on him, and so has Soma's son Mercury. The Sun has not looked on him, nor
- 12 has the Sun's son* nor Mars. This word 'Has looked upon't that ye, sirs, have uttered often,—celebrated by reason of it his name shall be Avíkshita."

Márkandeya spoke :

- 13 His son Avíkshita learnt the whole of the Vedas and Vedángas. He acquired too from Kanva's son perfect *skill in* every
- 14 weapon. The prince surpassed both the Physicians of the gods in figure, Váćas-pati in intellect, the Moon in loveliness,
- 15 the Sun in splendour, the Ocean in steadfastness, and the Earth in endurance, full of valour as he was. In heroism no one was the equal of that high-souled *prince*.
 - * Arka-súnu.
 - + Avaikshata from the root ava+iksh.

AVÍKSHITA CARRIED OFF PRINCESS VAISALINÍ.

- 16 At her svayam-vara Hema-dharma's daughter Vará chose him for her husband; so also did Sudeva's daughter Gaurí, Balin's
- 17 daughter Su-bhadrá, Víra's daughter Lílávatí, Víra-bhadra's daughter Anibhá,* Bhíma's daughter Mánya-vatí, Dambha's
- 18 daughter Kumud-vatí. And those maidens who, awaiting the precise moment at their svayam-varas, did not approve him,†
- 19 even them the hero prince took by force. Driving off all the kings and the fathers and families of those *princesses and* trusting in his own valour, the mighty *prince* was indeed proud of his strength.
- 20 Now one day he *seized* Vaiśáliní of the beautiful teeth, daughter of the Vaidiśa‡ king Viśála, as she was waiting for
- 21 the proper moment at her svayam-vara; after vanquishing all the kings he seized her by force, because in her own free fancy she chose him not, O bráhman-rishi, just as, proud of
- 22 his strength, he had seized other princesses. Then all those kings, being repeatedly driven off by that haughty prince and being sorely dejected, spoke to one another, all throng-
- 23 ing together,—

"Fie on the birth of you kings, who being endowed with strength submit to this defrauding deed § at the hands of

- 24 a single man, and who are many, of the same caste! A kshatriya is he who delivers from injury|| a man, who is being killed by ferocious men; that is the name of such a one; for
- 25 in vain verily do others bear that name ! Of you, sirs, who, though born of kshatriya lineage, cannot save even your own selves from injury at the hands of this scoundrel, what is
- 26 your resolution like? Let the praise, which is poured forth to you ¶ by *bards* and minstrels and heralds, be true—let it

* Or Nibhá.

† For *caivam adbhinandunti* read *cainam adbhyanandanta* as in the Poona edition.

1 The adjective of Vidiśá, a town, see p. 343, note †.

§ For lalanám read vañćanám as in the Bombay edition.

|| Kshatriyo yah kshata-tránam karoti. This fanciful derivation is also in Raghu-Vamsa ii. 53. For a different derivation, see ante, canto cxiv, 36.

¶ For *ca* read vak with the Bombay edition.

CANTO CXXIII.

not be in vain-O heroes, by reason of the destruction of your

- 27 foes!, Let not this story vainly spread itself about by messengers belonging to other regions,* O kings! Ye all rely on your manhood, ye are spring from exalted families. Who fears
- 28 not death? Who is immortal without battling? With these thoughts ye whose profession is arms must not abandon your manhood."
- 29 On hearing this the kings were filled with openly displayed wrath; all spoke *at once* to one another and rose up with
- 30 their weapons. Some mounted chariots, some elephants and *others* horses; others overpowered with wrath advanced on foot against him.

CANTO CXXIII.+

Avíkshita's exploits.

The kings had a great battle with Avíkshita and conquered and captured him.—The svayam-vara was re-opened, but the princess would not choose any husband, and the wedding was postponed.

Márkandeya spoke:

- 1 Thus were prepared for battle those kings and princes, who had been beaten off repeatedly and yet were not destroyed; at
- 2 that time. Then began a terrible battle between him and them, between the prince single-handed and many kings and noble
- 3 princes, O muni. In great ferocity they fought, assailing him with their swords, spears, clubs, arrows, and hands; and he
- 4 fought with them all. The prince mighty and skilled in weapons pierced them with hundreds of fierce arrows; and they

* The Calcutta edition reads caratám sá vrithaivaisha bhúpas cárair digantaraih; the Bombay edition caratám sá tathaivaishá bhúpás cárair dig-antare; and the Poona edition caratám má vrithaivaisha bhúpa-sabdo dig-antare. The first is incorrect; the second is sound whether it reads dig-antare or dig-antaraih, and the third is also good. Comparing these, the best reading appears to be caratám má vrithaivaishá bhúpás cárair dig-antaraih, and I have taken this.

+ Canto exxiv in the Calcutta edition.

1 For a víkshitáh read a vi-kshitáh as in the Bombay edition.

- 5 pierced him with sharp arrows. He cut off the arm of one, and the neck of another; and pierced another in the heart,
 6 and smote another in the breast. He cut off the trunk of an elephant and the head of a horse, and wounded the horses of the chariot of these foes,* and the driver of the chariot of
 7 another. And he split in two with his own arrows his enemies'
 - 7 another. And he split in two with his own arrows his enemies' arrows which were falling on him, and in his agility cracked
 - 8 the scymitar of another and the bow of another. One prince perished when his armour was torn away by the *prince*, and another who was on foot being wounded by Avíkshita quitted the battle.
 - 9 When that entire band of kings was thus thrown into confusion, seven hundred warriors stood *forth* resolute unto death,
 - 10 who were nobly born, in the flower of their age, heroic, valiant, and modest, after all the army was defeated *and* was in a panic of
 - 11 flight. Now the king's son coming to close quarters with those kings fought in righteously-conducted determined combat.
 - 12 Deeply angered by this and that foe, he, great in his strength,

* For tathányeshám read rathasyaishám, which the Bombay edition seems to mean by rathasyeshám.

+ Dharma-yuddha, "hattle according to the (kshatriyas') code of Right." It appears to mean a battle according to the fair rules of war, fought out to the end till one or other combatant is completely vanquished or slain. Thus Bhishma said to Karna-" If this most terrible enmity cannot be relinquished, I give permission, O Karna; fight thou with the desire to gain heaven. Without passion, with impetuosity subdued, do the deed of a king in sooth, to the utmost of thy power, with thy full effort, conducting thyself according to the conduct of good men Thon shalt gain from Dhananjaya the worlds which are won hy the righteousness of kshatriyas (kshatra-dharma). Fight without arrogance, relying on thy strength and valour, for there is nought better for a kshatriya than righteously conducted battle" (dharmya yuddha: M.-Bh., Bhíshma-p. cxxiv. 5851.4). Again, Soma-datta said to Sátyaki,—" How is it that thon, O Sáttvata, hast forsaken the righteousness of kshatriyas, which was seen of old by the high-souled gods, and delightest in the righteousness of Dasyus? At one who has turned to flee, at one in distress, at one who has laid down his arms, at one who hegs for quarter-how indeed did a wise man, who delights in the righteousness of kshatriyas, ever strike at such a one in hattle ? " (Drona p. clvi. 6730-1). The matter is summed up by Karna thus-" This. wc

set himself to cleave asunder their harness and armour * also;

- 13 and enraged thereat, O great muni, those princes forsaking the code of Right† all together fought with him, who continued to fight according to the code of Right, while their faces were
- 14 wet with drops of perspiration. One pierced him with multitudes of arrows, another split his how, another splitting his
- 15 banner with arrows, laid it low on the ground. Moreover, others smote his horses, and others broke his chariot, and others besides smote[†] his back with blows of their clubs *and* with
- 16 arrows. When his bow was split, the king's son enraged then grasped his sword and shield, but that also another struck down.§
- 17 When his sword and shield were broken, he best of club-wielders grasped lis club; and another, like a dexterous man, split
- 18 it with a sharp curved-headed arrow. The kings, turning their faces away from righteously conducted combat, surrounded him and pierced him, some with a thousand arrows, some
- 19 with a hundred. He fell exhausted on the earth, one tormented by many; and those illustrious princes then bound him.
- 20 Having captured that king's son by unrighteousness they
- 21 all in company with king Viśála entered the Vaidiśa city, glad and merry, taking the king's son bound. And the maiden, who was holding her svayam-vara, was placed by that *king* in
- 22 front of them; and was asked by her father again and again, and likewise by the family priest,—" Take by the hand as thy
- 23 bridegroom him who among these kings pleases thee." When the high-spirited maiden chose not any of them as her bridegroom, O muni, the king enquired of the astrologer then concerning
- 24 her marriage,—" Tell me the most distinguished day for the wedding; such a battle as this which has occurred to-day imposes an obstacle."

have heard, is a kshatriya's chiefest righteousness (*dharma*), that he lie, slain in battle, highly honoured by the good." (Karna-p. xl. 1858-9).

• Vischinna yantra kavačán in the Calcutta and Bombay editions; but the Poona edition reads vičchinna patra kavačán "their vehicles and armour."

+ Dharmam utsrijya.

‡ For atádayat read atádayan with the Bombay edition.

§ For anyena pátayat read anyo nv apátayat as in the Bombay edition.

Márkandeya spoke :

- 25 When asked thus by the king, the astrologer reflected thereon and perceiving the real truth spoke with troubled mind*
- 26 to the king,—" There will be, O king, other days here, characterized by excellent conjunctures, auspicious, and after no long
- 27 delay. Thou shalt perform the wedding[†] when they have arrived, O bestower of honour. Enough of this day, wherein a great obstacle has presented itself, O noble Sir!"

CANTO CXXIV.[‡]

Avikshita's exploits.

Avíkshita's mother Vírá roused up his father and allied kings to rescue Avíkshita, and they defeated Viśála and his confederates— Avíkshita was set free, but refused to marry the princess as she had seen him overpowered, although she praised him and his father entreated kim—She vowed to marry no one else, and departed to the forest and wore herself away with austerities— The gods in compassion sent a messenger to her and promised that she should have a son who should be a universal monarch—She then regained her health.

Márkandeya spoke:

- 1 Karandhama heard then that his son had been/captured; and
- 2 his wife ∇ irá and other kings also heard it. Un hearing that his son had been captured unrighteously, the king pondered a long time in company with the neighbouring kings, O
- 3 great muni. Some of the kings said, -- "All those kings should be slain, who banding themselves all together captured him
- 4 single-handed unrighteously in fight." "Let the army be made ready; why sit the others still? Let wicked Viśála be
 - * For dur-maná read dur-manáh.

+ The Calcutta text is karishyati viváhártham, and the Bombay text karishyasi viváha tvam; the proper reading should then he karishyasi viváham tvam.

- ‡ Canto cxxv in the Calcutta edition.
- § For samastaily read samantaily with the Bombay edition.

- 5 slain!" said others who were assembled there. And others said,---" Righteousness was first discarded in this affair by Avíkshit,* who acting unjustly forcibly seized the princess who
- 6 did not desire him. In all svayam-varas then he has reduced all the princes to ruin at once; when they combined, he was subdued."
- 7 On hearing this their speech Vírá, mother of a hero, daugh-
- 8 ter of a race of heroes, and wife of a hero, rejoiced and spoke in view of her husband and of the other kings,--- "A noble
- 9 deed, O kings, has my son who feasts on noble deeds done, in that vanquishing all the kings he seized the maiden by force. While fighting for that object single-handed he was captured;
- 10 unrighteously. Even that I reckon entails no deterioration on my son in battle. For this in truth is manliness, that a
- 11 man under the influence of passion[‡] recks not so of good policy, just as a lion when attacking recks not. Many maidens§
- 12 presented for *their* svayam-vara have been seized by my son in full sight of exceedingly proud kings. What comparison is there between birth in a kshatriya family and entreaty
- 13 which is used by the feeble? By force verily a kshatriya takes things to himself in the presence of the mighty. On the other hand do not weaklings, being bound with iron chains, pass
- 14 into subjection? Do kings imbued with righteousness, who do daring deeds, pass thereinto? Away then with weak-minded-
- 15 ness! Praiseworthy in sooth is his captivity! Let there be the down-rush of your weapons among bodies and heads! After ye have actually taken from the kings their territory.
- 16 sons and other wealth, then the objects aimed at by your valour, even their wives, || have become matters of import-

* For mahikshitaih the Bombay edition reads ahavikshitá; the correct reading seems to be avikshitá and this I have adopted.

+ For yuddha read baddha with the Bombay edition.

1 Amarsha-vasán in the Bombay edition is better than adharma-vasán.

§ Both editions read kanyaká; but the plural kanyakáh is required by the adject. bahvyo.

|| For bháryáfárya-nimittáni read bháryá vírya-nimittáni as in the Bombay edition. ance.* Hasten then quickly to battle; mount ye the chariots;
17 make ready the elephants and horses without delay, and also the charioteers.* What think ye of battling with many kings?

- 18 Deeds have occurred, indeed, enough to satisfy a warrior in a small battle. Who finds not strength when amongst petty
- 19 kings and other petty men that inspire no fear? For in sooth, O muni, the man who, after prevailing so as to slay my son's foes[‡] which have all pervaded the world, is self-controlled, he shines forth§ a hero, just as the sun after prevailing over the darknesses."

Márkandeya spoke:

- 20 Thus was king Karandhama aroused to boldness by this his wife. He set his army in array to slay his son's foes, O muni.
- 21 Then occurred a conflict between him whose son had been cap-
- 22 tured and all those kings and Viśála, O great muni. Three days lasted the battle then between king Karandhama and
- 23 the kings who followed Viśála's lead. When all that confederacy of kings was almost defeated. Viśála with arghya offering in
- 24 hand approached Karandhama then. And that king highly honoured Karandhama with kindly feeling. On his son being

25 set free, f he abode there that night in happiness. And when

* Or, "the objects of your wives and spiritual guides then attained to importance." The Bombay edition reads differently in verse 15 and the first, half of verse 16; — "For you also, who, by accomplishing the slanghter of your foes and by taking away in sooth the territory, sons and other wealth of the kings, stood foremost, a wife became then of exceeding importance as being the sum of the objects of your valour." But neither text seems satisfactory, and the future appears to be intended rather than the past.

+ For sa-sárathim read sa-sárathi as in the Poona edition (corrigenda).

[‡] The Bombay edition reads differently, thus,—"Who finds not strength when amongst petty kings and other petty men, that inspire no fear in one who has really displayed his prowess sgainst foes? For in sooth the man who, after prevailing over all those men which have pervaded the world, was self-controlled, shone forth, &c."

Vyarocata + iti. The past tense does not seem happy, and the *iti* is wrong. *Virocate ca* is the reading of the Poona edition (corrigenda), and is preferable.

|| For pardjaya-práyam read parájita-práyam as in the Poona edition (corrigenda.

¶ For viyukte read vinukte as in the Poona edition (corrigenda).

Visála taking the maiden came near, Avíkshit spoke before his father touching the marriage, O bráhman rishi :---

26

"O king, I will not take this *maiden*, nor any other woman, in whose very sight I have been vanquished by adversaries in

27 fight. Bestow her on some one else, and let her choose some one else, who is unscathed in fame and valour and has not been

- 28 subjected to indignity by adversaries. Since I have been vanquished by adversaries just as this weak girl *might be*, what manhood have I here ? there is no difference between her and
- 29 me. Self-reliance is the quality of men; a girl is always dependant on others. Of what kind is the manhood of that

30 man who is even dependant on others? How shall I, who am such, show her again the face which she has often seen, I who have been worsted to the ground in her presence by adverse kings?"

- 32 prince as he has been speaking. Choose another as thy husband in whom thy mind delights, O beauteous one. We bestow perfume * on whomsoever thou dost honour.† Adopt one of these two very courses, O sweet-faced one !"

The maiden spoke :

- 33 Vanquished he has been by many together, yet they dealt not absolutely honourably in the fight which brought loss to his
- 34 fame and valour, O king. Since he set himself single-handed to battle with many, like a lion with elephants, he has mani-
- 35 fested thereby the highest heroism. It is not only that he stood fast in the battle, but also that they were all defeated.
- 36 He displayed provess also abundantly by his efforts.[‡] All the kings have by unrighteousness conquered him, who is endued with heroism and provess *and* who observed righteous combat :

Viscm; or "a dwelling," or "clothing."

+ For *ádritáh* read *ádritih* with the Bombay edition; *ádriti* is not in the diotionary. The Poona edition reads yasmims to hy *ádritam manas* with the same sense.

For yat tena read yatnena, as in the Bombay edition.

- 37 what fame is there herein? And it is certainly not for mere beauty that I have become desirous of him, O father! His
- 38 heroism, prowess and fortitude captivate my mind. What need then of much speaking? Do thou make entreaty to this most excellent king on my behalf; no other shall be my husband.

Viśála spoke:

- 39 O prince ! my daughter has pronounced this splendid declaration, and *there lives* not on the earth a royal youth, who is thus:
- 40 indeed thy peer. Thy heroism cannot be gainsaid, and thy prowess is surpassing; purify my family, O warrior, by marrying my daughter !

The prince spoke :

41 I will not take her nor any other woman, O king, for in my inmost self my intellect is womanish, O lord of men.

Márkandeya spoke :

42 Then spoke Karandhama,...." O son, take thou this beauteousbrowed daughter of Viśála; she is deeply enamoured of thee."

The prince spoke :

43 No infringement of thy command have I ever committed before, O lord; command me in such wise, dear father, as I may obey thy command.

Márkaņdeya spoke :

- 44 Since the prince was so exceedingly determined in his sentiments, Viśála also troubled in mind spoke to his daughter,*
- 45 —"Turn back thy mind, my daughter, even from this object; choose some other as thy husband; there are many princes here."

The maiden spoke :

46 A boon I choose, dear father ! If this *prince* wants me not, no other than *a course of* religious austerities shall be my husband in this life !

Márkandeya spoke:

47 Then king Karandhama stayed there three days joyously

* For satám read sutám.

- 48 with Viśála and returned to his own city. Avíkshita also, after being soothed by his own father and the other kings *and* by precepts of ancient times, returned to his city.
- 49 That maiden also went to the forest, being set free by her relatives, and practised austerities, abstaining from food and
- 50 adhering to utter passionlessness. Now when abstaining from food she had dwelt *there* three months, she reached the deepest distress, being emaciated, in the lowest *condition* and prostrat-
- 51 ed.* The maiden was weakened in energy, extremely thin in body, even ready to die. The princess then made up her mind
- 52 to quit the body. Thereupon the gods, perceiving that she had made up her mind to abandon herself, assembled and des-
- 53 patched the gods' messenger to her. Approaching the maiden he said :---

"I am a messenger, O princess, sent to thee by the thirty

- 54 gods; hearken to what must be done! Thou, O lady, must not forsake thy body which is exceedingly difficult to be obtained. Thou, O fortunate one, shalt become the mother of a universal
- 55 monarch; and along with thy son, who shall have slain his foes and whose command shall be unresisted, thou, O illustrious
- 56 lady, shalt long enjoy the earth and its seven continents. He must kill the enemy Taru-jit in the presence of the gods, and Aya and cruel S'auku, and then establish the people in right-
- 57 eousness. All the four castes must be fully safeguarded according to their respective *rules of* righteousness; he must slay the robbers, the mlećchas and others who work wickedness.
- 58 He must sacrifice with manifold sacrifices replete with gifts and largesse, and with horse-sacrifices and other *sacrifices* six thousand in number, O noble *lady*."

Márkandeya spoke:

- 59 Seeing that messenger of the gods, stationed in the air, *adorned* with heavenly garlands and unguents, the weakened
- 60 princess then said this,—"Truly thou hast come from Svarga, a messenger of the gods without doubt; nevertheless how
 - * Krisádhama-nisantatá ; ni-san-tata om ni-san-tan, not in the dictionary.

- 61 shall I have such a son without a husband? 'No one but Avíkshita shall be my husband in this life,'--this I vowed
- 62 in my father's presence. And me he wants not, though he was admonished by my father and his sire Karandhama, and though he was entreated by me also in seemly wise."

The gods' messenger spoke :

- 63 What need of this further speaking, O illustrious *lady* ! A son shall be born to thee. Abandon not thyself unright-
- 64 eously! Remain in this very forest and nourish up thy emaciated body. Through the power of austerities all this shall be well for thee.

Márkandeya spoke :

65 After speaking thus, the messenger of the gods went away as he had come. And the beautiful-browed *lady* nourished up her body day by day.

CANTO CXXV.*

Avikshita's exploits.

Avíkshita's mother induced him to engage in the 'What-want-ye?' penance, in which he declared he would bestow on any one who asked whatever he wanted—His father Karandhama, being entreated by his ministers, pressed Avíkshita to forgo his religious continence and beget a son—Avíkshita though very loth was obliged to promise compliance.

Márkandeya spoke :

- 1 Now Avíkshita's mother Vírá, mother of a hero, called her son Avíkshita on a sacred day and said :---
- 2 "My son, permitted by thy high-souled father, I will engage in a fast; *it is* this difficult *penance*, the 'What-want-ye?'+
- * Canto cxxvi, in the Calcutta edition.

+ Kim-iććhakah, "Whatever one wants I will give." A penance in which one binds one's self to satisfy the wish of any applicant (comment.)

- 3 And it depends* on thy father, and must be achieved by thee and by me also. When thou hast consented, my son.
- 4 I will then give my endeavours thereto. I will give thee half the riches from thy father's great treasury; thy riches
- 5 depend on thy father, and I have his permission. To be achieved through affliction is the part of the penance that depends upon me; it will indeed be a noble thing. If, on the other hand, any part of it may be achievable by thee
- 6 through strength and prowess, that will indeed be unachievable by thee otherwise, or will be achievable with difficulty. If then thon givest me a promise, my son, I also will pledge thee here the very same thing. Tell me what thou thinkest."

Avíkshita spoke :

- 7 Riches depend on my father; I indeed have no ownership therein.† I will perform what can be accomplished by my
- 8 body, as thou hast said, even the 'What-want-ye?' penance, O mother—cease then from anxiety and distress‡—if it has been approved for me by the king, my father, the master of the riches.

Márkaņdeya spoke :

- 9 Then the queen applied herself wholly to that penance. She performed the worship of the king of kings§ as directed,
- 10 with self subdued, and the worship of all the Nidhis || and of the band of Nidhi-guardians and of Lakshmí, with profound faith, with voice, body and mind restrained.
- 11 Now this king Karandhama dwelt in his house in a sequestered *part*. As he sat there, his ministers, learned in the books of Good Policy, addressed him.

The ministers spoke :

12 O king, this thy time of life has reached its decline, while

‡ Or "cease then, mother, from anxiety and distress with regard to the 'What-want-ye' penance." (comment.)

- § Kuvera (comment.)
- || See canto lxviii.

^{*} A'yattas.

⁺ For mám asi tvam read mat-svámitvam as in the Bombay edition.

AVÍKSHITA PERFORMED THE 'WHAT-WANT-YE' PENANCE. 639

thou art ruling the earth. Thy only son Avíkshit has for-13 sworn possession of his wives; and he has no son. When he shall reach thy condition,* O king, thy territory will

- 14 assuredly pass to thy enemies then. There will be ruin to thy family, and ruin to the cakes and water offered to the pitris; thou wilt have this great dread of enemies[†] with
- 15 loss of sacrifices. Contrive therefore, O king, so that thy son *shall* again steadfastly apply his mind so as to benefit the pitris!

Márkandeya spoke :

- 16 At this moment the king heard the sound of Vírá's family priest speaking to some petitioner ;—
- 17 "'Who wishes for what, that is hard to be achieved? Who must achieve what?'—this 'What-want-ye?' penance Karandhama's queen is intent upon!"
- 18 Now prince Avikshit also heard the priest's speech and replied to all the petitioners who were assembled at the
- 19 king's gate ;---" Let him speak out, for whom I must accomplish anything with my body; my illustrious mother
- 20 is intent upon the 'What-want-ye ?' penance. Let all petitioners hear me. I have promised then; what want ye ? here I give it, while the 'What-want-ye ?' penance is being performed !"

Márkandeya spoke :

21 Thereupon the king, on hearing this speech that fell from his son's mouth, springing up said to his son,—"I have a petition; grant it me!"

Avíkshit spoke :

22 Tell me, dear father, what I must give to your highness; I must do it for thee, whether *it be* difficult, *or readily* accomplishable, or truly hard to be accomplished !

* I.e., the decline of life ; nishthám = antam (comment.)

+ Te 'ri-bhayam'; this is the Bombay reading. The Calcutta edition reads te viravam, which is incorrect; virava is maso., and a Vedic word. The Poona edition reads te vivaram, "thou wilt have this great breach with loss of sacrifices."

CANTO CXXV.

The king spoke :

23 If thou art true to thy word, and thou grantest the 'Whatwant-ye?' *boon*, show me then the face of a grandson lying upon my lap !

Avíkshit spoke :

24 I am thy only son, and religious continence is my lot, O king; no son have I, how can I show thee a grandson's face?

The king spoke :

25 Thy religious continence tends to sin, if thou holdest to this. Therefore deliver thou thy own self and show me a grandson !

Avíkshit spoke :

26 Any other *thing* that may be arduous,* O great king, command me that. Intercourse with women has been eschewed by me, with passionlessness—let it be so *still* !

The king spoke:

- 27 Thou in sooth hast seen victory over enemies who were fighting against thee with numbers; yet, there if thou hast
- 28 recourse to passionlessness, then thou art unwise. Yet what need have we of more talking? Abandon thy religious continence. At thy mother's desire show thou me a grandson's face !

Márkandeya spoke :

29 When the king, though accosted by the son in many words,

- 30 makes no other request, the son then spoke again;—"By granting thee the 'What-want-ye?' boon, I am in a strait, dear father. I will therefore without shame wed a wife
- 31 again. He, who in a woman's sight has been vanquished and has fallen to the face of the earth, shall further be that woman's husband—this is exceedingly hard, dear father.
- 32 Nevertheless what am I to do here, who have passed under the power of Truth's fetters ? I will do as thou hast said; do thou enjoy thy prevailing in this matter ! "

For visham asmán read vishamam syán as in the Bombay edition.

CANTO CXXVI.*

Arikshita's exploits.

Avíkshit while hunting found a Daitya had seized a maiden who called herself his (Avíkshit's) wife—He killed the Daitya—The gods appeared and offered him a boon—He asked for a son, and they said he should have a son, who would be a universal monarch, by her —She then explained to him she was king Visála's daughter, and told him her history.

Márkandeya spoke :

- 1 The prince went hunting in the forest one day, piercing deer and wild boars and tigers and other beasts and elephants.
- 2 Suddenly he heard the cry, "Save me! Save me!" from a woman who was screaming aloud very often in a voice in-
- 3 articulate through terror. The prince exclaiming, "Fear not ! fear not !" urged his horse in haste *thither* whence the sound
- 4 proceeded. And the maiden then cried out, for seized by Dann's son Dridha-keśa in the lonely forest was she, a highspirited lady :--
- 5 "I belong to Karandhama's son and I am Avíkshit's wife; a villain is carrying off into a thicket me, the wife of the
- 6 wise king. I, wife of him, before whom all the kings with the Gandharvas and Guhyakas could not stand, am carried
- 7 off ! I here, wife of him, Karandhama's son, whose wrath is like *that* of Death, *whose* prowess is like Indra's, am carried off ! "

Márkandeya spoke :

- 8 On hearing this, the king's son, bearer of the bow, reflected,--
- 9 "What is this ? Have I a wife here in the forest ? She is surely an illusion *produced* by the wicked Rákshasas who inhabit the forest. However† I have certainly come; I will ascertain the whole cause."
 - * Cauto cxxvii in the Calcutta edition.
 - + Atha.vá.

CANTO CXXVI.

Márkandeya spoke :

- 10 Hastening on then he beheld a surpassingly fascinating maiden alone in the forest, adorned with every kind of orna-
- 11 ment, seized by Danu's son Dridha-keśa who bore a staff, and screaming out pitifully "Save me ! save me !" again and
- 12 again. "Fear not!" said he to her, and exclaiming "Thou art slain!" to him, he said—

"What wicked man exercises rule over this earth while

- 13 Karandhama is king here,* before whose majesty all kings bow down to the earth ?"
- Seeing him at hand then, grasping his choice bow, the 14 slender-limbed maiden exclaimed more than once—" Save me!" and—

"Here I am carried off! I am king Karandhama's daughterin-law and Avíkshit's wife. I am carried off by this wicked *demon* in the forest,—I who belong to a master—as if I belong to no master."

Márkandeya spoke :

- 15 Thereupon Avikshit considered the speech so uttered,— "How in truth is she my wife? or how is she my dear father's
- 16† daughter-in-law? However I will set her free, the slender maiden; I will find that out afterwards. Kshatriyas bear arms for the sake of delivering the afflicted."
- 17 Then the angry hero addressed that most evil-minded Dánava,—" Belease her and depart while alive; otherwise
- 18 thou shalt not live !" Quitting her then the Dânava raised his staff aloft and rushed at him; and he also, the prince,
- 19 poured a shower of arrows on him. The Dánava, filled with exceeding frenzy, warded them off with a multitude of arrows, and hurled his staff that was studded with a
- 20 hundred spikes at the prince. The prince split it then, as it was rushing onwards, with arrows. And he, the Dánava, grasping aloft a tree that was near, stood firmly in the battle and

• Or, "Who is this wicked man, while Karandhama rules this earth as king here, &c."

+ The Calcutta edition numbers this verse 15 also, and numbers all the following verses incorrectly.

21 then hurled that tree at the prince who was discharging clouds of arrows. And he shattered it into small fragments with $\mathbf{22}$ crescent-headed arrows shot from his bow.* And the Dánava next flung a piece of rock at the prince, and it fell vainly on the ground, for he avoidedt it by agility. $\mathbf{23}$ Whatever the enraged Dánava flung at the prince, each thing the king's son playfully split with multitudes of arrows. Then, his staff being shattered and all his weapons shattered, 24 he raised his fist in anger and rushed upon the prince. Karandhama's son struck off his head with a two-edged sword. 25 as he was in the act of falling upon him, and felled him to the

very ground.

26 When that Dánava, the evil doer, was slain, all the gods exclaimed to Karandhama's son, "Well done, well done!"

27 The gods said to the prince then, "Choose thee a boon !" and he replied by reason of his desire to benefit his father, "I choose a son, great in valour."

The gods spoke :

28 Verily thon shalt have a son, who shall be a universal monarch great in valour, by this very maiden in sooth whom thou, O sinless one, hast delivered !

The prince spoke :

- 29 Being bound to my father by a bond of truthfulness 1 wish for a son, but having been vanquished by the kings in fight
- 30 I have discarded wedlock. And I have abandoned king Visála's daughter, who wanted§ me, and she has for my
- 31 sake abandoned union with any man but me. How then after discarding her, Visala's daughter, shall I with cruel sonl|| marry another woman now?
 - * For kármukam ujjhitaih read kármuka-moćitaih as in the Bombay edition.

+ For uncitá read ujjhitá with the Bombay edition.

* Vetasa-patra, a "reed-leaf" on "cane-leaf." It is not in the dictionary, but appears to denote a weapon shaped like the leaf of a reed or of a cane, and would seem to mean something like a narrow double edged sword.

§ For yávatí read yáčatí as in the Poona edition.

|| For nrisamsánám read nrisamsátmá as in the Poona edition.

CANTO CXXVL

The gods spoke :

- 32 This very maiden is indeed thy wife, whom thou dost always extol, even Viśála's beautiful-browed daughter, who has
- 33 devoted herself to ansterities for thy sake. Of her shall be born to thee a son who shall be a hero, an embellisher of the seven continents,* a sacrificer of a thousand sacrifices, a universal monarch.

Márkandeya spoke :

- 34. After announcing this to Karandhama's son the gods departed, O bráhman; and he then addressed her who was
- 35 his wife—" Say, timid one, what now is this ?" And she told him this story :--

"When thou, sir, didst forsake me, I forsook my kins-36 folk and came away to the forest in despair. There I wished to quit *this* body which became almost wasted away with austerities, O hero, *but* a messenger of the gods came to me

- 37 and prevented me, saying—' Thon shalt also have a son, a universal monarch great in valour, who shall please the
- 38 gods and slay the demons.' By this command from the gods that messenger of the gods prevented me. I did not abandon
- 39 my body, having my thoughts *fixed* on union with thee. And the day before yesterday, O illustrious one, I went to Gangáhrada⁺ to bathe, and as I went down *into the water*, I was drag-
- 40 ged away by a certain old Nága. He took me then to Rasátala, and there in front[‡] of me stood Nágas and Nága wives
- 41 and youths in thousands; they approached and offered me praise, and some others paid me worship; and the Nága
- 42 women besonght me respectfully,—' Do thou shew favour to us all; thou must turn aside thy son,§ who will seek to
- 43 slay us who shall have incurred offence. The Nágas will

• Or "islands" or " do-abs," dvipa.

+ This is also mentioned as a sacred place of pilgrimage in the Mahá-Bh., Vana-p. lxxxiii. 7046-49, and Anusás.-p. xxv. 1720-21.

‡ For puram read purah, as in the Poona edition.

§ The son which should be born to her in the future, named Marutta. See cauto cxxx, verses 11-14.

commit offence against thy son; for that reason thou must 44 turn him aside; let this favour be done !' And when I said, 'Be it so,' they decorated me with divine ornaments from Pátála and with choicest flowers odorous and fragrant. 114 And that Naga brought me back to this world, as lovely 45 46 as I was before, as beautiful in form as before. Seeing me so beautiful and adorned with every kind of ornament, this most evil-minded Dridha-keśa seized me in the desire to carry me off. By the strength of thy arm, O prince, I 47 have been rescued; therefore be gracious, O mighty-armed ۰., one; receive me! Equal to thee lives no other prince in the world ; I speak the truth."

CANTO CXXVII.*

Avíkshita's exploits.

Avíkshit agreed to marry the rescued maiden—The Gandharvas appeared then, and one of them expluined she was his daughter and had been born as king Visála's daughter Bháviní because of Agastya's curse—They were married and lived in the Gandharvas' world—She gave birth to a son there—All the celestial beings came to the boy's birth-ceremony, and because of the blessings invoked for him from the Maruts he was called Marutta.

Márkaņdeya spoke :

+ For samprápto read sampráptá as in the Poona edition.

^{*} Canto exaviii in the Calcutta edition.

CANTO CXXVII.

The maiden spoke :

4 Take thou my hand *in wedlock* in this charming forest. May the union of a loving *maiden* and a lover be fraught with merit !

The prince spoke :

5 Be it so; may welfare be thine! Destiny itself is the cause here. Otherwise how have thou and I met together here ?*

Márkandeya spoke :

6 At this moment, O muni, the Gandharva Tunaya arrived, accompanied by the fairest Apsarases and surrounded by other Gandharvas.

The Gandharva spoke :

- 7 O prince, this high-spirited maiden is my daughter, by name Bháminí. By reason of Agastya's curse she became
- 8 Viśála's daughter. It was Agastya who was angered with her as she was playing in a child's manner, so he cursed
- 9 her then, saying, "Thou shalt become a woman!" + And we appeased him by saying, "She is a child and cannot reflect; do thou show favour for the offence against thee,
- 10 O bráhman rishi." Being appeased by us the great muni said this---"I passed a lenient curse on her, because I considered she is *but* a child; it cannot indeed be altered."
- 11 By reason of that curse by Agastya my daughter was born in Viśála's house as this beautiful fine-browed *maiden*, called
- 12 by the name Bháviní. Therefore I have come on this account; take this princess who is my daughter in marriage; of her thou shalt have a son, a universal monarch.

Márkandeya spoke :

13 Uttering the words "Be it so !" the prince then took her!

Anyatra tvam aham éa samágatah; the Poons edition reads atra tvam aham éaira samágatah. These can hardly be correct; read atra tvam aham éaira samágatau ?

† That is, of human race. The Gandharvas were semi-celestial.

‡ For tathety uktveti tasyátha read tathety uktvá tatas tasyáh as in the Poona edition.

hand according to the ordinance, and Tumburu* offered

- 14 up the sacrifice there. The gods and Gandharvas sang forth, and bevies of Apsarases danced, the clouds dropped down
- 15 flowers, and the heavenly instruments sounded forth, + as the prince united in marriage with her, who became the instrument for the agent of the deliverance of the whole world.
- 16 Then they went everyone with that high-souled muni to the Gandharvas' world, and she and the prince went also, O muni-
- 17 Prince Avikshit took his joy in company with Bhávini, and she obtained the riches of enjoyment together with him there.
- 18 Sometimes he sports with that slender one in a charming grove
- 19 near the city; sometimes on a low hill; sometimes on a sandbank brightened by geese and sárasa cranes in a river; sometimes near the mansion and in the very resplendent palace.
- 20 In other charming pleasure-grounds he sported in company with the slender *bride*, and she with that high-souled *prince*.
- 21 Munis, Gandharvas and Kinnaras offered them both food and unguents, clothing, and the choicest garlands, beverages and other gifts there.
- 22 And when the hero sported with Bhávini in the hardly accessible world of the Gandharvas, the bright bride gave
- 23 birth to a son. When he was born, who would be great in valour, a tiger among men, the Gandharvas perceiving what
- 24 he would accomplish held a great festival; and some of them sang, and others beat drums and kettle-drums and double drums, and others played on flutes, lutes and other musical
- 25 instruments; and many bevies of Apsarases also danced there; the clouds showered down flowers while they rumbled
- 26 with gentle sound. Now while that medley of sounds so con-

• A muni, see verse 26. He may be the person mentioned in the Mahá-Bh., whose happy conjugal life with his wife Rambbá was famous (Udyogap. cxvi. 3975). There was a Gandharva of this name (Sabhá-p. li. 1881), and in the Vishnu Pur. as a friend of Nala Candanodaka-dundubhí.

+ Ni-sasvanuh ; this root as a verb is not in the dictionary.

‡ Upa-parvate; not in the dictionary. The Poona edition reads varaparvate, "on a choice hill." tinued, the muni Tumburu, who was remembered by Tunaya,*

27 approached⁺ and performed the birth-ceremonies. All the gods assembled, and the pure divine rishis; and from Pátála

- 28 came the Nága lords, Sesha, Vásuki, and Takshaka; and there came also the chiefs of the gods and Asuras, of the Yakshas and Guhyakas, O bráhman, and all the Winds‡
- 29 also. Then the Gandharvas' great city was thronged with those who had come, all the rishis, gods, Dánavas and Nágas

30 and the munis. Tumburu then performed the birth-ceremony and other rites, and performed the rite, which is preceded by praises, to secure good fortune on behalf of that boy, saying--

- 31 "As a universal monarch, great in valour, mighty of arm, great in strength, exercise thou sovereignty over the entire
- 32 earth a long time. May Indra and all these other worldguardians and the rishis bestow bliss and foe-destroying
- 33 valour on thee, O hero ! May the wind§ tend to what is auspicious for thee, even the east wind that blows no dust ! May the south wind which is clean and unflagging tend to
- 34 gentleness for thee! May the west wind bestow heroism on thee, the noblest *heroism* on thee! And may the north wind likewise confer on thee excellent strength also!"
- 35 At the end of this rite to secure good fortune a voice spake, issuing from no *earthly* body,—

"Because the preceptor uttered this *phrase* 'Marut-tava'|| 36 repeatedly, hence this *boy* shall be famed on earth as 'Marutta;' and because kings shall pass into subjection to

37 his commands on the earth, this boy as a hero shall stand on

* Tumburu had solemnized the parents' wedding, see verse 13. Tunaya is the Gandharva of verse 6. The Poona edition reads instead *pranayena smrito*, "who was remembered with affection."

+ For játa-játa-karmákaron read 'bhetya játa-karmákaron as in the Poona edition.

‡ Váyu in the plural; they are mentioned here because of the invocation which comes afterwards, in which they are called Marut.

§ Marut, with tava or te added here and in the following sentences.

|| " May the wind for thee ;" the words used in the preceding invocations,

the head* of all kings. As a universal monarch, great in valour,
38 he shall assail kings and shall unobstructed enjoy the earth which contains seven continents. He shall be chief among kings who offer sacrifices. His shall be the supremacy among kings by reason of valour and heroism."

Márkandeya spoke :

39 On hearing this speech uttered by some one from among the dwellers in heaven, all were gratified, the bráhmans and Gandharvas also and his mother and father.

CANTO CXXVIII.+

Marutta's exploits.

Avíkshit returned and presented his son to his father Karandhama, and there was great rejoicing—The boy grew up, learned in sacred lore and skilful with all weapons—Karandhama resigned the kingdom, but Avíkshit refused it because of the shame of his former captivity—Marutta was made king, and Karandhama retired to the fores^t.

Márkandeya spoke:

- Then the prince, taking that beloved son and followed by his wife[‡] and the bráhmans and Gandharvas, went to his
 city. Reaching his father's palace he extolled his father's feet with respect; and so did his slender-limbed wife, the bashful
 princess. And the prince holding his infant son addressed king Karandhama, who was seated on the throne of justice in
 the midst of kings,—" Behold this face of thy grandson who rests in my lap, as I promised formerly to thee for my mother's
 sake at the 'What-want-ye?' vow." So saying he laid that son then on his father's lap, and related to him everything as
 - * Or " at the head."
 - + Canto exxix in the Calcutta edition.
 - 1 For padbhyám read patnyá, as in the Poona edition.

CANTO CXXVIII.

- 6 it had occurred. The king embracing his grandson, while his eyes were beclouded with tears of joy, felicitated himself again
- 7 and again in saying "Fortunate am I!" Then he duly paid honour to the assembled Gandharvas with the arghya offering and other *presents*,* forgetting other needs by reason of his joy.†
- 8 In the city then there was great rejoicing in the houses of the citizens, who exclaimed—"A son has been born to our master!"
- 9 O great muni. In that glad and opulent city sportive courtesans of the prettiest forms danced an exquisite dance to the
- 10 accompaniment of songs and musical instruments. And the king with glad mind bestowed on the chief bráhmans both gems and riches, cattle, clothing *and* ornaments.
- 11 The boy grew thenceforward, as the moon *waxes* in its bright fortnight. He was the source of pleasure to his parents, and
- 12 the desire of the people. He acquired the Vedas first from the religious teachers, O muni, then *skill in* all kinds of weapons,
- 13 then complete knowledge of archery. When he had completed his efforts in the use of the sword and bow, he next overcame toil like a hero in *learning the use of* other weapons also.
- 14 Then he obtained weapons from Bhárgava,‡ descendant of Bhrigu,---bowing modestly and intent on pleasing his guru, O
- 15 bráhman. Accomplished in the use of weapons, skilled in the Veda, thoroughly master of the knowledge of archery, deeply versed in all sciences—none such had there been before him.
- 16 Visála also, on hearing all this story of his daughter and of the ability of his daughter's son, rejoiced exceedingly in mind.
- 17 Now the king Karandhama had attained his wishes, in that he had seen his son's son and had offered many sacrifices, and had

* For 'rdhyádiná read 'rghyádiná, as in the Poona edition.

+ The Poona edition amplifies this and, instead of the second line as in the Calcutta edition, reads—"Then he dnly paid honour to the assembled Gandharvas with the arghya offering and other *presents* joyfully, and dismissed them with propriety. He continues playing with his grandson, forgetful of other needs."

‡ That is Sukra Acárya (comment.). He was the preceptor of the Asuras.

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- 18 bestowed gifts on those who asked. He had performed all ceremonies; he was united with his fellow-kings*; having safeguarded the earth righteously, he had conquered his enemies;
- 19 he was endowed with strength and intelligence. Being desirous of departing to the forest he addressed his son Avíkshit----"My son, I am old, I am going to the forest, take over the
- 20 kingdom from me. I have done what ought to be done; nothing remains but to anoint thee. Do thou who art highly accomplished in thy opinions take the kingdom which I have
- 21 transfered to thee." Being addressed thus, Avikshit the prince, respectfully bowing down, said to his father who was desirous of going† to the forest to *perform* austerities,—
- 22 "I will not, dear father, do the safeguarding of the earth; shame departs not from my mind; do thou appoint some one
- 23 else to the kingdom. Since I when captured was delivered by my dear father and not by my own valour, how much manliness
- 24 then have I? The earth is protected by *real* men. I who was not sufficient to protect even myself, how shall I, *being* such,
- 25 protect the earth? Cast the kingdom on some one else. On the same level as a woman‡ is the man who is downright injured§ by another. And my soul has been delivered from delusion by thee, sir, || who hast delivered me from bondage. How shall I, being such, who am on the same level as a woman, become king?"

The father spoke :

26 Not distinct \P in sooth is the father from the son, nor the

* Sa-varnair, = mándalika-nripaih (comment.), "with his provincial kings," "with his vassal kings."

+ For yiyásus read yiyásum, as in the Poona edition.

1 For mantri sa-dharmah read sa stri-sadharmah, as in the Poone edition.

§ Ava-druhyate; the verb ava-druh is not in the dictionary.

|| For átmá 'moháya bhavato the l'oona edition reads átmá 'mohág éa bhavatá', and the comment. says amohát=snehát (which seems strange). The meaning then would be, "Since I myself have been delivered from bondage by thee, sir, out of affection, how shall I &c." But I have ventured to read átmá mohág éa bhavatá.

¶ Na bhinna; according to the comment. this means putra-nirúpita-bhedavisishto na.

CANTO CXXVIII.

son from the father. Not delivered by any one else then wast thou, who wast delivered by thy father.

The son spoke:

27 I cannot direct my heart in any other wise, O king. There is exceeding shame in my heart—I, who was delivered by thee.

- 28 He who has been rescued by his father consumes the glory acquired by his father; and let not the man, who is known by
- 29 reason of his father, exist in the family. Let mine be that course, which is the course of those who have themselves amassed riches, who have themselves attained to fame, who have themselves come forth safe out of difficulties !

Márkandeya spoke :

- 30 When he, although exhorted* often by his father, spoke thus, O muni, the king then appointed his⁺ son Marutta to
- 31 the kingdom. Receiving from his grandfather the sovereignty as authorized by his father, he ruled well, inspiring gladness among his friends.
- 32 And king Karandhama, taking Vírá also, departed to the forest to *practise* austerities with voice, body and mind re-
 - 33 strained. After practising very arduous austerities there a thousand years, the king quitted his body and gained the
- 34 world^{\ddagger} of Indra. His wife Vírá then practised austerities a hundred years longer, with her hair matted and *her body*
- 35 covered with dirt and mud, desirous of gaining the same world as her high-souled lord who had reached Svarga, making fruits and roots her food, dwelling in Bhárgava's hermitage, encircled by wives of twice-born men, and sustained by the devoted attendance of the twice-born.

* For yadápy ukto read yadá prokto, as in the Poona edition. Avíkshit is mentioned in the Mahá-Bh., Asvam.-p. iv. 80-85, but rarely elsewhere. His name chiefly occurs in the patronymic form *Avikshita* applied to Marutta. There was another Avíkshit, a son of Kuru, Adi-p. xciv. 3740.

- + Tasya, i.e., Avíkshit's.
- I For sa lokatám read sa-lokatám.

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CANTO CXXIX*

Marutta's exploits.

Marutta reigned as a universal monarch—Samvarta was his priest— Marutta was a great sacrificer, and a liberal benefactor to bråhmans—Some verses in his honour are quoted—But the Nágas troubled the rishis grievously, and his grandmother Vírá sent him a message to administer justice and secure peace.

Kraushtuki spoke :

- 1 Adorable sir, thou hast fully narrated all this to me, namely, Karandhama's exploits and what were Ayikshit's exploits. I
- 2 wish to hear of the exploits of the high-souled king Marutta, Avíkshit's son; ‡ he is heard of because of his surpassing
- 3 feats as a universal monarch, of great parts, a warrior, a beloved *king*, high-minded, wise in righteousness and a doer of righteousness, a real protector of the earth.

Márkandeya spoke :

4 Receiving from his grandfather the kingdom with his father's consent, he protected it righteously, as a father protects

* Canto cxxx in the Calcutta edition.

+ He is famed as a universal monarch (Mahá-Bh., A'svam.-p. iv. 86-91 and Vishnn Pur. IV. i), and it said he gained his supreme sovereignty through his prosperity (*riddhyá*; Sabhá-p. xiv. 650). He was one of the sixteen greatest and most famous kings of antiquity (Drona-p. lv. 2170-83; S'ánti-p. xxix. 910-17). He is said to have offered a sacrifice to the hráhman rishi Ušíravíja at the Jámbn-nada lake in the Northern region (Udyoga-p. cx. 3842-3), and was praised for his liberality in that he gave his daughter to Angiras (S'ánti-p. coxxxiv. 8602; Anušás.-p. cxxxvii. 6260), but more probably to Angirasa, that is, Samvarta, see verse 11 note.

There were other less famous kings of the same name, as Marutta, son of Karandhama and fifth in descent from Yayáti's son Turvasu (Hari-V., xxxii. 1829-1834; Vishnu Pur. IV. xvi); Marutta, fifth in descent from Sasa-vindu (Hari-V., xxxvii. 1972-75; Matsya Pur. xliv. 24; also Váyu and other Puránas; and probably Mahá-Bh., S'ánti-p. xxix. 981); and one or two more of the same or similar name.

‡ For Avikshitasya read Avikshitasya. Marutta's father is generally spoken of here as Avikshit and not as Avikshita. The Poona edition reads Avaikshatasya.

- 5 his own begotten sons. He sacrificed very many sacrifices appropriately, whereat most suitable fees were given away, as a king whose mind took pleasure* in the commands of his sacrificing
- 6 priest and family priest. His discus was unresisted in the seven continents; and his course uninterrupted; in the sky, in
- 7 the lower regions, in the waters and elsewhere. He gained riches thereby, being duly intent on his own rites, O bráhman, and sacrificed with great sacrifices to Indra and the
- 8 other gods ;[‡] just as these other castes also, unwearied each in its own business *and* possessing riches amassed thereby, per-
- 9 formed pious obligations and other rites. The earth while under high-souled Marutta's protection entered into rivalry with the dwellers in the dwellings of the thirty gods,§ O best
- 10 of twice-born men. Not only were all kings of the earth surpassed by him, but even the king of the gods was surpassed by him as a sacrificer with declarations of a hundred sacrifices.
- 11 Now his sacrificing priest was Angiras' son Samvarta,** who was Vrihaspati's brother, high-souled, a treasure-house of

* Or, "was subservient to"; ramya = valya (comment.).

+ For cápy anavicchinná read cásya na vicchinná, as in the Poona edition.

[‡] The Vishnu Pur. says—he offered an unparalleled sacrifice, his utensils were of gold, Indra was intoxicated with his libations of soma, and the bráhmans were enriched (IV. i). So also Mahá-Bh., Aśvam.-p. x. 275-92.

It is said in the Mahá-Bh., the earth brought forth fruit without ploughing and was garlanded with *caityas* in his reign (Sánti-p. xxix. 910-17).

|| Suta-yajñábhisandhibhih; the Poona edition reads sata-yajño 'pi sankitah. ¶ The Mahá-Bh. says he overcame Indra in rivalry and so incurred Vrihaspati's opposition (Sánti-p. xxix. 910-14).

** The Mahá-Bh. says Angiras was Avíkshit's priest (Aívam.-p. iv. 80-85). Angiras had two sons, Vrihaspati and Samvarta, and there was rivalry between them, but Vrihaspati the elder got the pre-eminence and became Indra's purchita. Marutta in rivalry overcame Indra, and Vrihaspati who desired Indra's good repulsed Marutta, and declined to be his family priest. Marutta then by Narada's advice went to Váránasí (Benares) and secured Samvarta as his priest (Drona-p. lv. 2170-71; Sánti-p. xxix. 910-15; and Aívam.-p. iv. 86 to ix. 274). There was a great quarrel between Vrihaspati and Samvarta in consequence (*ibid.*, and Váyu Pur.). The Aitareya Bráhmana says Samvarta incursed Marutta with the Mahábhisheka ceremony, the great inauguration ceremony of Indra (VIII. iv. 21).

- 12 austerities. The golden mountain Ynnjavat* is frequented by the gods; he struck down its summit and carried it offf for
- 13 that king. The whole of that king's[‡] territory, allotment[§] and other property and palaces were made brilliant, all golden, by that priest at a sacrifice by means of anisterities, O brah-
- 14 man. And in this connexion, those who are interested in Marutta's exploits sing songs, while all rishis are carrying on their study without intermission, thus-
- 15 "Equal to Marutta never lived a sacrificer on the face of the earth----at whose sacrifice *his* dwelling-house was cast and
- 16 also golden palaces as largesse, Indra was made intoxicated with soma and twice-born brahmans with gifts, and Indra and other chiefs of the thirty gods became waiters to the brah-
- 17 mans. At what king's sacrifice was everything of gold abandoned, as at Marutta's sacrifice, by the twice-born bráhmans,
- 18 whose houses were stocked with gems ? || And at his sacrifice what gold in the shape of palaces and other *things* was cast as *largesse*, that indeed the three *other* castes received; therefrom some of *them* gave similar gifts."
- 19 While thus he ruled the kingdom and protected his subjects well, a certain ascetic came, O best of munis, and said to him
 20 —" Thy father's mother, seeing the community of ascetics

* For Yuñjavat read Muñjavat, as in the Pnona edition. It is a mountain on the ridge of Himavat (Mahá-Bh., Aśvam. p. viii. 189). It seems to have been also called Muñjávata, and the summit Mnñja-prishtha. It was visited by Vasu-homa, king of Anga, and Ráma and Mándhátri (Sánti-p. exxii. 4469-75). It was a sacred place of pilgrimáge (Kúrma Pur. II. xxxvii. 38). This may be meant by Mujavant in Atharva-Veda I. xxv. 2. 8. There was another place 'of pilgrimage called Muñja-vata which was apparently in or near Kuru-kshetra (Mahá-Bh., Vana-p. lxxxiii. 5092, and lxxxv. 8210).

+ For *hritam* the Poona edition reads krite, "he struck down its summit for that king's sake."

‡ Yasya, i.e., Marutta's.

§ Bhága.

|| For ratna-púrna-grihe read ratna-púrna-grihair, as in the Poona edition.

¶ The Poona edition adds a verse here---The well-behaved folk, who had their thoughts satisfied by what was given away, also offered sacrifices therewith in various places separately." overwhelmed with poison by the Nágas who are raging with frenzy, saith this to thee, O king :---

21

"Thy grandfather, after protecting the earth well, has departed to heaven, and I am able to practise austerities here,

22 dwelling in Aurva's* hermitage. I, being such, perceive disorganization while thou rulest the kingdom, such as was not† while thy grandfather and thy ancestors reigned, O

- 23 king. Assuredly thou art heedless or addicted to sensual enjoyments, or thy senses are uncontrolled, in that thou dost not know the wicked and the good because they, thine organs, are
- 24 blind because thou hast no spies. Now the Nágas, who have come up from Pátála possessed with frenzy, have bitten seven sons of
- 25 munis, and have defiled the tanks, and have defiled the clarified butter offered in sacrifice with sweat, urine and ordurc. Tribute has long been given to the Nágas, *thus* fully indicating
- 26 an offence. These munis are able to reduce the Nágas to ashes, but have no authority herein; thou indeed hast the
- 27 authority herein. Kings' sons have the happiness that comes of sensual enjoyments so long, O king, as the water of *regal* in-
- 28 auguration is not poured on their head. But when kings they must think—'What friends are there?' 'Who is an enemy?' 'How great is my enemy's strength?' 'Who am I?' 'Who are in my minister's party?' Or, 'Who are my vassal kings?'
- 29 'Either such a one is ill-disposed, or he has been alienated by others; what is he like with regard to my adversaries also ?' 'Who is wholly a *liege*-man to me herein in the city or in the

* Aurva was a famous rishi descended from Bhrigu. The Matsya Pur. says he was son of Bhrigu's son Apnuvána and was father of Jamadagni, and that he established the gotras of the Bhárgavas (cxciv. 14-29). It is said king Sagara was brought up in his hermitage (Hari-V., xiii. 762-xiv. 795) and learnt from him the Vedas and the use of arms (Vishnu Pur. III. viii, and IV. iii). The Mahá-Bh. says he was born when the Bhárgavas were almost exterminated by the princes of Kártavírya's race after Kártavírya's death, because they did not restore at the demand of those princes the riches which they had amassed as Kártavírya's sacrificial priests; and it explains his name by saying he was born from his mother's thigh (Adi-p. clxxviii. 6802-15 and clxxix. 6827).

+ For tenábhúd read te nábhúd,

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- 30 country?' He who puts his trust solely in deeds of righteousness is besotted. A king must take practical notice — 'Who behaves quite properly?' 'Who must be punished?' 'Who must be protected?' Or, 'What men must be regarded* by
- 31 me, who have to consider the person to be subdued, the place and the time with regard to my condition of alliance or disunion?' Further, a king should ward off unknown
- 32 spies by other spies. A king should set spies upon all his ministers and other *servants*. In this and in other ways a king, whose mind is intent upon business, should constantly
- 33 spend day and night, but not be engrossed with *sensual* enjoyments. The possession by kings of bodies is not for the sake
- 34 of sensual enjoyment, O king; it excites them to undertake trouble§ in the work of protecting the earth and their own righteousness. For a king who protects the earth and his own
- 35 righteousness well, there is great trouble in this world and supreme undecaying happiness in heaven. Recognizing this
- 36 therefore, O king, discard sensual enjoyments and deign to undertake trouble in this world for the protection of the earth. The calamity, which originating from the Nágas has thus be-
- 37 fallen the rishis, while thou art reigning, O king, thou being blind because thou hast no spies dost not even know it. What need of saying more in this matter? Let punishment be inflicted
- 38 on him who is wicked ; protect thou the well-behaved, O king ; thou shalt gain the sixth part *allowed thee as tribute* by righteous law. By witholding protection thou shalt without doubt
- 39 fully acquire all the sin that is committed by wicked men through unruliness. Do what thou wishest !

"I have told *thee* all this that thy grandmother saith to thee. Act, when things are so, as pleases thee, O king."

* Upekshyás; or "must be disregarded."

+ For avekshatá read avekshatám? " Let a king consider, &c."

‡ For sanga-bheda-tayá damya- the Poona edition reads mantra-bheda-bhayád atra, "who have to consider place and time in this matter by reason of fear lest my counsel should be divulged."

§ Or "it is meant for undertaking great trouble."

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CANTO CXXX.*

Marutta's exploits.

Marutta visited his grandmother's hermitage and set the Nágas' world on fire—They implored his mother Bháviní's protection according to her old promise—She and Avíkshit accepted their entreaties and went to Marutta.

Márkandeya spoke:

On hearing this speech from the ascetic, the king became covered with shame. Exclaming, "Fie on me, who am blind
 because I have no spies," he sighed and took his bow. He went hastily then towards Aurva's hermitage and made obeisance to his father's mother Vírá with his head, and to the ascetics

3 as was proper; and they lauded him with blessings. And seeing the seven sons,[†] the ascetics, bitten by the Nágas on

- 4 the ground, the king reproached himself repeatedly in front of them, and said thus,---
 - 5 "What I do now unto the wicked Nágas, who despise my valour and who hate the bráhmans, let all the world with the gods, demons and mankind see that!"

Márkandeya spoke:

- 6 So saying the king took his weapon Samvartaka[‡] in anger, in order to destroy all the Nágas that roamed in Pátála
- 7 and on the earth. The Nágas' world burst into flame then suddenly all around; while it was being burnt by the glowing
- 8 power of the great weapon§, he hemmed it in. 'Ah! Ah! dear father '--- 'Ah! mother!'--- 'Ah! Ah! dear child '--- such cries arose then among the Nágas in that confusion caused by

* Canto cxxxi in the Calcutta edition.

+ For sután read mritán, "the seven dead ascetics "?

‡ Samvartaka, "the fire that will destroy every thing at the end of the world." The Calcutta edition reads Sad-vartaka.

§ For mahámis tu tejasá the Poona edition reads mahástra-tejasá, which I have followed.

- 9 the weapon. Some with the ends of their tails burning, other Nágas with their hoods burning, both seized their children and and wives, and abandoned their ornaments and clothing.
- 10 Quitting Pátála they went for protection to Marutta's mother Bhávini, who had formerly given them a promise of safety
- 11 then.* Approaching her all the Nágas, sick with terror, prostrated themselves and spoke thus in broken accents,—
 "Let that be remembered which was formerly declared by thee
- 12 to us. What we entreated formerly after prostrating ourselves in Rasatala, the time for that has here arrived; save us, O
- 13 mother of the hero! Let thy son be turned aside, O queen; let us retain; our lives. All the world of the Nágas is being
- 14 burnt by the fire from his weapon. For us, who are being thus utterly burnt up by thy son, there is no other refuge but thou; have mercy on us, O renowned lady!"

Márkandeya spoke:

- 15 Hearing this their speech and remembering what she had said at first, the good *lady* spoke this speech to her husband with agitation,—
- 16 "I related to thee before indeed, what the Nágas in Pátála after making petition said to me with reference to my son.
- 17 They are these who have come in terror; they are being burnt by his splendour; these *sought* refuge with me before and I
- 18 gave them a promise of safety. Those who have come to me for refuge have approached thee for refuge, for I do not observe a righteousness separate from thine. I have come to thee for
- 19 refuge. Therefore do thou turn aside our son Marutta by thy word; when besought by me also, he will assuredly proceed§ to quietness."

* The promise was given in canto cxxvi, verses 42-44. For the text yayá dattam tadábhayam a better reading would be yathá dattam tayábhayam, "since she had formerly given them a promise of safety." See verse 17.

+ For abhyar titam read abhyarthitam, as in the Poona edition.

[‡] Sáyojyam; a word not in the dictionary. Sáyujyam is given there, and this is the reading of the Poona edition.

§ Abhy-upa-yásyati ; this verb is not in the dictionary.

- 10-----

The king spoke:

20 Marutta has given way to wrath which has become fixed in a great crime. It will be hard, I think, to turn away the wrath of him, thy son.

The Nágas spoke :

21 We have sought thy protection; shew us favour, O king; weapons are borne in order to save from pain him who is wounded.

Márkandeya spoke :

- 22 On hearing that speech of the Nágas who had become suppliants for protection, and being entreated by his wife, most famous Avíkshi* spoke,—
- 23 "I go, lady, and *will* with haste speak to that thy son in order to deliver the Nágas: those who have come for protection must
- 24 not be forsaken. If he, the king, does not draw back his weapon at my word, then I will parry the weapon of that thy son with my own weapons."

Márkandeya spoke:

25 Thereupon Avíkshi, noblest of kshatriyas, took up his bow and accompanied by his wife went in haste to Bhárgava's hermitage.

CANTO CXXXI.

Marutta's exploits (concluded).

Avíkshit called on Marutta to spare the Nágas, but Marutta insisting on his duty refused—Avíkshit proposed to fight with him, and Marutta, though deprecating such combat, agreed—The rishis intervened, the Nágas restored the dead rishis to life, and all parted

affectionately-Marutta's wives and successor are named.

Márkandeya spoke :

1 Now he, Avikshit, on seeing his son there‡ grasping his choice

* Here and in verse 25 the text shortens the name to Avíkshi. So also in canto cxxxi, verses 9, 11, and 17. See canto cxxii, verse 2, note.

+ Canto cxxxii in the Calcutta edition.

‡ Tatra of the Bombay edition is better than tasyah.

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bow, and seeing his son's bow and keen weapon filling all the 2 regions of the sky with its fiery light, belching forth a great flame, illuminating all the surface of the earth, penetrating down into Pátála, unendurable, dreadful and terrifying, and actually ready for use-he, seeing the king whose countenance was 3 wrinkled with frowns, said,-" Be not thou wrathful, O 4 Marutta; let thy weapon be drawn back." More than once so said he, lofty-minded Avikshit, to him, the varying course of whose colour speedily vanished in pallor. Listening to his father's speech and looking at him again and again, he, still grasping his bow, prostrated himself before his parents 5 with veneration and replied :--"Most grievously have the Nágas offended me, O father.

6 While I rule this earth, they despising my might advanced to

- 7 the hermitage and bit seven youthful munis; and the fire-offerings of these rishis who dwell in the hermitage have been defiled by the evil-behaved *Nágas*, while I am reigning, O
- 8 king. Morever every one of the tanks has in truth been defiled by them. This then is the reason; thou must say nothing *in their farour*, O father. I am not to be turned aside as regards the bráhman-killing Nágas."

Avikshi* spoke :

9 If these *Nógas* have slain bráhmans, they will go to hell when dead. Let this my word be complied with; desist from using thy weapon.

Marutta spoke :

10 I will not pardon these wicked offenders. I in truth shall go to hell if I strive not to curb these sinners. Turn me not back, O father!

Avikshi spoke :

11 These Nágas have come to me for refuge. Because of the veneration due to me draw back thy weapon. Enough of thy wrath, O king !

* The text reads Avikshi here and in the following places. See canto cxxii, verse 2, note.

CANTO CXXXI.

Marutta spoke:

- 12 I will not pardon these wicked offenders. How shall I, transgressing my own righteousness, comply with thy word?
- 13 By inflicting punishment on him who ought to be punished and by protecting the well-behaved, a king gains the sacred worlds and disregards the hells.

Márkandeya spoke:

- 14 When the son thus repeatedly forbidden by his father draws not back the weapon, he, the father, then spoke again,---
- 15 "Thou injurest these terrified Nágas who have come to me for refuge, although *thou art* forbidden; I will therefore
- 16 employ a means to counteract thee. I also acquired skill in weapons; not thou alone art skilled in weapons on the earth; and how great will be thy manhood in my presence, O most ill-behaved one ? "
- 17 Avikshi, the lordly muni, with eyes dusky-red through anger,
- 18 strung his bow and grasped the weapon of fate. Next he fitted in his bow the noblest weapon of fate, which was surrounded with fiery light, which could slaughter hosts of
- 19 foes, which had great vigour. Then made hot by the weapon of conflagration,* quaked the whole heaven and earth with the seas and mountains, O bráhman, when the weapon of fatet was raised aloft.

Márkandeya spoke :

20 Marutta also, seeing that weapon of fate made ready by his father, spoke aloud,---

"This my weapon is raised aloft for the punishment of the wicked—not to kill thee. Why dost thou, sir, discharge the

- weapon of fate at me, thy son, who observe true righteous-
- 22 ness and who have ever indeed obeyed thy command? I must protect my subjects fully, illustrious *sir*; why dost thou thus prepare the weapon to kill me?"

Avíkshi spoke :

23 We are determined to accomplish the rescue of him who

† Kálástra.

21

^{*} Samvarta; see canto cxxx, verse 6.

has come for refuge; thou art his assailant, thou shalt not be
let go alive by me. Either slay thou me by the might of thy weapon and then slay the wicked Nágas here; or I will
slay thee with my weapon and save the great Nágas. Fie on the life of that man that shews no favour to one in pain, who has come seeking for protection even though certainly belonging to an enemy's party! A kshatriya am I; these terrified Nágas have come to me for protection; thou indeed art their injurer; why shouldest thou not be killed by me?

Marutta spoke:

- 27 Whoever tends to be an obstacle to the protection of the subjects, whether he be a friend or even a kinsman or a father
- 28 or a spiritual preceptor, he must be killed by a king. I, being such a king, will fight with thee; be not thou angry, O father. I must preserve my own righteousness, I have no anger against thee.

Márkandeya spoke:

- 29 Seeing those two determined to kill each other, Bhárgava and the other munis sprang up then and stood between them,
- 30 and said,—" Thou must not discharge thy weapon against this thy father; nor must thou slay this thy son who is renowned for his deeds."

Marutta spoke:

31 I must as king slay the wicked and guard the good; and these are wicked Nágas. What is my fault in this *matter*, O ye twice-born?

Avikshi spoke:

32 I must rescue those who have come to me for refuge, and this my son is an offender,* who kills those that have come for refuge, O bráhmans.

The rishis spoke :

- 33 These Nágas whose eyes are rolling about in terror say,
 'We will bring to life again those bráhmans who were bitten
 34 by wicked Nágas.' Enough then of combat! Be ye both
 - * For aparádhyah read aparádhí, as in the Poona edition.

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appeased, O noble kings! Ye both indeed, who are faithful to your promises, are well acquainted with righteousness.

Márkandeya spoke:

35 Now Vírá approaching her son said this,—" At my word 36 this thy son has tried to kill the Nágas. That is finished. When the bráhmans live *unmolested* and the dead *munis* also come to life again, the Nágas may be set free, since they have sought thee for protection."

Bháviní spoke:

37 I was formerly entreated by these denizens of Pátála; for that

38 reason I commissioned this my husband in this matter. Therefore has occurred this noble outcome, splendid, in both of them, both in my husband and my son, in thy grandson and thy son.

Márkandeya spoke :

39 Those Nágas then restored those bráhmans to life both by means of various divine herbs and by drawing out the poison.

40 The king then bowed at his parents' feet; and he, Avikshit,

- 41 embracing Marntta affectionately spoke thus—" Be thou a destroyer of thy enemies' pride; long do thon protect the earth; be thou also merry with thy sons and grandsons; and may they not be haters of thee!"
- 42 Permitted* then by the brahmans and by Vírá to depart, the two kings mounted the chariot together; and Bháviní went to her own city.
- 43 Vírá also, best of those who maintain righteousness, after performing very great austerities, gained the same world* as her husband, she an illustrious wife, devoted to her lord.
- 44 Marutta also protected the earth fully in righteousness, and having vanquished the six classes of enemies enjoyed enjoy-
- 45 ments as king. And his wife was Prabhá-vatí, the illustrious daughter of the king of Vidarbha; and Suvíra's daughter
- 46 Sauvírí was also his wife; Su-keśi, daughter of the Mágadha

+ For sá lokatám read sa-lokatám, as in the Poona edition.

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^{*} For anujñáto read anujñátau, as in the Poona edition.

king Ketu-virya was his wife. Kekayi also, daughter of

- 47 Sindhu-vírya king of Madra, and Kekaya's daughter Sairandhrí, and Vapush-matí, daughter of the lord of Sindhu,* were also his wives; and Su-sobhaná, daughter of the king of C'edi,
- 48 was his wife. And his sons by those *queens* became eighteen kings, O bráhman. Chief among them and the eldest son was Narishyanta.
- 49 Such in valour was Marutta, a great king, great in strength. His discus was unopposed in the seven continents; equal to
- 50 whom no other king ever lived or shall live. After hearing of these exploits of that royal rishi, high-souled Marutta, who was
- 51 endowed with goodness and prowess, and who was of boundless vigour, and of *his* pre-eminent birth, O bráhman, *a man* is freed from all offences.

CANTO CXXXII.†

Narishyanta's exploits.

Marutta gave the kingdom to his son Narishyanta—Narishyanta resolved to do some great deed and performed a great sacrifice at which he enriched the bráhmans for life—Consequently he could not induce any bráhmans to attend a second sacrifice except after great difficulty—All bráhmans then were themselves offering sacrifices.

Kranshtuki spoke :

1 Adorable sir, thou hast narrated all Marutta's exploits; the wish to hear completely about his descendants prevails *in me*.

* These names seem to be confused so as to be in impossible combinations, for Sindhu, Kekaya and Madra were distinct countries, see canto lvii, verses 36 and 37. For *Saurindhri* read *Sairandhri* as in the Poona edition. The second line of verse 46 and the first of verse 47 would read better thus, by merely transposing the words,---

Sutá ca Sindhu-víryasya Sindhu-bhartur Vapush-matí,

Madra-rájasya Sairandhrí, Kekayasya ca Kekayí.

"Vapnsh-matí also daughter of Sindhn-vírya lord of Sindhu, Sairandhri daughter of the king of Madra, and Kekayí daughter of the king of Kekaya were also his wives."

† Canto cxxxiii in the Calcutta edition.

2 I wish to hear of those among his descendants, as thou describest them, who were lords of the earth, worthy of sovereignty, *and* endowed with valour, O great muni.

Márkandeya spoke:

- 3 Marutta's son was famed as Narishyanta*; he was the 4 eldest and indeed the best of the eighteen sons. And for
- eighty-five thousands of years the lordly kshatriya Marutta 5 enjoyed the entire earth. After ruling the kingdom according to his own righteonsness, after offering peerless sacrifices, he anointed his eldest son Narishyanta as king and departed to
- 6 the forest. With his mind concentrated on one idea the king practised great austerities there. He ascended to the sky, covering the heaven and earth with his glory, O bráhman.
- 7 His son Narishyanta, being wise, pondered *thus*, considering how his father had acted and other kings also,—
- 8 "In my family my ancestors have been high-souled kings. Offerers of sacrifices, they protected the earth righteously, being
- 9 powerful; and they were givers of riches; they turned not back in battle. But who is able to imitate the exploits of
- 10 those high-souled kings? Yet the righteous deed which they+ did with sacrifices and other offerings, that I wish to do; and
- 11 that is not *feasible*; what can I do? The earth is protected according to righteousness; what virtue has the king in this? If he does not duly protect, a king is sinful and goes to hell.
- 12 If he has riches, a king must certainly offer great sacrifices, and must bestow gifts; what *is there* wonderful herein? A
- 13 king is the refuge of those who are perishing. High birth and shame and anger, dependance on hostile folk and one's own rules of righteousness ensure that there is no fleeing from
- 14 battle. As all this has been well achieved by my ancestors and
- 15 by my father Marutta, who now can do it so well? What then shall I do, that has not been done by those ancestors, who

16 were sacrificers, choice men, gentle, and who turned not back

* He and his descendants are given in Vishna Pur. IV. i. He must be distinguished from Narishyanta or Narishya one of the sons of Manu Vaivasvata see page 588.

+ For tena read tair yat as in the Bombay edition,

from battle, whose manliness did not fail in great battles and conflicts*? With whose deed shall I coming strive unappal17 ledly? Moreover those kings, my ancestors, themselves performed sacrifices unweariedly, but did not have them per-

Márkandeya sp ke :

formed by others; I will do that."

- 18 After deliberating thus the king performed a single sacrifice, the like of which, made splendid by the lavishing of riches, no
- 19 one else had performed. Now after giving very great wealth to the twice-born *bráhmans*, enough for life, the king further
- 20 gave them a hundred times as much food at the sacrifice, and cattle, clothing, ornaments and granaries and other gifts. Thus he intoxicated each one of them who dwelt in the earth.
- 21 Consequently when the king began a sacrifice again, he got no twice-born *bráhmans* then to conduct it after the sacrifice had
- 22 been begun. Whatever bráhmans the king selects for the business of sacrificial priesthood,[†] they said everyone to him,—
 "We have consecrated ourselves for a sacrifice elsewhere.
- 23 Choose thou some one clse; the riches which thou didst lavish among us, there is no end thereof. Yet thou mayest give wealth to others at thy sacrifices."

Márkandeya spoke:

- 24 And the lord of the whole earth obtained no bráhmans then as sacrificial priests. He began then to give a gift on the
- 25 space outside the sacrificial altar. Neverthless they did not
- . accept it at all, having their houses full of wealth. In order to give again to a twice-born *bráhman* he spoke thus, being dejected,—
- 26 "Alas! *it is* very splendid that there is no poor bráhman anywhere in the earth: and *it is* not splendid that this

27 treasury is useless to one who does not sacrifice. No one

* For mahat-sangráma-samsargá visamvádita-paurusháh read mahat-sangráma-sammardeshv avisamvádi-paurusháh as in the Bombay and Poona editions.

+ For árttijya karmani read ártvijya karmani.

undertakes sacrificial priesthood*; all folk among the twiceborn are sacrificing, and do not assent when we are giving a gift."

Márkandeya spoke:

- 28 Prostrating himself then before some twice-born brahmans again and again in faith, he appointed them sacrificial priests at his own sacrifice. They performed the great sacrifice.
- 29 And this was very surprising,—when that sacrifice offered by the king took place, all folk of the twice-born on the earth
- 30 were offering sacrifices at that time; no one was *present* as a spectator thereat. Some of the twice-born were having sacrifices offered, and some of them were themselves offering sacri-
- 31 fices. Whenever king Narishyanta sacrificed, *people* might make a sacrifice on the earth entirely with the riches given by
- 32 that giver. Now in the eastern region there were more than one hundred and eighty million sacrifices; in the west seventy
- 33 millions† in sooth; in the south fourteen tens of millions; and in the north there were then fifty tens of millions of sacrifices at one time, O bráhman muni, when Narishyanta was sacrificing.
- 34 Such, O bráhman, was Marutta's son king Narishyanta of yore, righteous in soul, famed for his strength and manliness.

CANTO CXXXIII.‡

Dama's exploits.

Narishyanta was succeeded by his son Dama, an accomplished king— Sumaná daughter of the king of Dašárna chose him as her husband at her svayam-vara—Three other princes tried to take her by force, and Dama, after appealing to the assembled kings against their conduct, was left in accordance with marriage rules to assert his right by arms—He defeated those kings and married Sumaná.

Márkandeya spoke :

1 Narishyanta's son was Dama,§ the tamer of the wicked and

* For arttijyam read artvijyam.

- + For kotyá read kotyo as in the Poona edition.
- ‡ Canto cxxxiv in the Calcutta edition.
- § He and his descendants are given in Vishnu Pur. IV. i.

of enemies; like Indra's was his strength; compassion such

- 2 as a muni's was his disposition. That very famous son was born to that king of Indra-sená, a princess descended from Babhru,* after abiding nine years in his mother's womb.
- 3 Because while abiding in her womb he caused his mother to acquire self-restraint, and because *it was supposed*, 'this prince
- 4 also will be self-restrained in disposition,' therefore indeed his family priest, who knew the three times, # gave Narishyanta's son the name ' Dama.'‡
- 5 Now prince Dama learnt the knowledge of the bow entirely
- 6 from Vrisha-parvan, king of men; § and he learnt the use of all kinds of weapons thoroughly from the noble Daitya Dun-
- 7 dubhi|| who dwelt in Tapo-vana;¶ and he learnt the Vedas and all the Vedángas from Sakti;** and controlling himself he learnt the practice of religious devotion from the royal rishi Arshti-shena†t.

* This may be Babhru or Vabhru, son of Druhyu, son of Yayáti (Hari-V., xxxii. 1837). There were other kings of the same name later, as Vabhru son of Devávyidha (Hari-V., xxxviii. 2010-13, and Matsya Pur. xliv. 56), Babhru son of Viśva-garbha (Hari-V., xcv. 5252), &c.

+ The past, the present and the future.

‡ "Self-control."

§ This would appear to be Vrisha-parvan, a famous king of the Dánavas (Mahá-Bh., Adi-p. lxxxi. 3367-8, Sabhá-p.iii. 58-60), whose daughter Sarmishthá married Yayáti (*ibid.*, and Adi-p. xcv. 3760-1, Udyoga-p. cxlviii. 5042-5; Hari V., xxx. 1600-3; and Vishuu Pur. IV. x). There was a famous hermitage called Vrisha-parvan's hermitage near Mount Kailása in the Himálayas (Mahá-Bh., Vana-p. clviii. 11541-3, clxxvii. 12340-44), but that Vrisha parvan appears to have been contemporary with the Pándavas, according to the first of these last two passages.

|| I have not found a Daitya of this name elsewhere.

¶ This means a "grove where ansterities are practised"; but there appears to have been a place of this name, for Yayáti retired there (Vishnu Pur. IV. x).

** This appears to be Vasishtha's son who was called S'akti (Wilson's Vishnu Pur.—edit. F. Hall—I. p. 8, and III, iii., pp. 35 and 36) and, better, S'aktri (Mahá-Bh., A'di-p. clxxvii. 6757, clxxviii. 6792.4; S'ánti-p. cccli.) He was Paráśara's father (loc. cit.), see canto cxxxiv. verse 32.

++ For Arshni-shena read Arshti-shena, as in the Poona edition. He is mentioned in the Maha-Bh, as having a famous hermitage near Mount

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- 8 Him, who was naturally high-souled, who was accomplished in arms and was great in strength, did Sumaná, when placed*
- 9 at the svayam-vara by her father, choose as her husband, she, daughter of mighty Cáru-karman† king of Dasárna,‡ while all the kings looked on, who had assembled there for her sake.
- 10 Now the Madra§ king's son Mahá-náda, who was great in
- 11 strength and prowess, was also deeply enamoured of her, and so also were the son of Sankrandana king of Vidarbha, and prince Vapush-mat, who bore a great bow and was of lofty
- 12 intellect. Now seeing that Dama, tamer of the wicked and of enemies, was chosen by her,¶ they took counsel *thus* with one another there, being infatuated by love,—
- 13 "We will seize this beautifully-formed maiden from him by force and go home. She shall be his among us, whom she,
- 14 the maiden of beautiful hips, shall take with the intention that he shall be her husband according to the ordinance of the svayam-vara—his wife she shall be, delivered over according
- 15 to righteousness by our wish. Yet *if* that *muiden* of intoxicating eyes does not desire any of us, then she shall be his who shall slay Dama."

Márkandeya spoke :

- 16 Having formed this resolve, those three princes seized that most beautifully-formed *maiden*, as she attended by Dama's
- 17 side. Thereupon some kings among them who were of his** party cried out, and other kings should out on the other side;

Gandha-mádana in the Himálayas (Vana-p. clviii. 11626-7, Salya-p. xli, Anuśás.-p. xxv. 1741), and he is there made a contemporary of the Pándavas. That Arshtishena or another of the same name was son of Sala (or Laśa), who was son of Su-hotra (Hari-V., xxix. 1518-20; see also the Váyu, Brahma and Bhág. Puránas).

* Kritá; svayam-vare krite pitrá, "at the svayam-vara arranged by her father," would seem better.

- + I have not found this name elsewhere:
- ‡ See canto lvii, verse 53.
- § See p. 315, note ‡.
- || See canto lvii, verse 47.
- ¶ For te 'tha yátávritam read te tayá tam vritam as in the Poona edition.
- ** Tat-pakshá, i.e., apparently " of Dama's party."

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18 some took a neutral position. Then Dama, looking at those kings all around, made this appeal with full presence of mind, O great muni.

Dama spoke:

- 19 "Ho, ye kings! Since men say a svayam-vara is among the duties of righteousness, is it unrighteousness or righteousness
- 20 that these have seized her by force? If *it is* unrighteousness, it is no duty of mine that there shall be another wife *for me*; or *if it is* righteonsness, then enough of the life which is retained in an outrage by an enemy!"
- Then king Ćáru-dharman,* king of Daśárņa, making that
 assemblage keep silence, spoke, O great muni,—" If this which
 Dama has spoken depends on righteousness or unrighteousness,
 O kings, declare *it* then, so that mine and his righteousness be not violated."

Márkandeya spoke:

- 23 Then certain kings addressed that king,—" With mutual affection the Gándharva ceremony of marriage is ordained for
- 24 kshatriyas, † but it is not for vaiśyas, śúdras or twice-born bráhmans. And it has been effected by this thy daughter in
- 25 that she has preferred Dama. Thus according to righteousness this thy daughter *belongs* to Dama, O king. He who behaves otherwise, proceeds through infatuation *as* one licentious in soul."
- 26 And others, high-souled kings, who belonged to the party of the *hostile* kings, spoke this speech to the king of Daśárna, O bráhman,—
- 27 "Why say they through infatuation *that* this Gándharva *form* is *the rule of* righteousness for him who is kshatriya-born? But this is certainly not approved. There is another:
- 28 form also, the Rákshasa,§ for those who live by bearing arms. Now whoever carries off this maiden by force after

‡ For na tvasha świstá nányo hi read na tv esha eva śásto 'nyo, as in the Poona edition.

§ See Manu iii, 26 and 33.

^{*} Or Cáru-karman in verse 9 above.

⁺ See Manu iii. 26 and 32.

slaying those who beset his path, his in truth she is by the

29 Rákshasa marriage, O kings. Of the two forms of marriage this *Rákshasa form* is esteemed the more excellent here among kshatriyas; hence Mahánanda * and the other *princes* have acted righteously."

Márkandeya spoke:

- 30 Then the kings, who had first addressed the assembled kings, spoke again this speech dealing with the righteousness of their caste as concerned with mutual affection ;—
- 31 "It is true the Rákshasa form also is commended as an excellent ordinance for kshatriyas, but the maiden has approved him, *Dama*, as her husband under her father's authority.
- 32 Now she who is carried off by force by a man, who has killed her father or kinsman—that is declared to be the Rákshasa
- 33 ordinance—*provided* she is living in the possession of no one else as husband.[†] In this completion of the Gándharva form here—since this maiden chose Dama in the sight of all the
- 34 kings-what Rákshasa marriage has there been here? A maiden when married certainly retains not her maidenhood,
- 35 and marriage creates a bond[‡] on a maiden, O kings. These particular *princes*, who are prepared to take her by force from Dama, let them do so then, if they are strong *enough*; but that is not good."

Márkandeya spoke :

- 36 Hearing that, Dama with eyes reddened with wrath strung
- 37 his bow and spoke this speech,—" If my own wife is carried off by strong men before my eyes—what then *is* the value of the existence of an impotent man as regards his family or his
- 38 two arms ? § Fie on my weapons ! fie on my valour ! fie on my arrows ! fie on my bow ! fie on my useless birth in the family
- 39 of high-souled Marutta! If these powerful princes in their in-

* Or Mahánáda, as in verse 10.

† This is according to the comment., which makes nánya-bhartri.kare sthitá a clause qualifying the preceding words. The comment. explains hatvá pitri-sambandham as "severing her tie to her father."

1 Sambandhah; = svámitvam, "ownership" (comment.).

§ For bhujámyám read bhujábhyám, as in the Poona edition.

fatuation take my wife and depart while I live, shame on my useless possession of a bow ! "

- 40 So exclaiming, mighty Dama, the tamer of great enemies, then addressed all those other kings with Mahánanda at their
- 41 head,---" Here stands the surpassingly bright maiden, pretty in form, and with intoxicating eyes; what has he to do with life,
- 42 to whom this high-born *maiden becomes* not wife? Thinking thus, O kings, so strive ye in combat that ye may by vanquishing me proudly make her your wife."
- 43 Having challenged them thus, he then discharged a shower of arrows there, covering the kings *therewith* as a storm of rain
- 44 covers trees with darkness. Those heroic kings also discharged arrows, pikes, spears and maces, and Dama playfully clove the
- 45 missiles used by them. They also clove the arrows shot by him, and Narishyanta's son clove the multitudes of arrows
- 46 discharged by those kings, O muni. As the fight went on then between Dama and the princes, Mahánanda penetrated with
- 47 sword in hand where Dama was. Dama, seeing him advancing with sword in hand in the great fight, discharged showers of
- 48 arrows as Indra *pours out* the rains. Mahánanda immediately then clove those his missiles, which composed meshes of arrows,
- 49 with his sword and avoided others. Mahánanda, great in valour, next mounted on Dama's chariot in fury then and fought
- 50 with Dama. As Mahánanda was fighting agilely in many ways, Dama shot an arrow gleaming like the fire of fate into
- 51 his heart. Mahánanda, with himself pierced as he was, pulled out the arrow that had stuck in his heart, and then hurled
- 52 his glittering sword against Dama. And Dama dashed aside this torch-like sword, which was falling on him, with a pike, and cut Mahánanda's head off with a double-edged sword.*
- 53 When Mahánanda was killed, the kings in a mass turned backwards, but Vapush-mat, king of Kuṇḍina,† stood his
- 54 ground; and full of strength, pride, and frenzy he fought with Dama. He was son of a king of the Southern country

^{*} Vetasa-patra. See canto cxxvi verse 24.

⁺ See p. 335, note §.

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CANTO CXXXIV.

- 55 and was a habitnal fighter.* As that prince was fighting fiercely, he, Dama, with a scymitar+ lightly clove both his
- 56 charioteer's head and his banner in the battle. His sword being broken, that *prince* then seized his mace studded with many spikes, and he, *Dama*, hastily split that also while it
- 57 was in his very hand. Whilst Vapush-mat is taking up another choice weapon, during that interval Dama pierced
- 58 him with an arrow and laid him low on the ground. That prince was laid low on the ground then, powerless in his limbs
- 59 and quivering, and ceased in his mind from fighting. After gazing on him as he lay so with no more thought of fighting, Dama restraining himself⁺; abandoned him, and taking Sumaná went forth with happy mind.
- 60 Then the king of Daśárna filled with pleasure performed the marriage of those two, of Dama and Sumaná, according to
- 61 the ordinances. Dama wedded to his wife remained a short time there in the city of the king of Daśárna, and departed with
- 62 his wife to his own abode. And the king of Daśárņa§ gave him elephants, horses and chariots, cattle, horses, asses and
- 63 camels, and many slaves both female and male, clothing, ornaments, bows and other *apparel*, the choicest household utensils of his own; and sent him away, replete also with those other vessels.

CANTO CXXXIV.

Dama's exploits.

Dama returned home 'triumphant-Narishyanta transferred the kingdom to him and retired with his queen Indra-sená to the forest-

* Rana-gočarah.

+ For kara-bálam, which form is not in the dictionary, read kara-bálena or hetter kara-pálena?

⁺ He did not give him the coup de grace. Vapush-mat re-appears in the next canto.

§ For Dasárnádhipates cásau read Dasárnádhiptis cásmai, as in the Poona edition.

|| Canto cxxxv in the Calcutta edition,

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The defeated prince Vapush-mat met him there, and in revenge killed him—Indra-sená sent tidings to Dama that he should punish the murderer.

Márkandeya spoke :

1 Thus the prince gained her, Sumaná, as his wife, O most great muni, and prostrated himself* at his father's and $\mathbf{2}$ mother's feet; and she, beautiful-browed Sumaná, bowed then before her parents-in-law. And they were both welcomed then **`**3' with blessings by them both. And a great festival was held in Narishyanta's city itself, since Dama had both married a 4 wife and arrived from the city of the king of Daśárņa. On hearing that he was thus connected by marriage with the lord of Daśárna and that the kings were defeated, king Narishyanta rejoiced with his son. And Dama, son of the great king, 5 sported with Sumaná amidst choice gardens and woodland spots, in palaces and on the summits of hills.

6 Now after a long time Sumaná, daughter of the king of 7 Daśárna, while sporting with Dama conceived a child. And king Narishyanta, who had enjoyed enjoyments as lord of the earth, reached his declining years, and anointing Dama to the

8 kingdom departed to the forest; and his wife Indra-sená also went as a female ascetic. He dwelt there according to the ordinance of vána-prasthas.⁺

9 Sankrandana's son Vapush-mat, king of the Southern region, most evil in conduct, went to the forest to kill deer, with a small

10 body of followers. He saw Narishyanta as an ascetic dirty and mud-covered, and his wife Indra-sená most extremely

11 weakened by austerities, and asked,—"Who art thou, a bráhman, or a forest-wandering kshatriya, or a vaiśya who has

12 reached the vána-prastha stage ?‡ Tell me!" The king, being under a rule of silence, gave him no answer at all then ; and Indra-sená told him all that truly.

Márkandeya spoke ·

13 And on knowing that that Narishyanta was his enemy's

* Pranamya sa is the reading, but prananáma would be better.

+ For vánaprastha read vánaprastha.

1 For vánaprastham read vánaprasthyam?

father, Vapush-mat exclaiming "I have got him!" both

- 14 seized him angrily by his matted locks and, while Indra-sená bewailed "Alas! Alas!" with sobbing voice, drew forth his sword angrily and spoke this word,—
- 15 "I will seize the father of that Dama, who defeated me in hattle and who carried Sumaná off from me; let Dama protect
- 16 him! I will kill the father of that evil-minded man, who cast off all the princes that had assembled for the maiden's sake.
- 17 Let that Dama, who evil-souled naturally domineers in battles, prevent it; such as I am here, I kill that foe's father."

Márkandeya spoke :

- 18 So saying that king Vapush-mat, evil in conduct, cut off
- 19 his head also, while Indra-sená cried out. The muni folk and other forest-dwellers then said to him, "Shame! Shame!" And after looking at him he, Vapush-mat, went from the forest to his own city.
- 20 When that Vapush-mat had gone, she, Indra-sená, sighing deeply despatched a śúdra ascetic to her son's presence, saying,--
- 21 "Go thou quickly and tell my son Dama my word. Thou verily knowest what tidings of my husband are told here;
- 22 nevertheless thou must tell my son, what I say in my very sore affliction after having seen such an outrage* as this fallen on
- 23 the king ;—' Thou art king, appointed by my lord—a protector of the four stages of life. Is it fit that thou dost not safeguard
- 24 the ascetics ?† My lord Narishyanta was engaged in the austerities of an ascetic; and there is no such lord for me who
- 25 bewail, while thou art such a lord.[‡] Vapush-mat dragged him by the hair with violence and then killed him for no fault ;
- 26 thus thy king has attained to glory. In these circumstances

* Lunghaná; this word in the feminine gender is not in the dictionary. It occurs again in verses 33 and 36.

+ For mad-bharttádhikrito read mad-bhartrádhikrito; for ki yuktam read kim yuktam; and for yan niríkshasi read yan na rakshasi, as in the Poona edition.

[‡] This is according to the comment., with the Poona reading náthe instead of násti.

do thou that whereby righteousness may not be violated—so do 27 thou! I must not* say more than this, for I am an ascetic. And thy father was an aged ascetic unvitiated by any offence. Do thou determine what should be done to that *man* who killed him.

- 28 Thou hast heroic ministers who can expound the meaning of all the scriptures. Consider with them and do what ought to be
- 29 done in these circumstances. We ascetics have no authority in this matter, O king. "Do thou this"—"do thon so"—
- 30 such is a king's speech.⁺ As Vidúratha's[‡] father was slain hy the Yavana, so has this king, the father of thee, my son,
- 31 been slain; thereby thy family has been destroyed. The father of the Asura king Jambha was bitten hy Nágas, and that king also destroyed the Nágas who inhabited the whole of
- 32 Pátála. Paráśara, § when he heard that his father S'akti || had been smitten by a Rákshasa, cast the whole race of
- 33 Rákshasas into the fire. Moreover a kshatriya cannot verily endure the outrage which any other *person* makes against his lineage; how much less *will he endure* the murder of his
- 34 father? It is not this thy father who is slain, it is not on him that the weapon has been made to fall; it is thou who hast been slain here I deem, it is on thee that the weapon has been made
- 35 to fall. Who indeed fears this foe, that has laid his weapon

• For *cu naiva* read *cara na* as in the Poons edition.

 \dagger The Poona edition reads bhúyo 'pi bháshitum for bhúpati-bháshitam, 'We ascetics have no anthority here, O king, to say thus "Do thon this," or even further "Do thon so."'

[‡] This may be the Vidúratha mentioned above in canto cxvi, verse 10. There were other kings of the same name, but all later in time, and it does not appear any of them were killed by a Yavana; as Vidúratha son of Kuru, of the Paurava race (Mahá-Bh., Adi-p. xcv. 3791-5, Sánti-p. xlix. 1790-97, and Hari-V., xxxii. 1816), Vidúratha son of Bhajamána (Hari-V., xxxix. 2032, and Matsya Pur. xliv. 77), and another later Vidúratha (Hari-V., xcii. 5015-8, and xcix. 5493-5504).

§ Paráśara was a famous rishi, son of Saktri or Sakti, sec canto cxxxiii, verse 7. He was father by Satya-vati of Krishna Dvaipáyana (Mahá-Bh., Adi-p. lx. 2209, xcv. 3801-2, aud Sánti-p. cccli). But he is wholly out of time in this story.

|| For pitari Saktau read pitaram Saktim as in the Poona edition.

on simple forest-dwellers; let him not fear thee, my son, as king,

36 or let him fear *thee.** Since this outrage has been directed against thee, do thou take thorough measures therefore against this Vapush-mat with his dependants, kinsmen and friends.'"

Márkandeya spoke :

37 Dismissing him, Indra-dása, to whom this message had been communicated, the noble-spirited lady embracing her lord's body entered the funeral pyre.

CANTO CXXXV.†

Dama's exploits.

Dama bewails his father's death and vows vengeance against the murderer.

Márkandeya spoke : ‡

- 1 At the tidings of his father's death declared by that ascetic§ Dama blazed out with exceeding wrath, as fire is intensified
- 2 with clarified butter. Now that steadfast king burning with the fire of wrath, O great muni, crushed his hands together and spoke out this speech ;—
- 3 "Like a master-less *wretch* my dear father has been slaughtered, while I his son actually live, by a very cruel *man* who has
- 4 overwhelmed my family. Let not people utter the calumny¶ that I, such as *I am*, condone *this* by reason of impotence. I am in authority to quell the unruly and to protect the well-behaved.
- 5 My father has been slain even by him-seeing that, my enemies

* This is the Poona and Bombay reading, putrasya má bibhetu for viprasya márite tu; but both seem corrupt.

+ Canto cxxxvi in the Calcutta edition.

[‡] The Bombay and Poona editions make the story more precise by inserting a verse here—"That śúdra ascetic as commanded by Indra-sená went and relates to Dama his father's death as *narrated* above."

§ For samákhyátam badham read samákhyáte badhe as in the Poona edition.

||For uddhritah read uddhatah as in the Poona edition.

¶ For nyáya-vádo jane tasyápy read nápavádo janena syád as in the Poona edition.

live.* What is the good then of this much lamentation?
6 And why again the cry, 'Alas! dear father!'? What should be done by lamentation here, that I, such as I am, will do here. When I give no gratification to my sire with the blood that spurts from that Vapush-mat's body, then I will enter the

- 7 fire! If no water-oblation be made to my dear slain father with the blood of that king in fight, + and if no feast be given duly to twice-born bráhmans with flesh, then I will enter the fire!
- 8 If those who are named Asuras, gods, Yakshas, Gandharvas, Vidyádharas, and Siddhas give him assistance, even them also I, such as *I am*, possessed with fury *will* reduce to ashes with
- 9 multitudes of weapons. I will kill in battle that king of the Southern country, who is cruel, very unrighteous; and unworthy of praise, and I will then enjoy the whole earth also;
- 10 or failing to kill him I will enter the fire. I will forthwith slay him, most evil-minded, who slaughtered an old man among the ascetics, who dwells in the forest, is greatly agitated at peaceful words, || accompanied as he is by all his kinsmen, friends, and army of foot-soldiers, elephants and
- 11 cavalry. Let all the assembled bands of my gods see the

* The Poona edition reads Pitaram câpi nihatam drishtvá jívaty a-sattamah, "and seeing my father slain, the evil man lives."

+ Or read saikhye 'vinipátitasya, "to my dear father, who was slain not in battle, with that king's blood "? The Bombay and Poona editions omit the second quarter-verse and read as the third quarter-verse kuryám pitus tasya ća pinda-dánam, "Let me with his blood make the water-oblation, and with his flesh a fitting feast to bráhmans and the oblation of the funeral cake to that father of mine; if not, then I will enter the fire !" Tasya in the first quarter-verse may refer to pituh, but by position tasya mámsena corresponds to taé-chonitena; the result is extraordinary, but see verses 34 to 36 on page 683 below.

[‡] The Poona edition reads nishthúram for nik-súram; and the comment. explains á-dhármikam as atyantam a-dhármikam.

§ For tápasa-vriddha-mauninam the Bombay and Poona editions read tăpasa-vriddha-ghátinam; but hoth violate the metre. Read tápasa-vriddhaghátam?

|| The Poona edition reads the second quarter-verse thus—rana-sthagam sádhu-vidhim vidagdham, "a forest-rogue, observing good ordinances, cunning;" but sádhu-vidhim is erroneous. The Bombay reading is similar. destruction that I, such as I am, will verily make, taking my bow, armed with a sword, and mounted in my chariot,

- 12 meeting my enemy's might. Whoever shall be his comrade to-day when he comes to battle with me again, I am prepared, with my two arms as my soldiers, speedily to destroy his family
- 13 utterly.* If in this battle the king of the gods with thunderbolt in hand, and the lord of the pitris too raising his terrible sceptre wrathfully, *and* the lord of wealth, Varuṇa and the Sun strive to safeguard him, I will nevertheless slaughter
- 14 him with multitudes of choice sharp arrows. May the vultures be satisfied this day with the flesh and blood of that man, by whom was killed, while I the son am powerful, my dear father, whose mind was subdued, who was without fault, who dwelt in a small spot in the forest, the who ate only fruits that had fallen, who was friendly to all beings!"

CANTO CXXXVI.

Dama's exploits—The slaying of Vapush-mat.

Dama consulted his ministers and resolved to kill Vapush-mat—He and Vapush-mat met with their armies, and he killed Vapush-mat in fight—He celebrated his father's obsequies with Vapush-mat's flesh and blood.

Márkandeya spoke:

- 1 When Narishyanta's son Dama uttered this vow, his eyes rolled with anger and passion, while he covered his beard with
- 2 his hand. *Exclaiming* "Alas! I am stricken!" he kept his father in mind and reproached Fate; and he addressed all those ministers; he brought the family priest there.

* For tathaiva read tasyáíu as in the Poona edition, or tasyaiva as in the Bombay edition.

+ Kánanákhandalauko, or -ká as in the Bombay and Poona editions.

[‡]This and the next cantos are the ending given in the Bombay and Poona editions. The Calcutta edition gives a short ending, quite different, which is printed at the end. This ending is printed as an Appendix to the latter edition, but the text there is very incorrect; and I have followed the text in the former editions, noting only such variations as appear worthy of notice.

Dama spoke:

- 3 Tell me what should be done in this *matter*, now that my dear father has reached the gods' abode. Ye, sirs, have heard
- 4 what that śúdra ascetic has said. That king was aged, an ascetic, engaged in the vána-prastha's vow, observing the rule of silence, unarmed and *dwelling* with my mother Indra-sená.
- 5 She who was associated with him told the exact account to Vapush-mat. Thereupon the evil-souled *foe*, drawing his scymitar and seizing *my father's* matted locks with his left hand,
- 6 killed the world's master as if he were a masterless *churl*. And my mother, having actually commissioned me, was utter-
- 7 ing the word "Shame!" and, calling me feeble in lot and void of good fortune, has entered the fire. Embracing him, Narish-
- 8 yanta, she has departed to the abode of the thirty gods. I being such will now do what my mother has said. And let my army composed of elephants, horses, chariots, and infantry
- 9 be arranged. If I drive not away the enmity against my father, if I kill not my father's murderer and comply not with my mother's word, how can I endure to live here?

Márkandeya spoke :

- 10 The ministers hearing his speech exclaimed "Alas! Alas!" and did accordingly therefore, while distraught in mind. Ac-
- 11 companied by his dependants, army, and chariots, and by his retinue, they, placing king Dama at their head and taking the blessings of the brahman family priest who knew the
- 12 three divisions of time, went forth. Breathing hard like the Serpent king, Dama advanced against Vapush-mat, while slaying the wardens on his boundaries and other neighbouring *princes*, and hastening* towards the southern region.
- 13 Seeing him approaching, Vapush-mat was filled with patience; † and Sankrandana's son Vapush-mat recognized Dama, who had arrived attended by his retinue, by his ministers, and
- 14 by his dependants. With unwavering mind he directed his armies; and issuing from his city he despatched a messenger to

* Tvaran of the Calcutta Appendix is better than tvará.

[†] Marsha-púritah. This is hardly appropriate, unless it means "was filled with caution."

CANTO CXXXVI.

- 15 announce, -" Come thou on more quickly! Narishyanta with
- his wife awaits thee ! O thou of kshatriya caste, approach near
- 16 me! These sharp arrows discharged by my arm, which are thirsting, shall pierce thy body in battle and drink thy blood."
- 17 But Dama, on hearing all that speech from the messenger, went on hastily, remembering his previously nttered vow,
 - 18 breathing hard like a serpent. And the man who boasted of his army* was summoned to battle. And then there was an exceedingly *fierce* combat between Dama and Vapush-mat.
- 19 And the armies fought, both chariot-rider against chariot-rider, elephant-rider against elephaut-rider, † horseman against horseman, O bráhman rishi. That battle was tumultuous,
- 20 while all the gods, Siddhas, Gandharvas, and Rákshasas looked on. The earth quaked, O bráhman, as Dama fonght in that
- 21 battle. There was no elephant, no chariot-rider, no horse which could endure his arrows. Next Vapush-mat's general
- 22 fought with Dama, and Dama pierced him deeply in the heart with an arrow at close-quarters. When he fell, his army verily was seized with a panic to flee.
- 23 Then spoke Dama, tamer of his foes, to their master thus,—
 "Where goest thou, wicked one, after having slaughtered my
- 24 father, who was an ascetic and weapon-less and practising austerities? Thou art a kshatriya; stay thou!" Then staying back he, Vapush-mat, attended by his younger brother
- 25 fought with Dama. Mounted in his chariot he fought in company with his sons, relations, and kinsmen. With the arrows discharged from his bow the regions of the sky were then
- 26 pervaded,[‡] and he filled Dama and his chariot with multitndes of arrows quickly. And thereupon Dama in wrath excited by
- 27 his father's murder split the arrows discharged by them § and

+ Náginá; this meaning is not in the Dictionary.

For the first tatah, tasya would be better.

§ Cischedástámi charáms or ciccheda támi charáms; both readings are admissible.

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^{*} Pumán sená-vikatthanah; but Vapushmán sainya-katthanah is suggested se better, "And Vapush-mat who boasted of his army was summoned to battle."

pierced them also with other arrows. In that way he brought down to Yama's abode the seven sons, the relations and kins-

- men and friends,* each with a single arrow, O dvija.
- 29 And Vapush-mat after his sons and kinsmen had been killed, mounted in a chariot fought wrathfully with him in battle with serpent-like arrows.† And Dama split those his arrows,
- 30 O great muni.[‡] And those two fought together, being exasperated, wishing to conquer each other, each one's bow being quickly split by the impetus of the other's arrows. They both,
- 31 great in strength, grasping their swords, made play. § Dama, reflecting for a moment on the king his father who had been
- 32 killed in the forest, || scized Vapush-mat by the hair and attacked him and felled him to the earth; and with his foot on his neck,
- 33 raising his arm he exclaimed,—" Let all the gods, men, Serpents and birds see the heart also of Vapush-mat, who is of
- 34 kshatriya caste, split open !" And so saying Dama tore open his heart also, and desirous of drinking¶ was forbidden by the gods from *tasting* the blood.
- 35 Then he offered the water-oblation to his dear father with the very blood. Having discharged his debt to his father he
- 36 returned to his own house. And with Vapush-mat's flesh he offered the cakes to his father, he feasted the bráhmans who were sprung from families of Rákshasas.**

37 Such verily were the kings born of the Solar Race. Others also were of fine intellect, heroic, sacrificers, learned in right-

38 eousness, deeply versed in the Vedánta. And I am not able to

* Mitrán; the masculine with this meaning is unusual.

† The Calcutta Appendix reads sa rathi vibudhopamah, "He, riding in his chariot, resembled a god "-which probably would refer to Dama.

‡ Ca mahá-mune, a mere expletive. The Calcutta Appendix reads pratyuváča ha.

§ Or "made feints." The Calcutta Appendix reads grihita-khadgam udyamya *cikridati Vapushmati*, "While Vapush-mat raising the sword in his grasp was making play," or "making a feint," Dama, &c.

- || The Calcutta Appendix reads jnátvá pitaram ća sthitam vane.
- ¶ The Calcutta Appendix reads svátta-kámas for pátu-kámas.

** An extraordinary statement.

mention them fully.* By listening to their exploits a man is delivered from sins.

CANTO CXXXVII.

Conclusion.

The Birds close here the long discourse delivered by Márkandeya, and Jaimini thanks them and departs.

The Birds spoke:

- 1 Having spoken thus, O Jaimineya, the great muni Márkandeya let the muni Kraushtuki depart, and performed the
- 2 mid-day ceremony. From him we also have heard what we have declared to thee, O great muni. For this was perfected by Him who is without beginning. ‡ Spoken formerly by the
- 3 Self-existent One to the muni Márkandeya was *this* which we have uttered to thee. *It is* sacred, pure, *and* grants length of life; *it* bestows righteousness, love, wealth and final emancipation
- 4 from existence; it delivers immediately from all sin those who read *it*, those who hear *it*.
- 5 And the very four questions indeed, which thou didst put to us at the very first—the conversation between the father and son, and the creation by the Self-existent One, and the administra-
- 6 tions § of the Manus, and the exploits of the kings, O muni, this we have declared to thee. What now dost thou wish to hear? After hearing or reading || all these matters in assem-

* Dama's descendants are given in the Vishnu Pnr. IV. i. His son was Rájya-vardhana, who is the subject of cantos cix and cx, above.

+ He and the Birds reappear from canto **xlv**. The text is Jaimineyam, "Having spoken thus to Jaimineya;" but the Birds have been relating to Jaimini what Márkandeya had before told to Kraushtuki, and this reading is unsuitable unless Jaimineya be taken as Kraushtuki's patronymic; and that it cannot be, for Kraushtuki's patronymic is said to have been Bháguri, see pp. 436 and 445. I have ventured therefore to read Jaimineya instead.

‡ Anádi-siddham. The Calcutta Appendix reads animá-siddham, "perfect in minuteness."

§ Sthiti; or "positions."

|| The Calcutta reading pathitvá appears preferable to pathate.

- 7 blies, a man discarding all sins may reach absorption into Brahman at the end.*
- There† are eighteen Puránas which the Forefather spoke. 8 Now the seventh of them is to be known as the very famous Márkandeya *Purána.*[†] They are the Bráhma, the Pádma, and
- 9 the Vaishnava, the Saiva and the Bhágavata, and also the Náradíya besides, and the Márkandeya as seventh, the Agneya which was declared the eighth, and the Bhavishya ninth, the Brahma-
- 10 vaivarta tenth, the Lainga known as the eleventh, Váráha de-
- 11 clared the twelfth, the Skánda next as thirteenth, and the Vámana fourteenth, and the Kaurma fifteenth, and the Mátsya, and the Gáruda and next the Brahmánda.
- 12 He who may read the titles of the eighteen Puránas, who repeats § them at the three periods of the day continually, may obtain the result of a horse-sacrifice.
- 13 Both creation and secondary creation, genealogy and the manvantaras and the exploits in the genealogies constitute a Purána with the five characteristics.
- 14 This Purána which contains the four questions is indeed of the highest quality. Now when it is heard, sin committed in
- 15 hundreds of ten millions of ages perishes. Brahmanicide and other sins, and other *deeds* that are vile, all those perish *there*-
- 16 by, like grass smitten by the blast. The merit that is gained by making gifts at Pushkara¶ accrues from hearing this *Purána*; and *a man* attains to a benefit superior to all the Vedas
- 17 by completely acquiring this. A man should worship him who may cause it to be heard, as he worships the divine Fore-

* The Calcutta Appendix here introduces Jaimini's reply which is at page 688; and puts what follows here regarding the Puránas as a separate prononncement by Brahmá.

[†] The Calcutta Appendix puts all that follows down to verse 30, and also the concluding two verses, into the mouth of Brahmá, and places it at the very end.

- ‡ This sentence is omitted from the Calcutta Appendix.
- § For japato read japate.
- || This verse and the next are not in the Calcutta Appendix.
- ¶ See p. 306, note ||.

CANTO CXXXVII.

father, *with perfumes and flowers and with gifts of clothing and with gratifications to brahmans. And kings should give 18 according to their ability villages and other lands and carriages.† After hearing all this Purána, which is augmented with the objects of the Veda and which is the sole abode of the Dharma-śástras, a man may obtain every object.1 After hearing the entire Purána, let a wise man do full reverence to 19 Vyása for the sake of the benefits of righteousness, wealth, love and final emancipation from existence as therein declared. Let him give his spiritual preceptor a cow, accompanied with gold, 20clothing and ornaments. In order to gain the benefits that come c from hearing it let him gratify his spiritual preceptor with gifts. He who, without paying reverence to the man who reads 21 the Purána out, hears a single verse, acquires no merit; verily he is known as a Scripture-thief. § Not him do the gods 22gladden, nor the Pitris, with sons; and they desire not || the śraddha given by him nor the benefit gained by bathing at sacred places of pilgrimage. He incurs the censure of a Scrip-23ture-thief in an assembly of good men. Wise men must not listen to this scripture with contempt; but when this noble $\mathbf{24}$ scripture is contemned as it is being read by sages, ¶ the offender becomes dumb; he is born as a fool in seven births.

25 Now he, who after hearing this seventh Purána may further do reverence to it, being delivered from all sin verily

- 26 purifies his own family. The purified *man* goes without doubt to Vishnu's eternal world; never shall he falling therefrom
- 27 become a man again.** By the very hearing of this Purána a man may obtain supreme union with the universal soul.

* The Calcutta Appendix reads śrúyeta pújayeć chástram, "let him hear and reverence this śástra."

+ The Calcutta Appendix reads instead—"And he should give according to his ability royal carriages and other vehicles."

‡ This verse and the next two are not in the Calcutta Appendix.

§ Sastra-corah.

|| Ca necchanti of the Calcutta Appendix is better than tathecchanti.

¶ Sádhubhih.

** The Calcutta Appendix reads-" Moreover until seven Manus are gone,

- 28 No gift should be made to an atheist, to one fallen from his caste, to a contemner of the Vedas, to one who contemns religious preceptors and twice-born men, or moreover to one who has broken his vows, to one who contemns his parents, to
- 29 one who contemns the Vedas, Sástras and other scriptures, or to one who infringes the rules of good breeding, or indeed to one who is passionate towards his caste-folk. To these men certainly no gift must be made, even when one's life is at its last gasp.
- 30 If entirely through covetousness or infatuation or fear one should read *this Purána* or cause it to be read, he may assuredly go to hell.

Márkandeya spoke:

- 31 All this story is characterized by righteousness, and bestows heaven and final emancipation from existence. Who hears it
- 32 or may read it, his earnest endeavour is achieved; he is never affected by the pain of mental or bodily sickness; he is delivered from bráhmanicide and other sins, there is no doubt
- 33 of this. Good men become his kindly * friends, affectionate in mind. No enemies nor robbers will ever arise against him.
- 34 Aspiring to what is good, \dagger and eating savoury food, he perishes not with famines; *ner* with sins touching others' wives or others' property, or with injury to others or with
- 35 such like crimes; and he is continually freed from many pains, O best of dvijas. Success, affluence, memory, peace, good fortune, nourishment, and contentment—may each of these
- 36 be his continually, who hears this story, O bráhman! The man who hears the whole of this Márkandeya Purána is not to be lamented; nor is he indeed to be lamented who recites this poetical work properly, O dvija. Endowed with perfection that is purified by knowledge of religious devotion, ‡ and surrounded even in Svarga and the other worlds by Indra

he may, after enjoying delights according to his wishes, and after enjoying the very earth, attain to supreme union with the universal soul."

- * Su-jana of the Calcutta Appendix is better than sva-jana.
- + Sad-artho; or perhaps "being in good circumstances "?
- 1 Or "possessing pure success in the knowledge of religious devotion."

and other gods and other heavenly beings, he is always reverenced

- 37 in Svarga. And after hearing this Purána, which is replete with knowledge and intelligence, being mounted in a choice heavenly car he is magnified in Svarga.
- 38 And the number of the syllables in the Purána has been declared by him who is intelligent in exactitude. There are
- 39 of verses six thousands and eight hundreds also, thereto are added eighty-nine verses *and* eleven—pronounced of yore by the wise muni Márkandeya.

Jaimini spoke:

- 40 In India there was not *that* which burst asunder my doubts, O ye twice-born ;* ye, sirs, have accomplished that which no
- 41 one else now will do. Ye have attained long life, are good, † and are clever in knowledge and intelligence. And thus let there be unerring intelligence in the application of the
- 42 Sánkhya doctrine to the knowledge of spirit ! Let evil-mindedness that springs from pain wrought by a father's curse depart from you!"[‡] After speaking this much the muni went to his own hermitage, pondering over the speech uttered by the Birds, which was sublimely noble.

End of the Márkandeya Purána.

* The Calcutta Appendix reads more bluntly, "In India twice-born brahmans have lost the power of bursting asunder perplexities and doubts."

+ For santu of the Bombay and Poona editions read santah with the Calcutta Appendix.

‡ Vyapaitu vah. See pages 13-16.

DIFFERENT ENDING according to the Calcutta Edition.

CANTO CXXXVI.*

Conclusion.

The story of Dama breaks off—A high encomium is passed upon this Purána.

Márkandeya spoke:

I When king Dama had spoken thus, his father's enemy fied. "My father was an ascetic; and let any other man practise great austerities fearlessly." Dama said nothing to them when he saw them intent on flight.

Márkandeya spoke:+

- 2 All this story is characterized by righteousness, and bestows heaven and final emancipation from existence. Who hears it &c.
 - * Canto cxxxvii in the Calcutta edition.

† Here the narrative ends abruptly; and what follows is the same as verses 31 to 37 on page 687 above. The Purána ends with them according to the Calcutta edition.

NOTE TO THE INDEX.

The system of transliteration followed in this translation is one that was in use formerly, yet has not been quite uniform. The transliterations of Sanskrit words contained in this Index have been revised and are brought into agreement with the system that is now approved by the Asiatic Society of Bengal and the Royal Asiatic Society. Sanskrit words are printed in the Roman character; all other words are put in italics, whether vernacular or English, Latin or Greek, and the spelling of vernacular words is generally that in common use.

The locality of geographical names is indicated by the letters M (Madhya-deśa), C (Central India), and N., S., E., W., NE., NW., SE., and SW. which explain themselves.

Abbreviations used.

aps. Apsaras. k. king. b. brāhman. kst. ksatriya. bd. bird. l. lake. c. country. m. man. cer. cereal. mt. mountain. cst. constellation, asterism. mts. mountain-range. d. demon (Daitya, Dānava, Asura, p. people. Rāksasa). pat. patronymic. dg. demi-god, celestial being. *yfn.* personification. dt. district. pl. place. dyn. dynasty. pr. prince. f. family. prs. princess. f.d. female demon. ps. person. for. forest. pt. plant. g. god. q. queen. gb. goblin. r. river. gdh. gandharva. rs. rsi. gr. grass. sf. sacrifice. gs. goddess. t. town, city. h. hill. ti. tīrtha, place of pilgrimage. hb. herb. tr. tree. isl. island. w. woman.

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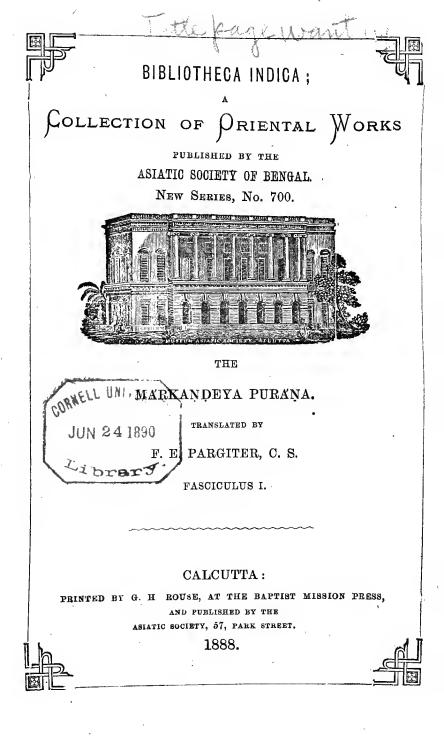
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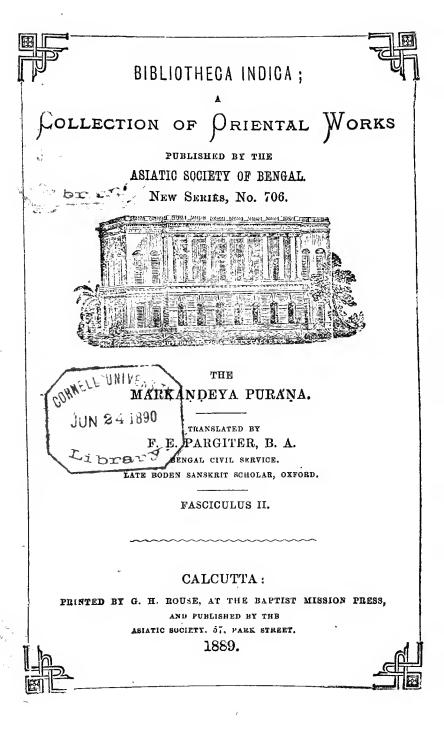
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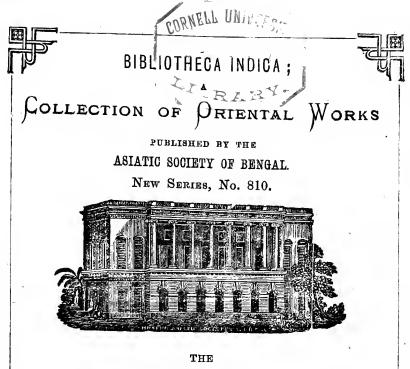
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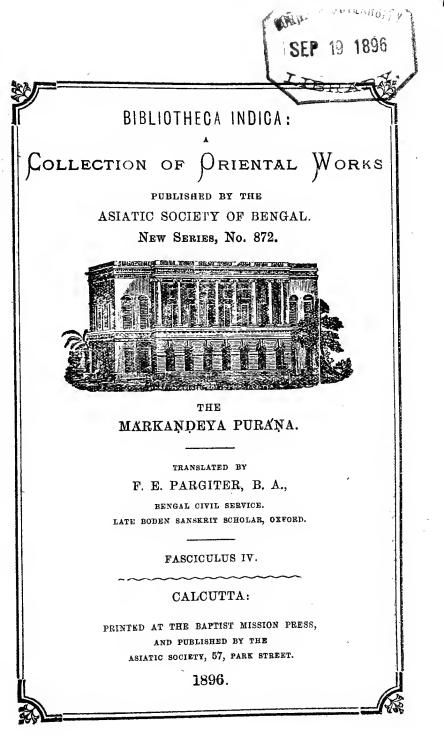
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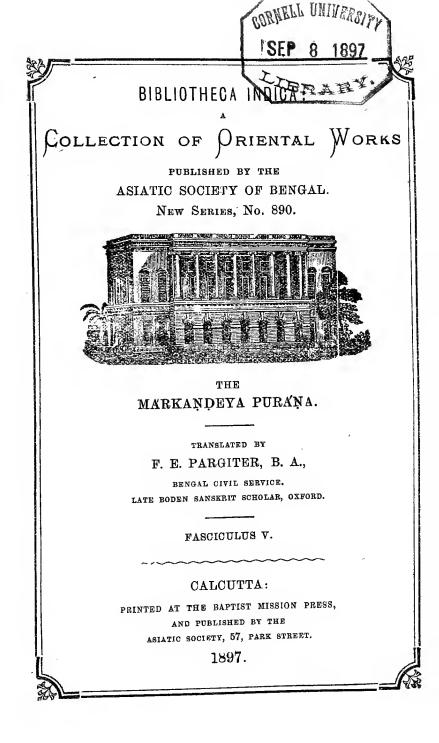
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|      | /12/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | •••           | 4<br>7       | 8<br>2- |
|      | Mu'ásir-i-'Alamgírí, (Text), Fasc. 1-6 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |               | 2            | 4       |
|      | Nokhbat-nl-Fikr, (Text) Fasc. 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |               | 0,           | 6       |
|      | Nizámí's Khiradnámah-i-Iskandari, (Text) Fasc. 1 and 2 @ /12/ sacl                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | h             | `1           | 8       |
|      | Riyázu-s-Salatin, (Text) Fasc. 1-4 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |               | 1            | 8       |
|      | *Suyúty's Itqán, on the Exceptic Sciences of the Koran, with Supp                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 19-           |              | •       |
| 1    | ment, (Text) Fasc. 7–10 @ 1/ each<br>Tabaqát-i-Náşirí, (Text) Fasc. 1–5 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | •••           | -4<br>1      | 0       |
|      | Ditto (English) Fasc. $1-14$ @ $/12$ / each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | •••           | 10           | 14<br>8 |
|      | Táríkh-i-Fírúz Sháhi of Zia-al-din Barni (Text) Fasc. 1-7 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |               | 2            | 10      |
|      | Táríkh-i-Baihaqí, (Tèxt) Fasc. 1–9 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |               | 3            | 6       |
|      | Táríkh-i-Fírozsháhi, of Shams-i-Siráj Aif, (Text) Fasc. 1-6 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | •••           | 2            | 4       |
|      | Ten Ancient Arabic Poems, Fasc. 1 & 2 @ 1/8/ each,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | ••••          | 3            | 0       |
|      | Wis o Rámín, (Text) Fasc. 1-5 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | •••           | 1            | 14      |
|      | Zafarnámah, Vol. I, Fasc. 1–9, Vol. II, Fasc. 1–8 @ /6/ each<br>Tuzuk-i-Jahángirí, (Eng.) Fasc. 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | •••           | 6<br>0       | 6<br>12 |
|      | Tubur Pownungin, (ang.) Puso. 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | •••           | v            | 14      |
|      | ASIATIC SOCIETY'S DIDLICATIONS                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |               |              |         |
|      | ASIATIC SOCIETY'S PUBLICATIONS.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |               |              |         |
| 1.   | ASIATIC RESEARCHES. Vol. VII, Vols. XIII and XVII, and Vols. X                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | -             | 50           |         |
|      | and XX @ 10/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <b>us.</b>    | 50<br>5      | 0       |
| 2.   | PROCEEDINGS of the Asiatic Society from 1865 to 1869 (incl.) @ /6/ H                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | er            | 5            | 0       |
|      | No.; and from 1870 to date @ /8/ per No.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |               |              |         |
| 3.   | JOURNAL of the Asiatic Society for 1843 (12), 1844 (12), 1845 (1.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 2),           |              |         |
|      | 1846 (5), 1847 (12), 1862 (5), 1864 (12), 1850 (7), 1851 (7), 1857 (1<br>1858 (5), 1861 (4), 1862 (5), 1864 (5), 1866 (6), 1868 (6), 18<br>(8), 1870 (8), 1871 (7), 1872 (8), 1873 (9), 1874 (9), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1875 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7), 1855 (7 | 6),           |              |         |
|      | (8), 1870 (8), 1871 (7), 1872 (8), 1873 (8), 1874 (8), 1875 (7), 18                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 69<br>70      |              |         |
|      | (7), 1877 (8), 1878 (8), 1879 (7), 1880 (8), 1881 (7), 1882, (6), 1883 (7)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 70<br>51      |              |         |
|      | 1884(6), 1885(6), 1886(8), 1887(7), 1888(7), 1889(10), 1890(1)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 11.           |              |         |
|      | 1891 (7), 1892 (8), 1893 (11), 1894 (8), @ 1/8 per No. to Membe                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | rs            |              |         |
|      | and @ 2/ per No. to Non-Members.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |               |              |         |
| -    | N. B.—The figures enclosed in brackets give the number of Nos. in each V                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | olı           | ıme.         |         |
| 4.   | Centenary Review of the Researches of the Society from 1784-1883                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |               | 3            | 0       |
|      | General Cunuingham's Archeological Survey Report for 1863-64 (Ext                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | ra            | •            | Č.      |
|      | No., J. A. S. B., 1864)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |               | 2            | Ũ       |
|      | Theobald's Catalogue of Reptiles in the Museum of the Asiatio Socie                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | ťγ            |              |         |
|      | (Extra No., J. A. S. B., 1868)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | •••           | 2            | Û       |
|      | Catalogue of Mammals and Birds of Burmah, by E. Blyth (Extra N<br>J. A. S. B., 1875)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | o.,           |              |         |
|      | Introduction to the Maithili Language of North Bihar, by G. A. Grie                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | •••           | 4            | 0       |
|      | son, Part II, Chrestomathy and Vocabulary (Extra No., J. A. S.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | R             | -            |         |
|      | 1882)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | ,             | 4            | 0       |
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| 6.   | Catalogue of Fossil Vertebrata                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |               | 3            | 0       |
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| 11.  | Khizanat-ul-'ilm                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | •••           | 2<br>4       | 0       |
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|    | Muntakhab-ul-Lubāb, (Text) Fasc. 1-19 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 7    | 2   |
|    | Ma'āsir-i-'Ālamgīrī, (Text), Fasc. 1-6 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 2    | 4   |
|    | Nukhbat-ul-Fikr, (Text) Fasc. 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | õ    | 6   |
|    | Nizāmī's Khiradnāmah-i-Iskandari, (Text) Fasc. 1 and 2 @ /12/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 1    | 8   |
|    | Rivāzu-s-Salātīn, (Text) Fasc. 1-4 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | ĩ    | 8   |
|    | *Suyūty's Itqān, on the Exegetic Sciences of the Koran, with Supple-                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | ,    | •   |
|    | ment, (Text) Fasc. 7-10 @ 1/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 4    | 0   |
|    | Tabaqāt-i-Nāşirī, (Tex.) Fasc. 1-5 @ /6/.each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | ĩ    | 14  |
|    | $\overline{\mathbf{D}}$ : $\overline{\mathbf{D}$ : $\overline{\mathbf{D}}$ : $\overline{\mathbf{D}}$ : $\overline{\mathbf{D}}$ : $\overline{\mathbf{D}$ : $\overline{\mathbf{D}}$ : $\overline{\mathbf{D}}$ : $\overline{\mathbf{D}}$ : $\overline{\mathbf{D}$ : $\overline{\mathbf{D}}$ : $\overline{\mathbf{D}}$ : $\overline{\mathbf{D}$ : $\overline{\mathbf{D}$ : $\overline{\mathbf{D}}$ : $\overline{\mathbf{D}$ : $\overline{\mathbf{D}}$ : $\overline{\mathbf{D}$ : $\overline{\mathbf{D}$ : $\overline{\mathbf{D}$ : $\overline{\mathbf{D}$ | 10   | 8   |
|    | Tārīkh-i-Fīrūz Shāhi of Ziyān d-dīn Barni (Tent) Fasc. 1-7 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 2    | 10  |
|    | Tarikh-i-Baihaqi, (Text) Fasc. 1–9 @ /6/.each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 3    | 6   |
|    | Tarīkh-i-Firūzshāhi, of Shams-i-Sirāj Aif, (Text) Faso. 1-6 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 2    | 4   |
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|    | TT(T) = T (T) + 1 $T = T (T) + 1$ $T = T (T) + 1$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | ĭ    | 14  |
|    | Wis o Ramin, (Text) Fasc. 1-5 @ /0/ each Zafarnāmah, Vol. I, Fasc. 1-9, Vol. II, Fasc. 1-8 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 6    | 6   |
|    | Tuzuk-î-Jahāngirī, (Eng.) Fasc. 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | ŏ    | 12  |
|    | Iuzuk "" anaugur, (Ing.) Paso. I                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | v    | **  |
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|    | ASIATIC SOCIETY'S PUBLICATIONS.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | ~    |     |
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| 1. | ASIATIC RESEARCHES. Vol. VII, Vols. XIII and XVII, and Vols. XIX                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |      |     |
|    | and XX @ 10/ each Rs.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 50   | 0   |
| 2. | PROCEEDINGS of the Asiatic Society from 1865 to 1869 (incl.) @ /6/ per                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |      |     |
|    | No.; and from 1870 to date @ /8/ per No.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |      |     |
| 3, | JOURNAL of the Asiatic Society for 1843 (12), 1844 (12), 1845 (12),                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |      |     |
| /  | 1846 (5), $1847$ (12), $1848$ (12), $1857$ (6), $1858$ (5), $1861$ (4), $1866$ (7),                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |      | 1.5 |
|    | 1867 (6), 1868 (6), 1869 (8), 1870 (8), 1871 (7), 1872 (8), 1873 (8),                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 1.11 |     |
|    | 1874 (8), 1875 (7), 1876 (7), 1877 (8), 1878 (8), 1879 (7), 1880 (8),                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |      |     |
|    | 1881 (7), 1882, (6), 1883 (5), 1884 (6), 1885 (6), 1886 (8), 1887 (7),                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |      |     |
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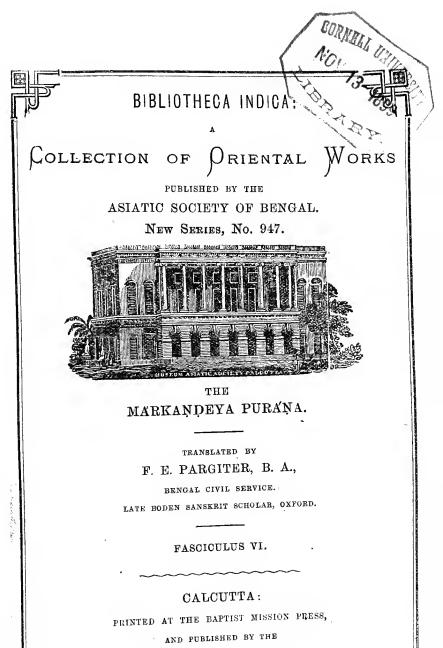
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| <ul> <li>Ditto Lāţyāyāna, (Text) Fasc. 1-9 @ /6/ each 3 6<br/>Ditto Çānkhāyana, (Text) Vol. I, Fasc. 1-7; Vol. II, Fasc.<br/>1-4, Vol. III, Fasc. 1-7; Vol. II, Fasc.</li> <li>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each 5 10</li> <li>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each 1 2</li> <li>Kāla Vīveka, Fasc. I to 3 1 2</li> <li>Kātantra, (Text) Fasc. 1-6 @ /12/ each 1 2</li> <li>Kātantra, (Text) Fasc. 1-6 @ /12/ each 1 2</li> <li>Kātantra, (Text) Fasc. 1-9 @ /6/ each 1 3</li> <li>Kātantra, (Text) Fasc. 1-9 @ /6/ each 1 4</li> <li>Kathā Sarit Sāgara, (English) Fasc. 1-14 @ /12/ each 10</li> <li>Kūrma Purāņa, (Text) Fasc. 1-9 @ /6/ each 10</li> <li>Kūrma Purāņa, (Text) Fasc. 1-3 @ /12/ each 12</li> <li>Manutīkā Saggraha, (Text) Fasc. 1-3 @ /6/ each 12</li> <li>Mārkaņdēya Purāņa, (Text) Fasc. 1-3 @ /6/ each 12</li> <li>Mārkaņdēya Purāņa, (Text) Fasc. 1-5 @ /12 each 13</li> <li>Mārkaņdēya Purāņa, (Text) Fasc. 1-5 @ /6/ each 14</li> <li>Nārkaŋtēya Purāņa, (Text) Fasc. 1-3 @ /6/ each 14</li> <li>Nārkaŋtēya Purāņa, (Text) Fasc. 1-3 @ /6/ each 14</li> <li>Nārkaŋtēya Purāņa, (Text) Fasc. 1-3 @ /6/ each 14</li> <li>Nārkaŋtēya Purāņa, (Text) Fasc. 1-3 @ /6/ each 14</li> <li>Nārkaŋtēya Purāņa, (Text) Fasc. 1-3 @ /6/ each 14</li> <li>Nārkaŋtēya Purāņa, (Text) Fasc. 1-3 @ /6/ each 14</li> <li>Nārkaŋtēya Purāņa, (Text) Fasc. 1-3 @ /6/ each 14</li> <li>Nārkaŋtēya Purāņa, (Text) Fasc. 1-3 @ /6/ each 14</li> <li>Nārada Smrti, (Text) Fasc. 1-3 @ /6/</li> <li>Naārkaŋtēya Purāņa, (Text) Fasc. 1-3 @ /6/</li> <li>Naārkaŋtēya Purāņa, (Text) Fasc. 1-3 @ /6/</li> <li>Nārada Smrti, (Text) Fasc. 1-4 @ /6/</li> <li>Nārada Smrti, (Text) Fasc. 1-4 @ /6/</li> </ul>                                                                                                                                                                                                                                                                                                                     |                                                            |                                       |            | 4          | 8    |
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| 1-4, Vol. 111, Fasc. 1-4 @ /6/ each        5       10         Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each         1       2         Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each         1       2         Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each         1       2         Kātantra, (Text) Fasc. 1-6 @ /12/ each         1       2         Kātantra, (Tetx) Fasc. 1-6 @ /12/ each         4       8         Kathā Sarit Sāgara, (English) Fasc. 1-14 @ /12/ each         10       8         Kūrma Purāņa, (Text) Fasc. 1-9 @ /6/ each         3       6         Lalits-Vistara, (English) Fasc. 1-3 @ /6/ each         4       2         Manutīkā Saŋgraha, (Text) Fasc. 1-3 @ /6/ each         1       2         Markandēya Purāņa, (Text) Fasc. 1-3 @ /6/ each         1       2         Mārkandēya Purāņa, (English) Fasc. 1-5 @ /12 each        3       12         Mārkandēya Purāņa, (English) Fasc. 1-5 @ /6/ each        3       12         Mārkandēya Purāņa, (Text) Fasc. 7-19 @ /6/ each        3       12 </td <td>Ditto Çankhayana, (Text) Vol. I, Faso</td> <td>c. 1-7; Vol. II,</td> <td>Fasc.</td> <td></td> <td></td>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Ditto Çankhayana, (Text) Vol. I, Faso                      | c. 1-7; Vol. II,                      | Fasc.      |            |      |
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| Kāla Viveka, Fasc. I to 3         1       2         Kātantra, (Tetx) Fasc. I - 6 @ /12/ each         4       8         Kathā Sarit Sāgara, (English) Fasc. 1-14 @ /12/ each         4       8         Kūrma Purāņa, (Text) Fasc. 1-9 @ /6/ each         10       8         Kūrma Purāņa, (Text) Fasc. 1-9 @ /6/ each         3       6         Lalits-Vistara, (English) Fasc. 1-3 @ /12/ each         4       2         Manntīkā Saggraha, (Text) Fasc. 1-11 @ /6/ each         4       2         Manntīkā Saggraha, (Text) Fasc. 1-3 @ /6/ each         1       2         Mārkaņdēya Purāņa, (Text) Fasc. 1-5 @ /12 each        1       8         Mārkaņdēya Purāņa, (Itext) Fasc. 7-19 @ /6/ each        3       12         *Mīnāmēn Darçana, (Text) Fasc. 7-19 @ /6/ each        4       14         Nērade Smrti, (Text) Fasc. 1-3 @ /6/         1       2         Vyāvavārtika, (Text) Fasc. 1-3 @ /6/         1       2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |                                                            |                                       |            | 1          | 2    |
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| Kūrma Purāņa, (Text) Fasc. 1-9 @ /6/ each         3       6         Lalits-Vistara, (English) Fasc. 1-3 @ /12/ each         2       4         Madana Pārijāta, (Text) Fasc. 1-11 @ /6/ each         2       4         Mandrikā Sagraha, (Text) Fasc. 1-11 @ /6/ each         2       4         Mandrikā Sagraha, (Text) Fasc. 1-11 @ /6/ each         4       2         #Mārkaņdēya Purāņa, (Text) Fasc. 1-3 @ /6/ each        1       2         #Mārkaņdēya Purāņa, (English) Fasc. 1-5 @ /12 each        1       8         Mārkaņdēya Purāņa, (English) Fasc. 7-19 @ /6/ each        3       12         *Mīmāmēn Darçana, (Text) Fasc. 7-19 @ /6/ each        4       14         Nārda Smŗti, (Text) Fasc. 1-3 @ /6/         1       2         Nvāvavārtika, (Text) Fasc. 1-4 @ /6/         1       2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                                                            |                                       |            | 4          | 8    |
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| Madana Pärijäta, (Text) Fasc. 1-11 @ /6/ each        4       2         Manntikā Sangraha, (Text) Fasc. 1-3 @ /6/ each        1       2         *Mārkandēya Purāna, (Text) Fasc. 1-3 @ /6/ each        1       2         *Mārkandēya Purāna, (Text) Fasc. 1-3 @ /6/ each        1       2         Mārkandēya Purāna, (Text) Fasc. 1-5 @ /12 each        1       8         Mārkandēya Purāna, (Text) Fasc. 7-19 @ /6/ each        3       12         *Mīmāmsā Darçana, (Text) Fasc. 7-19 @ /6/ each        4       14         Nārada Smīti, (Text) Fasc. 1-3 @ /6/         1       2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Kūrma Purāņa, (Text) Fasc. 1-9 @ /6/ each                  |                                       |            | 3          | 6    |
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| Nyāyavārtika, (Text) Fasc. 1-4 @ /6/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                            |                                       |            |            |      |
| *Nirnkta, (Text) Vol. III, Fasc. 1-6; Vol. IV, Fasc. 1-8 @ /6/ each 5                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Nyāyavārtika, (Text) Fasc. 1-4 @ /6/                       |                                       |            |            |      |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | *Nirnkta, (Text) Vol. JIJ, Fasc. 1-6; Vol. IV, F           | Fasc. 1-8 @ /6/ ea                    | ch         | 5          |      |

|        | Nyayabindutīkā, (Text) Rs.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 0                                                                                                        | 10                                                                                                        |
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|        | Nyāya Knsumāfijali Prakarana (Text) Vol. I, Fasc. 1-6; Vol. II, Fasc.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | v                                                                                                        | 10                                                                                                        |
|        | 1-3 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 0                                                                                                        | e                                                                                                         |
|        | Padumawati Fasc. 1 and 2 @ 2/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 3                                                                                                        | 6                                                                                                         |
|        | Paricista Panyan (Mart) Dare 1 5 0 /0/ 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 4                                                                                                        | 0                                                                                                         |
|        | Pariçişta Parvan, (Text) Fasc. 1-5 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 1                                                                                                        | 14                                                                                                        |
|        | Prithivirāj Rāsa, (Text) Part II, Faso. 1-5 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 1                                                                                                        | 14                                                                                                        |
|        | Ditto (English) Part II, Resc. 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 0                                                                                                        | 12                                                                                                        |
|        | rizkita Laksanam, (Text) Faso, I                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 1                                                                                                        | 8                                                                                                         |
|        | Parāçara Smrti, (Text) Vol. I, Fasc. 1-8; Vol. II, Fasc. 1-6; Vol. III,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | -                                                                                                        |                                                                                                           |
|        | Fasc. 1-5 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 7                                                                                                        | 2                                                                                                         |
|        | Paraçara, Institutes of (English)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |                                                                                                          |                                                                                                           |
|        | *Sana Vada Sambita (Torre Vala T Tare Part 1 a TT 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 0                                                                                                        | 12                                                                                                        |
| •      | TV = 2 V = 0 (1) (10x1) (10 |                                                                                                          |                                                                                                           |
|        | *Sāma Vēda Samhitā, (Text) Vols. I, Fasc. 5-10; II, 1-6; III, 1-7;<br>IV, 1-6; V, 1-8, @/6/ each Fasc.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 12                                                                                                       | 6                                                                                                         |
|        | Sankiya Sutra Vitti, (Text) Fasc. 1-4 (a) /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 1                                                                                                        | 8                                                                                                         |
|        | DILLO (English) Fase, $1-3$ (a) $1/2$ (each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 2                                                                                                        | 4                                                                                                         |
|        | Sucruta Samhita, (Eng.) Fasc. 1 @ /12/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 0                                                                                                        | 12                                                                                                        |
|        | *Taittereya Samhitā, (Text) Fasc. 11-42 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 12                                                                                                       | 0                                                                                                         |
|        | Tändya Brähmana, (Text) Fasc. 1-19 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 7                                                                                                        | 2.                                                                                                        |
|        | Tattva Cintimani (Tavt) Vol I Fore 1-0 Vol II Fore 1.0                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | •                                                                                                        | -                                                                                                         |
|        | Tattva Cintāmaņi, (Text) Vol. I, Fasc. 1-9, Vol. II, Fasc. 1-10,<br>Vol. III, Fasc. 1-2, Vol. IV, Fasc. 1, Vol. V, Fasc. 1-5, Part IV, Vol. II,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                                                                                          |                                                                                                           |
|        | For $11$ , Fast, $1-2$ , vol. 17, Fast, 1, vol. 7, Fast, 1-5, Fart 17, vol. 11,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                                                                                          |                                                                                                           |
| -      | Fasc. 1-7. @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 12                                                                                                       | 12                                                                                                        |
|        | Trikānda-Mandanam, (Text) Fasc. 1 & 2 @ /6/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 0                                                                                                        | 12                                                                                                        |
|        | Tul'si Sat'sai, (Text) Fasc. 1-5 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 1                                                                                                        | . 14                                                                                                      |
|        | Uvāsagadasāo, (Text and English) Fasc. 1-6 @ /12/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 4                                                                                                        | 8                                                                                                         |
|        | Varāha Purāna, (Text) Fasc, 1-14 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 5                                                                                                        | 4                                                                                                         |
|        | *Vāyn Purāņa, (Text) Vol. I, Fasc. 2-6; Vol. II, Fasc. 1-7, @ /6/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | -                                                                                                        | -                                                                                                         |
|        | each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 4                                                                                                        | 8                                                                                                         |
|        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | _                                                                                                        |                                                                                                           |
|        | Vișnu Smrti, (Text) Fasc. $1-2 @ /6/ each$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 0                                                                                                        | 12                                                                                                        |
|        | Vivādaratnākara, (Text) Fasc. 1-7 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 2                                                                                                        | 10                                                                                                        |
| -      | Vrhannāradīya Purāna, (Text) Fasc. 1-6 @ /6/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 2                                                                                                        | 4                                                                                                         |
|        | Vrhat Svayambhū Purāņa, Fasc. I to V                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 1                                                                                                        | 14                                                                                                        |
|        | MS stars Contraction                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                          |                                                                                                           |
|        | • <i>Libetan Series</i> .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                          |                                                                                                           |
| ,<br>, | Tibetan Series.<br>Pag-Sam Thi Siù, Fasc. 1-4 @ 1/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 4                                                                                                        | n                                                                                                         |
| . 1    | Pag-Sam Thi S'in, Fasc. 1-4 @ 1/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 4                                                                                                        | 0                                                                                                         |
| . 1    | Pag-Sam Thi S'în, Fasc. 1-4 @ 1/ each<br>Sher-Phyin, Vol. I, Fasc. 1-5; Vol. II, Fasc. 1-3; Vol. III, Fasc. 1 to 4,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                          |                                                                                                           |
|        | Pag-Sam Thi S'n, Fasc. 1-4 @ 1/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 4<br>12                                                                                                  | 0<br>0                                                                                                    |
| . 1    | Pag-Sam Thi S'in, Fasc. 1-4 @ 1/ each<br>Sher-Phyin, Vol. I, Fasc. 1-5; Vol. II, Fasc. 1-3; Vol. III, Fasc. 1 to 4,<br>@ 1/ each<br>Rtogs brjod dpag hkhri S'in (Tib. & Sans.) Vol. I, Fasc. 1-5; Vol. II.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 12                                                                                                       |                                                                                                           |
|        | Pag-Sam Thi S'în, Fasc. 1-4 @ 1/ each          Sher-Phyin, Vol. I, Fasc. 1-5; Vol. II, Fasc. 1-3; Vol. III, Fasc. 1 to 4,          @ 1/ each           Rtogs brjod dpag hkhri S'in (Tib. & Sans.) Vol. I, Fasc. 1-5; Vol. II.       Fasc. 1-5 @ 1/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                                                                                                          |                                                                                                           |
|        | Pag-Sam Thi S'in, Fasc. 1-4 @ 1/ each<br>Sher-Phyin, Vol. I, Fasc. 1-5; Vol. II, Fasc. 1-3; Vol. III, Fasc. 1 to 4,<br>@ 1/ each<br>Rtogs brjod dpag hkhri S'in (Tib. & Sans.) Vol. I, Fasc. 1-5; Vol. II.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 12                                                                                                       |                                                                                                           |
|        | Pag-Sam Thi S'în, Fasc. 1-4 @ 1/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 12<br>10                                                                                                 | 0                                                                                                         |
|        | Pag-Sam Thi S'în, Fasc. 1-4 @ 1/ each<br>Sher-Phyin, Vol. I, Fasc. 1-5; Vol. II, Fasc. 1-3; Vol. III, Fasc. 1 to 4,<br>@ 1/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 12<br>10<br>4                                                                                            | 0<br>0-<br>14                                                                                             |
|        | Pag-Sam Thi S'în, Fasc. 1-4 @ 1/ each          Sher-Phyin, Vol. I, Fasc. 1-5; Vol. II, Fasc. 1-3; Vol. III, Fasc. 1 to 4,         @ 1/ each          Rtogs brjod dpag hkhri S'în (Tib. & Sans.) Vol. I, Fasc. 1-5; Vol. II.         Fasc. 1-5 @ 1/ each          Magirnāmah, with Index, (Text) Fasc. 1-13 @ /6/ each         Al-Muqaddasi (English) Vol. I, Fasc. 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 12<br>10<br>4<br>0                                                                                       | 0<br>0<br>14<br>12                                                                                        |
|        | Pag-Sam Thi S'în, Fasc. 1-4 @ 1/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 12<br>10<br>4                                                                                            | 0<br>0-<br>14                                                                                             |
|        | Pag-Sam Thi S'în, Fasc. 1-4 @ 1/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 12<br>10<br>4<br>0<br>22                                                                                 | 0<br>0<br>14<br>12<br>0                                                                                   |
|        | Pag-Sam Thi S'în, Fasc. 1-4 @ 1/ each          Sher-Phyin, Vol. I, Fasc. 1-5; Vol. II, Fasc. 1-3; Vol. III, Fasc. 1 to 4,          @ 1/ each           Rtogs brjod dpag hkhri S'în (Tib. & Sans.) Vol. I, Fasc. 1-5; Vol. II.       Fasc. 1-5 @ 1/ each          Fasc. 1-5 @ 1/ each             Arabic and Persian Series.             'Alamgirnāmah, with Index, (Text) Fasc. 1-13 @ /6/ each            Al-Muqaddasi (English) Vol. I, Fasc. 1             Ditto (English) Vol. I, Fasc. 1-7, Vol. II, Fasc. 1-5, Vol. III       Fasc. 1-5, Wol. III                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 12<br>10<br>4<br>22<br>29                                                                                | 0<br>0<br>14<br>12<br>0<br>12                                                                             |
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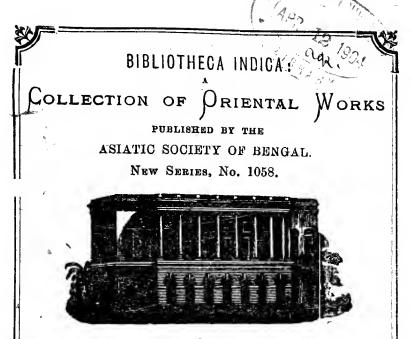
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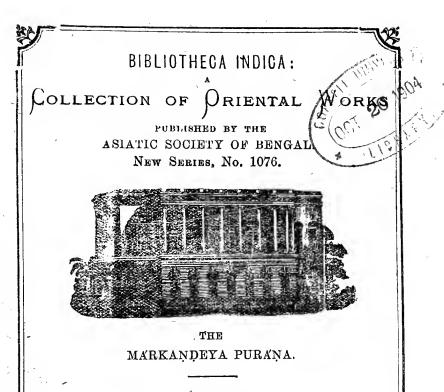
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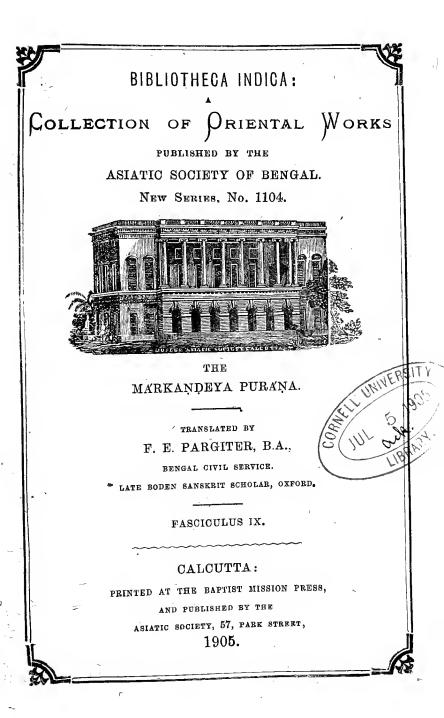
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|            | A sketch of the Turki language as spoken in Eastern Turkistan, by                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |            |   |
|            | R. B. Shaw (Extra No., J.A.S.B., 1878)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 4          | 0 |
|            | Theobald's Catalogue of Reptiles in the Museum of the Asiatio Society                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | _          | - |
|            | (Extra No., J.A.S.B.,-1868)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 2          | 0 |
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|            | J.A.S.B. 1875)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 4          | 0 |
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|            | Grierson, Part II, Chrestomathy and Vocabulary (Extra No.,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |            |   |
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| 5.         | Auig-nl-Masharrahin                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |            | 0 |
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| Açvavaidyaka, (Text) Fasc. 1-5 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | o la joj out                                                                                                                               | · <b>··</b>                                               | 1        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
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| Bāla Bhatțī, Vol. I, Fasc. 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | , ••• <u>-</u>                                                                                                                             |                                                           |          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Baudhayana Srauta Sutra, Fasc. 1-2 @ /6/ ea                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | ah .                                                                                                                                       |                                                           | (        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| *Bhāmatī, (Text) Fasc. $4-8 @ /6/ each$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 01                                                                                                                                         |                                                           | ••• `(   | · .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
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| Bhāțța Dipikā Vol. I, Fasc. 1-5                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | •••                                                                                                                                        |                                                           | ]        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Brhaddēvatā (Text) Fasc. 1-4 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | •••                                                                                                                                        | •••                                                       | ιų ]     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| Brhaddharma Purāna, (Text) Fasc. 1-6 @ /6/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | eacn                                                                                                                                       | ***                                                       | 2        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
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| <sup>4</sup> Grauta Sūtra of Āpastamba, (Text) Fasc. 4-<br>Ditto Gānkhāyana, (Text) Vol. I,<br>1-4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Fasc. 1-7;                                                                                                                                 | Vol. II, Fa                                               |          | 5 <sub>10</sub> <b>4</b> -                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
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| <ul> <li><sup>4</sup>Qrauta Sūtra of Āpastamba, (Toxt) Fasc. 4–<br/>Ditto Çānkhāyana, (Toxt) Vol. I,</li> <li>1=4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4,</li> <li>Qrī Bhāshyam, (Toxt) Fasc. 1-3 @ /6/ each</li> <li>Dan Kriya Kaumudi, Fasc. 1-2</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Fasc. 1-7;<br>Fasc. 1                                                                                                                      | Vol. II, Fa                                               | (        | 5 4<br>3 0<br>1 2<br>1 12                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <sup>4</sup> Grauta Sūtra of Āpastamba, (Text) Fasc. 4-<br>Ditto Qānkhāyana, (Text) Vol. I,<br>1-4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4,<br>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Fasc. 1-7;<br>Fasc. 1                                                                                                                      | Vol. II, Fa                                               |          | 5 4<br>5 0<br>1 2<br>12<br>2 10                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| <ul> <li><sup>4</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Ģānkhāyana, (Text) Vol. I.,<br/>1=4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4,<br/>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | Fasc. 1-7;<br>Fasc. 1                                                                                                                      | Vol. II, Fa                                               |          | 5 4<br>6 0<br>1 2<br>10<br>1 8                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Dītto Çānkhāyana, (Text) Vol. I.,<br/>1-4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4,<br/>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2<br/>Gadadhara Paddhati Kālasāra, Vol I., Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | Fasc. 1-7;<br>Fasc. 1                                                                                                                      | Vol. II, Fa                                               |          | 5 4<br>6 0<br>1 2<br>10<br>1 8<br>2 4                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Çānkhāyana, (Text) Vol. I, 1<br/>1-4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4, 1<br/>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6<br/>Kātantra, (Text) Fasc. 1-6 @ /12/ each</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Fasc. 1-7;<br>Fasc. 1<br><br>7                                                                                                             | Vol. II, Fa                                               |          | 5 4<br>3 0<br>1 2 1<br>0 12<br>2 10<br>1 8<br>2 4<br>4 8                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Çānkhāyana, (Text) Vol. I, 1-4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4, Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6 @ /12/ each<br/>Kathā Sarit Sāgara, (English) Fasc. 1-14 @ /</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | Fasc. 1–7;<br>Fasc. 1<br>7<br>12/ əach                                                                                                     | Vol. II, Fa                                               |          | 5     4       3     0       1     2       10     12       10     8       2     4       4     8       0     8                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Çānkhāyana, (Text) Vol. I.,<br/>1=4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4,<br/>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6</li></ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Fasc. 1–7;<br>Fasc. 1<br>7<br>7<br>12/ each                                                                                                | Vol. II, Fa                                               |          | 5     4       5     0       1     2       10     10       1     8       2     4       4     8       5     8       6                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Çānkhāyana, (Text) Vol. I, '<br/>1=4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4,<br/>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-2<br/>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6<br/>Kātantra, (Text) Fasc. 1-6 @ /12/ each<br/>Kathā Sāvit Sāgara, (English) Fasc. 1-14 @ /<br/>Kūrma Purāņa, (Text) Fasc. 1-9 @ /6/ each<br/>Lalita-Vistara, (English) Fasc. 1-3 @ /12/ each</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                        | Fasc. 1-7;<br>Fasc. 1<br>7<br>7<br>12/ each                                                                                                | Vol. II, Fa                                               |          | 5       4         5       0         12       12         2       10         1       8         2       4         5       6                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Çānkhāyana, (Text) Vol. I, 1<br/>[-4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4, 4<br/>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6 @ /12/ each</li> <li>Kathā Sarit Sāgara, (English) Fasc. 1-14 @ /6/ each<br/>Lalita-Vistara, (Text) Fasc. 1-3 @ /6/ each</li> <li>Kathā Pārijāta, (Text) Fasc. 1-3 @ /12/ each</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | Fasc. 1-7;<br>Fasc. 1<br><br>7<br>12/ əach                                                                                                 | Vol. II, Fa                                               |          | 5     4       5     0       12     12       2     10       12     10       1     8       4     8       5     6       2     4       4     2                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Çānkhāyana, (Text) Vol. I, 1<br/>1-4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4, 1</li> <li>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6 @ /12/ each</li> <li>Kathā Sarit Sāgara, (English) Fasc. 1-14 @ /6/ each<br/>Lalita-Vistara, (Text) Fasc. 1-3 @ /12/ each</li> <li>Madana Pārijāta, (Text) Fasc. 1-3 @ /12/ eac</li> <li>Maāana Pārijāta, (Text) Fasc. 1-11 @ /6/ eac</li> <li>Maā-bhāşya-pradīpōdyōta, (Text) Fasc. 1-9 Ø</li> </ul>                                                                                                                                                                                                                                                                                                                                                          | Fasc. 1-7;<br>Fasc. 1<br><br>7<br>12/ əach                                                                                                 | Vol. II, Fa                                               | so.      | 5 4<br>5 0<br>1 2 (<br>0 12<br>2 10<br>1 8<br>4 8<br>4 8<br>6 4<br>6 2 4<br>7 10<br>8 2 4<br>8 4<br>8 2 4<br>8 4<br>8 4<br>8 4<br>8 4<br>8 4<br>8 4<br>8 4<br>8 |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Çānkhāyana, (Text) Vol. I, 1=4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4, Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6 @ /12/ each</li> <li>Kātantra, (Text) Fasc. 1-6 @ /12/ each</li> <li>Kathā Sarit Sāgara, (English) Fasc. 1-14 @ /<br/>Kūrma Purāņa, (Text) Fasc. 1-9 @ /6/ each</li> <li>Lalita-Vistara, (Text) Fasc. 1-9 @ /6/ each</li> <li>Madāna Pārijāta, (Text) Fasc. 1-11 @ /6/ eac</li> <li>Madāna Pārijāta, (Text) Fasc. 1-10 @ /6/ each</li> </ul>                                                                                                                                                                                                                                                                                                                                    | Fasc. 1-7;<br>Fasc. 1<br>7<br>7<br>12/ each<br><br>b<br>h<br>t Vol. 11, Fa                                                                 | Vol. II, Fa                                               | so.<br>  | 5 4<br>3 0<br>1 2<br>10<br>18<br>10<br>18<br>10<br>18<br>4 5<br>8 4<br>4 5<br>8 4<br>4 5<br>8 4<br>4 5<br>7 14                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Çānkhāyana, (Text) Vol. I.,<br/>1=4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4,<br/>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-4<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6 @ /12/ each<br/>Kathā Sārit Sāgara, (English) Fasc. 1-14 @ /<br/>Kūrma Purāņa, (Text) Fasc. 1-9 @ /6/ each<br/>Lalita-Vistara, (English) Fasc. 1-14 @ /<br/>Kūrma Purāņa, (Text) Fasc. 1-1 @ /6/ each</li> <li>Madana Pārijāta, (Text) Fasc. 1-11 @ /6/ each<br/>Matā-bhāşya-pradīpōdyöta, (Text) Fasc. 1-3 @ /6/ each</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                 | Fasc. 1-7;<br>Fasc. 1<br>7<br>7<br>12/ each<br><br>t Vol. II, Fa<br>ach                                                                    | Vol. II, Fa<br><br><br><br><br>sc. 1-12 @ /               |          | 5 4<br>5 0<br>1 2 (<br>10<br>10<br>18<br>10<br>18<br>10<br>18<br>2 4<br>4 8<br>0 8<br>6 4<br>2 4<br>4 8<br>0 8<br>6 4<br>4 8<br>0 8<br>6 4<br>4 7<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>12<br>10<br>12<br>12<br>12<br>12<br>12<br>12<br>12<br>12<br>12<br>12                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Çānkhāyana, (Text) Vol. 1, '<br/>1=4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4,<br/>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2<br/>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kātantra, (Text) Fasc. 1-6 @ /12/ each<br/>Kathā Sārit Sāgara, (English) Fasc. 1-14 @ /<br/>Kūrma Purāņa, (Text) Fasc. 1-6 @ /12/ each<br/>Lalita-Vistara, (Text) Fasc. 1-9 @ /6/ each<br/>Madana Pārijāta, (Text) Fasc. 1-11 @ /6/ each<br/>Mahā-bhāşya-pradīpōdyōta, (Text) Fasc. 1-9.2<br/>each<br/>Manutīkā Saggraha, (Text) Fasc. 1-3 @ /6/ each<br/>Mārkaņdēya Purāņa, (Text) Fasc. 1-3 @ /6/ each<br/>Mārkaņdēya Purāņa, (Text) Fasc. 1-8 @ /6/ each</li> </ul>                                                                                                                                                                                                                            | Fasc. 1-7;<br>Fasc. 1<br><br>7<br>7<br>12/ each<br><br>t Vol. II, Fa<br>ach<br>2 each                                                      | Vol. II, Fa                                               |          | 5       4         6       0         12       10         12       10         12       10         12       10         13       6         14       2         14       2         15       0                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto<br/>Çāņkhāyana, (Text) Vol. I, 1<br/>1-4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4, 1</li> <li>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6 @ /12/ each</li> <li>Katantra, (Text) Fasc. 1-6 @ /12/ each</li> <li>Kathā Sārit Sāgara, (English) Fasc. 1-14 @ /6 each</li> <li>Kathā Sārit Sāgara, (English) Fasc. 1-14 @ /6 each</li> <li>Madana Pārijāta, (Text) Fasc. 1-9 @ /6/ each</li> <li>Manutīkā Sagraha, (Text) Fasc. 1-3 @ /6/ each</li> <li>Mānutīkā Sagraha, (Text) Fasc. 1-3 @ /6/ each</li> </ul>                                                                                                                                                                                                                                                                                         | Fasc. 1-7;<br>Fasc. 1<br><br>7<br>7<br>12/ each<br><br>t Vol. II, Fa<br>ach<br>2 each                                                      | Vol. II, Fa<br><br><br><br><br>sc. 1-12 @ /               |          | 5 4<br>5 0<br>1 2<br>1 2<br>1 0<br>1 8<br>2 10<br>1 8<br>2 4<br>8<br>2 4<br>8<br>0 8<br>6<br>2 4<br>4<br>8<br>0 8<br>6<br>2 4<br>4<br>5<br>0 12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>10<br>12<br>12<br>10<br>12<br>12<br>10<br>12<br>12<br>10<br>12<br>12<br>10<br>12<br>12<br>10<br>12<br>12<br>10<br>12<br>12<br>12<br>12<br>12<br>12<br>12<br>12<br>12<br>12                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Çānkhāyana, (Text) Vol. I, 1<br/>1=4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4,<br/>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6 @ /12/ each</li> <li>Kātanira, (Text) Fasc. 1-6 @ /12/ each</li> <li>Kathā Sārit Sāgara, (English) Fasc. 1-14 @ /6/ each</li> <li>Lalita-Vistara, (Text) Fasc. 1-9 @ /6/ each</li> <li>Lalita-Vistara, (Text) Fasc. 1-9 @ /6/ each</li> <li>Madāna Pārijāta, (Text) Fasc. 1-1 @ /6/ each</li> <li>Manntīkā Saŋgraha, (Text) Fasc. 1-3 @ /6/ each</li> <li>Manntīkā Saŋgraha, (Text) Fasc. 1-3 @ /6/ each</li> <li>Mārkandēya Purāņa, (Text) Fasc. 1-3 @ /6/ each</li> </ul>                                                                                                                                                                                                                                       | Fasc. 1-7;<br>Fasc. 1<br><br>7<br>12/ each<br><br>t Vol. II, Fa<br>ach<br>2 each<br>ach                                                    | Vol. II, Fa                                               | so.      | $ \begin{array}{cccccccccccccccccccccccccccccccccccc$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-Ditto<br/>Çānkhāyana, (Text) Vol. I, 1<br/>1=4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4,<br/>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. I-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6 @ /12/ each</li> <li>Kātantra, (Text) Fasc. 1-6 @ /12/ each</li> <li>Katantra, (Text) Fasc. 1-9 @ /6/ each</li> <li>Lalita-Vistara, (Text) Fasc. 1-9 @ /6/ each</li> <li>Lalita-Vistara, (Text) Fasc. 1-1 @ /6/ each</li> <li>Madana Pārijāta, (Text) Fasc. 1-3 @ /12/ each</li> <li>Matā-bhāşya-pradīpōdyöta, (Text) Fasc. 1-9 @ /6/ each</li> <li>Manntīkā Saŋgraha, (Text) Fasc. 1-3 @ /6/ each</li> <li>Māntā bārga Purāņa, (English) Fasc. 1-8 @ /12</li> <li>each</li> <li>Manntīkā Saŋgraha, (Text) Fasc. 1-3 @ /6/ each</li> <li>Mārkandēya Purāņa, (English) Fasc. 1-8 @ /16</li> <li>Mīmāmās Darcana, (Text) Fasc. 7-19 @ /6/ each</li> <li>Nyāyavārtika, (Text) Vol. III, Fasc. 1-6; Vol. IV</li> </ul> | Fasc. 1-7;<br>Fasc. 1<br><br>7<br>12/ each<br><br>t Vol. II, Fa<br>ach<br>2 each<br>ach                                                    | Vol. II, Fa                                               | so.      | 5       4         3       0         12       12         10       12         10       8         2       4         5       4         7       14         14       2         6       14         5       4                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Çānkhāyana, (Text) Vol. 1, '<br/>1:-4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4,<br/>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-3 @ /6/ each<br/>Mādhava, (Text) Fasc. 1-2<br/>Gadadhara Paddhati Kālasāra, Vol 1, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6<br/>Kātantra, (Text) Fasc. 1-6 @ /12/ each<br/>Kathā Sārit Sāgara, (English) Fasc. 1-14 @ /<br/>Kūrma Purāņa, (Text) Fasc. 1-9 @ /6/ each<br/>Lalita-Vistara, (Inglish) Fasc. 1-1 @ /6/ each<br/>Madāna Pārijāta, (Text) Fasc. 1-1 @ /6/ each<br/><br/>Mantīkā Saggraha, (Text) Fasc. 1-9 @ /6/ each<br/><br/>Mantīkā Saggraha, (Text) Fasc. 1-8 @ /12/<br/>each<br/>Mantīkā Saggraha, (Text) Fasc. 1-8 @ /6/<br/>ein<br/>Mārkaņdēya Purāņa, (English) Fasc. 1-8 @ /1<br/>*Mimāmāā Darçana, (Text) Fasc. 7-19 @ /6/ ei<br/>Nyāyavārtika, (Text) Fasc. 1-6 /6/</li> <li>Nityacarapaddhati Fasc. 1-7 (Text) @ /6/</li> </ul>                                                   | Fasc. 1-7;<br>Fasc. 1<br><br>7<br>12/ each<br><br>t Vol. II, Fa<br>ach<br>2 each<br>ach                                                    | Vol. II, Fa                                               |          | 5       4         6       0         12       10         12       10         18       10         19       10         10       1         10       1         11       10         12       10         13       10         14       2         14       2         14       2         14       2         14       2         14       2         14       2         14       2         14       2         14       2         14       2         15       4         10       10                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-Ditto<br/>Çānkhāyana, (Text) Vol. I, 1</li> <li>1:-4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4, 4</li> <li>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-6 @ /12/ each<br/>Kāla Viveka, Fasc. 1-6</li> <li>Kātantra, (Text) Fasc. 1-6 @ /12/ each</li> <li>Kathā Sārit Sāgara, (English) Fasc. 1-14 @ /6/ each<br/>Lalita-Vistara, (English) Fasc. 1-1 @ /6/ each</li> <li>Matana Pārijāta, (Text) Fasc. 1-1 @ /6/ each</li> <li>Manntīkā Saggraha, (Text) Fasc. 1-1 @ /6/ each</li> <li>Mānntīkā Saggraha, (Text) Fasc. 1-3 @ /6/ each</li> <li>Mimāmšā Darçana, (Text) Fasc. 1-3 @ /6/ each</li> <li>Nirukta, (Text) Vol. III, Fasc. 1-8 @ /12</li> <li>Nirukta, (Text) Vol. III, Fasc. 1-6 @ /6</li> <li>Nirukta, (Text) Vol. III, Fasc. 1-6 @ /6/</li> <li>Nityacarapaddhati Fasc. 1-7 (Text) @ /6/</li> <li>Nityacarapradiph Fasc. 1-5</li> </ul>     | Fasc. 1-7;<br>Fasc. 1<br><br>7<br>12/ each<br><br>t Vol. II, Fa<br>ach<br>2 each<br>ach                                                    | Vol. II, Fa                                               |          | 5       4         3       0         12       12         10       12         10       8         2       4         5       4         7       14         14       2         6       14         5       4                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-<br/>Ditto Çāņkhāyana, (Text) Vol. I, 1<br/>1-4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4, 1</li> <li>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-4 @ /6/ each<br/>Kāla Viveka, Fasc. 1-6 @ /12/ each</li> <li>Kātantra, (Text) Fasc. 1-6 @ /12/ each</li> <li>Kathā Sarit Sāgara, (English) Fasc. 1-3 @ /6/ each<br/>Lalita-Vistara, (Text) Fasc. 1-9 @ /6/ each</li> <li>Madana Pārijāta, (Text) Fasc. 1-9 @ /6/ each</li> <li>Mantīkā Saggraha, (Text) Fasc. 1-3 @ /12/ each</li> <li>Māntīkā Saggraha, (Text) Fasc. 1-3 @ /6/ each</li> <li>Māntākā Saggraha, (Text) Fasc. 1-3 @ /6/ each</li> <li>Māntākā Qarnāna, (Text) Fasc. 1-3 @ /6/ each</li> <li>Māntākā (Text) Vol. III, Fasc. 1-6 @ /6/</li> <li>Nityacarapadhdati Fasc. 1-7 (Text). @ /6/</li> <li>Nityacarapadihati Fasc. 1-5</li> </ul>                                                                                             | Fasc. 1-7;<br>Fasc. 1<br>7<br>7<br>12/ each<br>12/ each<br>12/ each<br>2. each<br>2. each<br>2. each<br>2. each<br>3<br>7<br>12/ Fasc. 1-8 | Vol. II, Fa<br><br><br><br><br><br><br>                   |          | 5       4         6       0         12       10         12       10         12       10         13       10         14       8         15       4         16       8         17       14         14       2         14       2         14       2         14       2         14       2         14       2         14       2         14       2         14       2         14       14         15       4         10       10                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <ul> <li><sup>*</sup>Qrauta Sūtra of Āpastamba, (Text) Fasc. 4-Ditto<br/>Çānkhāyana, (Text) Vol. I, 1</li> <li>1:-4; Vol. III, Fasc. 1-4 @ /6/ each; Vol 4, 4</li> <li>Qrī Bhāshyam, (Text) Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-3 @ /6/ each<br/>Dan Kriya Kaumudi, Fasc. 1-2</li> <li>Gadadhara Paddhati Kālasāra, Vol I, Fasc. 1-<br/>Kāla Mādhava, (Text) Fasc. 1-6 @ /12/ each<br/>Kāla Viveka, Fasc. 1-6</li> <li>Kātantra, (Text) Fasc. 1-6 @ /12/ each</li> <li>Kathā Sārit Sāgara, (English) Fasc. 1-14 @ /6/ each<br/>Lalita-Vistara, (English) Fasc. 1-1 @ /6/ each</li> <li>Matana Pārijāta, (Text) Fasc. 1-1 @ /6/ each</li> <li>Manntīkā Saggraha, (Text) Fasc. 1-1 @ /6/ each</li> <li>Mānntīkā Saggraha, (Text) Fasc. 1-3 @ /6/ each</li> <li>Mimāmšā Darçana, (Text) Fasc. 1-3 @ /6/ each</li> <li>Nirukta, (Text) Vol. III, Fasc. 1-8 @ /12</li> <li>Nirukta, (Text) Vol. III, Fasc. 1-6 @ /6</li> <li>Nirukta, (Text) Vol. III, Fasc. 1-6 @ /6/</li> <li>Nityacarapaddhati Fasc. 1-7 (Text) @ /6/</li> <li>Nityacarapradiph Fasc. 1-5</li> </ul>     | Fasc. 1-7;<br>Fasc. 1<br>7<br>7<br>12/ each<br>12/ each<br>12/ each<br>2. each<br>2. each<br>2. each<br>2. each<br>3<br>7<br>12/ Fasc. 1-8 | Vol. II, Fa<br><br><br>sc. 1-12 @ /<br><br>@ /6/ each<br> |          | $\begin{array}{cccccccccccccccccccccccccccccccccccc$                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |

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| Padumawati, Faco. 1-4 @ 2/<br>Pariçişta Parvan, (Text) Faco. 1-5 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | ***          | R <sub>B</sub> ' 8                    | 0<br>14 |
| Prākrita-Paingalam, Fasc. 1-7 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |              | 2                                     | 10      |
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| Ditto (English) Part II, Fasc. 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |              | 0                                     | 12      |
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| Parāçara Smrti, (Text) Vol. I, Fasc. 1-8 Vol. II, Fas                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | se. 1-6; Ve  | 1. III,                               |         |
| Fasc. 1-6 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |              | 7                                     | 8       |
| Parāçara, Institutes of (English)                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | •••          | 0                                     | 12      |
| Prabandhacintimani (English) Fasc. 1-3 @ /12/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |              | ,                                     | _4      |
| <ul> <li>Sāma Vēd Samhitā, (Text) Vols. I, Fasc. 5-10; II.</li> <li>IV, 1-6; V, 1-8, @ /6/ each Fasc.</li> </ul>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |              | , 1-7;                                | 6       |
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| Dito (English) Fasc. 1-3 @ /12/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 1            | 2                                     | 4       |
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| Sucruta Samhitá, (Eng.) Fasc. 1 @ /12/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |              | 0                                     | 12      |
| *Taittereya Samhitā, (Text) Fasc. 14-45 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |              | 12                                    | 0       |
| Tāndys Brāhmaņa, (Text) Fasc. 1-19 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |              | 7                                     | 2       |
| Tranta Vartika (English) Fasc. 1-3 @/12/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |              | 2                                     | 4       |
| Tattvs Cintāmaņi, (Text) Vol. I, Fasc. 1-9, Vol.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 11, Fasc.    | 2-10,                                 |         |
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| Trikānda-Mandanam, (Text) Fasc. 1-3 @ /6/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |              | 1                                     | 2       |
| Upamita-bhava-prapañca-kathā (Text) Fasc. 1-7 @ /6/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |              | 2                                     | 10      |
| Uvasayadasao, (Text and English) Fasc. 1-6 @ /12/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |              | 4                                     | 8       |
| Vallali Carita, Fasc. 1                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |              | 0                                     | 6       |
| Varāh: Purāņa, (Text) Fasc. 1-14 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | •••          | 5                                     | 4       |
| Varsa Krya Kaumudi, Fasc. 1-6 @ /6/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |              | 2                                     | 4       |
| •Vayu Purāna, (Text) Vol. I, Fasc. 2-6; Vol. II, Fasc                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | . 1-7, @ /6  |                                       | 8<br>4  |
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| Vivädaratnäkara, (Text) Fasc. 1-7 @ /6/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | •••          | ··· · · · · · · · · · · · · · · · · · | 10      |
| Vrhannāradīya Purāņa, (Text) Fasc. 2-6 @ /6/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | •••          | 1                                     | 14      |
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| Tibetan Series.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |              |                                       |         |
| Pág-Sam Thi S'īñ, Fasc. 1-4 @ 1/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | •••          | 4                                     | 0       |
| Sher-Phyin, Vol. I, Fasc. 1-5; Vol. 1I, Fasc. 1-3; Vo                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | d. 111, Fas  | o. 1-6                                |         |
| @ 1/ each<br>Btogs brjod dpag hkhri S'in (Tib. & Sans.) Vol. I, Fi                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |              | 14                                    | 0       |
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| Fasc. 1-5 @ 1/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | •••          | 10                                    | 0       |
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| 'Alamgirnāmah, with Index, (Text) Fasc. 1-13 @ /6/ e<br>Al-Muqaddasi (English) Vol. I, Fasc. 1-3 @ /12/                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |              | 4                                     | 14<br>4 |
| Ain-i-Akbari, (Text) Fasc. 1-22 @ 1/ each                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |              | 22                                    | õ       |
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