

THE  
**VISHNU PURANA**

**BOOK IV**

TRANSLATED  
FROM THE ORIGINAL SANSKRIT,  
AND  
ILLUSTRATED BY NOTES  
DERIVED CHIEFLY FROM OTHER PURANAS,  
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## CHAP. I.

Dynasties of kings. Origin of the solar dynasty from Brahma. Sons of the Manu Vaivaswata. Transformations of Ila or Sudyumna. Descendants of the sons of Vaivaswat; those of Nedishtha. Greatness of Marutta. Kings of Vais'ali. Descendants of S'aryati. Legend of Raivata; his daughter Revati married to Balarama.

MAITREYA. – Venerable preceptor, you have explained to me the perpetual and occasional ceremonies which are to be performed by those righteous individuals who are diligent in their devotions; and you have also described to me the duties which devolve upon the several castes, and on the different orders of the human race. I have now to request you will relate to me the dynasties of the kings who have ruled over the earth [\*1].

PARAS'ARA. – I will repeat to you, Maitreya, an account of the family of Manu, commencing with Brahma, and graced by a number of religious, magnanimous, and heroic princes. Of which it is said, "The lineage of him shall never be extinct, who daily calls to mind the race of Manu, originating with Brahma [\*2]." Listen therefore, Maitreya, to the entire series of the princes of this family, by which all sin shall be effaced.

Before the evolution of the mundane egg, existed Brahma, who was Hiranyagarbha, the form of that supreme Brahma which consists of Vishnu as identical with the Rig, Yajur, and Sama Vedas; the primeval, uncreated cause of all worlds. From the right thumb of Brahma was born the patriarch Daksha [\*3]; his daughter was Aditi, who was the mother of the sun. The Manu Vaivaswata was the son of the celestial luminary; and his sons were Ikshwaku, Nriga, Dhrishta, S'aryati, Narishyanta, Prans'u, Nabhaga, Nedishta, Karusha, and Prishadhra [\*4]. Before their birth, the Manu being desirous of sons, offered a sacrifice for that purpose to Mitra and Varuna; but the rite being deranged, through an irregularity of the ministering priest, a daughter, Ila, was produced [\*5]. Through the favour of the two divinities, however, her sex was changed, and she became a man, named Sudyumna. At a subsequent period, in consequence of becoming subject to the effects of a malediction once pronounced by S'iva, Sudyumna was again transformed to a woman in the vicinity of the hermitage of Budha, the son of the deity of the moon. Budha saw and espoused her, and had by her a son named Pururavas. After his birth, the illustrious Rishis, desirous of restoring Sudyumna to his sex, prayed to the mighty Vishnu, who is the essence of the four Vedas, of mind, of every thing, and of nothing; and who is in the form of the sacrificial male; and through his favour Ila once more became Sudyumna, in which character he had three sons, Utkala, Gaya, and Vinata [\*6].

In consequence of his having been formerly a female, Sudyumna was excluded from any share in his paternal dominions; but his father, at the suggestion of Vas'ishtha, bestowed upon him the city Pratishtana [\*7], and he gave it to Pururavas.

Of the other sons of the Manu, Prishadhra, in consequence of the crime of killing a cow, was degraded to the condition of a S'udra [\*8]. From Karusha descended the mighty warriors termed Karushas (the sovereigns of the north [\*9]). The son of Nedishtha, named Nabhaga, became a Vais'ya [\*10]: his son was Bhalandana [\*11]; whose son was the celebrated Vatsapri [\*12]: his son was Pransu; whose son was Prajani [\*13]; whose son was Khanitra [\*14]; whose son was the very valiant Chakshupa [\*15]; whose son was Vins'a [\*16]; whose son was Vivins'ati [\*17]; whose son was Khanintra; whose son was the powerful, wealthy, and valiant Karandhama [\*18]; whose son was Avikshi (or Avikshit [\*19]); whose son was the mighty Marutta, of whom this well known verse is recited; "There never was beheld on earth a sacrifice equal to the sacrifice of Marutta: all the implements and utensils were made of gold. Indra was intoxicated with the libations of Soma juice, and the Brahmans were enraptured with the magnificent donations they received. The winds of heaven encompassed the rite as guards, and the assembled gods attended to behold it [\*20]." Marutta was a Chakravarti, or universal monarch: he had a son named Narishyanta [\*21]; his son was

Dama [\*22]; his son was Rajyavarddhana; his son was Sudhriti; his son was Nara; his son was Kevala; his son was Bandhumat; his son was Vegavat; his son was Budha [\*23]; his son was Trinavindu, who had a daughter named Ilavila [\*24]. The celestial nymph Alambusha becoming enamoured of Trinavindu, bore him a son named Vis'ala, by whom the city Vaisali was founded [\*25].

The son of the first king of Vais'ali was Hemachandra; his son was Suchandra; his son was Dhurmas'wa; his son was Srinjaya [\*26]; his son was Sahadeva [\*27]; his son was Kris'as'wa; his son was Somadatta, who celebrated ten times the sacrifice of a horse; his son was Janamejaya; and his son was Sumati [\*28]. These were the kings of Vais'ali; of whom is said, "By the favour of Trinavindu all the monarchs of Vais'ali were long lived, magnanimous, equitable, and valiant."

S'aryati, the fourth son of the Manu, had a daughter named Sukanya, who was married to the holy sage Chyavana [\*29]: he had also a righteous son, called Anartta. The son of the latter was Revata [\*30], who ruled over the country called after his father Anartta, and dwelt at the capital denominated Kus'asthali [\*31]. The son of this prince was Raivata or Kakudmin, the eldest of a hundred brethren. He had a very lovely daughter, and not finding any one worthy of her hand, he repaired with her to the region of Brahma to consult the god where a fit bridegroom was to be met with. When he arrived, the quiriters Haha, Huhu, and others, were singing before Brahma; and Raivata, waiting till they had finished, imagined the ages that elapsed during their performance to be but as a moment. At the end of their singing, Raivata prostrated himself before Brahma, and explained his errand. "Whom should you wish for a son-in-law?" demanded Brahma; and the king mentioned to him various persons with whom he could be well pleased. Nodding his head gently, and graciously smiling, Brahma said to him, "Of those whom you have named the third or fourth generation no longer survives, for many successions of ages have passed away whilst you were listening to our songsters: now upon earth the twenty-eighth great age of the present Manu is nearly finished, and the Kali period is at hand. You must therefore bestow this virgin gem upon some other husband, for you are now alone, and your friends, your ministers, servants, wife, kinsmen, armies, and treasures, have long since been swept away by the hand of time." Overcome with astonishment and alarm, the Raja then said to Brahma, "Since I am thus circumstanced, do thou, lord, tell me unto whom the maiden shall be given:" and the creator of the world, whose throne is the lotus, thus benignantly replied to the prince, as he stood bowed and humble before him: "The being of whose commencement, course, and termination, we are ignorant; the unborn and omnipresent essence of all things; he whose real and infinite nature and essence we do not know – is the supreme Vishnu. He is time, made up of moments and hours and years; whose influence is the source of perpetual change. He is the universal form of all things, from birth to death. He is eternal, without name or shape. Through the favour of that imperishable being am I the agent of his power in creation: through his anger is Rudra the destroyer of the world: and the cause of preservation, Purusha, proceeds also from him. The unborn having assumed my person creates the world; in his own essence he provides for its duration; in the form of Rudra he devours all things; and with the body of Ananta he upholds them. Impersonated as Indra and the other gods he is the guardian of mankind; and as the sun and moon he disperses darkness. Taking upon himself the nature of fire he bestows warmth and maturity; and in the condition of the earth nourishes all beings. As one with air he gives activity to existence; and as one with water he satisfies all wants: whilst in the state of ether, associated with universal aggregation, he furnishes space for all objects. He is at once the creator, and that which is created; the preserver, and that which is preserved; the destroyer, and, as one with all things, that which is destroyed; and, as the indestructible, he is distinct from these three vicissitudes. In him is the world; he is the world; and he, the primeval self-born, is again present in the world. That mighty Vishnu, who is paramount over all beings, is now in a portion of himself upon the earth. That city Kus'asthali which was formerly your capital, and rivalled the city of the immortals, is now known as Dwarka [\*32], and there reigns a portion of that divine being in the person of Baladeva; to him, who appears as a man, present her as a wife: he is a worthy bridegroom for this excellent damsel, and she is a suitable bride for him."

Being thus instructed by the lotus-born divinity, Raivata returned with his daughter to earth, where he found the race of men dwindled in stature, reduced in vigour, and enfeebled in intellect. Repairing to the city of Kus'asthali, which he found much altered, the wise monarch bestowed his unequalled daughter on the wielder of the ploughshare, whose breast was as fair and radiant as crystal. Beholding the damsel of excessively lofty height, the chief, whose banner is a palm-tree, shortened her with the end of his ploughshare, and she became his wife. Balarama having espoused, agreeably to the ritual, Revati, the daughter of Raivata, the king retired to the mountain Himalaya, and ended his days in devout austerities [\*33].

### Footnotes

^347:1 The complete series of the different dynasties is found elsewhere only in the Vayu, the Brahmanda (which is the same), the Matsya, and the Bhagavata Puranas. The Brahma P. and the Hari Vans'a, the Agni, Linga, Kurma, and Garuda Puranas have lists of various extent, but none beyond the families of Pandu and Krishna. The Markandeya contains an account of a few of the kings of the solar dynasty alone; and the Padma, of a part of the solar and lunar princes only, besides accounts of individuals. In the Ramayana, Mahabharata, and in the other Puranas, occasional short genealogies and notices of individual princes occur. In general there is a tolerable conformity, but this is not invariably the case, as we shall have occasion to observe.

^348:2 In the historical passages of all the Puranas in which such occur, and especially in the Vishnu and Vayu, verses, apparently the fragments of a more ancient narrative, are frequently cited. It may also be noticed, as a peculiarity of this part of the Purana, that the narration is in prose.

^348:3 Daksha is elsewhere said to have been one of the mind-born sons of Brahma, or to have been the son of the Prachetasas: see <page 115>. n. .

^348:4 According to the nomenclature sometimes followed, and as we shall have reason to conclude intended in this place, there are ten sons of Manu. The commentator regards them, however, as but nine, considering Nabhaga-nedishta but one name, or Nedishta the father of Nabhaga. The number is generally stated to be nine, although there is some variety in the names, particularly in this name, which occurs Nabhagadishta, Nabhagarishtha; and also separated, as Nabhaga, Nabhaga, or Nabhaga; Nedishta, Dishta, and Arishta: the latter, as in the Kurma, distinctly stated, . Again, Brahma P. The commentator on the Hari Vans'a quotes the Vedas for Nabhagadishta: but the name occurs as Nabhanedishta in the Aitareya Brahmana of the Rigveda, where a story is told of his being excluded from all share of his inheritance, on the plea of his being wholly devoted to a religious life. See also As. Res. VIII. 384. The name as ordinarily written, Na-bhaga, 'no-share,' has nevertheless an obvious connexion with the legend. The name of Nriga is found only in our text, the Padma, and the Bhagavata: the Vayu has Najava. Prans'u is also the reading of the Vayu and Agni, but not of the rest, which have Vena, Vanya, Danda, Kus'anabha or Kavi, in its place. The Mahabharata, Adi P., p. 113, has Vena, Dhrishnu, Narishyanta, Nabhaga, Ikshwaku, Karusha, S'aryati, Ila, Prishadhra, and Nabhagarishtha. The Padma P., in the Patala Khanda, says there were 'ten,' and names them Ikshwaku, Nriga, Dishta, Dhrishta, Karusha, S'aryati, Narishyanta, Prishadhra, Nabhaga, and Kavi.

^349:5 'That sacrifice being wrongly offered, through the improper invocations of the Hotri.' It is also read 'frustrated.' This is rather a brief and obscure allusion to what appears to be an ancient legend, and one that has undergone various modifications. According to the Matsya, no change of sex took place in the first instance. The eldest son of Manu was Ida or Ila, whom his father appointed sovereign of the seven Dwipas. In his progress round his dominions, Ila came to the forest of S'ambhu or S'iva; entering into which, he was changed to a female, Ila, agreeably to a promise made formerly by S'iva to Parvati, who had been once unseasonably broken in upon by some sages, that such a transformation should be inflicted on every male who trespassed upon the sacred grove. After a season, the brothers of Ila sought for him, and finding him thus metamorphosed, applied to

Vas'ishtha, their father's priest, to know the cause. He explained it to them, and directed them to worship S'iva and his bride. They did so, accordingly; and it was announced by the deities, that, upon the performance of an As'wamedha by Ikshwaku, Ila should become a Kimpurusha, named Sudyumna, and that he should be a male one month, and a female another month, alternately. The Vayu, which is followed by most of the other authorities, states, that upon Manu's offering their share of the sacrifice to Mitra and Varuna, instead of a boy, a girl was born: according to the Vedas. Manu desired her to follow him; whence her name Ila (from ila or ida, 'come'. There, however, Manu propitiates Mitra and Varuna, and the girl Ila is changed into the boy Ila or Sudyumna by their favour: as the Markandeya. Sudyumna's subsequent change to a female again, is told much as in the Matsya; but his being alternately male and female is not mentioned in the Vayu any more than it is in our text. The Bhagavata agrees in that respect with the Matsya, but it has evidently embellished the earlier part of the legend by the introduction of another character, S'raddha, the wife of the Manu. It is said that it was by her instigation, as she was desirous of having a girl, that the ministering Brahmans altered the purpose of the rite, in consequence of which a girl, instead of a boy, was born. The similarity of the name has induced the learned author of the Origin of Pagan Idolatry to conceive that he has found the Ila of the Hindus in the Il or Ilus of the Phoenicians. "The Phoenician Il is the masculine Ila of the Hindus and Indo-Scythae, and Ila was a title of Manu or Buddha, who was preserved in the ark at the time of the deluge:" I. 156: and he thence concludes that Ila must be Noah; whilst other circumstances in his Phoenician history identify [p. 350] him with Abraham. I. 159. Again; "Ilus or Il is a regular Cuthic name of Buddha, which the Phoenicians, I have no doubt, brought with them; for Buddha or Manu, in the character of Ina, is said to have married his own daughter, who is described as the offspring of an ancient personage that was preserved in an ark at the time of the deluge." I. 223. Now whatever connexion there may be between the names of Ila, Il, Ilus, Ilium, Ila 'the earth,' and Ilos 'slime,' there is no very obvious resemblance between the Pauranic legends of Ila and the Mosaic record; nor do the former authorize the particulars of Ina stated by Mr. Faber, on the authority probably of Col. Wilford. The Manu Satyavrata, who was preserved in the ark, is never called Ila, nor is he the father of Ila. Buddha was not so preserved, nor is Ila ever a title of Buddha. Budha (not Buddha), the husband of Ila, never appears as her father, nor is he a Manu, nor is she the daughter of any ancient personage preserved in an ark. There is not therefore, as far as I am aware, any circumstance in the history of Ila or Ila which can identify either with Abraham or Noah.

^350:6 The Matsya calls the name of the third Haritas'wa; the Vayu &c., Vinatas'wa; the Markandeya, Vinaya; and the Bhagavata, Vimala. All but the last agree in stating that Utkala (Orissa) and Gaya in Behar are named after the two first. The Matsya calls the third the sovereign of the east, along with the Kauravas; the Vayu makes him king of the west. The Bhagavata calls them all three rulers of the south.

^350:7 The authorities agree in this location of Sudyumna. Pratishthana was situated on the eastern side of the confluence of the Ganges and Jumna; the country between which rivers was the territory of the direct male descendants of Vaivaswata. In the Hari Vaasa it is said that he [p. 351] reigned in Pratishthana, having killed Dhrishtaka, Ambarisha, and Danda. M. Langlois had no doubt 79-4: in his copy, as he renders it, 'Il donna naissance a trois enfans;' though, as he observes, Hamilton had called these the sons of Ikshwaku. The Brahma P. has not this passage, nor does the commentator on the Hari Vans'a give any explanation; neither does any thing of the kind occur elsewhere. We have however, subsequently in the text, Danda named as a son of Ikshwaku; and in the Padma P., Srishti Khanda, and in the Uttara Khanda of the , we have a detailed narrative of Danda, the son of Ikshwaku, whose country was laid waste by an imprecation of Bhargava, whose daughter that prince had violated. His kingdom became in consequence the Dandaka forest. The Mahabharata, Dana Dharma, alludes to the same story. If therefore the preferable reading of the Hari Vans'a be Suta, 'son,' it is at variance with all other authorities. At the same time it must be admitted, that the same work is singular in asserting any collision between Danda and his brothers and Sudyumna, and the passage seems to have grown out of that careless and ignorant compilation which the Hari

Vans'a so perpetually presents. It is not improbably a gratuitous perversion of this passage in the Matsya; 'Ambarisha was the son of Nabhaga; and Dhrishta had three sons.'

^351:8 This story has been modified apparently at different periods, according to a progressive horror of the crime. Our text simply states the fact. The Vayu says he was hungry, and not only killed, but ate the cow of his spiritual preceptor, Chyavana. In the Markandeya he is described as being out a hunting, and killing the cow of the father of Babhravya, mistaking it for a Gavaya or Gayal. The Bhagavata, as usual, improves upon the story, and says that Prishadhra was appointed by his Guru Vas'ishtha to protect his cattle. In the night a tiger made his way into the fold, and the prince in his haste, and in the dark, killed the cow upon which he had fastened, instead of the tiger. In all the authorities the effect is the same, and the imprecation of the offended sage degraded Prishadhra to the caste of a S'udra. According to the Bhagavata, the prince led a life of devotion, and perishing in the flame of a forest, obtained final liberation. The obvious purport of this legend, and of some that follow, is to account for the origin of the different castes from one common ancestor.

^351:9 The Bhagavata also places the Karushas in the north; but the country of the Karushas is usually placed upon the Paripatra or Vindhya mountains (see <page 186>. n. ).

^352:10 The Vayu has Nabhaga, the son of Arishta; the Markandeya has, the son of Dishta; the Bhagavata also calls him the son of Dishta. According to that authority, he became a Vais'ya by his actions. The other Puranas generally agree that the descendants of this person became Vais'yas; but the Matsya and Vayu do not notice it. The Markandeya details a story of Nabhaga's carrying off and marrying the daughter of a Vais'ya; in consequence of which he was degraded, it is said, to the same caste, and deprived of his share of the patrimonial sovereignty, which his son and successor recovered. The Brahma P. and Hari Vans'a assert that two sons of Nabhagarishta again became Brahmans; but the duties of royalty imply the Kshatriya caste of his posterity; and the commentator on our text observes that the son of Nabhaga was born before his father's degradation, and consequently the race continued Kshatriya; an assertion unsupported by any authority, and it must therefore appear that a race of Vais'ya princes was recognised by early traditions.

^352:11 Bhanandana: Bhagavata.

^352:12 Vatsapriti: Bhagavata. Vatsasri: Markandeya. The latter has a story of the destruction of the Daitya Kujambha by Viduratha, the father of Sunanda, the wife a of Vatsasri. The Vayu has Saharari.

^352:13 Pramati: Bhagavata.

^352:14 According to the Markandeya, the priests of the royal family conspired against this prince, and were put to death by his ministers.

^352:15 Chakshusha: Bhagavata.

^352:16 Vira: Markandeya.

^352:17 Rambha precedes Vivins'ati: Bhagav.

^352:18 Balas'wa or Balakas'wa or Subalas'wa, according to the Markandeya, which explains his name Karandhama to denote his creation of an army, when besieged by his revolted tributaries, by breathing on his hands.

^352:19 Both forms occur, as the commentator observes. The Markandeya has a long story of this prince's carrying off the daughter of Vis'ala, king of Vaidis'a. Being attacked and captured by his confederated rivals, he was rescued by his father, but was so much mortified by his disgrace, that he vowed never to marry nor reign. The princess, also becoming an ascetic, met with him in the woods, and they were finally espoused; but Avikshit kept his other vow, and relinquished his succession in favour of his son, who succeeded to the kingdoms of both Karandhama and Vis'ala,

^353:20 Most of our authorities quote the same words, with or without addition. The Vayu adds, that the sacrifice was conducted by Samvartta, whom the Bhagavata terms a Yogi, the son of Angiras; and that Vrihaspati was so jealous of the splendour of the rite, that a great quarrel ensued between him and Samvartta. How it involved the king is not told, but apparently in consequence, Marutta, with his kindred and friends, was taken by Samvartta to heaven. According to the Markandeya, Marutta was so named from the paternal benediction, 'May the winds be thine,' or 'be propitious to thee.' He reigned, agreeably to that record, 85000 years.

^353:21 Omitted in the Bhagavata.

^353:22 A rather chivalric and curious story is told of Dama in the Markandeya. His bride Sumana, daughter of the king Das'arha, was rescued by him from his rivals. One of them, Bapushmat, afterwards killed Marutta, who had retired into the woods, after relinquishing his crown to his son. Dama in retaliation killed Bapushmat, and made the Pinda, or obsequial offering to his father, of his flesh: with the remainder he fed the Brahmans of Rakshasa origin: such were the kings of the solar race.

^353:23 The Bhagavata has Bandhavat, Oghavat, and Bandha.

^353:24 The Vayu and Bhagavata both add that she was the wife of Vis'ravas, and mother of Kuevera. In the Linga P. she is said to have been the wife of Pulastya, and mother of Vis'ravas. The weight of authority is in favour of the former statement. See <page 83>. n. .

^353:25 The Bhagavata names three sons, Vis'ala, S'unyabandhu, and Dhumaketu. Vais'ali is a city of considerable renown in Indian tradition, but its site is a subject of some uncertainty. Part of the difficulty arises from confounding it with Vis'ala, another name of Ujayin; Hemachandra. Also in the Megha Duta; 'Having arrived at Avanti, proceed to the illustrious city before indicated, [p. 354] Vis'ala.' 'To the city Ujjayini, named Vis'ala. Comment. Vais'ali however appears to be very differently situated. According to the Buddhists, amongst whom it is celebrated as a chief seat of the labours of S'akhya and his first disciples, it is the same as Prayaga or Allahabad; but the Ramayana (I. 45) places it much lower down, on the north bank of the Ganges, nearly opposite to the mouth of the Sone; and it was therefore in the modern district of Saran, as Hamilton (Genealogies of the Hindus) conjectured. In the fourth century it was known to the Chinese traveller Fa-hian as Phi-she-li, on the right bank of the Gandak, not far from its confluence with the Ganges. Account of the Foe-kue-ki: Trans. R. As. Soc. no. IX. p. 128.

^354:26 Dhumraksha and Samyama: Bhagavata.

^354:27 The text is clear enough; but, as elsewhere noticed (Hindu Theatre, II. 296), the commentator on the Bhagavata interprets the parallel passage, very differently, or 'Kris'as'wa with Devaja,' or, as some copies read, Devaka or Daivata, as if there were two sons of Samyama.

^354:28 The Bhagavata changes the order of these two, making Janamejaya the son of Sumati; or Pramati, Vayu. Sumati, king of Vais'ali, is made cotemporary with Rama: Ramayana, I.47. 17. The dynasty of Vais'ala kings is found only in our text, the Vayu, and Bhagavata. Hamilton places them from 1920 to 1240 B. C.; but the latter is incompatible with the date he assigns to Rama, of 1700 B. C. The co-temporary existence of Sumati and Rama, however, is rather unintelligible, as, according to our lists, the former is the thirty-fourth, and the latter the sixtieth, from Vaivaswata Manu.

^354:29 The circumstances of their marriage, of Chyavana's appropriating a share of offerings to the Aswini Kumaras, and of his quarrel with Indra in consequence, are told in detail in the Bhagavata and Padma Puranas.

^354:30 In most of the other Puranas, Reva or Raiva. The Linga and Matsya insert Rochamana before him; and the Bhagavata adds to Anartta, Uttanavarhish and Bhurishena.

^355:31 The Bhagavata ascribes the foundation of Kus'asthali to Revata, who built it, it is said, within the sea. The subsequent legend shews that it was the same, or on the same spot, as Dwaraka; and Anartta was therefore part of Cutch or Guzerat. See <page 190>. n. .

^356:32 So called from its many Dwaras or gateways: Vayu.

^357:33 The object of this legend, which is told by most of the authorities, is obviously to account for the anachronism of making Balarama cotemporary with Raivata; the one early in the Treta age, and the other at the close of the Dwapara.

## CHAP. II.

Dispersion of Revata's descendants: those of Dhrishta: those of Nabhaga. Birth of Ikshwaku, the son of Vaivaswata: his sons. Line of Vikukshi. Legend of Kakutstha; of Dhundhumara; of Yuvas'wa; of Mandhatri: his daughters married to Saubhari.

PARAS'ARA. – Whilst Kakudmin, surnamed Raivata, was absent on his visit to the region of Brahma, the evil spirits or Rakshasas named Punyajanas destroyed his capital Kus'asthali. His hundred brothers, through dread of these foes, fled in different directions; and the Kshatriyas, their descendants, settled in many countries [\*1].

From Dhrishta, the son of the Manu, sprang the Kshatriya race of Dharshtaka [\*2].

The son of Nabhaga was Nabhaga [\*3]; his son was Ambarisha [\*4]; his son was Virupa [\*5]; his son was Prishadas'wa; his son was Rathinara, of whom it is sung, "These, who were Kshatriyas by birth, the heads of the family of Rathinara, were called Angirasas (or sons of Angiras), and were Brahmans as well as Kshatriyas [\*6]."

Ikshwaku was born from the nostril of the Manu, as he happened to sneeze [\*7]. He had a hundred sons, of whom the three most distinguished were Vikukshi, Nimi, and Danda. Fifty of the rest, under Sakuni, were the protectors of the northern countries. Forty-eight were the princes of the south [\*8].

Upon one of the days called Ashtaka [\*9], Ikshwaku being desirous of celebrating ancestral obsequies, ordered Vikukshi to bring him flesh suitable for the offering. The prince accordingly went into the forest, and killed many deer, and other wild animals, for the celebration. Being weary with the chase, and being hungered, he sat down, and ate a hare; after which, being refreshed, he carried the rest of the game to his father. Vas'ishtha, the family priest of the house of Ikshwaku, was summoned to consecrate the food; but he declared that it was impure, in consequence of Vikukshi's having eaten a hare from amongst it (making it thus, as it were, the residue of his meal). Vikukshi was in consequence abandoned by his offended father, and the epithet S'as'ada (hare-eater) was affixed to him by the Guru. On the death of Ikshwaku, the dominion of the earth descended to S'as'ada [\*10], who was succeeded by his son Puranjaya.

In the Treta age a violent war [\*11] broke out between the gods and the Asuras, in which the former were vanquished. They consequently had recourse to Vishnu for assistance, and propitiated him by their adorations. The eternal ruler of the universe, Narayana, had compassion upon them, and said, "What you desire is known unto me. Hear how your wishes shall be fulfilled. There is an illustrious prince named Puranjaya, the son of a royal sage; into his person I will infuse a portion of myself, and having descended upon earth I will in his person subdue all your enemies. Do you therefore endeavour to secure the aid of Puranjaya for the destruction of your foes." Acknowledging with reverence the kindness of the deity, the immortals quitted his presence, and repaired to Puranjaya, whom they thus addressed: "Most renowned Kshatriya, we have come to thee to solicit thy alliance against our enemies: it will not become thee to disappoint our hopes." The prince replied, "Let this your Indra, the monarch of the spheres, the god of a hundred sacrifices, consent to carry me upon his shoulders, and I will wage battle with your adversaries as your ally." The gods and Indra readily

answered, "So be it;" and the latter assuming the shape of a bull, the prince mounted upon his shoulder. Being then filled with delight, and invigorated by the power of the eternal ruler of all movable and immovable things, he destroyed in the battle that ensued all the enemies of the gods; and because he annihilated the demon host whilst seated upon the shoulder (or the hump, Kakud) of the bull, he thence obtained the appellation Kakutstha (seated on the hump [\*12]).

The son of Kakutstha was Anenas [\*13], whose son was Prithu, whose son was Viswagas'wa [\*14], whose son was Ardra [\*15], whose son was Yuvanas'wa, whose son was S'ravasta, by whom the city of S'ravasti [\*16] was founded. The son of S'ravasta was Vrihadas'wa, whose son was Kuvayayas'wa. This prince, inspired with the spirit of Vishnu, destroyed the Asura Dhundhu, who had harassed the pious sage Uttanka; and he was thence entitled Dhundhumara [\*17]. In his conflict with the demon the king was attended by his sons, to the number of twenty-one thousand; and all these, with the exception of only three, perished in the engagement, consumed by the fiery breath of Dhundhu. The three who survived were Dridhas'wa, Chandras'wa, and Kapilas'wa; and the son and successor of the elder of these was Haryyas'wa; his son was Nikumbha; his son was Sanhata's'wa; his son was Kris'as'wa; his son was Prasenajit; and his son was another Yuvanas'wa [\*18].

Yuvanas'wa had no son, at which he was deeply grieved. Whilst residing in the vicinage of the holy Munis, he inspired them with pity for his childless condition, and they instituted a religious rite to procure him progeny. One night during its performance the sages having placed a vessel of consecrated water upon the altar had retired to repose. It was past midnight, when the king awoke, exceedingly thirsty; and unwilling to disturb any of the holy inmates of the dwelling, he looked about for something to drink. In his search he came to the water in the jar, which had been sanctified and endowed with prolific efficacy by sacred texts, and he drank it. When the Munis rose, and found that the water had been drunk, they inquired who had taken it, and said, "The queen that has drunk this water shall give birth to a mighty and valiant son." "It was I," exclaimed the Raja, "who unwittingly drank the water!" and accordingly in the belly of Yuvanas'wa was conceived a child, and it grew, and in due time it ripped open the right side of the Raja, and was born, and the Raja, did not die. Upon the birth of the child, "Who will be its nurse?" said the Munis; when, Indra, the king of the gods, appeared, and said, "He shall have me for his nurse" (mam dhasyati); and hence the boy was named Mandhatri. Indra put his fore finger into the mouth of the infant, who sucked it, and drew from it heavenly nectar; and he grew up, and became a mighty monarch, and reduced the seven continental zones under his dominion. And here a verse is recited; "From the rising to the going down of the sun, all that is irradiated by his light, is the land of Mandhatri, the son of Yuvanas'wa [\*19]."

Mandhatri married Vindumati, the daughter of S'as'avindu, and had by her three sons, Purukutsa, Ambarisha, and Muchukunda; he had also fifty daughters [\*20].

The devout sage Saubhari, learned in the Vedas, had spent twelve years immersed in a piece of water; the sovereign of the fish in which, named Sammada, of large bulk, had a very numerous progeny. His children and his grandchildren were wont to frolic around him in all directions, and he lived amongst them happily, playing with them night and day. Saubhari the sage, being disturbed in his devotions by their sports, contemplated the patriarchal felicity of the monarch of the lake, and reflected, "How enviable is this creature, who, although horn in a degraded state of being, is ever thus sporting cheerfully amongst his offspring and their young. Of a truth he awakens in my mind the wish to taste such pleasure, and I also will make merry amidst my children." Having thus resolved, the Muni came up hastily from the water, and, desirous of entering upon the condition of a householder, went to Mandhatri to demand one of his daughters as his wife. As soon as he was informed of the arrival of the sage, the king rose up from his throne, offered him the customary libation, and treated him with the most profound respect. Having taken a seat, Saubhari said to the Raja, "I have determined to marry: do you, king, give me one of your daughters as a wife: disappoint not my affection. It is not the practice of the princes of the race of Kakutstha to turn away from compliance with the wishes of those who come to them for succour. There are, O monarch, other kings of the earth to whom daughters have been born, but your family is above all renowned for observance. of

liberality in your donations to those who ask your bounty. You have, O prince, fifty daughters; give one of them to me, that so I may be relieved from the anxiety I suffer through fear that my suit may be denied."

When Mandhatri heard this request, and looked upon the person of the sage, emaciated by austerity and old age, he felt disposed to refuse his consent; but dreading to incur the anger and imprecation of the holy man, he was much perplexed, and, declining his head, was lost a while in thought. The Rishi, observing his hesitation, said, "On what, O Raja, do you meditate? I have asked for nothing which may not be readily accorded: and what is there that shall be unattainable to you, if my desires be gratified by the damsel whom you must needs give unto me?" To this, the king, apprehensive of his displeasure, answered and said, "Grave sir, it is the established usage of our house to wed our daughters to such persons only as they shall themselves select from suitors of fitting rank; and since this your request is not yet made known to my maidens, it is impossible to say whether it may be equally agreeable to them as it is to me. This is the occasion of my perplexity, and I am at a loss what to do." This answer of the king was fully understood by the Rishi, who said to himself, "This is merely a device of the Raja to evade compliance with my suit: he has reflected that I am an old man, having no attractions for women, and not likely to be accepted by any of his daughters: even be it so; I will be a match for him:" and he then spake aloud, and said, "Since such is the custom, mighty prince, give orders that I be admitted into the interior of the palace. Should any of the maidens your daughters be willing to take me for a bridegroom, I will have her for my bride; if no one be willing, then let the blame attach alone to the years that I have numbered." Having thus spoken, he was silent.

Mandhatri, unwilling to provoke the indignation of the Muni, was accordingly obliged to command the eunuch to lead the sage into the inner chambers; who, as he entered the apartments, put on a form and features of beauty far exceeding the personal charms of mortals, or even of heavenly spirits. His conductor, addressing the princesses, said to them, "Your father, young ladies, sends you this pious sage, who has demanded of him a bride; and the Raja has promised him, that he will not refuse him any one of you who shall choose him for her husband." When the damsels heard this, and looked upon the person of the Rishi, they were equally inspired with passion and desire, and, like a troop of female elephants disputing the favours of the master of the herd, they all contended for the choice. "Away, away, sister!" said each to the other; "this is my election, he is my choice; he is not a meet bridegroom for you; he has been created by Brahma on purpose for me, as I have been created in order to become his wife: he has been chosen by me before you; you have no right to prevent his becoming my husband." In this way arose a violent quarrel amongst the daughters of the king, each insisting upon the exclusive election of the Rishi: and as the blameless sage was thus contended for by the rival princesses, the superintendent of the inner apartments, with a downcast look, reported to the king what had occurred. Perplexed more than ever by this information, the Raja exclaimed, "What is all this! and what am I to do now! What is it that I have said!" and at last, although with extreme reluctance, he was obliged to agree that the Rishi should marry all his daughters.

Having then wedded, agreeably to law, all the princesses, the sage took them home to his habitation, where he employed the chief of architects, Vis'wakarman, equal in taste and skill to Brahma himself, to construct separate palaces for each of his wives: he ordered him to provide each building with elegant couches and seats and furniture, and to attach to them gardens and groves, with reservoirs of water, where the wild-duck and the swan should sport amidst beds of lotus flowers. The divine artist obeyed his injunctions, and constructed splendid apartments for the wives of the Rishi; in which by command of Saubhari, the inexhaustible and divine treasure called Nanda [\*21] took up his permanent abode, and the princesses entertained all their guests and dependants with abundant viands of every description and the choicest quality.

After some period had elapsed, the heart of king Mandhatri yearned for his daughters, and he felt solicitous to know whether they were happily circumstanced. Setting off therefore on a visit to the

hermitage of Saubhari, he beheld upon his arrival a row of beautiful crystal palaces, shining as brilliantly as the rays of the sun, and situated amidst lovely gardens, and reservoirs of pellucid water. Entering into one of these magnificent palaces, he found and embraced a daughter, and said to her, as the tears of affection and delight trembled in his eyes, "Dear child, tell me how it is with you. Are you happy here? or not? Does the great sage treat you with tenderness? or do you revert with regret to your early home?" The princess replied, "You behold, my father, how delightful a mansion I inhabit, surrounded by lovely gardens and lakes, where the lotus blooms, and the wild swans murmur. Here I have delicious viands, fragrant unguents, costly ornaments, splendid raiment, soft beds, and every enjoyment that affluence can procure. Why then should I call to memory the place of my birth? To your favour am I indebted for all that I possess. I have only one cause of anxiety, which is this; my husband is never absent from my dwelling: solely attached to me, he is always at my side; he never goes near my sisters; and I am concerned to think that they must feel mortified by his neglect: this is the only circumstance that gives me uneasiness."

Proceeding to visit another of his daughters, the king, after embracing her, and sitting down, made the same inquiry, and received the same account of the enjoyments with which the princess was provided: there was also the same complaint, that the Rishi was wholly devoted to her, and paid no attention to her sisters. In every palace Mandhatri heard the same story from each of his daughters in reply to his questions; and with a heart overflowing with wonder and delight he repaired to the wise Saubhari, whom he found alone, and, after paying homage to him, thus addressed him: "Holy sage, I have witnessed this thy marvellous power; the like miraculous faculties I have never known any other to possess. How great is the reward of thy devout austerities!" Having thus saluted the sage, and been received by him with respect, the Raja resided with him for some time, partaking of the pleasures of the place, and then returned to his capital.

In the course of time the daughters of Mandhatri bore to Saubhari a hundred and fifty sons, and day by day his affection for his children became more intense, and his heart was wholly occupied, with the sentiment of self [\*22]. "These my sons," he loved to think, "will charm me with their infant prattle; then they will learn to walk; they will then grow up to youth and to manhood: I shall see them married, and they will have children; and I may behold the children of those children." By these and similar reflections, however, he perceived that his anticipations every day outstripped the course of time, and at last he exclaimed, "What exceeding folly is mine! there is no end to my desires. Though all I hope should come to pass for ten thousand or a hundred thousand years, still new wishes would spring up. When I have seen my infants walk; when I have beheld their youth, their manhood, their marriage, their progeny; still my expectations are unsatisfied, and my soul yearns to behold the descendants of their descendants. Shall I even see them, some other wish will be engendered; and when that is accomplished, how is the birth of fresh desires to be prevented? I have at last discovered that there is no end to hope, until it terminates in death; and that the mind which is perpetually engrossed by expectation, can never be attached to the supreme spirit. My mental devotions, whilst immersed in water, were interrupted by attachment to my friend the fish. The result of that connexion was my marriage; and insatiable desires are the consequences of my married life. The pain attendant upon the birth of my single body, is now augmented by the cares attached to fifty others, and is farther multiplied by the numerous children whom the princesses have borne to me. The sources of affliction will be repeatedly renewed by their children, and by their espousals, and by their progeny, and will be infinitely increased: a married life is a mine of individual anxiety. My devotions, first disturbed by the fish of the pool, have since been obstructed by temporal indulgence, and I have been beguiled by that desire for progeny which was communicated to me by association with Sammada. Separation from the world is the only path of the sage to final liberation: from commerce with mankind innumerable errors proceed. The ascetic who has accomplished a course of self-denial falls from perfection by contracting worldly attachments: how much more likely should one so fall whose observances are incomplete? My intellect has been a prey to the desire of married happiness; but I will now so exert myself for the salvation of my soul, that, exempt from human imperfections, I may be exonerated from human sufferings. To that end I will propitiate, by

arduous penance, Vishnu, the creator of the universe, whose form is inscrutable, who is smaller than the smallest, larger than the largest, the source of darkness and of light, the sovereign god of gods. On his everlasting body, which is both discrete and indiscrete substance, illimitably mighty, and identical with the universe, may my mind, wholly free from sin, be ever steadily intent, so that I may be born no more. To him I fly for refuge; to that Vishnu, who is the teacher of teachers, who is one with all beings, the pure eternal lord of all, without beginning, middle, or end, and besides whom is nothing."

### Footnotes

<sup>^358:1</sup> According to the Vayu, the brothers of Raivata founded a celebrated race called S'aryata, from S'aryati. The Brahma P. says they took refuge in secret places (gahana); for which the Hari Vans'a substitutes (parvata gana) mountains. The Vayu has neither, and says merely that they were renowned in all regions.

<sup>^358:2</sup> So the Vayu, Linga, Agni, Brahma, and Hari Vans'a. The Matsya names three sons of Dhrishta, Dhrishtaketu, Chitranatha, and Ranadhrishta. The Bhagavata adds, that the sons of Dhrishta obtained Brahmanhood upon earth, though born Kshatriyas.

<sup>^358:3</sup> But who is Nabhaga? for, as above observed, c. 1. n. 2, the son of the Manu is Nabhaganedishta, and there is in that case no such person as Nabhaga: on the other hand, if Nabhaga and Nedishta be distinct names, we have ten sons of Vaivaswata, as in the Bhagavata. The descendants of Nedishta, through his son Nabhaga, have been already specified; and after all, therefore, we must consider the text as intending a distinct person by the name Nabhaga; and such a name does occur in the lists of the Agni, Kurma, Matsya, and Bhagavata, unquestionably distinct from that with which it is also sometimes compounded. The Bhagavata repeats the legend of the Aitareya Brahmana, with some additions, and says that Nabhaga having protracted his period of study beyond the usual age, his brothers appropriated his share of the patrimony. On his applying for his portion, they consigned their father to him, by whose advice he assisted the descendants of Angiras in a sacrifice, and they presented him with all the wealth that was left at its termination. Rudra claimed it as his; and Nabhaga acquiescing, the god confirmed the gift, by which he became possessed of [p. 359] an equivalent for the loss of territory. Most of the authorities recognise but one name here, variously read either Nabhaga or Nabhaga, the father of Ambarisha. The Vayu, as well as the Bhagavata, concurs with the text.

<sup>^359:4</sup> The Bhagavata considers Ambarisha as a king, who reigned apparently on the banks of the Yamuna. He is more celebrated as a devout worshipper of Vishnu, whose discus protected him from the wrath of Durvasas, and humbled that choleric saint, who was a portion of S'iva: a legend which possibly records a struggle between two sects, in which the votaries of Vishnu, headed by Ambarisha, triumphed.

<sup>^359:5</sup> The Agni, Brahma, and Matsya stop with Ambarisha. The Vayu and Bhagavata proceed as in the text, only the latter adds to Virupa, Ketumat and S'ambhu.

<sup>^359:6</sup> The same verse is cited in the Vayu, and affords an instance of a mixture of character, of which several similar cases occur subsequently. Kshatriyas by birth, become Brahmans by profession; and such persons are usually considered as Angirasas, followers or descendants of Angiras, who may have founded a school of warrior-priests. This is the obvious purport of the legend of Nabhaga's assisting the sons of Angiras to complete their sacrifice, referred to in a former note, although the same authority has devised a different explanation. Rathinara (or Rathitara, as read in some copies, as well as by the Bhagavata and Vayu) being childless, Angiras begot on his wife sons radiant with divine glory, who as the sons of the monarch by his wife were Kshatriyas, but were Brahmans through their actual father. This however is an afterthought, not warranted by the memorial verse cited in our text.

^359:7 So the Bhagavata.

^359:8 The Matsya says that Indra (Devarat) was born as Vikukshi, and that Ikshwaku had one hundred and fourteen other sons, who were kings of the countries south of Meru; and as many who reigned north of that mountain. The Vayu and most of the other authorities agree in the number of one hundred, of whom fifty, with S'akuni at their head, are placed in the north; and forty-eight in the south, according to the Vayu, of whom Vimati was the chief. The same authority specifies also Ni-mi and Danda as sons of Ikshwaku, as does the Bhagavata, with the addition of their reigning in the central regions. The distribution of the rest in [p. 360] that work is twenty-five in the west, as many in the east, and the rest elsewhere; that is, the commentator adds, north and south. It seems very probable that by these sons of Ikshwaku we are to understand colonies or settlers in various parts of India.

^360:9 See <page 322>, <page 323>.

^360:10 The Vayu states that he was king of Ayodhya, after the death of Ikshwaku. The story occurs in all the authorities, more or less in detail.

^360:11 The Vayu says it was in the war of the starling and the stork; a conflict between Vas'ishtha and Viswamitra, metamorphosed into birds, according to the Bhagavata; but that work assigns it to a different period, or the reign of Haris'chandra. If the tradition have any import, it may refer to the ensigns of the contending parties; for banners, with armorial devices, were, as we learn from the Mahabharata, invariably borne by princes and leaders.

^361:12 The Bhagavata adds, that he captured the city of the Asuras, situated in the west; whence his name Puranjaya, 'victor of the city:' he is also termed Paranjaya, 'vanquisher of foes:' he is also called Indravaha, 'borne by Indra.'

^361:13 Suyodhana: Matsya, Agni, Kurma.

^361:14 Vis'waka: Linga. Vis'wagandhi: Bhagav. Vishtaras'wa: Brahma P. and Hari V.

^361:15 Andhra: Vayu. Ayu: Agni. Chandra: Bhagavata.

^361:16 S'avasta and S'avasti: Bhagav. S'ravasti: Matsya, Linga, and Kurma, which also say that S'ravasti was in the country of Gaura, which is eastern Bengal; but it is more usually placed in Kos'ala, by which a part of Oude is commonly understood. In my Dictionary I have inserted S'ra-vanti, upon the authority of the Trikanda S'asha, but it is no doubt an error for S'ravasti; it is there also called Dharmapattana, being a city of some sanctity in the estimation of the Buddhists. It is termed by Fa-Hian, She-wei; by Hwan Tsang, She-lo-va-si-ti; and placed by both nearly in the site of Fyzabad in Oude. Account of the Foe-kue-ki.

^361:17 This legend is told in much more [p. 362] detail in the Vayu and Brahma Puranas. Dhundhu hid himself beneath a sea of sand, which Kuvalyas'wa and his sons dug up, undeterred by the flames which checked their progress, and finally destroyed most of them. The legend originates probably in the occurrence of some physical phenomenon, as an earthquake or volcano.

^362:18 The series of names agrees very well to Sanhatas'wa, called Varhanas'wa in the Bhagavata. We have there some variations, and some details not noticed in our text. The Vayu, Brahma, Agni, Linga, Matsya, and Kurma, ascribe two sons to Sanhatas'wa, whom the two first name Kris'as'wa and Akris'as'wa, and the rest Kris'as'wa and Ranas'wa. Senajit or Prasenajit is generally, though not always, termed the son of the younger brother; but the commentator on the Hari Vans'a calls him the son of Sanhatas'wa, whilst the Matsya, Agni, Linga, and Kurma omit him, and make Mandhatri the son of Ranas'wa. The mother of Prasenajit and the wife of Akris'as'wa or Sanhatas'wa, according to the different interpretations, was the daughter of Himavat, known as Drishadvati, the river so termed (<page 181>, n. .) The wife of Yuvanas'wa, according to the Vayu, or of Prasenajit, according to the Brahma, was Gauri, the daughter of Rantinara, who, incurring the imprecation of her husband, became the Bahuda river (<page 181>. n. .) The Brahma and Hari Vans'a call Yuvanas'wa her

son; but in another place the Hari Vans'a contradicts itself, calling Gauri the daughter of Matimara, of the race of Puru, the mother of Mandhatri; here following apparently the Matsya, in which it is so stated. The Brahma P. is not guilty of the inconsistency. The Vayu of course gives the title to Mandhatri, with the addition that he was called Gaurika, after his mother. Mandhatri's birth from Gauri is the more remarkable, as it is incompatible with the usual legend given in our text and in the Bhagavata, which seems therefore to have been of subsequent origin, suggested by the etymology of the name. In the Bhagavata, Mandhatri is also named Trasadasyu, or the terrifier of thieves.

^363:19 The Vayu cites this same verse and another, with the remark, that they were uttered by those acquainted with the Puranas and with genealogies.

^363:20 The Brahma and Agni omit Ambarisha, for whom the Matsya substitutes Dharmasena. The following legend of Saubhari occurs elsewhere only in the Bhagavata, and there less in detail.

^366:21 The great Nidhi: a Nidhi is a treasure, of which there are several belonging to Kuvera; each has its guardian spirit, or is personified.

^367:22 Of Mamata, 'mineness;' the notion that wives, children, wealth, belong to an individual, and are essential to his happiness.

### CHAP. III.

Saubhari and his wives adopt an ascetic life. Descendants of Mandhatri. Legend of Narmada and Purukutsa. Legend of Tris'anku. Bahu driven from his kingdom by the Haihayas and Talajanghas. Birth of Sagara: he conquers the barbarians, imposes upon them distinguishing usages, and excludes them from offerings to fire, and the study of the Vedas.

HAVING thus communed with himself, Saubhari abandoned his children, his home, and all his splendour, and, accompanied by his wives, entered the forest, where he daily practised the observances followed by the ascetics termed Vaikhanasas (or anchorites having families), until he had cleansed himself from all sin. When his intellect had attained maturity, he concentrated in his spirit the sacramental fires [\*1], and became a religious mendicant. Then having consigned all his acts to the supreme, he obtained the condition of Achyuta, which knows no change, and is not subject to the vicissitudes of birth, transmigration, or death. Whoever reads, or hears, or remembers, or understands, this legend of Saubhari, and his espousal of the daughters of Mandhatri, shall never, for eight successive births, be addicted to evil thoughts, nor shall he act unrighteously, nor shall his mind dwell upon improper objects, nor shall he be influenced by selfish attachments. The line of Mandhatri is now resumed.

The son of Ambarisha, the son of Mandhatri, was Yuvanas'wa; his son was Harita [\*2], from whom the Angirasa Haritas were descended [\*3].

In the regions below the earth the Gandharbas called Mauneyas (or sons of the Muni Kas'yapa), who were sixty millions in number, had defeated the tribes of the Nagas, or snake-gods, and seized upon their most precious jewels, and usurped their dominion. Deprived of their power by the Gandharbas, the serpent chiefs addressed the god of the gods, as he awoke from his slumbers; and the blossoms of his lotus eyes opened while listening to their hymns. They said, "Lord, how shall we be delivered from this great fear?" Then replied the first of males, who is without beginning, "I will enter into the person of Purukutsa, the son of Mandhatri, the son of Yuvanas'wa, and in him will I quiet these iniquitous Gandharbas." On hearing these words, the snake-gods bowed and withdrew, and returning to their country dispatched Narmada to solicit the aid of Purukutsa [\*4].

Narmada accordingly went to Purukutsa, and conducted him to the regions below the earth, where, being filled with the might of the deity, he destroyed the Gandharbas. He then returned to his own palace; and the snake-gods, in acknowledgment of Narmada's services, conferred upon her as a blessing, that whosoever should think of her, and invoke her name, should never have any dread of

the venom of snakes. This is the invocation; "Salutation be to Narmada in the morning; salutation be to Narmada at night; salutation be to thee, O Narmada! defend me from the serpent's poison." Whoever repeats this day and night, shall never be bitten by a snake in the dark nor in entering a chamber; nor shall he who calls it to mind when he eats suffer any injury from poison, though it be mixed with his food. To Purukutsa also the snake-gods announced that the series of his descendants should never be cut off.

Purukutsa had a son by Narmada named Trasadasyu, whose son was Sambhuta [\*5], whose son was Anaranya, who was slain, by Ravana in his triumphant progress through the nations. The son of Anaranya was Prishadas'wa; his son was Haryyas'wa; his son was Sumanas [\*6]; his son was Tridhanwan; his son was Trayyaruna; and his son was Satyavrata, who obtained the appellation of Tris'anku, and was degraded to the condition of a Chandala, or outcast [\*7]. During a twelve years' famine Tris'anku provided the flesh of deer for the nourishment of the wife and children of Viswamitra, suspending it upon a spreading fig-tree on the borders of the Ganges, that he might not subject them to the indignity of receiving presents from an outcast. On this account Vis'wamitra, being highly pleased with him, elevated him in his living body to heaven [\*8].

The son of Tris'anku was Haris'chandra [\*9]; his son was Rohitas'wa [\*10]; his son was Harita [\*11]; his son was Chunchu [\*12], who had two sons named Vijaya and Sudeva. Ruruka [\*13] was the son of Vijaya, and his own son was Vrika, whose son was Bahu (or Bathuka). This prince was vanquished by the tribes of Haihayas and Talajanghas [\*14], and his country was overrun by them; in consequence of which he fled into the forests with his wives. One of these was pregnant, and being an object of jealousy to a rival queen, the latter gave her poison to prevent her delivery. The poison had the effect of confining the child in the womb for seven years. Bahu, having waxed old, died in the neighbourhood of the residence of the Muni Aurva. His queen having constructed his pile, ascended it with the determination of accompanying him in death; but the sage Aurva, who knew all things, past, present, and to come, issued forth from his hermitage, and forbade her, saying, "Hold! hold! this is unrighteous; a valiant prince, the monarch of many realms, the offerer of many sacrifices, the destroyer of his foes, a universal emperor, is in thy womb; think not of committing so desperate an act!" Accordingly, in obedience to his injunctions, she relinquished her intention. The sage then conducted her to his abode, and after some time a very splendid boy was there born. Along with him the poison that had been given to his mother was expelled; and Aurva, after performing the ceremonies required at birth, gave him on that account the name of Sagara (from Sa, 'with,' and Gara, 'poison'). The same holy sage celebrated his investiture with the cord of his class, instructed him fully in the Vedas, and taught him the use of arms, especially those of fire, called after Bhargava.

When the boy had grown up, and was capable of reflection, he said to his mother one day, "Why are we dwelling in this hermitage? where is my father? and who is he?" His mother, in reply, related to him all that had happened. Upon hearing which he was highly incensed, and vowed to recover his patrimonial kingdom; and exterminate the Haihayas and Talajanghas, by whom it had been overrun. Accordingly when he became a man he put nearly the whole of the Haihayas to death, and would have also destroyed the S'akas, the Yavanas, Kambojas, Paradas, and Pahnavas [\*15], but that they applied to Vas'ishtha, the family priest of Sagara, for protection. Vas'ishtha regarding them as annihilated (or deprived of power), though living, thus spake to Sagara: "Enough, enough, my son, pursue no farther these objects of your wrath, whom you may look upon as no more. In order to fulfil your vow I have separated them from affinity to the regenerate tribes, and from the duties of their castes." Sagara, in compliance with the injunctions of his spiritual guide, contented himself therefore with imposing upon the vanquished nations peculiar distinguishing marks. He made the Yavanas [\*16] shave their heads entirely; the S'akas he compelled to shave (the upper) half of their heads; the Paradas wore their hair long; and the Pahnavas let their beards grow, in obedience to his commands [\*17]. Them also, and other Kshatriya races, he deprived of the established usages of oblations to fire and the study of the Vedas; and thus separated from religious rites, and abandoned

by the Brahmans, these different tribes became Mlechchhas. Sagara, after the recovery of his kingdom, reigned over the seven-zoned earth with undisputed dominion [\*18].

### Footnotes

^369:1 So Manu; "Having repositied, as the law directs, the holy fires in his breast," &c. VI. 25.

^369:2 The Vayu, Linga, Kurma, and Bhagavata agree in this series; the others omit it.

^369:3 The words of the text are , and the commentator explains the phrase, 'the Angirasa Brahmans, of whom the Harita family was the chief.' The Linga reads, 'Harita was the son of Yuvanas'wa, whose sons were the Haritas; they were on the part (or followers) of Angiras, and were Brahmans with the properties of Kshatriyas.' The Vayu has, 'Harita was the son of Yuvanas'wa, from whom were many called [p. 370] Haritas; they were sons of Angiras, and Brahmans with the properties of Kshatriyas.' The Bhagavata has only, These (Ambarisha, Purukutsa, and Harita) were, according to S'ridhara Swami's comment, the chiefs of Mandhatri's descendants, being founders of three several branches: or it may mean, he says, merely that they had Mandhatri for their progenitor, Mandhatri being by some also named Angiras, according to As'walayana. It may be questioned if the compilers of the Puranas, or their annotators, knew exactly what to make of this and similar phrases, although they were probably intended to intimate that some persons of Kshatriya origin became the disciples of certain Brahmans, particularly of Angiras, and afterwards founders of schools of religious instruction themselves. Mandhatri himself is the author of a hymn in the Rig-veda. As. Res. VIII. 385. Harita is the name of an individual sage, considered as the son of Chyavana, and to whom a work on law is attributed. It is probably rather that of a school, however, than of an individual.

^370:4 Narmada, the personified Nerbudda river, was, according to the Bhagavata, the sister of the Nagas.

^371:5 We have some varieties here. Instead of Trasadasyu the Matsya has Dussaha, whom it makes the husband of Narmada, and father of Sambhuti, the father of Tridhanwan. The Bhagavata omits Sambhuti; the Linga makes him the brother of Trasadasyu; and the Agni has in his place Sudhanwan.

^371:6 Vrishadas'wa: Vayu. The Matsya, Agni, and Brahma omit all between Sambhuta and Tridhanwan. The Bhagavata has a rather different series, or Anaranya, Haryyas'wa, Aruna, Tribandhana, Tris'anku. As Anaranya is famous in Hindu story, and Trayyaruna is a contributor to the Rig-veda, their omission shews careless compilation.

^371:7 The Vayu states he was banished by his father for his wickedness (Adharma). The Brahma P. and Hari Vans'a detail his iniquity at length; and it is told more concisely in the Linga. He carried off the betrothed wife of another man, one of the citizens according to the two former, of Vidarbha according to the latter: for this, his father, by the advice of Vas'ishtha, banished him, and he took refuge with S'wapakas. The Ramayana has a different story, and ascribes Tris'anku's degradation to the curse of the sons of Vas'ishtha, to whom the king had applied to conduct his sacrifice, after their father had refused to do so. Before that, he is described as a pious prince, and the object of his sacrifice was to ascend to heaven.

^371:8 The occurrence of the famine, and Satyavrata's care of the wife and family of Vis'wamitra, are told, with some variations, in the Vayu, which has been followed by [p. 372] the Brahma and Hari Vans'a. During the famine, when game finis he kills the cow of Vas'ishtha; and for the three crimes of displeasing his father, killing a cow, and eating flesh not previously consecrated, he acquires the name of Tris'anku (tri, 'three,' s'anku, 'sin'). Vas'ishtha refusing to perform his regal inauguration, Vis'wamitra celebrates the rites, and on his death elevates the king in his mortal body to heaven. The Ramayana relates the same circumstance, but assigns to it a different motive, Vis'wamitra's resentment of the refusal of the gods to attend Tris'anku's sacrifice. That work also describes

the attempt of the gods to cast the king down upon earth, and the compromise between them and Vis'wamitra, by which Tris'anku was left suspended, head downwards, in mid-air, forming a constellation in the southern hemisphere, along with other new planets and stars formed by Vis'wamitra. The Bhagavata has an allusion to this legend, saying that Tris'anku is still visible in heaven. The Vayu furnishes some further information from an older source. Both my copies leave a blank where it is marked, and a similar passage does not elsewhere occur; but the word should probably be , and the whole may be thus rendered: 'Men acquainted with the Puranas recite these two stanzas; "By the favour of Vis'wamitra the illustrious Tris'anku shines in heaven along with the gods, through the kindness of that sage. Slowly passes the lovely night in winter, embellished by the moon, decorated with three watches, and ornamented with the constellation Tris'anku:" This legend is therefore clearly astronomical, and alludes possibly to some reformation of the sphere by Vis'wamitra, under the patronage of Tris'anku, and in opposition to a more ancient system advocated by the school of Vas'ishtha. It might be no very rash conjecture, perhaps, to identify Tris'anku with Orion, the three bright stars of whose belt may have suggested the three S'ankus (stakes or pins) which form his name.

^372:9 The Pauranik lists generally dismiss Haris'chandra very summarily, but he makes a conspicuous figure in legends of an apparently later date. In the Mahabharata, Sabha Parva, it is stated that he resides in the court of Indra, to which he was elevated for his performance of the Rajasuya sacrifice, and for his unbounded liberality. This seems to have served as the groundwork of the tale told in the Markandeya and Padma Puranas, of his having given his whole country, his wife and son, and finally himself, to Vis'wamitra, in satisfaction of his demands for Dakshina. In consequence he was elevated with his subjects to heaven, from whence, having been insidiously led by Nareda to boast of his merits, he was again precipitated. His repentance of his pride, however, arrested his downward descent, and he and his train paused in mid-air. The city of Haris'chandra is popularly believed to be at times still [p. 373] visible in the skies. The indignation of Vas'ishtha at Vis'wamitra's insatiableness produced a quarrel, in which their mutual imprecations changed them to two birds, the S'arali, a sort of Turdus, and the Baka, or crane. In these forms they fought for a considerable term, until Brahma interposed, and reconciled them. The Bhagavata alludes to this story, in its notice of Haris'chandra; but the Vayu refers the conflict to the reign of a different prince: see c. 2. n. 11. According to the S'iva P., Haris'chandra was an especial worshipper of that deity; and his wife Satyawati was a form of Jaya, one of Durga's handmaids.

^373:10 Also read Rohita. Traces of his name appear in the strong holds of Rotas, in Behar and in the Panjab. The Bhagavata has a legend of his having been devoted to Varuna, before his birth, by his father, who having on various pleas deferred offering his son as promised, was afflicted by a dropsy. Rohita at last purchased S'unahs'ephas, who was offered as a victim in his stead: see hereafter, note on S'unahs'ephas.

^373:11 Omitted: Agni, Linga, and Matsya.

^373:12 Omitted: Agni. Dhundhu: Linga and Kurma. Champa, founder of Champamalini: Bhagavata. But all other authorities make Champa a different person, a descendant of Anga: see family of Ann, of the lunar race.

^373:13 Kuruka: Linga and Kurma. Bharuka: Bhagavata.

^373:14 Descendants of Yadu. The first springs from a prince who is the twelfth, and the second from one who is the eighteenth, in the lunar line, and both are thus cotemporary with a prince who is the thirty-fifth of the solar dynasty. The Vayu adds, that they were assisted by S'akas, Yavanas, Kambojas, Paravas, and Pahlavas.

^374:15 The Haihayas we shall have farther occasion to notice. The S'akas are, no doubt, the Sacae or Sakai of the classical geographers, Scythians and Indo-Scythians, Turk or Tartar tribes, who established themselves, about a century and a half before our era, along the western districts of India,

and who are not improbably connected with our Saxon forefathers. The Yavanas are the Ionians or Greeks. The Kambojas were a people on the northwest of India, of whom it is said that they were remarkable for a capital breed of horses. There is an apparent trace of their name in the Caumogeas of Kaferistan, who may have retreated to the mountains before the advance of the Turk tribes. (Elphinstone's Caubul, 619: see also before, <page 194>. n. .) The Paradas and Pahlavas or Pahnavas may designate other bordering tribes in the same direction, or on the confines of Persia. Along with these, in the legend that follows, the Bhagavata enumerates Barbaras. The Vayu adds Mahishikas, Chaulas, Darvas, and Khasas: the two former of which are people on the Malabar and Coromandel coasts; the two latter are usually placed amongst the mountaineers of the Hindu Kosh. The Brahma P. lengthens the list with the Kolas, the forest races of eastern Gondwana; the Sarpas and the [p. 375] Keralas, who are the people of Malabar. The Hari Vans'a still farther extends the enumeration with the Tusharas or Tokharas, the Turks of Tokharestan; the Chinas, Chinese; the Madras, people in the Panjab; the Kishkindhas, in Mysore; Kauntalas, along the Narbudda; Bangas, Bengalis; S'alwas, people in western India; and the Konkanas, or inhabitants of the Concan. It is evident from the locality of most of the additions of the last authority, that its compiler or corrupter has been a native of the Dekhin.

^375:16 And Kambojas: Vayu.

^375:17 The Asiatic nations generally shave the head either wholly or in part. Amongst the Greeks it was common to shave the fore part of the head, a custom introduced, according to Plutarch, by the Abantes, whom Homer calls opithen komountes and followed, according to Xenophon, by the Lacedaemonians. It may be doubted, however, if the Greeks or Ionians ever shaved the head completely. The practice prevails amongst the Mohammedans, but it is not universal. The S'akas, Scythians or Tartars, shave the fore part of the head, gathering the hair at the back into a long tail, as do the Chinese. The mountaineers of the Himalaya shave the crown of the head, as do the people of Kaferistan, with exception of a single tuft. What Oriental people wore their hair long, except at the back of the head, is questionable; and the usage would be characteristic rather of the Teutonic and Gothic nations. The ancient Persians had long bushy beards, as the Persepolitan sculptures demonstrate. In Chardin's time they were out of fashion, but they were again in vogue in that country in the reign of the last king, Fateh Shuh.

^375:18 So the Vayu, &c.; and a similar [p. 376] statement is given in Manu, X. 44, where to the S'akas, Yavanas, Kambojas, Paradas, and Pahnavas, are added the Pandaras (people of western Bengal), Odras (those of Orissa), Draviras (of the Coromandel coast), Chinas (Chinese), Kiratas (mountaineers), and Daradas (Durds of the Hindu Koh). From this passage, and a similar one in the Ramayana, in which the Chinas are mentioned, the late Mr. Klaproth inferred those works to be not older than the third century B. C., when the reigning dynasty of Thsin first gave that name to China (see also <page 194>. n. .) It was probable, he supposed, that the Hindus became acquainted with the Chinese only about 200 B. C., when their arms extended to the Oxus; but it is difficult to reconcile this date with the difference of style between the Ramayana particularly and the works of the era of Vikramaditya. It would seem more likely that the later appellations were interpolated. It must have been a period of some antiquity, when all the nations from Bengal to the Coromandel coast were considered as Mlechchhas and outcasts.

## CHAP. IV.

The progeny of Sagara: their wickedness: he performs an As'wamedha: the horse stolen by Kapila: found by Sagara's sons, who are all destroyed by the sage: the horse recovered by Ans'umat: his descendants. Legend of Mitrasaha or Kalmashapada, the son of Sudasa. Legend of Khatwanga. Birth of Rama and the other sons of Das'aratha. Epitome of the history of Rama: his descendants, and those of his brothers. Line of Kus'a. Vrihadbala, the last, killed in the great war.

SUMATI the daughter of Kas'yapa, and Kesini the daughter of Raja Viderbha, were the two wives of Sagara [\*1]. Being without progeny, the king solicited the aid of the sage Aurva with great earnestness, and the Muni pronounced this boon, that one wife should bear one son, the upholder of his race, and the other should give birth to sixty thousand sons; and he left it to them to make their election. Kesini chose to have the single son; Sumati the multitude: and it came to pass in a short time that the former bore Asamanjas [\*2], a prince through whom the dynasty continued; and the daughter of Vinata (Sumati) had sixty thousand sons. The son of Asamanjas was Ans'umat.

Asamanjas was from his boyhood of very irregular conduct. His father hoped that as he grew up to manhood he would reform; but finding that he continued guilty of the same immorality, Sagara abandoned him. The sixty thousand sons of Sagara followed the example of their brother Asamanjas. The path of virtue and piety being obstructed in the world by the sons of Sagara, the gods repaired to the Muni Kapila, who was a portion of Vishnu, free from fault, and endowed with all true wisdom. Having approached him with respect, they said, "O lord, what will become of the world, if these sons of Sagara are permitted to go on in the evil ways which they have learned from Asamanjas! Do thou, then, assume a visible form, for the protection of the afflicted universe." "Be satisfied," replied the sage, "in a brief time the sons of Sagara shall be all destroyed."

At that period Sagara commenced the performance of the solemn sacrifice of a horse, who was guarded by his own sons: nevertheless some one stole the animal, and carried it off into a chasm in the earth, Sagara commanded his sons to search for the steed; and they, tracing him by the impressions of his hoofs, followed his course with perseverance, until coming to the chasm where he had entered, they proceeded to enlarge it, and dug downwards each for a league. Coming to Patala, they beheld the horse wandering freely about, and at no great distance from him they saw the Rishi Kapila sitting, with his head declined in meditation, and illuminating the surrounding space with radiance as bright as the splendours of the autumnal sun, shining in an unclouded sky. Exclaiming, "This is the villain who has maliciously interrupted our sacrifice, and stolen the horse! kill him! kill him!" they ran towards him with uplifted weapons. The Muni slowly raised his eyes, and for an instant looked upon them, and they were reduced to ashes by the sacred flame that darted from his person [\*3].

When Sagara learned that his sons, whom he had sent in pursuit of the sacrificial steed, had been destroyed by the might of the great Rishi Kapila, he dispatched Ans'umat, the son of Asamaujas, to effect the animals recovery. The youth, proceeding by the deep path which the princes had dug, arrived where Kapila was, and bowing respectfully, prayed to him, and so propitiated him, that the saint said, "Go, my son, deliver the horse to your grandfather; and demand a boon; thy grandson shall bring down the river of heaven on the earth." Ans'umat requested as a boon that his uncles, who had perished through the sage's displeasure, might, although unworthy of it, be raised to heaven through his favour. "I have told you," replied Kapila, "that your grandson shall bring down upon earth the Ganges of the gods; and when her waters shall wash the bones and ashes of thy grandfather's sons, they shall be raised to Swarga. Such is the efficacy of the stream that flows from the toe of Vishnu, that it confers heaven upon all who bathe in it designedly, or who even become accidentally immersed in it: those even shall obtain Swarga, whose bones, skin, fibres, hair, or any other part, shall be left after death upon the earth which is contiguous to the Ganges." Having acknowledged reverentially the kindness of the sage, Ans'umat returned to his grandfather, and delivered to him the horse. Sagara, on recovering the steed, completed his sacrifice; and in affectionate memory of his sons, denominated Sagara the chasm which they had dug [\*4].

The son of Ans'umat was Dilipa [\*5]; his son was Bhagiratha, who brought Ganga down to earth, whence she is called Bhagirathi. The son of Bhagiratha was S'ruta [\*6]; his son was Nabhaga [\*7]; his son was Ambarisha; his son was Sindhudwipa; his son was Ayutas'wa [\*8]; his son was Rituparna, the friend of Nala, skilled profoundly in dice [\*9]. The son of Rituparna was Sarvakama [\*10]; his son was Sudasa; his son was Saudasa, named also Mitrasaha [\*11].

The son of Sudasa having gone into the woods to hunt, fell in with a couple of tigers, by whom the forest had been cleared of the deer. The king slew one of these tigers with an arrow. At the moment of expiring, the form of the animal was changed, and it became that of a fiend of fearful figure, and hideous aspect. Its companion, threatening the prince with its vengeance, disappeared.

After some interval Saudasa celebrated a sacrifice, which was conducted by Vas'ishtha. At the close of the rite Vas'ishtha went out; when the Rakshas, the fellow of the one that had been killed in the figure of a tiger, assumed the semblance of Vas'ishtha, and came and said to the king, "Now that the sacrifice is ended, you must give me flesh to eat: let it be cooked, and I will presently return." Having said this, he withdrew, and, transforming himself into the shape of the cook, dressed some human flesh, which he brought to the king, who, receiving it on a plate of gold, awaited the reappearance of Vas'ishtha. As soon as the Muni returned, the king offered to him the dish. Vas'ishtha surprised at such want of propriety in the king, as his offering him meat to eat, considered what it should be that was so presented, and by the efficacy of his meditations discovered that it was human flesh. His mind being agitated with wrath, he denounced a curse upon the Raja, saying, "Inasmuch as you have insulted all such holy men as we are, by giving me what is not to be eaten, your appetite shall henceforth be excited by similar food."

"It was yourself," replied the Raja to the indignant sage, "who commanded this food to be prepared." "By me!" exclaimed Vas'ishtha; "how could that have been?" and again having recourse to meditation, he detected the whole truth. Foregoing then all displeasure towards the king, he said, "The food to which I have sentenced you shall not be your sustenance for ever; it shall only be so for twelve years." The king, who had taken up water in the palms of his hands, and was prepared to curse the Muni, now considered that Vas'ishtha was his spiritual guide, and being reminded by Madayanti his queen that it ill became him to denounce an imprecation upon a holy teacher, who was the guardian divinity of his race, abandoned his intention. Unwilling to cast the water upon the earth, lest it should wither up the grain, for it was impregnated with his malediction, and equally reluctant to throw it up into the air, lest it should blast the clouds, and dry up their contents, he threw it upon, his own feet. Scalded by the heat which the water had derived from his angry imprecation, the feet of the Raja became spotted black and white, and he thence obtained the name of Kalmashapada, or he with the spotted (kalmasha) feet (pada).

In consequence of the curse of Vas'ishtha, the Raja became a cannibal every sixth watch of the day for twelve years, and in that state wandered through the forests, and devoured multitudes of men. On one occasion he beheld a holy person engaged in dalliance with his wife. As soon as they saw his terrific form, they were frightened, and endeavoured to escape; but the regal Rakshasa overtook and seized the husband. The wife of the Brahman then also desisted from flight, and earnestly entreated the savage to spare her lord, exclaiming, "Thou, Mitrasaha, art the pride of the royal house of Ikshwaku, not a malignant fiend! it is not in thy nature, who knowest the characters of women, to carry off and devour my husband." But all was in vain, and, regardless of her reiterated supplications, he ate the Brahman, as a tiger devours a deer. The Brahman's wife, furious with wrath, then addressed the Raja, and said, "Since you have barbarously disturbed the joys of a wedded pair, and killed my husband, your death shall be the consequence of your associating with your queen." So saying, she entered the flames.

At the expiration of the period of his curse Saudasa returned home. Being reminded of the imprecation of the Brahmani by his wife Madayanti, he abstained from conjugal intercourse, and was in consequence childless; but having solicited the interposition of Vas'ishtha, Madayanti became pregnant. The child, however, was not born for seven years, when the queen, becoming impatient, divided the womb with a sharp stone, and was thereby delivered. The child was thence called As'maka (from As'man, 'a stone'). The son of As'maka was Mulaka, who, when the warrior tribe was extirpated upon earth, was surrounded and concealed by a number of females; whence he was denominated Narikavacha (having women for armour) [\*12]. The son of Mulaka was Das'aratha; his son was Ilavila; his son was Vis'wasaha; his son was Khatwanga, called also Dilipa [\*13], who in a bat-

tle between the gods and the Asuras, being called by the former to their succour, killed a number of the latter. Having thus acquired the friendship of the deities in heaven, they desired him to demand a boon. He said to them, "If a boon is to be accepted by me, then tell me, as a favour, what is the duration of my life." "The length of your life is but an hour," the gods replied. On which, Khatwanga, who was swift of motion, descended in his easy-gliding chariot to the world of mortals. Arrived there, he prayed, and said, "If my own soul has never been dearer to me than the sacred Brahmans; if I have never deviated from the discharge of my duty; if I have never regarded gods, men, animals, vegetables, all created things, as different from the imperishable; then may I, with unswerving step, attain to that divine being on whom holy sages meditate!" Having thus spoken, he was united with that supreme being, who is Vasudeva; with that elder of all the gods, who is abstract existence, and whose form cannot be described. Thus he obtained absorption, according to this stanza, which was repeated formerly by the seven Rishis; "Like unto Khatwanga will be no one upon earth, who having come from heaven, and dwelt an hour amongst men, became united with the three worlds by his liberality and knowledge of truth [\*14]."

The son of Khatwanga was Dirghabahu; his son was Raghu; his son was Aja; his son was Das'aratha [\*15]. The god from whose navel the lotus springs became fourfold, as the four sons of Das'aratha, Rama, Lakshmana, Bharata, and S'atrughna, for the protection of the world. Rama, whilst yet a boy, accompanied Viswamitra, to protect his sacrifice, and slew Tadaka. He afterwards killed Maricha with his resistless shafts; and Subahu and others fell by his arms. He removed the guilt of Ahalya by merely looking upon her. In the palace of Janaka he broke with ease the mighty bow of Mahes'wara, and received the hand of Sita, the daughter of the king, self-born from the earth, as the prize of his prowess. He humbled the pride of Paras'urama, who vaunted his triumphs over the race of Haihaya, and his repeated slaughters of the Kshatriya tribe. Obedient to the commands of his father, and cherishing no regret for the loss of sovereignty, he entered the forest, accompanied by his brother Lakshmana and by his wife, where he killed in conflict Viradha, Kharadushana and other Rakshasas, the headless giant Kabandha, and Bali the monkey monarch. Having built a bridge across the ocean, and destroyed the whole Rakshasa nation, he recovered his bride Sita, whom their ten-headed king Ravana had carried off, and returned to Ayodhya with her, after she had been purified by the fiery ordeal from the soil contracted by her captivity, and had been honoured by the assembled gods, who bore witness to her virtue [\*16].

Bharata made himself master of the country of the Gandharbas, after destroying vast numbers of them; and S'atrughna having killed the Rakshasa chief Lavana, the son of Madhu, took possession of his capital Mathura.

Having thus, by their unequalled valour and might, rescued the whole world from the dominion of malignant fiends, Rama, Lakshmana, Bharata, and S'atrughna reascended to heaven, and were followed by those of the people of Kos'ala who were fervently devoted to these incarnate portions of the supreme Vishnu.

Rama and his brothers had each two sons. Kus'a and Lava were the sons of Rama; those of Lakshmana were Angada and Chandraketu; the sons of Bharata were Taksha and Pushkara; and Subahu and S'urasena [\*17] were the sons of S'atrughna.

The son of Kus'a was Atithi; his son was Nishadha; his son was Nala [\*18]; his son was Nabhas; his son was Pundarika; his son was Kshemadhanwan; his son was Devanika; his son was Ahinagu [\*19]; his son was Paripatra; his son was Dala [\*20]; his son was Chhala [\*21]; his son was Uktha [\*22]; his son was Vajranabha; his son was S'ankhanabha [\*23]; his son was Abhyutthitas'wa [\*24]; his son was Vis'wasaha [\*25]; his son was Hiranyanabha, who was a pupil of the mighty Yogi Jaimini, and communicated the knowledge of spiritual exercises to Yajñawalkya [\*26]. The son of this saintly king was Pushya; his son was Dhruvasandhi [\*27]; his son was Sudars'ana; his son was Agnivarna; his son was S'ighra; his son was Maru [\*28], who through the power of devotion (Yoga) is still living in the village called Kalapa, and in a future age will be the restorer of the Kshatriya race

in the solar dynasty. Maru had a son named Prasukrutavata; his son was Susandhi; his son was Amarsaha; his son was Mahasvat [\*29]; his son was Visrutavata [\*30]; and his son was Vrihadbala, who was killed in the great war by Abhimanyu, the son of Anjuna. These are the most distinguished princes in the family of Ikshvaku: whoever listens to the account of them will be purified from all his sins [\*31].}

### Footnotes

^377:1 So the Ramayana. Sumati is called the daughter of Arishtanemi: the Mahabharata calls her S'aivya. The story of Sagara and his descendants is told at length in the Ramayana, first book, and in the Mahabharata, Vana Parva, III. 106, et seq., as well as in most of the Puranas.

^377:2 Or Panchajana: Brahma.

^378:3 The Bhagavata has, for a Purana, some curious remarks on this part of the story, flatly denying its truth. 'The report is not true, that the sons of the king were scorched by the wrath of the sage; for how can the quality of darkness, made up of anger, exist in a world-purifying nature, consisting of the quality of goodness; the dust of earth, as it were, in the sky? How should mental perturbation distract that sage, who was one with the supreme, and who has promulgated that Sankhya philosophy, which is a strong vessel, by which he who is desirous of liberation passes over the dangerous ocean of the world by the path of death?'

^379:4 Sagara is still the name of the ocean, and especially of the bay of Bengal, at the mouth of the Ganges. On the shore of the island called by the same name, tradition places a Kapilas'rama, or hermitage of Kapila, which is still the scene of an annual pilgrimage. Other legends assign a very different situation for the abode of the ascetic, or the foot of the Himalaya, where the Ganges descends to the plains. There would be no incompatibility, however, in the two sites, could we imagine the tradition referred to a period when the ocean washed, as it appears once to have done, the base of the Himalaya, and Saugor (Sagara) was at Haridwar.

^379:5 Or Khatwanga: Brahma and Hari Vans'a: but this is apparently an error. See note [\*14].

^379:6 Omitted: Matsya and Agni. Vis'ruta: Linga.

^379:7 Nabhin: Bhagavata.

^379:8 Ayutayus: Vayu, Linga, and Kurma. S'rutayus: Agni. Ayutajit: Brahma.

^379:9 'knowing the heart of the dice.' The same epithet, as well as that of 'friend of Nala,' is given him in the Vayu, Bhagavata, and Brahma Puranas, [p. 380] and in the Hari Vans'a, and leaves no doubt of their referring to the hero of the story told in the Mahabharata. Nara however, as we shall hereafter see, is some twenty generations later than Rituparna in the same family; and the Vayu therefore thinks it necessary to observe that two Nalas are noticed in the Puranas, and the one here adverted to is the son of Virasena; whilst the other belongs to the family of Ikshvaku. The same passage occurs in the Brahma P. and Hari V.; and the commentator on the latter observes, 'Nala the son of Nishadha is different from Nala the son of Virasena.' It is also to be observed, that the Nala of the tale is king of Nishadha, and his friend Rituparna is king of Ayodhya. The Nala of the race of Ikshvaku is king of Ayodhya: he is the son of Nishadha, however, and there is evidently some confusion between the two. We do not find Virasena or his son in any of the lists. See n. [\*19].

^380:10 There is considerable variety in this part of the lists, but the Vayu and Bhagavata agree with our text. The Matsya and others make Kalmashapada the son or grandson of Rituparna, and place Sarvakama or Sarvakarman after him. See further on.

^380:11 The Vayu, Agni, Brahma, and Hari Vans'a read Amitrasaha, 'foe-enduring;' but the commentator on our text explains it Mitra, a name of Vas'ishtha, Saha, 'able to bear' the imprecation of; as in the following legend, which is similarly related in the Bhagavata. It is not detailed in the Vayu.

A full account occurs in the Mahabharata, Adi P., s. 176, but with many and important variations. Kalmashapada, whilst hunting, encountered S'aktri, the son of Vas'ishtha, in the woods; and on his refusing to make way, struck the sage with his whip. S'aktri cursed the king to become a cannibal; and Viswamitra, who had a quarrel with Vas'ishtha, seized the opportunity to direct a Rakshas to take possession of the king, that he might become the instrument of destroying the family of the rival saint. Whilst thus influenced, Mitrasaha, a Brahman, applied to Kalmashapada for food, and the king commanded his cook to dress human flesh, and give it to the Brahman, who, knowing what it was, repeated the curse of S'aktri, that the king should become a cannibal; which taking effect with double force, Kalmashapada began to eat men. One of his first victims was S'aktri, whom he slew and ate; and then killed and devoured, under the secret impulse of Vis'wamitra's demon, all the other sons of Vas'ishtha. Vas'ishtha however liberated him from the Rakshas who possessed him, and restored him to his natural character. The imprecation of the Brahman's wife, and its consequences, are told in the Mahabharata as in the text; but the story of the water falling on his feet appears to have grown out of the etymology of his name, which might have referred to some disease of the lower extremities, the prince's designation being at length, Mitrasaha Saudasa Kalmashapada, or Mitrasaha, son of Sudasa, with the swelled feet.

^383:12 His name Mulaka, or 'the root,' refers also to his being the stem whence the Kshatriya races again proceeded. It may be doubted if the purport of his title Narikavacha is accurately explained by the text.

^383:13 This prince is confounded with an earlier Dilipa by the Brahma P. and Hari Vans'a.

^383:14 The term for his obtaining final liberation is rather unusual; 'By whom the three worlds were affected or beloved:' the three worlds being identified with their source, or the supreme. The text says of this stanza, and the Vayu, citing it, says, the legend is therefore from the Vedas.

^383:15 The lists here differ very materially, as the following comparison will best shew: [p. 384]

Vishnu.	Matsya.	Ramayana.
Kalmashapada	Kalmashapada	Kalmashapada
As'maka	Sarvakarman	S'ankana
Mulaka	Anaranya	Sudars'ana
Das'aratha	Nighna	Agnivarna
Ilavila	Anamitra	S'ighraga
Vis'wasaha	Raghu	Maru
Dilipa	Dilipa	Prasusruka
Dirghabahu	Aja	Ambarisha
Raghu	Dirghabahu	Nahusha
Aja	Ajapala	Yayati
Das'aratha	Das'aratha	Nabhaga
		Aja
		Das'aratha.

The Vayu, Bhagavata, Kurma, and Linga agree with our text, except in the reading of a few names; as S'ataratha for Das'aratha the first; Vairivira for Ilavila; and Kritasarman, Vriddhasarman, or Vriddhakarman, for Vis'wasaha. The Agni and Brahma and Hari Vans'a agree with the second series, with similar occasional exceptions; shewing that the Puranas admit two series, differing in name, but agreeing in number. The Ramayana, however, differs from both in a very extraordinary

manner, and the variation is not limited to the cases specified, as it begins with Bhagiratha, as follows:

Puranas.	Ramayana.
Bhagiratha	Bhagiratha
S'ruta	Kakutshtha
Nabhaga	Raghu
Ambarisha	Kalmashapada
Sindhudwipa	
Ayutas'wa	
Rituparna	
Sarvakama	
Sudasa	
Kalmashapada.	

The entire Pauranik series comprises twenty descents, and that of the Ramayana sixteen. Some of the last names of the poem occur amongst the first of those of the Puranas, but there is an irreconcilable difference in much of the nomenclature. The Agni, under the particular account of the descent of Rama, has for his immediate predecessors Raghu, Aja, Das'aratha, as in our text; and the author of the Raghu Vans'a agrees with the Puranas from Dilipa downwards.

^385:16 This is an epitome of the Ramayana, the heroic poem of Valmiki, on the subject of Rama's exploits. A part of the Ramayana was published, with a translation by Messrs. Carey and Marshman, several years since; but a much more correct edition of the text of the two first books, with a Latin translation of the first, and part of the second, have been more recently published by Professor Schlegel; a work worthy of his illustrious name. A summary of the story may be found in Sir Wm. Jones's Works, Maurice's Hindustan, Moor's Pantheon, &c. It is also the subject of the Uttara Rama Charitra in the Hindu Theatre, in the introduction to which an outline of the whole is given. The story is therefore, no doubt, sufficiently familiar even to English readers. It seems to be founded on historical fact; and the traditions of the south of India uniformly ascribe its civilization, the subjugation or dispersion of its forest tribes of barbarians, and the settlement of civilized Hindus, to the conquest of Lanka by Rama.

^385:17 The Vayu specifies the countries or cities over which they reigned. Anguda and Chitraketu, as the Vayu terms the latter, governed countries near the Himalaya, [p. 386] the capitals of which were Angadi and Chandravaktra. Taksha and Pushkara were sovereigns of Gandhara, residing at Takshas'ila and Pushkaravati. Subahu and S'urasena reigned at Mathura; and in the latter we might be satisfied to find the S'urasenas of Arrian, but that there is a subsequent origin, of perhaps greater authenticity, in the family of Yadu, as we shall hereafter see. 'Kus'a built Kus'asthali on the brow of the Vindhya, the capital of Kos'ala; and Lava reigned at S'ravasti (see p. <page 355>. <page 361>) in Uttara (northern) Kos'ala.' &c. The Raghu Vaasa describes Kus'a as returning from Kus'avati to Ayodhya, after his father's death; but it seems not unlikely that the extending power of the princes of the Doab, of the lunar family, compelled Rama's posterity to retire more to the west and south.

^386:18 The Bhagavata is the only Purana that omits this name, as if the author had been induced to correct the reading in order to avoid the necessity of recognising two Nalas. See above, n. 9.

^386:19 Here again we have two distinct series of princes, independently of variations of individual names. Instead of the list of the text, with which the Vayu and Bhagavata nearly, and the Brahma and Hari Vans'a indifferently conform, we have in the , Linga, Kurma, and Agni the following: Ahinagu, Sahasras'wa, Sahasraya or Sahasrabala, Chandravalka, Tarapida or Taradhis'a, Chandra-

giri, Bhanuratha or Bhanumitra, and S'rutayus, with whom the list ends, except in the Linga, which adds Bahula, killed by Abhimanyu: enumerating therefore from Devanika but seven or eight princes to the great war, instead of twenty-three, as in the other series. The Raghu Vaasa gives much the same list as our text, ending with Agnivarna.

^386:20 Bala: Bhagavata. Nala: Hari V.

^386:21 Sthala: Bhagavata. S'ala: Vayu and Brahma. S'ila: Raghu Vans'a.

^386:22 Omitted: Bhagavata.

^386:23 S'ankha: Brahma. Khagana: Bhag.

^386:24 Dushitas'wa: Vayu. Adhyushitas'wa: Brahma. Vidhriti: Bhagavata.

^386:25 Omitted: Brahma and Bhagavata.

^386:26 Omitted: Brahma and Hari V.: but included with similar particulars by the Vayu, Bhagavata, and Raghu Vans'a: see also p. 283, where Kaus'alya is likewise given as the synonyme of Hiranyagarbha, being, as the commentator observes, his Visheshanam, his epithet or attribute, born [p. 387] in, or king of, Kos'ala. The Vayu accordingly terms him , but in the Bhagavata the epithet Kaus'alya is referred by the commentator to Yajnavalkya, the pupil of Hiranyanabha. The author of the Raghu Vans'a, not understanding the meaning of the term, has converted Kaus'alya into the son of Hiranyanabha. Raghu V. 18. 27. The Bhagavata, like our text, calls the prince the pupil of Jaimini. The Vayu, more correctly, 'the pupil of the sage's grandson.' There seems to be, however, something unusual in the account given of the relation borne by the individuals named to each other. As a pupil of Jaimini, Hiranyanabha is a teacher of the Sama-veda (see <page 283>), but Yajnavalkya is the teacher of the Vajasaneyi branch of the Yajush (<page 281>). Neither of them is specified by Mr. Colebrooke amongst the authorities of the Patanjala or Yoga philosophy; nor does either appear as a disciple of Jaimini in his character of founder of the Mimansa school. Trans. R. As. Soc. vol. I.

^387:27 Arthasiddhi: Brahma P. and Hari V.

^387:28 Maruta: Brahma P. and Hari V. These authorities omit the succeeding four names.

^387:29 Sahaswat: Vayu.

^387:30 Vis'wasaha: Bhagavata.

^387:31 The list closes here, as the author of the Puranas, Vyasa, is cotemporary with the great war. The line of Ikshwaku is resumed prophetically in the twenty-second chapter.

## CHAP. V.

Kings of Mithila. Legend of Nimi, the son of Ikshwaku. Birth of Janaka. Sacrifice of Siradhawaja. Origin of Sita. Descendants of Kus'adhwaja. Kriti the last of the Maithila princes.

THE son of Ikshwaku, who was named Nimi [\*1], instituted a sacrifice that was to endure for a thousand years, and applied to Vas'ishtha to offer the oblations. Vas'ishtha in answer said, that he had been preengaged by Indra for five hundred years, but that if the Raja, would wait for some time, he would come and officiate as superintending priest. The king made no answer, and Vas'ishtha went away, supposing that he had assented. When the sage had completed the performance of the ceremonies he had conducted for Indra, he returned with all speed to Nimi, purposing to render him the like office. When he arrived, however, and found that Nimi had retained Gautama and other priests to minister at his sacrifice, he was much displeased, and pronounced upon the king, who was then asleep, a curse to this effect, that since he had not intimated his intention, but transferred to Gautama the duty he had first entrusted to himself, Vas'ishtha, Nimi should thenceforth cease to exist in a corporeal form. When Nimi woke, and knew what had happened, he in return denounced as an imprecation upon his unjust preceptor, that he also should lose his bodily existence, as the pu-

nishment of uttering a curse upon him without previously communicating with him. Nimi then abandoned his bodily condition. The spirit of Vas'ishtha also leaving his body, was united with the spirits of Mitra and Varuna for a season, until, through their passion for the nymph Urvas'i, the sage was born again in a different shape. The corpse of Nimi was preserved from decay by being embalmed with fragrant oils and resins, and it remained as entire as if it were immortal [\*2]. When the sacrifice was concluded, the priests applied to the gods, who had come to receive their portions, that they would confer a blessing upon the author of the sacrifice. The gods were willing to restore him to bodily life, but Nimi declined its acceptance, saying, "O deities, who are the alleviators of all worldly suffering, there is not in the world a deeper cause of distress than the separation of soul and body: it is therefore my wish to dwell in the eyes of all beings, but never more to resume a corporeal shape!" To this desire the gods assented, and Nimi was placed by them in the eyes of all living creatures; in consequence of which their eyelids are ever opening and shutting.

As Nimi left no successor, the Munis, apprehensive of the consequences of the earth being without a ruler, agitated the body of the prince, and produced from it a prince who was called Janaka, from being born without a progenitor. In consequence of his father being without a body (videha), he was termed also Vaideha, 'the son of the bodiless;' and the further received the name of Mithi, from having been produced by agitation (mathana) [\*3]. The son of Janaka was Udavasus; his son was Nandivardhana; his son was Suketu; his son was Devarata; his son was Vrihaduktha; his son was Mahavirya; his son was Satyadhriti; his son was Dhristaketu; his son was Haryyas'wa; his son was Maru; his son was Pratibandhaka; his son was Kritaratha; his son was Krita; his son was Vibudha; his son was Mahadhriti; his son was Kritirata; his son was Maharoman; his son was Suvarnaroman; his son was Hraswaroman; his son was Siradhvaja.

Siradhvaja ploughing the ground, to prepare it for a sacrifice which he instituted in order to obtain progeny, there sprang up in the furrow a damsel, who became his daughter Sita [\*4]. The brother of Siradhvaja was Kus'adhvaja, who was king of Kas'i [\*5]; he had a son also, named Bhanumat [\*6]. The son of Bhanumat was Satadyumna; his son was S'uchi; his son was Urjjavaha; his son was S'atyadhvaja; his son was Kuni [\*7]; his son was Anjana; his son was Rituji; his son was Arishtanemi [\*8]; his son was S'rutayus; his son was Supars'wa; his son was Sanjaya [\*9]; his son was Kshemari [\*10]; his son was Anenas [\*11]; his son was Minaratha [\*12]; his son was Satyaratha; his son was Satyarathi [\*13]; his son was Upagu [\*14]; his son was S'ruta [\*15]; his son was Saswata [\*16]; his son was Sudhanwan; his son was Subhasa; his son was Sus'ruta [\*17]; his son was Jaya; his son was Vijaya; his son was Rita; his son was Sunaya [\*18]; his son was Vitahavya; his son was Dhriti; his son was Bahulas'wa; his son was Kriti, with whom terminated the family of Janaka. These are the kings of Mithila, who for the most part will be [\*19] proficient in spiritual knowledge [\*20].

### Footnotes

^388:1 None of the authorities, except the Vayu and Bhagavata, contain the series of kings noticed in this chapter.

^388:2 This shews that the Hindus were not unacquainted with the Egyptian art of embalming dead bodies. In the Kas'i Khanda, s. 30, an account is given of a Brahman who carries his mother's bones, [p. 389] or rather her corpse, from Setuhandha or Rames'wara to Kas'i. For this purpose he first washes it with the five excretions of a cow, and the five pure fluids, or milk, curds, ghee, honey, and sugar. He then embalms it with Yakshakarddama, a composition of Agallochum, camphor, musk, saffron, sandal, and a resin called Kakkola; and envelopes it severally with Netra vastra, flowered muslin; Pattamvara, silk; Surasa vastra, coarse cotton; Manjishtha, cloth dyed with madder; and Nepala Kambala, nepal blanketing. He then covers it with pure clay, and puts the whole into a coffin of copper, Tamra samputa. These practices are not only unknown, but would be thought impure in the present day.

^389:3 These legends are intended to explain, and were probably suggested by, the terms Vaideha and Mithila, applied to the country upon the Gandak and Kai rivers, the modern Tirhut. The Ramayana places a prince named Mithi between Nimi and Janaka, whence comes the name Mithila. In other respects the list of kings of Mithila agrees, except in a few names. Janaka the successor of Nimi is different from Janaka who is celebrated as the father of Sita. One of them, which, does not appear, is also renowned as a philosopher, and patron of philosophical teachers. Mahabharata, Moksha Dharma. According to the Vayu P., Nimi founded a city called Jayantapur, near the As'rama of Gautama. The remains of a city called Janakpur, on the northern skirts of the district, are supposed to indicate the site of a city founded by one of the princes so named.

^390:4 This identifies Siradhwaaja with the second Janaka, the father-in-law of Rama. The story of Sita's birth, or rather discovery, is narrated in the Aranya Khanda of the Ramayana, the Vana Parva of the Mahabharata, and in the Vayu, Brahma Vaivartta, Kalika, and other Puranas.

^390:5 The Ramayana says, 'of Sankas'ya,' which is no doubt the correct reading. Fa Hian found the kingdom of Sang-kia-shi in the Doab, about Mainpuri. Account of the Foe-kue-ki. The Bhagavata makes Kus'adhwaaja the son of Siradhwaaja.

^390:6 The Bhagavata differs from our authority here considerably, by inserting several princes between Kusadhwaaja and Bhanumat; or, Dharmadhwaaja, who has two sons, Kritadhwaaja and Khandikya; the former is the father of Kes'idhwaja, the latter of Bhanumat. See the last book of the Vishnu.

^390:7 S'akuni, and the last of the series, according to the Vayu,

^390:8 Between this prince and S'uchi the series of the Bhagavata is Sanadhwaaja, Urddhwaketu, Aja, Purujit. The following variations are from the same authority.

^390:9 Chitraratha.

^390:10 Kshemadhi.

^390:11 Omitted.

^390:12 Samaratha.

^390:13 Omitted.

^390:14 Upaguru.

^390:15 Upagupta.

^390:16 Vaswananta.

^390:17 Yuyudhana, Subhashana, S'ruta.

^390:18 S'unaka.

^391:19 is the reading of all the copies; but why the future verb, 'will be,' is used does not appear.

^391:20 Descendants of two of the other sons of the Manu are noticed in the Bhagavata; from Nriga, it is said, proceeded Sumati, Bhutajyotish, Vasu, Pratika, Oghavat, and his sister Oghavati, married to Sudars'ana. The Linga gives three sons to Nriga, Vrisha, Dhristaka, and Ranadhrishta, and alludes to a legend of his having been changed to a lizard by the curse of a Brahman. Narishyanta's descendants were Chitrasena, Daksha, Madhwat, Purva, Indrasena, Vitihotra, Satyas'rava, Urus'ravas, Devadatta, Agnives'ya, also called Jatukarna, a form of Agni, and progenitor of the Agnives'ya Brahmans. In the Brahma P. and Hari V. the sons of Narishyat, whom the commentator on the latter considers as the same with Narishyanta, are termed Sacas, Sacae or Scythians; whilst, again, it is said that the son of Narishyanta was Dama, or, as differently read, Yams. As this latter affiliation is stated in the authorities, it would appear as if this Narishyanta was one of the sons of the Manu; but this is only a proof of the carelessness of the compilation, for in the Vishnu, Vayu, and Markandeya

Puranas, Narishyanta, the father of Dama, is the son of Marutta, the fourteenth of the posterity of Dishtha or Nedishta.

## CHAP. VI.

Kings of the lunar dynasty. Origin of Soma, or the moon: he carries off Tara, the wife of Vrihaspati: war between the gods and Asuras in consequence: appeased by Brahma. Birth of Budha: married to Ila, daughter of Vaivaswata. Legend of his son Pururavas, and the nymph Urvas'i: the former institutes offerings with fire: ascends to the sphere of the Gandharbas.

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

PARAS'ARA. – You shall hear from me, Maitreya, an account of the illustrious family of the moon, which has produced many celebrated rulers of the earth; a race adorned by the regal qualities of strength, valour, magnificence, prudence, and activity; and enumerating amongst its monarchs Nahusha, Yayati, Kartaviryarjuna, and others equally renowned. That race will I describe to you: do you attend.

Atri was the son of Brahma, the creator of the universe, who sprang from the lotus that grew from the navel of Narayana. The son of Atri was Soma [\*1] (the moon), whom Brahma installed as the sovereign of plants, of Brahmans, and of the stars. Soma celebrated the Rajasuya sacrifice, and from the glory thence acquired, and the extensive dominion with which he had been invested, he became arrogant and licentious, and carried off Tara, the wife of Vrihaspati, the preceptor of the gods. In vain Vrihaspati sought to recover his bride; in vain Brahma commanded, and the holy sages remonstrated; Soma refused to relinquish her. Us'anas, out of enmity to Vrihaspati, took part with Soma. Rudra, who had studied under Angiras, the father of Vrihaspati, befriended his fellow-student. In consequence of Us'anas, their preceptor, joining Soma, Jambha, Kujambha, and all the Daityas, Danavas, and other foes of the gods, came also to his assistance; whilst Indra and all the gods were the allies of Vrihaspati.

Then there ensued a fierce contest, which, being on account of Taraka (or Tara), was termed the Tarakamaya or Taraka war. In this the gods, led by Rudra, hurled their missiles on the enemy; and the Daityas with equal determination assailed the gods. Earth, shaken to her centre by the struggle between such foes, had recourse to Brahma for protection; on which he interposed, and commanding Us'anas with the demons and Rudra with the deities to desist from strife, compelled Soma to restore Tara to her husband. Finding that she was pregnant, Vrihaspati desired her no longer to retain her burden; and in obedience to his orders she was delivered of a son, whom she deposited in a clump of long Munja grass. The child, from the moment of its birth, was endued with a splendour that dimmed the radiance of every other divinity, and both Vrihaspati and Soma, fascinated by his beauty, claimed him as their child. The gods, in order to settle the dispute, appealed to Tara; but she was ashamed, and would make no answer. As she still continued mute to their repeated applications, the child became incensed, and was about to curse her, saying, "Unless, vile woman, you immediately declare who is my father, I will sentence you to such a fate as shall deter every female in future from hesitating to speak the truth." On this, Brahma again interfered, and pacified the child; and then, addressing Tara, said, "Tell me, daughter, is this the child of Vrihaspati, or of Soma?" "Of Soma," said Tara, blushing. As soon as she had spoken, the lord of the constellations, his countenance bright, and expanding with rapture, embraced his son, and said, "Well done, my boy; verily thou art wise:" and hence his name was Budha [\*2].

It has already been related how Budha begot Pururavas by Ila. Pururavas [\*3] was a prince renowned for liberality, devotion, magnificence, and love of truth, and for personal beauty. Urvas'i having incurred the imprecation of Mitra and Varuna, determined to take up her abode in the world

of mortals; and descending accordingly, beheld Pururavas. As soon as she saw him she forgot all reserve, and disregarding the delights of Swarga, became deeply enamoured of the prince. Beholding her infinitely superior to all other females in grace, elegance, symmetry, delicacy, and beauty, Pururavas was equally fascinated by Urvas'i: both were inspired by similar sentiments, and mutually feeling that each was every thing to the other, thought no more of any other object. Confiding in his merits, Pururavas addressed the nymph, and said, "Fair creature, I love you; have compassion on me, and return my affection." Urvas'i, half averting her face through modesty, replied, "I will do so, if you will observe the conditions I have to propose." "What are they?" inquired the prince; "declare them." "I have two rams," said the nymph, "which I love as children; they must be kept near my bedside, and never suffered to be carried away: you must also take care never to be seen by me undressed; and clarified butter alone must be my food." To these terms the king readily gave assent.

After this, Pururavas and Urvas'i dwelt together in Alaka, sporting amidst the groves and lotus-crowned lakes of Chaitraratha, and the other forests there situated, for sixty-one thousand years [\*4]. The love of Pururavas for his bride increased every day of its duration; and the affection of Urvas'i augmenting equally in fervour, she never called to recollection residence amongst the immortals. Not so with the attendant spirits at the court of Indra; and nymphs, genii, and quisters, found heaven itself but dull whilst Urvas'i was away. Knowing the agreement that Urvas'i had made with the king, Vis'wawasu was appointed by the Gandharbas to effect its violation; and he, coming by night to the chamber where they slept, carried off one of the rams. Urvas'i was awakened by its cries, and exclaimed, Ah me! who has stolen one of my children? Had I a husband, this would not have happened! To whom shall I apply for aid?" The Raja overheard her lamentation, but recollecting that he was undressed, and that Urvas'i might see him in that state, did not move from the couch. Then the Gandharbas came and stole the other ram; and Urvas'i, hearing it bleat, cried out that a woman had no protector who was the bride of a prince so dastardly as to submit to this outrage. This incensed Pururavas highly, and trusting that the nymph would not see his person, as it was dark, he rose, and took his sword, and pursued the robbers, calling upon them to stop, and receive their punishment. At that moment the Gandharbas caused a flash of brilliant lightning to play upon the chamber, and Urvas'i beheld the king undressed: the compact was violated, and the nymph immediately disappeared. The Gandharbas, abandoning the rams, departed to the region of the gods.

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

When the year had expired, Urvas'i and the monarch met at Kurukshetra, and she consigned to him his first-born Ayus; and these annual interviews were repeated, until she had borne to him five sons. She then said to Pururavas, "Through regard for me, all the Gandharbas have expressed their joint purpose to bestow upon my lord their benediction: let him therefore demand a boon." The Raja replied, "My enemies are all destroyed, my faculties are all entire; I have friends and kindred, armies and treasures: there is nothing which I may not obtain except living in the same region with my Urvas'i. My only desire therefore is, to pass my life with her." When he had thus spoken, the Gandharbas brought to Pururavas a vessel with fire, and said to him, "Take this fire, and, according to the precepts of the Vedas, divide it into three fires; then fixing your mind upon the idea of living with Urvas'i, offer oblations, and you shall assuredly obtain your wishes." The Raja took the brasier, and departed, and came to a forest. Then he began to reflect that he had committed a great folly in

bringing away the vessel of fire instead of his bride; and leaving the vessel in the wood, he went disconsolate to his palace. In the middle of the night he awoke, and considered that the Gandharbas had given him the brasier to enable him to obtain the felicity of living with Urvas'i, and that it was absurd in him to have left it by the way. Resolving therefore to recover it, he rose, and went to the place where he had deposited the vessel; but it was gone. In its stead he saw a young As'wattha tree growing out of a S'ami plant, and he reasoned with himself, and said, "I left in this spot a vessel of fire, and now behold a young As'wattha tree growing out of a S'ami plant. Verily I will take these types of fire to my capital, and there, having engendered fire by their attrition, I will worship it." Having thus determined, he took the plants to his city, and prepared their wood for attrition, with pieces of as many inches long as there are syllables in the Gayatri: he recited that holy verse, and rubbed together sticks of as many inches as he recited syllables in the Gayatri [\*5]. Having thence elicited fire, he made it threefold, according to the injunctions of the Vedas, and offered oblations with it, proposing as the end of the ceremony reunion with Urvas'i. In this way, celebrating many sacrifices agreeably to the form in which offerings are presented with fire, Pururavas obtained a seat in the sphere of the Gandharbas, and was no more separated from his beloved. Thus fire, that was at first but one, was made threefold in the present Manwantara by the son of Ila [\*6].

### Footnotes

^392:1 The Vayu says the essence of Soma (Somatwa) issued from the eyes of Atri, and impregnated the ten quarters. The Bhagavata says merely that Soma was born from the eyes of Atri. The Brahma P. and Hari V. give a grosser name to the effusion.

^393:2 'He who knows.' Much erroneous speculation has originated in confounding this Budha, the son of Soma, and regent of the planet Mercury, 'he who knows,' the intelligent, with Buddha, any deified mortal, or 'he by whom truth is known;' or, as individually applicable, Gautama or S'akya, son of the Raja S'uddhodana, by [p. 394] whom the Buddhists themselves aver their doctrines were first promulgated. The two characters have nothing in common, and the names are identical only when one or other is misspelt.

^394:3 The story of Pururavas is told much in the same strain as follows, though with some variations, and in greater or less detail, in the Vayu, Matsya, Vamana, Padma, and Bhagavata Puranas. It is also referred to in the Mahabharata, vol. I. p. 113. It is likewise the subject of the Vikrama and Urvas'i of Kalidasa, in which drama the incidents offensive to good taste are not noticed. See Hindu Theatre, vol. I. p. 587. The Matsya Purana, besides this story, which is translated in the introduction to the drama, has in another part, c. 94, an account of a Pururavas, who, in the Chakshusha Manwantara, was king of Madra, and who by the worship of Vishnu obtained a residence with the Gandharbas.

^394:4 One copy has sixty-one years; the Brahma P. and Hari V. have fifty-nine: one period is as likely as the other.

^397:5 It does not appear why this passage is repeated. The length of the sticks, conformably to the number of syllables in the usual form of the Gayatri, would be twenty-four inches. The Bhagavata attaches to the operation a piece of mysticism of a Tantrika origin: Pururavas, whilst performing the attrition, mentally identifies himself and Urvas'i with the two sticks, and repeats the Mantra, .

^397:6 The division of one fire into three is ascribed to Pururavas by the Mahabharata and the rest. The commentator on the former specifies them as the Garhapatya, Dakshina, and Ahavaniya, which Sir Wm. Jones, Manu, II. 231, renders nuptial, ceremonial, and sacrificial fires; or rather, 1. household, that which is perpetually maintained by a householder; 2. a fire for sacrifices, placed to the south of the rest; and 3. a consecrated fire for oblations; forming the Tretagni, or triad of sacred fires, in opposition to the Laukika, or merely temporal ones. To Pururavas it would appear the triple arrangement was owing; but there are some other curious traditions regarding him, which indicate his being the author of some important innovations in the Hindu ritual. The Bhagavata says, that

before his time there was but one Veda, one caste, one fire, and one god, Narayana; and that, in the beginning of the Treta age, Pururavas made them all 'three:' that is, according to the commentator, the ritual was then instituted: The Matsya P. has an account of this prince's going to the orbit of the sun and moon at every conjunction, when oblations to progenitors are to be offered, as if obsequial rites had originated with Pururavas. The Mahabharata states some still more remarkable particulars. 'The glorious Pururavas, endowed, although a mortal, with the properties of a deity, governing the thirteen islands of the ocean, engaged in hostilities with the Brahmans in the pride of his strength, and seized their jewels, as they exclaimed against his oppression. Sanatkumara came from the sphere of Brahma to teach him the rules of duty, but Pururavas did not accept his instructions, and the king, deprived of understanding by the pride of his power, and actuated by avarice, was therefore ever accursed by the offended great sages, and was destroyed.'

## CHAP. VII.

Sons of Pururavas. Descendants of Amavasu. Indra born as Gadhi. Legend of Richika and Satyavati. Birth of Jamadagni and Vis'wamitra. Paras'urama the son of the former. (Legend of Paras'urama.) Sunahs'ephas and others the sons of Vis'wamitra, forming the Kaus'ika race.

PURURAVAS had six sons, Ayus, Dhimat, Amavasu, Vis'wawasu, S'atayus, and S'rutayus [\*1]. The son of Amavasu was Bhima [\*2]; his son was Kanchana [\*3]; his son was Suhotra [\*4], whose was Jahnu. This prince, whilst performing a sacrifice, saw the whole of the place overflowed by the waters of the Ganges. Highly offended at this intrusion, his eyes red with anger, he united the spirit of sacrifice with himself, by the power of his devotion, and drank up the river. The gods and sages upon this came to him, and appeased his indignation, and reobtained Ganga from him, in the capacity of his daughter (whence she is called Jahnavi) [\*5].

The son of Jahnu was Sumantu [\*6]; his son was Ajaka; his son was Valakas'wa [\*7]; his son was Kus'a [\*8], who had four sons, Kus'amba, Kus'anabha, Amurttaya, and Amavasu [\*9]. Kus'amba, being desirous of a son, engaged in devout penance to obtain one who should be equal to Indra. Observing the intensity of his devotions, Indra was alarmed lest a prince of power like his own should be engendered, and determined therefore to take upon himself the character of Kus'amba's son [\*10]. He was accordingly born as Gadhi, of the race of Kus'a (Kaus'ika). Gadhi had a daughter named Satyavati. Richika, of the descendants of Bhrigu, demanded her in marriage. The king was very unwilling to give his daughter to a peevish old Brahman, and demanded of him, as the nuptial present, a thousand fleet horses, whose colour should be white, with one black ear. Richika having propitiated Varuna, the god of ocean, obtained from him, at the holy place called As'watirtha, a thousand such steeds; and giving them to the king, espoused his daughter [\*11].

In order to effect the birth of a son, Richika [\*12] prepared a dish of rice, barley, and pulse, with butter and milk, for his wife to eat; and at her request he consecrated a similar mixture for her mother, by partaking of which she should give birth to a prince of martial prowess. Leaving both dishes with his wife, after describing particularly which was intended for her, and which for her mother, the sage went forth to the forests. When the time arrived for the food to be eaten, the queen said to Satyavati, "Daughter, all persons wish their children to be possessed of excellent qualities, and would be mortified to see them surpassed by the merits of their mother's brother. It will be desirable for you, therefore, to give me the mess your husband has set apart for you, and to eat of that intended for me; for the son which it is to procure me is destined to be the monarch of the whole world, whilst that which your dish would give you must be a Brahman, alike devoid of affluence, valour, and power." Satyavati agreed to her mother's proposal, and they exchanged messes.

When Richika returned home, and beheld Satyavati, he said to her, "Sinful woman, what hast thou done! I view thy body of a fearful appearance. Of a surety thou hast eaten the consecrated food which was prepared for thy mother: thou hast done wrong. In that food I had infused the properties of power and strength and heroism; in thine, the qualities suited to a Brahman, gentleness, know-

ledge, and resignation. In consequence of having reversed my plans, thy son shall follow a warrior's propensities, and use weapons, and fight, and slay. Thy mother's son shall be born with the inclinations of a Brahman, and be addicted to peace and piety." Satyavati, hearing this, fell at her husband's feet, and said, "My lord, I have done this thing through ignorance; have compassion on me; let me not have a son such as thou hast foretold: if such there must be, let it be my grandson, not my son." The Muni, relenting at her distress, replied, "So let it be." Accordingly in due season she gave birth to Jamadagni; and her mother brought forth Viswamitra. Satyavati afterwards became the Kaus'iki river [\*13]. Jamadagni married Renuka, the daughter of Renu, of the family of Ikshwaku, and had by her the destroyer of the Kshatriya race, Paras'urama, who was a portion of Narayana, the spiritual guide of the universe [\*14].

### Footnotes

^398:1 Considerable variety prevails in these names, and the Matsya, Padma, Brahma, and Agni enumerate eight. The lists are as follows:

Mahabharata.	Matsya.	Agni.	Kurma.	Bhagavata.
Ayus	Ayus	Ayus	Ayus	Ayus
Dhimat	Dhritimat	Dhimat	Mayus	S'rutayus
Amavasu	Vasu	Vasu	Amayus	Satyayus
Dridhayus	Dridhayus	Us'rayus	Vis'wayus	Raya
Vanayus	Dhanayus	Antayus	S'atayus	Vijaya
S'atayus	S'atayus	S'atayus	S'rutayus	Jaya
	As'wayus	Ritayus		
	Divijata	Divijata.		

The list of the Brahma is that of the Mahabharata, with the addition of S'atayus and Vis'wayus; and the Padma agrees with the Matsya.

^398:2 Son of Vijaya: Bhagavata. This line of princes is followed only in our text, the Vayu, Brahma, and Hari V., and the Bhagavata.

^398:3 Kanchanaprabha: Brahma.

^398:4 Hotraka: Bhagavata.

^398:5 The Brahma P. and Hari V. add of this prince, that he was the husband of Kaveri, the daughter of Yuvanas'wa, who by the imprecation of her husband became the Kaveri river: another indication of the Dakshina origin of these works. The [p. 399] Hari V. has another Jahnu, to whom it gives the same spouse, as we shall hereafter see.

^399:6 Sunuta: Brahma. Puru: Bhagavata.

^399:7 Valaka: Brahma. Ajaka: Bhagavata.

^399:8 The Brahma P. and Hari V. add that Kus'a was in alliance with the Pahlavas and foresters.

^399:9 Our authorities differ as to these names:

Vayu.	Brahma and Hari V.	Bhagavata.
Kus'as'wa or,		
Kus'asthamba	Kus'as'wa	Kus'amba
Kus'anabha	Kus'anabha	Kus'anabha

Amurttarayasa	Amurttimat	Amurttaraya
Vasu	Kus'ika	Vasu.

The Ramayana has Kus'amba, Kus'anabha, Amurttarayasa, and Vasu; and makes them severally the founders of Kaus'ambi, of Mahodaya (which afterwards appears the same as Kanoj), Dharmaranya, and Girivraja; the latter being in the mountainous part of Magadha. I. s. 29.

^399:10 The Brahma and Hari V. make Gadhi the son of Kus'ika; the Vayu and Bhagavata, of Kus'anaba; the Ramayana, of Kus'anabha.

^399:11 The Ramayana notices the marriage, but has no legend. The Mahabharata, Vans P., has a rather more detailed narration, but much the same as in the text. According to the commentator, As'watirtha is in the district of Kanoj; perhaps at the confluence of the Kalanadi with the Ganges. The agency of the god of Ocean in procuring horses, is a rather curious additional coincidence between Varuna and Neptune.

^399:12 In the Mahabharata, Bhrgu, the father of Richika, prepares the Charu.

^400:13 So the Ramayana, after stating that Satyavati followed her husband in death, adds, that she became the Kaus'iki river; the Cosi, which, rising in Nepal, flows through Puraniya into the Ganges, opposite nearly to Rajamahala.

^401:14 The text omits the story of Paras'urama, but as the legend makes a great figure in the Vaishnava works in general, I have inserted it from the Mahabharata, where it is twice related, once in the Vana Parva, and once in the Rajadharma section of the S'anti Parva. It is told also at length in the ninth book of the Bhagavata, in the Padma and Agni Puranas, &c.

## LEGEND OF PARAS'URAMA.

(From the Mahabharata.)

"JAMADAGNI (the son of Richika [\*15]) was a pious sage, who by the fervour of his devotions, whilst engaged in holy study, obtained entire possession of the Vedas. Having gone to king Prasenajit, he demanded in marriage his daughter Renuka, and the king gave her unto him. The descendant of Bhrgu conducted the princess to his hermitage, and dwelt with her there, and she was contented to partake in his ascetic life. They had four sons, and then a fifth, who was Jamadagnya, the last but not the least of the brethren, Once when her sons were all absent, to gather the fruits on which they fed, Renuka, who was exact in the discharge of all her duties, went forth to bathe. On her way to the stream she beheld Chitraratha, the prince of Mrityukavati, with a garland of lotuses on his neck, sporting with his queen in the water, and she felt envious of their felicity. Defiled by unworthy thoughts, wetted but not purified by the stream, she returned disquieted to the hermitage, and her husband perceived her agitation. Beholding her fallen from perfection, and shorn of the lustre of her sanctity, Jamadagni reproved her, and was exceeding wroth. Upon this there came her sons from the wood, first the eldest, Rumanwat, then Sushena, then Vasu, and then Vis'wawasu; and each, as he entered, was successively commanded by his father to put his mother to death; but amazed, and influenced by natural affection, neither of them made any reply: therefore Jamadagni was angry, and cursed them, and they became as idiots, and lost all understanding, and were like unto beasts or birds. Lastly, Rama returned to the hermitage, when the mighty and holy Jamadagni said unto him, 'Kill thy mother, who has sinned; and do it, son, without repining.' Rama accordingly took up his axe, and struck off his mother's head; whereupon the wrath of the illustrious and mighty Jamadagni was assuaged, and he was pleased with his son, and said, 'Since thou hast obeyed my commands, and done what was hard to be performed, demand from me whatever blessings thou wilt, and thy desires shall be all fulfilled.' Then Rama begged of his father these boons; the restoration of his mother to life, with forgetfulness of her having been slain, and purification from all de-

filement; the return of his brothers to their natural condition; and, for himself, invincibility in single combat, and length of days: and all these did his father bestow.

"It happened on one occasion, that, during the absence of the Rishi's sons, the mighty monarch Karttavirya, the sovereign of the Haihaya tribe, endowed by the favour of Dattatreya with a thousand arms, and a golden chariot that went wheresoever he willed it to go, came to the hermitage [\*16] of Jamadagni, where the wife of the sage received him with all proper respect. The king, inflated with the pride of valour, made no return to her hospitality, but carried off with him by violence the calf of the milch cow of the sacred oblation [\*17], and cast down the tall trees surrounding the hermitage. When Rama returned, his father told him what had chanced, and he saw the cow in affliction, and he was filled with wrath. Taking up his splendid bow [\*18], Bhargava, the slayer of hostile heroes, assailed Karttavirya, who had now become subject to the power of death, and overthrew him in battle. With sharp arrows Rama cut off his thousand arms, and the king perished. The sons of Karttavirya, to revenge his death, attacked the hermitage of Jamadagni, when Rama was away, and slew the pious and unresisting sage, who called repeatedly, but fruitlessly, upon his valiant son. They then departed; and when Rama returned, bearing fuel from the thickets, he found his father lifeless, and thus bewailed his unmerited fate: 'Father, in resentment of my actions have you been murdered by wretches as foolish as they are base! by the sons of Karttavirya are you struck down, as a deer in the forest by the huntsman's shafts! Ill have you deserved such a death; you who have ever trodden the path of virtue, and never offered wrong to any created thing! How great is the crime that they have committed, in slaying with their deadly shafts an old man like you, wholly occupied with pious cares, and engaging not in strife! Much have they to boast of to their fellows and their friends, that they have shamelessly slain a solitary hermit, incapable of contending in arms!' Thus lamenting, bitterly and repeatedly, Rama performed his father's last obsequies, and lighted his funeral pile. He then made a vow that he would extirpate the whole Kshatriya race. In fulfilment of this purpose he took up his arms, and with remorseless and fatal rage singly destroyed in fight the sons of Karttavirya; and after them, whatever Kshatriyas he encountered, Rama, the first of warriors, likewise slew. Thrice seven times did he clear the earth of the Kshatriya caste [\*19]; and he filled with their blood the five large lakes of Samanta-panchaka, from which he offered libations to the race of Bhrgu. There did he behold his sire again, and the son of Richika beheld his son, and told him what to do. Offering a solemn sacrifice to the king of the gods, Jamadagnya presented the earth to the ministering priests. To Kas'yapa he gave the altar made of gold, ten fathoms in length, and nine in height [\*20]. With the permission of Kas'yapa, the Brahmans divided it in pieces amongst them, and they were thence called Khandavayana Brahmans. Having given the earth to Kas'yapa, the hero of immeasurable prowess retired to the Mahendra mountain, where he still resides: and in this manner was there enmity between him and the race of Kshatriyas, and thus was the whole earth conquered by Rama [\*21]."

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The son of Viswamitra was S'unahs'ephas, the descendant of Bhrgu, given by the gods, and thence named Devarata [\*22]. Viswamitra had other sons also, amongst whom the most celebrated were Madhuchhandas, Kritajaya, Devadeva, Ashtaka, Kachchapa, and Harita; these founded many families, all of whom were known by the name of Kaus'ikas, and intermarried with the families of various Rishis [\*23].

### Footnotes

^401:15 The circumstances of Richika's marriage, and the birth of Jamadagni and Vis'wamitra, are told much in the same manner as in our text both in the Mahabharata and Bhagavata.

^402:16 In the beginning of the legend occurs the account of Karttaviryarjuna, with the addition that he oppressed both men and gods. The latter applying to Vishnu for succour, he descended to earth, and was born as Paras'urama, for the especial purpose of putting the Haihaya king to death.

^402:17 In the Rajadharmā the sons of the king carry off the calf. The Bhagavata makes the king seize upon the cow, by whose aid Jamadagni had previously entertained Arjuna and all his train: borrowing, no doubt, these embellishments from the similar legend of Vas'ishtha and Vis'wamitra, related in the Ramayana.

^402:18 The characteristic weapon of Rama is however an axe (paras'u), whence his name Rama, 'with the axe.' It was given to him by S'iva, whom the hero propitiated on mount Gandhamadana. He at the same time received instruction in the use of weapons generally, and the art of war. Raja Dharma.

^403:19 This more than 'thrice slaying of the slain' is explained in the Rajadharmā to mean, that he killed the men of so many generations, as fast as they grew up to adolescence.

^403:20 It is sometimes read Narotsedha, 'as high as a man.'

^404:21 The story, as told in the Rajadharmā section, adds, that when Rama had given the earth to Kas'yapa, the latter desired him to depart, as there was no dwelling for him in it, and to repair to the seashore of the south, where Ocean made for him (or relinquished to him) the maritime district named S'urparaka. The traditions of the Peninsula ascribe the formation of the coast of Malabar to this origin, and relate that Paras'urama compelled the ocean to retire, and introduced Brahmans and colonists from the north into Kerala or Malabar. According to some accounts he stood on the promontory of Dilli, and shot his arrows to the south, over the site of Kerala. It seems likely that we have proof of the local legend being at least as old as the beginning of the Christian era, as the mons Pyrrhus of Ptolemy is probably the mountain of Paras'u or Paras'urama. See Catalogue of Mackenzie Collection, Introd. p. xcv. and vol. II. p. 74. The Rajadharmā also gives an account of the Kshatriyas who escaped even the thrice seven times repeated destruction of their race. Some of the Haihayas were concealed by the earth as women; the son of Viduratha, of the race of Puru, was preserved in the Riksha mountain, where he was nourished by the bears; Sarvakarman, the son of Saudasa, was saved by Paras'ara, performing the offices of a S'udra; Gopati, son of S'ivi, was nourished by cows in the forests; Vatsa, the son of Pratarddana, was concealed amongst the calves in a cowpen; the son of Deviratha was secreted by Gautama on the banks of the Ganges; Vrihadratha was preserved in Gridhrakuta; and descendants of Marutta were saved by the ocean. From these the lines of kings were continued; but it does not appear from the ordinary lists that they were ever interrupted. This legend however, as well as that of the Ramayana, b. I. c. 52, no doubt intimates a violent and protracted struggle between the Brahmans and Kshatriyas for supreme domination in India, as indeed the text of the Mahabharata more plainly denotes, as Earth is made to say to Kas'yapa, 'The fathers and grandfathers of these Kshatriyas have been killed by the remorseless Rama in warfare on my account.'

^404:22 The story of S'unahs'ephas is told by different authorities, with several variations. As the author of various S'uktas in the Rich, he is called the son of Ajigartta. The Ramayana makes him the middle son of the sage Richika, sold to Ambarisha, king of Ayodhya, by his parents, to be a victim in a human sacrifice offered [p. 405] by that prince. He is set at liberty by Vis'wamitra, but it is not added that he was adopted. The Bhagavata concurs in the adoption, but makes S'unahs'ephas the son of Vis'wamitra's sister, by Ajigartta of the line of Bhrigu, and states his being purchased as a victim for the sacrifice of Haris'chandra (see n. . <page 372>). The Vayu makes him a son of Richika, but alludes to his being the victim at Haris'chandra's sacrifice. According to the Ramayana, Viswamitra called upon his sons to take the place of S'unahs'ephas, and on their refusing, degraded them to the condition of Chandalas. The Bhagavata says, that fifty only of the hundred sons of Viswamitra were expelled their tribe, for refusing to acknowledge S'unahs'ephas or Devarata as their elder brother. The others consented; and the Bhagavata expresses this; 'They said to the elder, profoundly versed in the Mantras, We are your followers:' as the commentator; . The Ramayana also observes, that S'unahs'ephas, when bound, praised Indra with Richas or hymns of the Rig-veda. The origin of the story therefore, whatever may be its correct version, must be referred to the Vedas; and

it evidently alludes to some innovation in the ritual, adopted by a part only of the Kaus'ika families of Brahmans.

^405:23 The Bhagavata says one hundred sons, besides Devarata and others, as Ashtaka, Harita, &c. Much longer lists of names are given in the Vayu, Bhagavata, Brahma, and Hari V. The two latter specify the mothers. Thus Devas'ravas, Kati (the founder of the Katyayanas), and Hiranyaksha were sons of S'ilavati; Renuka, Galava, Sankriti, Mudgala, Madhuchandas, and Devala were sons of Renu; and Ashtaka, Kachchhapa, and Harita were the sons of Drishadvati. The same works enumerate the Gotras, the families or tribes of the Kaus'ika Brahmans: these are, Parthivas, Devaratas, Yajnavalkyas, Samarshanas, Udumbaras, Dumlanas, Tarakayanas, Munchatas, Lohitas, Renu, Karishus, Babhrus, Paninas, Dhyanajyapyas, S'yalantas, Hiranyakshas, S'ankus, Galavas, Yamadutas, Devalas, S'alankayanas, Bashkalas, Dadativadaras, S'aus'ratas, S'aindhavayanas, Nishnatas, Chunchulas, S'alankrityas, Sankrityas, Vadaranyas, and an infinity of others, multiplied by intermarriages with other tribes, and who, according to the Vayu, were originally of the regal caste, like Viswamitra; but, like him, obtained Brahmanhood through devotion. Now these Gotras, or some of them at least, no doubt existed, partaking more of the character of schools of doctrine, but in which teachers and scholars were very likely to have become of one family by intermarrying; and the whole, as well as their original founder, imply the interference of the Kshatriya caste with the Brahmanical monopoly of religious instruction and composition.

## CHAP. VIII.

Sons of Ayus. Line of Kshatravridha, or kings of Kas'i. Former birth of Dhanwantari. Various names of Pratarddana. Greatness of Alarka.

AYUS, the eldest son of Pururavas, married the daughter of Rahu (or Arah), by whom he had five sons, Nahusha, Kshatravridha [\*1], Rambha [\*2], Raji, and Anenas [\*3].

The son of Kshatravridha was Suhotra [\*4], who had three sons, Kas'a [\*5], Les'a [\*6], and Ghritsamada. The son of the last was S'aunaka [\*7], who first established the distinctions of the four castes [\*8]. The son of Kas'a was Kas'iraja [\*9]; his son was Dirghatamas [\*10]; his son was Dhanwantari, whose nature was exempt from human infirmities, and who in every existence had been master of universal knowledge. In his past life (or when he was produced by the agitation of the milky sea), Narayana had conferred upon him the boon, that he should subsequently be born in the family of Kasiraja, should compose the eightfold system of medical science [\*11], and should be thereafter entitled to a share of offerings made to the gods. The son of Dhanwantari was Ketumat; his son was Bhimaratha; his son was Divodasa [\*12]; his son was Pratarddana, so named from destroying the race of Bhadras'renya. He had various other appellations, as S'atrujit, 'the victor over his foes,' from having vanquished all his enemies; Vatsa, or 'child,' from his father's frequently calling him by that name; Ritadhwaja, 'he whose emblem was truth,' being a great observer of veracity; and Kuvalayas'wa, because he had a horse (as'wa) called Kuvalaya [\*13]. The son of this prince was Alarka, of whom this verse is sung in the present day; "For sixty thousand and sixty hundred years no other youthful monarch except Alarka, reigned over the earth [\*14]." The son of Alarka was Santati [\*15]; his son was Sunitha; his son was Suketu; his son was Dharmaketu; his son was Satyaketu; his son was Vibhu; his son was Suvibhu; his son was Sukumara; his son was Dhristaketu; his son was Vainahotra; his son was Bharga; his son was Bhargabhumi; from whom also rules for the four castes were promulgated [\*16]. These are the Kas'ya princes, or descendants of Kas'a [\*17]. We will now enumerate the descendants of Raji.

### Footnotes

^406:1 Dharmavridha: Vayu. Vridhas'arman: Matsya. Yajnas'arman: Padma.

^406:2 Darbha: Agni. Dambha: Padma.

^406:3 Vipapman: Agni and Matsya. Vidaman: Padma. The two last authorities proceed no farther with this line.

^406:4 Sunahotra: Vayu, Brahma.

^406:5 Kas'ya: Bhagavata.

^406:6 Sala: Vayu, Brahma, Hari V.: whose son was Arshtisena, father of Charanta; Vayu: of Kas'yapa; Brahma and Hari V.

^406:7 Here is probably an error, for the Vayu, Bhagavata, and Brahma agree in making S'unaka the son of Ghrtsamada, and father of S'aunaka.

^406:8 The expression is 'The originator or causer of the distinctions (or duties) of the four castes.' The commentator, however, understands the expression to signify, that his descendants were of the four castes. So also the Vayu: 'The son of Ghrtsamada was S'unaka, whose son was S'aunaka. Brahmans, Kshatriyas, Vais'yas, and S'udras were born in his race; Brahmans by distinguished deeds.' The existence of but one caste in the age of purity, however incompatible with the legend which ascribes the origin of the four tribes to Brahma, is every where admitted. Their separation is assigned to different individuals, whether accurately to any one may be doubted; but the notion indicates that the distinction was of a social or political character.

^406:9 Kas'ya: Brahma.

^406:10 Dirghatapas: Vayu. Ghrtsatamas: Agni. The Bhagavata inserts a Rashtra before this prince, and the Vayu a Dharma after him.

^407:11 The eight branches of medical science are, 1. S'alya, extraction of extraneous bodies; 2. S'alaka, treatment of external organic affections: these two constitute surgery; 3. Chikitsa, administration of medicines, or medical treatment in general; 4. Bhutavidya, treatment of maladies referred to demoniac possession; 5. Kaumarabhritya, midwifery and management of children; 6. Agada, alexipharmacy; 7. Rasayana, alchemical therapeutics; 8. Bajikarana, use of aphrodisiacs. Dhanwantari, according to the Brahma Vaivarta P., was preceded in medical science by Atreya, Bharadwaja, and Charaka: his pupil S'us'ruta is the reputed author of a celebrated work still extant. It seems probable that Kas'i or Benares was at an early period a celebrated school of medicine.

^407:12 Some rather curious legends are connected with this prince in the Vayu and Brahma Puranas, and Hari Vans'a, and especially in the Kas'i Khanda of the Skanda Purana. According to these authorities, S'iva and Parvati, desirous of occupying Kas'i, which Divodasa possessed, sent Nikumbha, one of the Ganas of the former, to lead the prince to the adoption of Buddhist doctrines; in consequence of which he was expelled from the sacred city, and, according to the Vayu, founded another on the banks of the Gomati. We have, however, also some singular, though obscure intimations of some of the political events of this and the succeeding reign. The passage of the Vayu is, 'The king Divodasa, having slain the hundred sons of Bhadras'renya, took possession of his kingdom, which was conquered by that hero. The son of Bhadras'renya, celebrated by the name of Durdama, was spared by Divodasa, as being an infant. Pratarddana was the son of Divodasa by Dri-shadvati; and by that great prince, desirous of destroying all enmity, (was recovered) that (territory) which had been seized by that young boy (Durdama).' This is not very explicit, and something is wanted to complete the sense. The Brahma P. and Hari V. tell the story twice over, chiefly in the words of the Vayu, but with some additions. In ch. 29. we have, first, the first three lines of the above extract; then comes the story of Benares being deserted; we then have the two next lines; then follow, 'That prince (Durdama) invading his patrimonial possessions, the territory which Divodasa had seized by force was recovered by the gallant son of Bhadhras'renya, Durddama, a warrior desirous, mighty king, [p. 408] to effect the destruction of his foes.' Here the victory is ascribed to Durdama, in opposition to what appears to be the sense of the Vayu, and what is undoubtedly that of our text, which says that he was called Pratarddana from destroying the race of Bhadras'renya, and S'atrujit from vanquishing all his foes. By Vairasya anta, 'the end of hostility or enmity,' is obvious-

ly not to be understood here, as M. Langlois has intimated, a friendly pacification, but the end or destruction of all enemies. In the 32d chapter of the Hari Vans'a we have precisely the same lines, slightly varied as to their order; but they are preceded by this verse; 'The city (that on the Gomati), before the existence of Benares, of Bhadras'renya, a pious prince of the Yadu race: This verse is not in the Brahma P. After giving the rest of the above quotation, except the last line, the passage proceeds, 'The king called Ashtaratha was the son of Bhimaratha; and by him, great king, a warrior desirous of destroying his foes was (the country) recovered, the children (of Durdama) being infants.' According to the same authority, we are here to understand Bhimaratha and Ashtaratha as epithets of Divodasa and Pratarddana. From these scanty and ill-digested notices it appears, that Divodasa, on being expelled from Benares, took some city and district on the Gomati from the family of Bhadras'renya; that Durdama recovered the country, and that Pratarddana again conquered it from his descendants. The alternation concerned apparently only bordering districts, for the princes of Mahishmati and of Kas'i continue, in both an earlier and a later series, in undisturbed possession of their capitals and their power.

^408:13 The Vayu, Agni, Brahma P., and Hari V. interpose two sons of Pratarddana, Garga or Bharga and Vatsa; and they make Vatsa the father of Alarka, except the Brahma, which has S'atrujit and Ritadhvaja as two princes following Vatsa.

^408:14 The Vayu, Brahma, and Hari V. repeat this stanza, and add that Alarka enjoyed such protracted existence through the favour of Lopamudra, and that having [p. 409] lived till the period at which the curs upon terminated, he killed the Rakshas Kshemaka, by whom it had been occupied after it was abandoned by Divodasa, and caused the city to be reinhabited. The Hari V. agrees as usual with the Brahma, except in the reading of one or two names. It is to be observed, however, that the Agni makes the Kas'i princes the descendants of Vitatha, the successor of Bharata. The Brahma P. and Hari V., determined apparently to be right, give the list twice over, deriving it in one place from Kshatravridha, as in our text, the Vayu, and the Bhagavata; and in another, with the Agni, from Vitatha. The series of the Brahma, however, stops with Lauhi, the son of Alarka, and does not warrant the repetition which the carelessness of the compiler of the Hari Vans'a has superfluously inserted.

^409:15 Several varieties occur, in the series that follows, as the comparative lists will best shew:

Bhagavata.	Brahma.	Vayu.	Agni.
Alarka	Alarka	Alarka	Alarka
Santati	Sannati	Sannati	Dharmaketu
Sunitha	Sunitha	Sunitha	Vibhu
Suketana	Kshema	Suketu	Sukumara
Dharmaketu	Ketumat	Dhrishtaketu	Satyaketu
Satyaketu	Suketu	Venuhotra	
Dhrishtaketu	Dharmaketu	Gargya	
Sukumara	Satyaketu	Gargabhumi	
Vitihotra	Vibhu	Vatsabhumi	
Bharga	Anartta		
Bhargabhumi	Sukumara		
	Dhrishtaketu		
	Venuhotri		
	Bharga		

## Vatsabhumi.

^409:16 Our text is clear enough, and so is the Bhagavata, but the Vayu, Brahma, and Hari V. contain additions of rather doubtful import. The former has, 'The son of Venuhotra was the celebrated Gargya; Gargabhumi was the son of Gargya; and Vatsa, of the wise Vatsa: virtuous Brahmans and Kshatriyas[p. 410] were the sons of these two.' By the second Vatsa is perhaps meant Vatsabhumi; and the purport of the passage is, that Gargya (or possibly rather Bharga, one of the sons of Pratardana) and Vatsa were the founders of two races (Bhumi, 'earth,' implying 'source' or founder', who were Kshatriyas by birth, and Brahmans by profession. The Brahma and Hari V., apparently misunderstanding this text, have increased the perplexity. According to them, the son of Venuhotra was Bharga; Vatsabhumi was the son of Vatsa; and Bhargabhumi (Bhrigubhumi, Brahma) was from Bhargava. 'These sons of Angiras were born in the family of Bhrigu, thousands of great might, Brahmans, Kshatriyas and Vais'yas.' The commentator has, 'Another son of Vatsa, the father of Alarka, is described, Vatsabhumi, &c. From Bhargava, the brother of Vatsa. (They were) Angirasas from Galava belonging to that family, (and were born) in the family of Bhrigu from the descent of Vis'wamitra.' The interpretation is not very clear, but it authorizes the notion above expressed, that Vatsa and Bharga, the sons of Pratardana, are the founders of two races of Kshatriya-Brahmans.

^410:17 On the subject of note [\*12]. some farther illustration is derivable from the Mahabharata, S'anti P. Dana-dharma. Haryas'wa the king of the Kas'is, reigning between the Ganges and the Yamuna, or in the Do-ab, was invaded and slain by the Haihayas, a race descended, according to this authority, from S'aryati, the son of Manu (see p. 358). Sudeva, the son of Haryas'wa, was also attacked and defeated by the same enemies. Divodasa, his son, built and fortified Benares as a defence against the Haihayas, but in vain, for they took it, and compelled him to fly. He sought refuge with Bharadwaja, by whose favour he had a son born to him, Pratardana, who destroyed the Haihayas under their king Vitihavya, and reestablished the kingdom of Kas'i. Vitihavya, through the protection of Bhrigu, became a Brahman. The Mahabharata gives a list of his descendants, which contains several of the names of the Kas'ya dynasty of the text; thus, Ghritsamada is said to be his son, and the two last of the line are S'unaka and S'aunaka. See n. [\*7].

**CHAP. IX.**

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

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

When the demons were discomfited, Indra placed the feet of Raji upon his head, and said, "Thou hast preserved me from a great danger, and I acknowledge thee as my father; thou art the sovereign chief over all the regions, and I, the Indra of the three spheres, am thy son." The Raja. smiled, and said, "Even be it so. The regard that is conciliated by many agreeable speeches is not to be resisted even when such language proceeds from a foe (much less should the kind words of a friend fail to win our affection)." He accordingly returned to his own city, and Indra remained as his deputy in the government of heaven.

When Raji ascended to the skies, his sons, at the instigation of Narada, demanded the rank of Indra as their hereditary right; and as the deity refused to acknowledge their supremacy, they reduced him to submission by force, and usurped his station. After some considerable time had elapsed, the god of a hundred sacrifices, Indra, deprived of his share of offerings to the immortals, met with Vrihaspati in a retired place, and said to him, "Cannot you give me a little of the sacrificial butter, even if it were no bigger than a jujube, for I am in want of sustenance?" "If," replied Vrihaspati, "I had been applied to by you before, I could have done any thing for you that you wished; as it is, I will endeavour and restore you in a few days to your sovereignty." So saying, he commenced a sacrifice for the purpose of increasing the might of Indra, and of leading the sons of Raji into error, and so effecting their downfall [\*1]. Misled by their mental fascination, the princes became enemies of the Brahmans, regardless of their duties, and contemners of the precepts of the Vedas; and thus devoid of morality and religion, they were slain by Indra, who by the assistance of the priest of the gods resumed his place in heaven. Whoever hears this story shall retain for ever his proper place, and shall never be guilty of wicked acts.

Rambha, the third son of Ayus, had no progeny [\*2]. Kshatravriddha had a son named Pratikshatra [\*3]; his son was Sanjaya; his son was Vijaya [\*4]; his son was Yajnakrit [\*5]; his son was Harshavardhana [\*6]; his son was Sahadeva; his son was Adina [\*7]; his son was Jayasena; his son was Sankriti; his son was Kshatradharman [\*8]. These were the descendants of Kshatravriddha. I will now mention those of Nahusha.

### Footnotes

^412:1 The Matsya says he taught the sons of Raji the Jinadharmā or Jain religion.

^412:2 The Bhagavata enumerates however, as his descendants, Rabhasa, Gambhira, and Akriya, whose posterity became Brahmans. The same authority gives as the descendants of Anenas, the fourth son of Ayus, S'uddha, S'uchi, Trikakud, and S'antakhya.

^412:3 The Vayu agrees with our text in making Pratikshatra (Pratikshatra) the son of Kshatravriddha; but the Brahma P. and Hari V. consider Anenas to be the head of this branch of the posterity of Ayus. The Bhagavata substitutes Kus'a, the Les'a, of our text, the grandson of Kshatravriddha, for the first name; and this seems most likely to be correct. Although the different MSS. agree in reading it should be perhaps the patronymic Kshatravriddha; making then, as the Bhagavata does, Pratikshatra the son of the son of Kshatravriddha.

^412:4 Jaya: Bhagavata, Vayu.

^412:5 Vijaya: Vayu. Krita: Bhagavata,

^412:6 Haryas'wa: Brahma, Hari V. Haryavana: Bhagavata.

^412:7 The last of the list: Vayu. Ahina: Bhagavata.

^412:8 Kshatravriddha: Brahma, Hari V.

## CHAP. X.

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

YATI, Yayati, Sanyati, Ayati, Viyati, and Kriti were the six valiant sons of Nahusha [\*1]. Yati declined the sovereignty [\*2], and Yayati therefore succeeded to the throne. He had two wives, Devayani the daughter of Usanas, and S'armishtha the daughter of Vrishaparvan; of whom this genealogical verse is recited: "Devayani bore two sons, Yadu and Turvasu. Sarmishtha, the daughter of Vrishaparvan, had three sons, Druhyu, Anu, and Puru [\*3]." Through the curse of Us'anas, Yayati

became old and infirm before his time; but having appeased his father-in-law, he obtained permission to transfer his decrepitude to any one who would consent to take it. He first applied to his eldest son Yadu, and said, "Your maternal grandfather has brought this premature decay upon me: by his permission, however, I may transfer it to you for a thousand years. I am not yet satiate, with worldly enjoyments, and wish to partake of them through the means of your youth. Do not refuse compliance with my request." Yadu, however, was not willing to take upon him his father's decay; on which his father denounced an imprecation upon him, and said, "Your posterity shall not possess dominion." He then applied successively to Druhyu, Turvasu, and Anu, and demanded of them their juvenile vigour. They all refused, and were in consequence cursed by the king. Lastly he made the same request of Sarmishtha's youngest son, Puru, who bowed to his father, and readily consented to give him his youth, and receive in exchange Yayati's infirmities, saying that his father had conferred upon him a great favour.

The king Yayati being thus endowed with renovated youth, conducted the affairs of state for the good of his people, enjoying such pleasures as were suited to his age and strength, and were not incompatible with virtue. He formed a connexion with the celestial nymph Vis'wachi, and was wholly attached to her, and conceived no end to his desires. The more they were gratified, the more ardent they became; as it is said in this verse, "Desire is not appeased by enjoyment: fire fed with sacrificial oil becomes but the more intense. No one has ever more than enough of rice, or barley, or gold, or cattle, or women: abandon therefore inordinate desire. When a mind finds neither good nor ill in all objects, but looks on all with an equal eye, then every thing yields it pleasure. The wise man is filled with happiness, who escapes from desire, which the feeble minded can with difficulty relinquish, and which grows not old with the aged. The hair becomes grey, the teeth fall out, as man advances in years; but the love of wealth, the love of life, are not impaired by age." "A thousand years have passed," reflected Yayati, "and my mind is still devoted to pleasure: every day my desires are awakened by new objects. I will therefore now renounce all sensual enjoyment, and fix my mind upon spiritual truth. Unaffected by the alternatives of pleasure and pain, and having nothing I may call my own, I will henceforth roam the forests with the deer."

Having made this determination, Yayati restored his youth to Puru, resumed his own decrepitude, installed his youngest son in the sovereignty, and departed to the wood of penance (Tapovana [\*4]). To Turvasu he consigned the south-east districts of his kingdom; the west to Druhyu; the south to Yadu; and the north to Anu; to govern as viceroys under their younger brother Puru, whom he appointed supreme monarch of the earth [\*5].

### Footnotes

^413:1 The Bhagavata refers briefly to the story of Nahusha, which is told in the Mahabharata more than once, in the Vana Parva, Udyoga P., Dana Dharma P., and others; also in the Padma and other Puranas. He had obtained the rank of Indra; but in his pride, or at the suggestion of S'achi, compelling the Rishis to bear his litter, he was cursed by them to fall from his state, and reappear upon earth as a serpent. From this form he was set free by philosophical discussions with Yudhishtira, and received final liberation. Much speculation, wholly unfounded, has been started by Wilford's conjecture that the name of this prince, with Deva, 'divine,' prefixed, a combination which never occurs, was the same as Dionysius or Bacchus. Authorities generally agree as to the names of the first three of his sons: in those of the others there is much variety, and the Matsya, Agni, and Padma have seven names, as follows omitting the three first of the text:

Matsya.	Agni.	Padma.	Linga.
Udbhava	Udbhava	Udbhava	S'aryati
Pans'chi	Panchaka	Pava	Champaka
Sunyati	Palaka	Viyati	Andhaka

Meghayati      Megha      Meghayati

^413:2 Or, as his name implies, he became a devotee, a Yati: Bhagavata, &c.

^413:3 The story is told in great detail in the Adi Parvan of the Mahabharata, also in the Bhagavata, with some additions evidently of a recent taste. S'armishtha, the daughter of Vrishaparvan, king of the Daityas, having quarrelled with Devayani, the daughter of S'ukra (the religious preceptor of the same race), had her thrown into a well. Yayati, hunting in the forest, found her, and taking her to her father, with his consent espoused her. Devayani, in resentment of S'armishtha's treatment, demanded that she should become her handmaid; and Vrishaparvan, afraid of S'ukra's displeasure, was compelled to comply. In the service of his queen, however, Yayati beheld S'armishtha, and secretly wedded her. Devayani complaining to her father of Yayati's infidelity, S'ukra inflicted on him premature decay, with permission to transfer it to any one willing to give him youth and strength in exchange, as is related in the text. The passage specifying the sons of Yayati is precisely the same in the Mahabharata [p. 414] as in our text, and is introduced in the same way.

^415:4 Bhrgutunga, according to the Brahma.

^415:5 The elder brothers were made Mandala-nripas, kings of circles or districts: Bhagavata. The situation of their governments is not exactly agreed upon.

Vayu and	Brahma	Bhagavata.
Padma.	and Hari V.	
Turvasu South-east	South-east	West
Druhyu West	West	South-east
Yadu South-west	South	South
Anu North	North	North

The Linga describes the ministers and people as expostulating with Yayati, for illegally giving the supremacy to the youngest son; but he satisfies them by shewing that he was justified in setting the seniors aside, for want of filial duty. The Mahabharata, Udyoga P. Galava Charitra, has a legend of Yayati's giving a daughter to the saint Galava, who through her means obtains from different princes eight hundred horses, white with one black ear, as a fee for his preceptor Viswamitra. Yayati, after his death and residence in Indra's heaven, is again descending to earth, when his daughter's sons give him the benefit of their devotions, and replace him in the celestial sphere. It has the air of an old story. A legend in some respects similar has been related in our text, <page 399>.

## CHAP. XI.

The Yadava race, or descendants of Yadu. Karttavirya obtains a boon from Dattatreya: takes Ravana prisoner: is killed by Paras'urama: his descendants.

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

Yadu had four sons, Sahasrajit, Kroshti, Nala, and Raghu [\*2]. S'atajit was the son of the elder of these, and he had three sons, Haihaya, Venu [\*3], and Haya. The son of Haihaya was Dharmanetra [\*4]; his son was Kunti [\*5]; his son was Sahanji [\*6]; his son was Mahishmat [\*7]; his son was Bhadrasena [\*8]; his son was Durdama; his son was Dhanaka [\*9], who had four sons, Kritavirya,

Kritagni, Kritavarman, and Kritaujas. Kritaviryya's son was Arjuna, the sovereign of the seven Dvipas, the lord of a thousand arms. This prince propitiated the sage Dattatreya, the descendant of Atri, who was a portion of Vishnu, and solicited and obtained from him these boons – a thousand arms; never acting unjustly; subjugation of the world by justice, and protecting it equitably; victory over his enemies; and death by the hands of a person renowned in the three regions of the universe. With these means he ruled over the whole earth with might and justice, and offered ten thousand sacrifices. Of him this verse is still recited; "The kings of the earth will assuredly never pursue his steps in sacrifice, in munificence, in devotion, in courtesy, and in self-control." In his reign nothing was lost or injured; and so he governed the whole earth with undiminished health, prosperity, power, and might, for eighty five thousand years. Whilst sporting in the waters of the Narmada, and elevated with wine, Ravana came on his tour of triumph to the city Mahishmati, and there he who boasted of overthrowing the gods, the Daityas, the Gandharbas and their king, was taken prisoner by Karttavirya, and confined like a tame beast in a corner of his capital [\*10]. At the expiration of his long reign Karttavirya was killed by Paras'urama, who was an embodied portion of the mighty Narayana [\*11]. Of the hundred sons of this king, the five principal were S'ura [\*12], S'urasena, Vrishana [\*13], Madhu [\*14], and Jayadhwaaja [\*15]. The son of the last was Talajangha, who had a hundred sons, called after him Talajanghas: the eldest of these was Vitihotra; another was Bharata [\*16], who had two sons, Vrisha and Sujati [\*17]. The son of Vrisha was Madhu [\*18]; he had a hundred sons, the chief of whom was Vrishni, and from him the family obtained the name of Vrishni [\*19]. From the name of their father, Madhu, they were also called Madhavas; whilst from the denomination of their common ancestor Yadu, the whole were termed Yadavas [\*20].

### Footnotes

^416:1 Or, 'in which Krishna was born.' It might have been expected, from the importance of this genealogy, that it would have been so carefully preserved, that the authorities would have closely concurred in its details. Although, however, the leading specifications coincide, yet, as we shall have occasion to notice, great and irreconcilable variations occur.

^416:2 The two first generally agree. There are differences in the rest; as,

Vayu.	Brahma.	Bhagavata.	Kurma.
Nila	Nala	Nala	Nila
Ajita	Anjika	Aripu	Jina
Raghu	Payoda	Aripu	Raghu

The Brahma and Hari V. read Sahasrada for the first name; and the Linga has Balasani in place of Nala. The Agni makes S'atajit also a son of Yadu.

^416:3 Venuhaya: Bhagavata, &c. Uttanahaya: Padma. Vettahaya: Matsya. They were the sons of Sahasrada: Brahma and Hari V.

^416:4 Dharmatantra: Vayu. Dharma: Kurma.

^416:5 Kirtti: Vayu.

^416:6 Sanjneya: Vayu. Sankana: Agni. Sahanja of Sahanjani pura: Brahma. Sanjnita: Linga. Sahanja: Matsya. Sohanji: Bhagavata.

^416:7 By whom the city of Mahishmati on the Narbadda was founded: Brahma P., Hari V.

^417:8 So the Bhagavata; but the Vayu, more correctly, has Bhadrasrenya. See <page 407>. n. .

^417:9 Kanaka: Vayu, &c. Varaka: Linga. Andhaka: Kurma.

^417:10 According to the Vayu, Karttavirya was the aggressor, invading Lanka, and there taking Ravana prisoner. The circumstances are more usually narrated as in our text.

^417:11 See page 402. Karttavirya's fate was the consequence of an imprecation denounced by Apava or Vas'ishtha, the son of Varuna, whose hermitage had been burnt, according to the Mahabharata, Raja-dharma, by Chitrabhanu, or Fire, to whom the king had in his bounty presented the world. The Vayu makes the king himself the incendiary, with arrows given him by Surya to dry up the ocean.

^417:12 Urjjita: Bhagavata.

^417:13 Vrishabha: Bhagavata. Dhrishta: Matsya. Dhriشنا: Kurma. Prishokta: Padma. Vrishni: Linga. Krishnaksha: Brahma.

^417:14 Krishna, in all except the Bhagavata.

^418:15 King of Avanti: Brahma and Hari Vans'a.

^418:16 Ananta: Vayu and Agni; elsewhere omitted.

^418:17 Durjaya only: Vayu, Matsya.

^418:18 This Madhu, according to the Bhagavata, was the son of Karttavirya. The Brahma and Hari V. make him the son of Vrisha, but do not say whose son Vrisha was. The commentator on the latter asserts that the name is a synonyme of Payoda, the son of Yadu, according to his authority, and to that alone.

^418:19 The Bhagavata agrees with our text, but the Brahma, Hari V., Linga, and Kurma make Vrishana the son of Madhu, and derive the family name of Vrishnis or Varshneyas from him.

^418:20 The text takes no notice of some collateral tribes, which appear to merit remark. Most of the other authorities, in mentioning the sons of Jayadhwaja, observe that from them came the five great divisions of the Haihaya tribe. These, according to the Vayu, were the Talajanghas, Vitihotras, Avantyas, Tundikeras, and Jatas. The Matsya and Agni omit the first, and substitute Bhojas; and the latter are included in the list in the Brahma, Padma, Linga, and Hari V. For Jatas the reading is Sanjatas or Sujatas. The Brahma P. has also Bharatas, who, as well as the Sujatas, are not commonly specified, it is said, 'from their great number.' They are in all probability invented by the compiler out of the names of the text, Bharata and Sujati. The situation of these tribes is central India, for the capital of the Talajanghas was Mahishmati or Chuli-Maheswar, still called, according to Col. Tod, Sahasra-bahuki-basti, 'the village of the thousand-armed;' that is, of Karttavirya. Annals of Rajasthan, I. 39. n. The Tundikeras and Vitihotras are placed in the geographical lists behind the Vindhyan mountains, and the termination -kaira is common in the valley of the Narmada, as Bairkaira, &c., or we may have Tundikera abbreviated, as Tundari on the Tapti. The Avantyas were in Ujayin, and the Bhojas were in the neighbourhood probably of Dhar in Malwa. These tribes must have preceded, then, the Rajput tribes, by whom these countries are now occupied, or Rahtores, Chauhans, Pawars, Gehlotes, and the rest. There are still some vestiges of them, and a tribe of Haihayas still exists, at the top of the valley of Sohagpur in Bhagel-khand, aware of their ancient lineage, and though [p. 419] few in number, celebrated for their valour. Tod's Rajasthan, I. 39. The scope of the traditions regarding them, especially of their overrunning the country, along with S'akas and other foreign tribes, in the reign preceding that of Sagara (see p. 373), indicates their foreign origin also; and if we might trust to verbal resemblances, we might suspect that the Hayas and Haihayas of the Hindus had some connexion with the Hia, Hoiei-ke, Hoiei-hu, and similarly denominated Hun or Turk tribes, who make a figure in Chinese history. Des Guignes, Histoire des Huns, I. 7, 55, 231. II. 253, &c. At the same time it is to be observed that these tribes do not make their appearance until some centuries after the Christian era, and the scene of their first exploits is far from the frontiers of India: the coincidence of appellation may be therefore merely accidental. In the word Haya, which properly means 'a horse,' it is not impossible, however, that we have a confirmatory evidence of the Scythian origin of the Haihayas, as Col. Tod supposed; although we cannot with him imagine the word 'horse' itself is derived from haya. Rajasthan, I. 76.

## CHAP. XII.

Descendants of Kroshtri. Jyamagha's connubial affection for his wife S'aivya: their descendants kings of Vidarbha and Chedi.

KROSHTRI, the son of Yadu [\*1], had a son named Vrijinivat [\*2]; his son was Swahi [\*3]; his son was Rushadru [\*4]; his son was Chitraratha; his son was S'as'avindu, who was lord of the fourteen great gems [\*5]; he had a hundred thousand wives and a million of sons [\*6]. The most renowned of them were Prithuyas'as, Prithukarman, Prithujaya, Prithukirti, Prithudana, and Prithus'ravas. The son of the last of these six [\*7] was Tamas [\*8]; his son was Us'anas [\*9], who celebrated a hundred sacrifices of the horse; his son was S'iteyus [\*10]; his son was Rukmakavacha [\*11]; his son was Paravrit, who had five sons, Rukmeshu, Prithurukman, Jyamagha, Palita, and Harita [\*12]. To this day the following verse relating to Jyamagha is repeated: "Of all the husbands submissive to their wives, who have been or who will be, the most eminent is the king Jyamagha [\*13], who was the husband of S'aivya." S'aivya was barren; but Jyamagha was so much afraid of her, that he did not take any other wife. On one occasion the king, after a desperate conflict with elephants and horse, defeated a powerful foe, who abandoning wife, children, kin, army, treasure, and dominion, fled. When the enemy was put to flight, Jyamagha beheld a lovely princess left alone, and exclaiming, "Save me, father! Save me, brother!" as her large eyes rolled wildly with affright. The king was struck by her beauty, and penetrated with affection for her, and said to himself, "This is fortunate; I have no children, and am the husband of a sterile bride; this maiden has fallen into my hands to rear up to me posterity: I will espouse her; but first I will take her in my car, and convey her to my palace, where I must request the concurrence of the queen in these nuptials." Accordingly he took the princess into his chariot, and returned to his own capital.

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

In consequence of this conversation regarding the birth of a son having taken place in an auspicious conjunction, aspect, and season, the queen, although passed the time of women, became shortly afterwards pregnant, and bore a son. His father named him Vidarbha, and married him to the damsel he had brought home. They had three sons, Kratha, Kais'ika [\*14], and Romapada [\*15]. The son of Romapada was Babhru [\*16], and his son was Dhriti [\*17]. The son of Kais'ika was Chedi, whose descendants were called the Chaidya kings [\*18]. The son of Kratha was Kunti [\*19]; his son was Vrishni [\*20]; his son was Nirvriti [\*21]; his son was Dasartha; his son was Vyoman; his son was Jimuta; his son was Vikriti [\*22]; his son was Bhimaratha; his son was Navaratha [\*23]; his son was Das'aratha [\*24]; his son was S'akuni; his son was Karambhi; his son was Devarata; his son was Devakshatra [\*25]; his son was Madhu [\*26]; his son was Anavaratha; his son was Kuruvatsa; his son was Anuratha; his son was Puruhotra; his son was Ans'u; his son was Satwata, from whom the princes of this house were termed Satwatas. This was the progeny of Jyamagha; by listening to the account of whom, a man is purified from his sins.

### Footnotes

^420:1 In the Brahma P. and Hari V. we have two families from Kroshtri; one which is much the same as that of the text; the other makes short work of a long story, as we shall again notice.

^420:2 Vajravat: Kurma.

^420:3 S'anti: Kurma. Swaha: Matsya. Tris'anku Linga.

^420:4 Vishansu: Agni. Rishabha: Linga. Kus'ika: Kurma. Rus'eku: Bhagavata.

^420:5 Or articles the best of their kind; seven animate, and seven inanimate; a wife, a priest, a general, a charioteer, a horse, an elephant, and a body of foot soldiers; or, instead of the last three, an executioner, an encomiast, a reader of the Vedas; and a chariot, an umbrella, a jewel, a sword, a shield, a banner, and a treasure.

^420:6 The text states this in plain prose, but the Vayu quotes a verse which makes out but a hundred hundred or 10,000 sons.

^420:7 The Matsya has the first, third, and fifth of our text, and Prithudharma, Prithukirtti, and Prithumat. The Kurma has also six names, but makes as many successions.

^420:8 Suyajna: Agni, Brahma, Matsya. Dharma: Bhagavata.

^420:9 Ushat: Brahma, Hari V.

^420:10 S'itikshu: Agni. S'ineyus: Brahma. Purujit: Bhagavata. The Vayu has Maruta and Kambalavarhish, brothers, instead.

^420:11 Considerable variety prevails here. The Brahma and Hari V. have Marutta the Rajarshi (a gross blunder, see <page 352>), Kambalavarhish, S'atapasuti, Rukmakavacha: the Agni – Marutta, Kambalavarhish, Rukmeshu: whilst the Bhagavata makes Ruchaka son of Us'anas, and father to the five princes who in the text are the grandsons of Rukmakavacha.

^420:12 The Bhagavata has Rukmeshu, Rukman, Jyamagha, Prithu, and Purujit. The [p. 421] Vayu reads the two last names Parigha and Hari. The Brahma and Hari V. insert Parajit as the father of the five named as in the text.

^421:13 Most of the other authorities mention that the elder of the five brothers, Rukmeshu, succeeded his father in the sovereignty; and that the second, Prithurukman, remained in his brother's service. Palita and Harita were set over Videha (Linga) or Tirhut, and Jyamagha went forth to settle where he might: according to the Vayu he conquered Madhyades'a (the country along the Narmada), Mekala, and the S'uktimat mountains. So the Brahma P. states that he established himself along the Rikshavat mountain, and dwelt in S'uktimati. He names his son, as we shall see, Vidarbha: the country so called is Berar, and amongst his descendants we have the Chaidyas or princes of Boghelkand, and Chandail, and Dasarha, more correctly perhaps Dasarna, Chattisgher; so that this story of Jyamagha's adventures appears to allude to the first settlement of the Yadava tribes along the Narmada, more to the south and west than before.

^422:14 The Bhagavata has Kus'a; the Matsya, Kaus'ika: all the authorities agree in specifying three sons.

^422:15 Lomapada: Agni.

^422:16 Vastu: Vayu. Kriti: Agni.

^422:17 Ahuti: Vayu. Iti: Padma. Dyuti: Matsya. Bhriti: Kurma. This latter is singular in carrying on the line of Romapada for twelve generations farther.

^422:18 The Bhagavata, however, makes the princes of Chedi continuous from Romapada; as, Babhru, Dhriti, Us'ika, Chedi – the Chaidyas, amongst whom were Damaghosha and S'is'upala.

^422:19 Kumbhi: Padma.

^422:20 Dhrishta: Vayu. Dhrishti: Matsya,

^422:21 Nivritti: Vayu. Nidhriti: Agni. The Brahma makes three sons, Avanta, Das'arha, and Bali-vrishahan. In the Linga it is said of Dasarha that he was 'destroyer of the host of copper (faced; European?) foes.'

^422:22 Vikala: Matsya.

^422:23 Nararatha: Brahma, Hari V.

^422:24 Dridharatha: Agni. Devarata: Linga.

^422:25 Soma: Linga. Devanakshatra: Padma.

^422:26 There is great variety in the succeeding appellations: [p. 423]

Bhagavata.	Vayu.	Brahma.	Matsya.	Padma.	Kurma.
Madhu	Madhu	Madhu	Madhu	Madhu	Madhu
Kuruvas'a	Manu	Manavas'as	Uruvas	Puru	Kuru
Anu	Puruvatsa	Purudwat	Purudwat	Punarvasu	Anu
Puruhotra	Purudwat	Madhu	Jantu	Jantu	Ansa
Ayu	Satwa	and Satwa			
Satwata	Satwata	Satwata	Satwata	Satwata	Andhaka
					Satwata

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

### CHAP. XIII.

Sons of Satwata. Bhoja princes of Mrittikavati. Surya the friend of Satrajit: appears to him in a bodily form: gives him the Syamantaka gem: its brilliance and marvellous properties. Satrajit gives it to Prasena, who is killed by a lion: the lion killed by the bear Jambavat. Krishna suspected of killing Prasena, goes to look for him in the forests: traces the bear to his cave: fights with him for the jewel: the contest prolonged: supposed by his companions to be slain: he overthrows Jambavat, and marries his daughter Jambavati: returns with her and the jewel to Dwaraka: restores the jewel to Satrajit, and marries his daughter Satyabhama. Satrajit murdered by S'atadhanwan: avenged by Krishna. Quarrel between Krishna and Balarama. Akrura possessed of the jewel: leaves Dwaraka. Public calamities. Meeting of the Yadavas. Story of Akrura's birth: he is invited to return: accused by Krishna of having the Syamantaka jewel: produces it in full assembly: it remains in his charge: Krishna acquitted of having purloined it.

THE sons of Satwata were Bhajina, Bhajamana, Divya, Andhaka, Devavridha, Mahabhoja, and Vrishni [\*1]. Bhajamana had three sons, Nimi [\*2], Krikana [\*3], and Vrishni [\*4], by one wife, and as many by another, S'atajit, Sahasrajit, and Ayutajit [\*5]. The son of Devavridha was Babhrus of whom this verse is recited; "We hear when afar, and we behold when nigh, that Babhrus is the first of men, and Devavridha is equal to the gods: sixty-six persons following the precepts of one, and six thousand and eight who were disciples of the other, obtained immortality." Mahabhoja was a pious prince; his descendants were the Bhojas, the princes of Mrittikavati [\*6], thence called Marttikavatas [\*7]. Vrishni had two sons, Sumitra and Yudhajit [\*8]; from the former Anamitra and S'ini were born [\*9]. The son of Anamitra was Nighna, who had two sons, Prasena and Satrajit. The divine Aditya, the sun, was the friend of the latter.

On one occasion Satrajit, whilst walking along the sea shore, addressed his mind to Surya, and hymned his praises; on which the divinity appeared and stood before him. Beholding him in an in-

distinct shape, Satrajit said to the sun, "I have beheld thee, lord, in the heavens as a globe of fire: now do thou shew favour unto me, that I may see thee in thy proper form." On this the sun taking the jewel called Syamantaka from off his neck, placed it apart, and Satrajit beheld him of a dwarfish stature, with a body like burnished copper, and with slightly reddish eyes. Having offered his adorations, the sun desired him to demand a boon, and he requested that the jewel might become his. The sun presented it to him, and then resumed his place in the sky. Having obtained the spotless gem of gems, Satrajit wore it on his neck, and becoming as brilliant thereby as the sun himself, irradiating all the region with his splendour, he returned to Dwaraka. The inhabitants of that city, beholding him approach, repaired to the eternal male, Purushottama, who, to sustain the burden of the earth, had assumed a mortal form (as Krishna), and said to him, "Lord, assuredly the divine sun is coming to visit you." But Krishna smiled, and said, "It is not the divine sun, but Satrajit, to whom Aditya has presented the Syamantaka gem, and he now wears it: go and behold him without apprehension." Accordingly they departed. Satrajit having gone to his house, there deposited the jewel, which yielded daily eight loads of gold, and through its marvellous virtue dispelled all fear of portents, wild beasts, fire, robbers, and famine.

Achyuta was of opinion that this wonderful gem should be in the possession of Ugrasena; but although he had the power of taking it from Satrajit, he did not deprive him of it, that he might not occasion ally disagreement amongst the family. Satrajit, on the other hand, fearing that Krishna would ask him for the jewel, transferred it to his brother Prasena. Now it was the peculiar property of this jewel, that although it was an inexhaustible source of good to a virtuous person, yet when worn by a man of bad character it was the cause of his death. Prasena having taken the gem, and hung it round his neck, mounted his horse, and went to the woods to hunt. In the chase he was killed by a lion. The lion, taking the jewel in his mouth, was about to depart, when he was observed and killed by Jambavat, the king of the bears, who carrying off the gem retired into his cave, and gave it to his son Sukumara to play with. When some time had elapsed, and Prasena did not appear, the Yadavas began to whisper one to another, and to say, "This is Krishna's doing: desirous of the jewel, and not obtaining it, he has perpetrated the murder of Prasena in order to get it into his possession."

When these calumnious rumours came to the knowledge of Krishna, he collected a number of the Yadavas, and accompanied by them pursued the course of Prasena by the impressions of his horse's hoofs. Ascertaining by this means that he and his horse had been killed by a lion, he was acquitted by all the people of any share in his death. Desirous of recovering the gem, he thence followed the steps of the lion, and at no great distance came to the place where the lion had been killed by the bear. Following the footmarks of the latter, he arrived at the foot of a mountain, where he desired the Yadavas to await him, whilst he continued the track. Still guided by the marks of the feet, he discovered a cavern, and had scarcely entered it when he heard the nurse of Sukumara saying to him, "The lion killed Prasena; the lion has been killed by Jambavat: weep not, Sukumara, the Syamantaka is your own." Thus assured of his object, Krishna advanced into the cavern, and saw the brilliant jewel in the hands of the nurse, who was giving it as a plaything to Sukumara. The nurse soon descried his approach, and marking his eyes fixed upon the gem with eager desire, called loudly for help. Hearing her cries, Jambavat, full of anger, came to the cave, and a conflict ensued between him and Achyuta, which lasted twenty-one days. The Yadavas who had accompanied the latter waited seven or eight days in expectation of his return, but as the foe of Madhu still came not forth, they concluded that he must have met his death in the cavern. "It could not have required so many days," they thought, "to overcome an enemy;" and accordingly they departed, and returned to Dwaraka, and announced that Krishna had been killed.

When the relations of Achyuta heard this intelligence, they performed all the obsequial rites suited to the occasion. The food and water thus offered to Krishna in the celebration of his S'raddha served to support his life, and invigorate his strength in the combat in which he was engaged; whilst his adversary, wearied by daily conflict with a powerful foe, bruised and battered in every limb by

heavy blows, and enfeebled by want of food, became unable longer to resist him. Overcome by his mighty antagonist, Jambavat cast himself before him and said, "Thou, mighty being, art surely invincible by all the demons, and by the spirits of heaven, earth, or hell; much less art thou to be vanquished by mean and powerless creatures in a human shape; and still less by such as we are, who are born of brute origin. Undoubtedly thou art a portion of my sovereign lord Narayana, the defender of the universe." Thus addressed by Jambavat, Krishna explained to him fully that he had descended to take upon himself the burden of the earth, and kindly alleviated the bodily pain which the bear suffered from the fight, by touching him with his hand. Jambavat again prostrated himself before Krishna, and presented to him his daughter Jambavati, as an offering suitable to a guest. He also delivered to his visitor the Syamantaka jewel. Although a gift from such an individual was not fit for his acceptance, yet Krishna took the gem for the purpose of clearing his reputation. He then returned along with his bride Jambavati to Dwaraka..

When the people of Dwaraka beheld Krishna alive and returned, they were filled with delight, so that those who were bowed down with years recovered youthful vigour; and all the Yadavas, men and women, assembled round Anakadundubhi, the father of the hero, and congratulated him. Krishna related to the whole assembly of the Yadavas all that had happened, exactly as it had befallen, and restoring the Syamantaka jewel to Satrajit was exonerated from the crime of which he had been falsely accused. He then led Jambavati into the inner apartments.

When Satrajit reflected that he had been the cause of the aspersions upon Krishna's character, he felt alarmed, and to conciliate the prince he gave him to wife his daughter Satyabhama. The maiden had been previously sought in marriage by several of the most distinguished Yadavas, as Akrura, Kritavarman and S'atadhanwan, who were highly incensed at her being wedded to another, and leagued in enmity against Satrajit. The chief amongst them, with Akrura and Kritavarman, said to S'atadhanwan, "This caitiff Satrajit has offered a gross insult to you, as well as to us who solicited his daughter, by giving her to Krishna: let him not live: why do you not kill him, and take the jewel? Should Achyuta therefore enter into feud with you, we will take your part." Upon this promise S'atadhanwan undertook to slay Satrajit.

When news arrived that the sons of Pandu had been burned in house of wax [\*10], Krishna, who knew the real truth, set off for Baranavata to allay the animosity of Duryodhana, and to perform the duties his relationship required. S'atadhanwan taking advantage of his absence, killed Satrajit in his sleep, and took possession of the gem. Upon this coming to the knowledge of Satyabhama, she immediately mounted her chariot, and, filled with fury at her father's murder, repaired to Baranavata, and told her husband how Satrajit had been killed by S'atadhanwan in resentment of her having been married to another, and how he had carried off the jewel; and she implored him to take prompt measures to avenge such heinous wrong. Krishna, who is ever internally placid, being informed of these transactions, said to Satyabhama, as his eyes flashed with indignation, "These are indeed audacious injuries, but I will not submit to them from so vile a wretch. They must assail the tree, who would kill the birds that there have built their nests. Dismiss excessive sorrow; it needs not your lamentations to excite any wrath." Returning forthwith to Dwaraka, Krishna took Baladeva apart, and said to him, "A lion slew Prasena, hunting in the forests; and now Satrajit has been murdered by S'atadhanwan. As both these are removed, the jewel which belonged to them is our common right. Up then, ascend your car, and put S'atadhanwan to death."

Being thus excited by his brother, Balarama engaged resolutely in the enterprise; but S'atadhanwan, being aware of their hostile designs, repaired to Kritavarman, and required his assistance. Kritavarman, however, declined to assist him, pleading his inability to engage in a conflict with both Baladeva and Krishna. S'atadhanwan thus disappointed, applied to Akrura; but he said, "You must have recourse to some other protector. How should I be able to defend you? There is no one even amongst the immortals, whose praises are celebrated throughout the universe, who is capable of contending with the wielder of the discus, at the stamp of whose foot the three worlds tremble; whose hand makes the wives of the Asuras widows, whose weapons no host, however mighty, can

resist: no one is capable of encountering the wielder of the ploughshare, who annihilates the prowess of his enemies by the glances of his eyes, that roll with the joys of wine; and whose vast ploughshare manifests his might, by seizing and exterminating the most formidable foes." "Since this is the case," replied S'atadhanwan, "and you are unable to assist me, at least accept and take care of this jewel." "I will do so," answered Akrura, "if you promise that even in the last extremity you will not divulge its being in my possession." To this S'atadhanwan agreed, and Akrura took the jewel; and the former mounting a very swift mare, one that could travel a hundred leagues a day, fled from Dwaraka.

When Krishna heard of S'atadhanwan's flight, he harnessed his four horses, S'aivya, Sugriva, Meghapushpa, and Balahaka, to his car, and, accompanied by Balarama, set off in pursuit. The mare held her speed, and accomplished her hundred leagues; but when she reached the country of Mithila, her strength was exhausted, and she dropped down and died. S'atadhanwan [\*11] dismounting, continued his flight on foot. When his pursuers came to the place where the mare had perished, Krishna said to Balarama, "Do you remain in the car, whilst I follow the villain on foot, and put him to death; the ground here is bad; and the horses will not be able to drag the chariot across it." Balarama accordingly stayed with the car, and Krishna followed S'atadhanwan on foot: when he had chased him for two kos, he discharged his discus, and, although S'atadhanwan was at a considerable distance, the weapon struck off his head. Krishna then coining up, searched his body and his dress for the Syamantaka jewel, but found it not. He then returned to Balabhadra, and told him that they had effected the death of S'atadhanwan to no purpose, for the precious gem, the quintessence of all worlds, was not upon his person. When Balabhadra heard this, he flew into a violent rage, and said to Vasudeva, "Shame light upon you, to be thus greedy of wealth! I acknowledge no brotherhood with you. Here lies my path. Go whither you please; I have done with Dwaraka, with you, with all our house. It is of no use to seek to impose upon me with thy perjuries." Thus reviling his brother, who fruitlessly endeavoured to appease him, Balabhadra went to the city of Videha, where Janaka [\*12] received him hospitably, and there he remained. Vasudeva returned to Dwaraka. It was during his stay in the dwelling of Janaka that Duryodhana, the son of Dhritarashtra, learned from Balabhadra the art of fighting with the mace. At the expiration of three years, Ugrasena and other chiefs of the Yadavas, being satisfied that Krishna had not the jewel, went to Videha, and removed Balabhadra's suspicions, and brought him home.

Akrura, carefully considering the treasures which the precious jewel secured to him, constantly celebrated religious rites, and, purified with holy prayers [\*13], lived in affluence for fifty-two years; and through the virtue of that gem there was no dearth nor pestilence in the whole country [\*14]. At the end of that period, S'atrughna, the great grandson of Satwata, was killed by the Bhojas, and as they were in bonds of alliance with Akrura, he accompanied them in their flight from Dwaraka. From the moment of his departure various calamities, portents, snakes, dearth, plague, and the like, began to prevail; so that he whose emblem is Garuda called together the Yadavas, with Balabhadra and Ugrasena, and recommended them to consider how it was that so many prodigies should have occurred at the same time. On this Andhaka, one of the elders of the Yadhu race, thus spake: "Wherever S'waphalka, the father of Akrura, dwelt, there famine, plague, dearth, and other visitations were unknown. Once when there was want of rain in the kingdom of Kasiraja, S'waphalka was brought there, and immediately there fell rain from the heavens. It happened also that the queen of Kasiraja conceived, and was quick with a daughter; but when the time of delivery arrived, the child issued not from the womb. Twelve years passed away, and still the girl was unborn. Then Kasiraja spake to the child, and said, 'Daughter, why is your birth thus delayed? come forth; I desire to behold you, why do you inflict this protracted suffering upon your mother?' Thus addressed, the infant answered, 'If, father, you will present a cow every day to the Brahmans, I shall at the end of three years more be born.' The king accordingly presented daily a cow to the Brahmans, and at the end of three years the damsel came into the world. Her father called her Gandini, and he subsequently gave her to S'waphalka, when he came to his palace for his benefit. Gandini, as long as she lived, gave a cow to the Brahmans every day. Akrura was her son by S'waphalka, and his birth therefore

proceeds from a combination of uncommon excellence. When a person such as he is, is absent from us, is it likely that famine, pestilence, and prodigies should fail to occur? Let him then he invited to return: the faults of men of exalted worth must not be too severely scrutinized."

Agreeably to the advice of Audhaka the elder, the Yadavas sent a mission, headed by Kes'ava, Ugrasena, and Balabhadra, to assure Akrura that no notice would be taken of any irregularity committed by him; and having satisfied him that he was in no danger, they brought him back to Dwarka. Immediately on his arrival, in consequence of the properties of the jewel, the plague, dearth, famine, and every other calamity and portent, ceased. Krishna, observing this, reflected [\*15] that the descent of Akrura from Gandini and S'waphalka was a cause wholly disproportionate to such an effect, and that some more powerful influence must be exerted to arrest pestilence and famine. "Of a surety," said he to himself, "the great Syamantaka jewel is in his keeping, for such I have heard are amongst its properties. This Akrura too has been lately celebrating sacrifice after sacrifice; his own means are insufficient for such expenses; it is beyond a doubt that he has the jewel." Having come to this conclusion, he called a meeting of all the Yadavas at his house, under the pretext of some festive celebration. When they were all seated, and the purport of their assembling had been explained, and the business accomplished, Krishna entered into conversation with Akrura, and, after laughing and joking, said to him, "Kinsman, you are a very prince in your liberality; but we know very well that the precious jewel which was stolen by Sudhanwan was delivered by him to you, and is now in your possession, to the great benefit of this kingdom. So let it remain; we all derive advantage from its virtues. But Balabhadra suspects that I have it, and therefore, out of kindness to me, shew it to the assembly." When Akrura, who had the jewel with him, was thus taxed, he hesitated what he should do. "If I deny that I have the jewel," thought he, "they will search my person, and find the gem hidden amongst my clothes. I cannot submit to a search." So reflecting, Akrura said to Narayana, the cause of the whole world, "It is true that the Syamantaka jewel was entrusted to me by S'atadhanwan, when he went from hence. I expected every day that you would ask me for it, and with much inconvenience therefore I have kept it until now. The charge of it has subjected me to so much anxiety, that I have been incapable of enjoying any pleasure, and have never known a moment's ease. Afraid that you would think me unfit to retain possession of a jewel so essential to the welfare of the kingdom, I forbore to mention to you its being in my hands; but now take it yourself, and give the care of it to whom you please." Having thus spoken, Akrura drew forth from his garments a small gold box, and took from it the jewel. On displaying it to the assembly of the Yadavas, the whole chamber where they sat was illuminated by its radiance. "This," said Akrura, "is the Syamantaka gem, which was consigned to me by S'atadhanwan: let him to whom it belongs now take it."

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

wore it publicly round his neck, where it shone with dazzling brightness; and Akrura moved about like the sun, wearing a garland of light.

He who calls to mind the vindication of the character of Krishna from false aspersions, shall never become the subject of unfounded accusation in the least degree, and living in the full exercise of his senses shall be cleansed from every sin [\*16].

### Footnotes

^424:1 The Agni acknowledges but four sons. but all the rest agree in the number, and mostly in the names, Mahabhoja is sometimes read Mahabhaga.

^424:2 Krimi: Brahma, Agni, Kurma.

^424:3 Panava: Vayu. Kramana: Brahma. Kripana: Padma. Kinkina: Bhagavata.

^424:4 Dhrishthi: Bhagavata, Brahma.

^424:5 The Brahma and Hari V. add to the first three S'ara and Puranjaya, and to the second Dasa-ka.

^424:6 By the Parnas'a river: Brahma P.: a river in Malwa.

^424:7 These are made incorrectly the descendants of Babhru in the Hari V.

^424:8 The Bhagavata, Matsya, and Vayu [p. 425] agree in the main, as to the genealogy that follows, with our text. The Vayu states that Vrishni had two wives, Madri and Gandhari; by the former he had Yudhajit and Anamitra, and by the latter Sumitra and Devamidhush. The Matsya also names the ladies, but gives Sumitra to Gandhari, and makes Madri the mother of Yudhajit, Devamidhusa, Anamitra, and S'ini. The Agni has a similar arrangement, but substitutes Dhrishta for Vrishni, and makes him the fifteenth in descent from Satwata. The Linga, Padma, Brahma P., and Hari V. have made great confusion by altering, apparently without any warrant, the name of Vrishni to Kroshtri.

^425:9 The Bhagavata makes them sons of Yudhajit; the Matsya and Agni, as observed in the preceding note, his brothers as well as Sumitra's.

^428:10 This alludes to events detailed in the Mahabharata.

^430:11 The Vayu calls Sudhanwan or S'atadhanwan king of Mithila.

^430:12 A rather violent anachronism to make Janaka cotemporary with Balarama.

^430:13 The text gives the commencement of the prayer, but the commentator does not say whence it is taken: 'Oh, goddess! the [p. 431] murderer of a Kshatriya or Vais'ya, engaged in religious duties, is the slayer of a Brahman;' i. e. the crime is equally heinous. Perhaps the last word should be 'is.'

^431:14 Some of the circumstances of this marvellous gem seem to identify it with a stone of widely diffused celebrity in the East, and which, according to the Mohammedan writers, was given originally by Noah to Japhet; the Hijer al mattyr of the Arabs, Sang yeddat of the Persians, and Jeddah tash of the Turks, the possession of which secures rain and fertility. The author of the Habib us Seir gravely asserts that this stone was in the hands of the Mongols in his day, or in the tenth century.

^432:15 Krishna's reflecting, the commentator observes, is to be understood of him only as consistent with the account here given of him, as if he were a mere man; for, as he was omniscient, there was no occasion for him to reflect or reason. Krishna however appears in this story in a very different light from that in which he is usually represented; and the adventure, it may be remarked, is detached from the place in which we might have expected to find it, the narrative of his life, which forms the subject of the next book.

^434:16 The story of the Syamantaka gem occurs in the Bhagavata, Vayu, Matsya, Brahma, and Hari V., and is alluded to in other Puranas. It may be considered as one common to the whole series. Independently of the part borne in it by Krishna, it presents a curious and no doubt a faithful picture of ancient manners, in the loose self-government of a kindred clan, in the acts of personal violence which are committed, in the feuds which ensue, in the public meetings which are held, and the part that is taken by the elders and by the women in all the proceedings of the community.

## CHAP. XIV.

Descendants of S'ini, of Anamitra, of S'waphalka and Chitraka, of Andhaka. The children of Devaka and Ugrasena. The descendants of Bhajamana. Children of S'ura: his son Vasudeva: his daughter Pritha married to Pandu: her children Yudhishtira and his brothers; also Karna by Aditya. The sons of Pandu by Madri. Husbands and children of S'ura's other daughters. Previous births of S'is'upala.

THE younger brother of Anamitra was S'ini; his son was Satyaka; his son was Yuyudhana, also known by the name of Satyaki; his son was Asanga; his son was Tuni [\*1]; his son was Yugandhara [\*2]. These princes were termed S'aineyas.

In the family of Anamitra, Pris'ni was born; his son was S'waphalka [\*3], the sanctity of whose character has been described: the younger brother of S'waphalka was named Chitraka. S'waphalka had by Gandini, besides Akrura, Upamadgu, Mridura, S'arimejaya, Giri, Kshatropakshatra, S'atrughna, Arimaraddana, Dharmadhri, Dhristasarman, Gandhamojavaha, and Prativaha. He had also a daughter, Sutura [\*4].

Devavat and Upadeva were the sons of Akrura. The sons of Chitrika were Prithu and Vipritha, and many others [\*5]. Andhaka had four sons, Kukkura, Bhajamana, S'uchi [\*6], Kambalavarhish. The son of Kukkura was Vrishta [\*7]; his son was Kapotaroman; his son was Viloman [\*8]; his son was Bhava [\*9], who was also called Chandanodakadundubhi [\*10]; he was a friend of the Gandharba Tumburu; his son was Abhijit; his son was Punarvasu; his son was Ahuka, and he had also a daughter named Ahuki. The sons of Ahuka were Devaka and Ugrasena. The former had four sons, Devavat, Upadeva, Sudeva, and Devarakshita, and seven daughters, Vrikadeva, Upadeva, Devarakshita, S'rideva, S'antideva, Sahadeva, and Devaki: all the daughters were married to Vasudeva. The sons of Ugrasena were Kansa, Nyagrodha, Sunaman, Kanka, S'anku, Subhumi, Rashtrapala, Yuddhamushthi, and Tushtimat; and his daughters were Kansa, Kansavati, Sutanu, Rashtrapali, and Kanki.

The son of Bhajamana [\*11] was Viduratha; his son was S'ura; his son was S'amin [\*12]; his son was Pratikshatra [\*13]; his son was Swayambhoja [\*14]; his son was Hridika, who had Kritavarman, S'atadhanu, Devamidhusa, and others [\*15]. S'ura, the son of Devamidhusa [\*16], was married to Marisha, and had by her ten sons. On the birth of Vasudeva, who was one of these sons, the gods, to whom the future is manifest, foresaw that the divine being would take a human form in his family, and thereupon they sounded with joy the drums of heaven: from this circumstance Vasudeva was also called Anakadunbubhi [\*17]. His brothers were Devabhaga, Devas'ravas, Anadhrishti, Karundhaka, Vatsabalaka, S'rinjaya, S'yama, S'amika, and Gandusha; and his sisters were Pritha, S'rutadeva, S'rutakirtti, S'rutas'ravas, and Rajadhidevi.

S'ura had a friend named Kuntibhoja, to whom, as he had no children, he presented in due form his daughter Pritha. She was married to Pandu, and bore him Yudhishtira, Bhima, and Arjuna, who were in fact the sons of the deities Dharma, Vayu (air), and Indra. Whilst she was yet unmarried, also, she had a son named Karna, begotten by the divine Aditya (the sun). Pandu had another wife, named Madri, who had by the twin sons of Aditya, Nasatya and Dasra, two sons, Nakula and Sahadeva [\*18].

S'rutadeva was married to the Karusha prince Vriddhas'arman, and bore him the fierce Asura Dantavakra. Dhristaketu, raja of Kaikeya [\*19], married S'rutakirtti, and had by her Santarddana and four other sons, known as the five Kaikeyas. Jayasena, king of Avanti, married Rajadhidevi, and

had Vinda and Anavinda. S'rutas'ravas was wedded to Damaghosha, raja of Chedi, and bore him S'is'upala [\*20]. This prince was in a former existence the unrighteous but valiant monarch of the Daityas, Hiranyakas'ipu, who was killed by the divine guardian of creation (in the man-lion Avatara). He was next the ten-headed sovereign Ravana, whose unequalled prowess, strength, and power were overcome by the lord of the three worlds, Rama. Having been killed by the deity in the form of Raghava, he had long enjoyed the reward of his virtues in exemption from an embodied state, but had now received birth once more as S'is'upala, the son of Damaghosha, king of Chedi. In this character he renewed, with greater inveteracy than ever, his hostile hatred towards the god surnamed Pundarikaksha, a portion of the supreme being, who had descended to lighten the burdens of the earth; and was in consequence slain by him: but from the circumstance of his thoughts being constantly engrossed by the supreme being, S'is'upala was united with him after death; for the lord giveth to those to whom he is favourable whatever they desire, and he bestows a heavenly and exalted station even upon those whom he slays in his displeasure.

### Footnotes

^435:1 Bhuti: Vayu. Kuni: Bhagavata. Dyumni: Matsya.

^435:2 The Agni makes these all brother's sons of Satyaka, and adds another, Rishabha, the father of S'waphalka.

^435:3 The authorities are not agreed here. S'waphalka, according to the Agni, as just remarked, comes from S'ini, the son of Anamitra. The Bhagavata, instead of Pris'ni, has Vrishni, son of Anamitra; the Brahma and Hari V. have Vrishni; and the Agni, Prishni, son of Yudhajit. The Matsya also makes Yudhajit the ancestor of Akrura, through Rishabha and Jayanta. Yudhajit in the Brahma, &c. is the son of Kroshtri.

^435:4 The different authorities vary in the reading of these names, though they generally concur in the number.

^435:5 The Matsya and Padma call them sons of Akrura, but no doubt incorrectly.

^435:6 S'ami: Vayu. S'as'i: Matsya. S'ini Agni. This last makes them the sons of Babhru, and calls the first Sundara.

^435:7 Vrishni: Bhagavata, Vayu, Matsya, &c. Dhrishta: Agni. Dhrihnu: Brahma, Hari V.

^435:8 The Bhagavata puts Viloman first. The Linga makes it an epithet of Kapotaroman, saying he was Vilomaja, 'irregularly begotten.' In place of Viloman we have Raivata, Vayu; Taittiri, Matsya; Tittiri, Agni.

^436:9 Nava: Agni. Bala: Linga. Nala: Matsya. Tomas: Kurma. Anu: Bhagavata.

^436:10 The Matsya, Vayu, and Agni agree with our text. The Linga, Padma, and Kurma read Anakadundubhi as a synonyme of Bala. The Brahma and Hari V. have no such name, but here insert Punarvasu, son of Taittiri. The Bhagavata has a different series, or Anu, Andhaka, Dundubhi, Arijit, Punarvasu, Ahuka.

^436:11 This Bhajamana is the son of Andhaka, according to all the best authorities; so the Padma calls this branch the Andhakas. The Agni makes him the son of Babhru.

^436:12 Vata, Nivata, S'amin: Vayu.

^436:13 Sonas'wa: Matsya. Sonaksha: Padma. S'ini: Bhajavata.

^436:14 Bhojaka: Agni. Bhoja: Padma.

^436:15 Ten sons: Matsya, &c.

^436:16 Devarha: Vayu, Padma, Agni, and Matsya; and a different series follows, or Kambalavarhish, Asamaujas, Samaujas, Sudanstra, Suvas'a, Dhrishta, Anamitra, Nighna, Satrajit. They all make Vasudeva the son of S'ura, however; but the three first leave it doubtful whether that S'ura was the son of Bhajamana or not. The Bhagavata and Brahma agree with the text, which is probably correct. The Brahma has S'ura son of Devamidhush, although it does not specify the latter amongst the sons of Hridika.

^436:17 Anaka a larger, and Dundubhi a smaller drum.

^437:18 The Mahabharata is the best authority for these circumstances.

^437:19 The Padma calls him king of Kashmir.

^437:20 The Brahma P. and Hari V. make S'rutadeva mother of S'is'upala, and Prithukirtti of Dantavakra.

## CHAP. XV.

Explanation of the reason why S'is'upala in his previous births as Hiranyakas'ipu and Ravana was not identified with Vishnu on being slain by him, and was so identified when killed as S'is'upala. The wives of Vasudeva: his children: Balarama and Krishna his sons by Devaki: born apparently of Rohini and Yasoda. The wives and children of Krishna. Multitude of the descendants of Yadu.

MAITREYA. – Most eminent of all who cultivate piety, I am curious to hear from you, and you are able to explain to me, how it happened that the same being who when killed by Vishnu as Hiranyakas'ipu and Ravana obtained enjoyments which, though scarcely attainable by the immortals, were but temporary, should have been absorbed into the eternal Hari when slain by him in the person of S'is'upala.

PARAS'ARA. – When the divine author of the creation, preservation, and destruction of the universe accomplished the death of Hiranyakas'ipu, he assumed a body composed of the figures of a lion and a man, so that Hiranyakas'ipu was not aware that his destroyer was Vishnu: although therefore the quality of purity, derived from exceeding merit, had been attained, yet his mind was perplexed by the predominance of the property of passion; and the consequence of that intermixture was, that he reaped, as the result of his death by the hands of Vishnu, only unlimited power and enjoyment upon earth, as Das'anana, the sovereign of the three spheres; he did not obtain absorption into the supreme spirit, that is without beginning or end, because his mind was not wholly dedicated to that sole object. So also Das'anana being entirely subject to the passion of love, and engrossed completely by the thoughts of Janaki, could not comprehend that the son of Das'aratha whom he beheld was in reality the divine Achyuta. At the moment of his death he was impressed with the notion that his adversary was a mortal, and therefore the fruit he derived from being slain by Vishnu was confined to his birth in the illustrious family of the kings of Chedi, and the exercise of extensive dominion. In this situation many circumstances brought the names of Vishnu to his notice, and on all these occasions the enmity that had accumulated through successive births influenced his mind; and in speaking constantly with disrespect of Achyuta, he was ever repeating his different appellations. Whether walking, eating, sitting, or sleeping, his animosity was never at rest, and Krishna was ever present to his thoughts in his ordinary semblance, having eyes as beautiful as the leaf of the lotus, clad in bright yellow raiment, decorated with a garland, with bracelets on his arms and wrists, and a diadem on his head; having four robust arms, bearing the conch, the discus, the mace, and the lotus. Thus uttering his names, even though in malediction, and dwelling upon his image, though in enmity, he beheld Krishna, when inflicting his death, radiant with resplendent weapons, bright with ineffable splendour in his own essence as the supreme being, and all his passion and hatred ceased, and he was purified from every defect. Being killed by the discus of Vishnu at the instant he thus meditated, all his sins were consumed by his divine adversary, and he was blended with him by whose might he had been slain. I have thus replied to your inquiries. He by

whom the divine Vishnu is named or called to recollection, even in enmity, obtains a reward that is difficult of attainment to the demons and the gods: how much greater shall be his recompense who glorifies the deity in fervour and in faith!

Vasudeva, also called Anakadandubhi, had Rohini, Pauravi [\*1], Bhadra, Madira, Devaki, and several other wives. His sons by Rohini were Balabhadra, Sarana, S'aru, Durmada, and others. Balabhadra espoused Revati, and had by her Nisatha and Ulmuka. The sons of S'arana were Marshti, Marshtimat, S'is'u, Satyadhriti, and others. Bhadras'wa, Bhadrabahu, Durgama, Bhuta, and others, were born in the family of Rohini (of the race of Puru). The sons of Vasudeva by Madira were Nanda, Upananda, Kritaka, and others. Bhadra bore him Upanidhi, Gada, and others. By his wife Vais'ali he had one son named Kaus'ika. Devaki bore him six sons, Kirttimat, Sushena, Udayin, Bhadrasena, Rijudas'a, and Bhadradeha; all of whom Kansa put to death [\*2].

When Devaki was pregnant the seventh time, Yoganidra (the sleep of devotion), sent by Vishnu, extricated the embryo from its maternal womb at midnight, and transferred it to that of Rohini; and from having been thus taken away, the child (who was Balarama) received the name of Sankarshana. Next, the divine Vishnu himself, the root of the vast universal tree, inscrutable by the understandings of all gods, demons, sages, and men, past, present, or to come, adored by Brahma and all the deities, he who is without beginning, middle, or end, being moved to relieve the earth of her load, descended into the womb of Devaki, and was born as her son Vasudeva. Yoganidra, proud to execute his orders, removed the embryo to Yasoda, the wife of Nanda the cowherd. At his birth the earth was relieved from all iniquity; the sun, moon, and planets shone with unclouded splendour; all fear of calamitous portents was dispelled; and universal happiness prevailed. From the moment he appeared, all mankind were led into the righteous path in him.

Whilst this powerful being resided in this world of mortals, he had sixteen thousand and one hundred wives; of these the principal were Rukmini, Satyabhama, Jambavati, Jatahas'ini, and four others. By these the universal form, who is without beginning, begot a hundred and eighty thousand sons, of whom thirteen are most renowned, Pradyumna, Charudeshna, Samba, and others. Pradyumna married Kakudwati, the daughter of Rukmin, and had by her Aniruddha. Aniruddha married Subhadra, the granddaughter of the same Rukmin, and she bore him a son named Vajra. The son of Vajra was Bahu; and his son was Sucharu [\*3].

In this manner the descendants of Yadu multiplied, and there were many hundreds of thousands of them, so that it would be impossible to repeat their names in hundreds of years. Two verses relating to them are current: "The domestic instructors of the boys in the use of arms amounted to three crores and eighty lacs (or thirty-eight millions). Who shall enumerate the whole of the mighty men of the Yadava race, who were tens of ten thousands and hundreds of hundred thousands in number?" Those powerful Daityas who were killed in the conflicts between them and the gods were born again upon earth as men, as tyrants and oppressors; and, in order to check their violence, the gods also descended to the world of mortals, and became members of the hundred and one branches of the family of Yadu. Vishnu was to them a teacher and a ruler, and all the Yadavas were obedient to his commands.

Whoever listens frequently to this account of the origin of the heroes of the race of Vrishni, shall be purified from all sin, and obtain the sphere of Vishnu.

### Footnotes

^439:1 Pauravi is rather a title attached to a second Rohini, to distinguish her from the first, the mother of Balarama: she is also said by the Vayu to be the daughter of Bahlika.

^439:2 The enumeration of our text is rather imperfect. The Vayu names the wives of Vasudeva, Pauravi, Rohini, Madira, Rudra, Vais'akhi, Devaki; and adds two bondmaids, Sugandhi and Vanaraji. The [p. 440] Brahma P. and Hari V. name twelve wives, and two slaves; Rohini, Madira,

Vais'akhi, Bhadra, Sunamni, Sahadeva, S'antideva, S'rideva, Devarakshita, Vrikadevi, Upadevi, Devaki; and S'antanu and Barava. The children of the two slaves, according to the Vayu, were Pundra, who became a king, and Kapila, who retired to the woods. In the Bhagavata we have thirteen wives, Pauravi, Rohini, Bhadra, Madira, Rochana, Ila, Devaki, Dhritadevi, S'antideva, Upadevi, S'rideva, Devarakshita, and Sahadeva: the last seven in this and the preceding list are the daughters of Devaka.

^440:3 The wives and children of Krishna are more particularly described in the next book. The Brahma P. and Hari V. add some details of the descendants of Vasudeva's brothers: thus Devabhaga is said to be the father of Uddhava; Anadhristi of Devas'ravas, a great scholar or Pandit. Devas'ravas, another brother of Vasudeva, [p. 441] had S'atrughna and another son called Ekalavya, who for some cause being exposed when an infant, was found and brought up by the Nishadas, and was thence termed Nishadin. Vatsavat (Vatsabalaka) and Gandusha being childless, Vasudeva gave his son Kaus'ika to be adopted by the former, and Krishna gave Charudeshna and three others to the latter. Kanaka (Karundhaka) had two sons, Tantrija and Tantripala. Avaksrinjima (S'rinjaya) had also two, Vira and As'wahanu. The gracious S'amika became as the son (although the brother) of S'yama, and disdaining the joint rule which the princes of the house of Bhoja exercised, made himself paramount. Yudhishtira was his friend. The extravagant numbers of the Yadavas merely indicate that they were, as they undoubtedly were, a powerful and numerous tribe, of whom many traces exist in various parts of India.

## CHAP. XVI.

Descendants of Turvasu.

PARAS'ARA. – I shall now summarily give you an account of the descendants of Turvasu.

The son of Turvasu was Vahni [\*1]; his son was Gobanu [\*2]; his son was Trais'amba [\*3]; his son was Karandhama; his son was Marutta. Marutta had no children, and he therefore adopted Dushyanta, of the family of Puru; by which the line of Turvasu merged into that of Puru [\*4]. This took place in consequence of the malediction denounced on his son by Yayati [\*5].

### Footnotes

^442:1 Varga: Agni.

^442:2 Bhanumat: Bhagavata, which also inserts Bhaga before him.

^442:3 Tribhanu: Vayu. Tris'anu: Brahma. Trais'ali: Agni. Tris'ari: Matsya.

^442:4 Besides Bharata, who, as will be hereafter seen, was the son of Dushyanta, the Vayu, Matsya, Agni, and Brahma Puranas enumerate several descendants in this line, for the purpose evidently of introducing, as the posterity of Turvasu, the nations of the south of India: the series is Varuttha, (Karutthama, Brahma), Andira (Akrira, Brahma); whose sons are Pandya, Karnata, Chola, Kerala; the Hari V. adds Kola, and the Agni very incorrectly Gandhara.

^442:5 The curse alluded to is the failure of his line (Prajasamuchcheda), denounced upon Turvasu as the punishment of refusing to take his father's infirmities upon him (see <page 414>). He was also sentenced to rule over savages and barbarians, Mlechchhas, or people not Hindus. The Mahabharata adds that the Yavanas sprang from Turvasu. As sovereign of the southeast, he should be the ancestor of the people of Arracan, Ava, &c.; but the authorities cited in the preceding note refer the nations of the Peninsula to him, and consequently consider them as Mlechchhas. Manu also places the Draviras or Tamuls amongst Mlechchhas; and these and similar passages indicate a period prior to the introduction of Hinduism into the south of India.

## CHAP. XVII.

Descendants of Druhyu.

THE son of Druhyu was Babhru; his son was Setu; his son was Aradwat [\*1]; his son was Gandhara [\*2]; his son was Dharma [\*3]; his son was Dhrita [\*4]; his son was Duryaman [\*5]; his son was Prachetas, who had a hundred sons, and they were the princes of the lawless Mlechchhas or barbarians of the north [\*6].

### Footnotes

^443:1 Also Araddha in MSS., and Aratta, Matsya, which last seems to be the preferable reading. The Vayu has Aruddha; the Brahma, Angarasetu; but Aratta is a northern country, contiguous to, or synonymous with, Gandhara.

^443:2 Of Gandhara it is said in the Vayu that it is a large country named after him, and is famous for its breed of horses: . The Matsya reads the beginning of the second line , shewing that Aratta and Gandhara are much the same. See <page 191>. n. .

^443:3 The Brahma P. and Hari V., in opposition to all the rest, make Dharma and his successors the descendants of Anu.

^443:4 Ghrita: Agni.

^443:5 Durdama: Vayu and Bhagavata. The Matsya, Brahma, and Agni insert a Vidupa, Duduha, or Vidula, before Prachetas.

^443:6 So the Bhagavata and Matsya. The Mahabharata says the descendants of Druhya are the Vaibhojas, a people unacquainted with the use of cars or beasts of burden, and who travel on rafts: they have no kings.

## CHAP. XVIII.

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

ANU [\*1], the fourth son of Yayati, had three sons, Sabhanara, Chakshusha, and Paramekshu [\*2]. The son of the first was Kalanara [\*3]; his son was S'rinjaya; his son was Puranjaya; his son was Janamejaya; his son was Mahamani [\*4]; his son was Mahamanas, who had two sons, Us'inara and Titikshu. Us'inara had five sons, S'ivi, Trina [\*5], Gara [\*6], Krimi, Darvan [\*7]. S'ivi had four sons, Vrishadarbha, Suvira, Kaikeya, and Madra [\*8]. Titikshu had one son, Ushadratha [\*9]; his son was Hema [\*10]; his son was Sutapas; his son was Bali, on whose wife five sons were begotten by Dirghatamas, or Anga, Banga, Kalinga, Suhma, and Pundra [\*11]; and their descendants, and the five countries they inhabited, were known by the same names [\*12].

The son of Anga was Para [\*13]; his son was Divaratha; his son was Dharmaratha [\*14]; his son was Chitraratha; his son was Romapada [\*15], also called Das'aratha, to whom, being childless, Das'aratha, the son of Aja, gave his daughter S'anta to be adopted [\*16]. After this, Romapada had a son named Chaturanga; his son was Prithulaksha; his son was Champa, who founded the city of Champa [\*17]. The son of Champa was Haryyanga; his son was Bhadraratha, who had two sons, Vrihatkarman and Vrihadratha. The son of the first was Vrihadbhanu [\*18]; his son was Vrihanmanas; his son was Jayadratha, who, by a wife who was the daughter of a Kshatriya father and Brahmani mother, had a son named Vijaya [\*19]; his son was Dhriti; his son was Dhritavrata; his son was Satyakarman; his son was Adhiratha [\*20], who found Karna in a basket on the banks of the Ganges, where he had been exposed by his mother, Pritha. The son of Karna was Vrishasena [\*21]. These were the Anga kings. You shall next hear who were the descendants of Puru.

## Footnotes

^444:1 By some unaccountable caprice the Brahma P. and Hari V., unsupported by any other authority, here substitute for Anu the name of Kaksheyu, a descendant of Puru, and transfer the whole series of his posterity to the house of Puru.

^444:2 Paksha and Parapaksha: Vayu. Parameshu: Matsya. Paroksha: Bhagavata.

^444:3 Kalanala: Vayu. Kolahala: Matsya.

^444:4 Mahas'ala: Agni. Mahas'ila: Bhagav.

^444:5 Nriga: Agni. Vana: Bhagavata.

^444:6 Nava: Matsya. S'ama: Bhagavata.

^444:7 Vrata: Agni. Suvrata: Matsya. Daksha: Bhagavata. According to the Brahma P. and Hari V. the five sons of Us'inara were the ancestors of different tribes. S'ivi was the progenitor of the S'ai-vas; Nriga of the Yaudheyas; Nava of the Navarashtras; Vrata of the Ambashthas; and Krimi founded the city Krimila.

^444:8 Bhadra and Bhadraka: Matsya, Agni. These sons of S'ivi give name to different provinces and tribes in the west and north-west of India.

^444:9 Rushadratha: Agni. Tushadratha: Matsya.

^444:10 Phena: Agni. Sena: Matsya.

^444:11 Odra, or in some copies Andhra: Bhagavata.

^444:12 See <page 185>. n. ; <page 188>. n. , , ; and <page 190>. n. . Of Suhma it may be remarked, that it is specified in the Siddhanta Kaumudi as an example of Panini's rule; 17.3.24; by which Nagara compounded with names of countries in the east becomes Nagara, as Sauhmanagara, 'produced, &c. in a city of Suhma.' The descendants of Anu, according to the Mahabharata were all Mlechchhas. The last named work, as well as the Vayu and Matsya Puranas, have an absurd story of the circumstances of the birth of Dirghatamas, who was the son of Ujasi or Utathya, the elder brother of Vrihaspati by Mamata, and of his begetting Anga [p. 445] and the rest. They agree in assigning descendants of all four castes to them; the Vayu stating that Bali had and the Matsya ascribing it to a boon given by Brahma to Bali: 'Do thou establish the four perpetual castes.' Of these, the Brahmans are known as Baleyas: . The Matsya calls Bali, the son of Virochana, and 'existing for a whole Kalpa;' identifying him therefore, only in a different period and form, with the Bali of the Vamana Avatara.

^445:13 Anapana: Vayu. Khanapana: Bhagavata. Adhivahana: Agni. Dadhivahana: Matsya.

^445:14 This prince is said in the Vayu to have drank the Soma juice along with Indra.

^445:15 The Matsya and Agni insert a Satyaratha.

^445:16 This is noticed in the Ramayana, in the story of the hermit Rishyas'ringa, to whom S'anta was given in marriage. Her adoptive father is called in the Ramayana, as the is in the Agni and Matsya, Lomapada: the meaning is the same, 'hairy foot.' Ramayana, IX. X. See also Prelude to the Utara Rama Cheritra, Hindu Theatre, I. 289.

^445:17 The Bhagavata differs here from all the other authorities in omitting Champa, the founder of Champapuri, a city of which traces still remain in the vicinity of Bhagalpur, having inserted him previously amongst the descendants of Ikshwaku (see <page 373>. n. ). Champa is every where recognised as the capital of Anga, and the translators of the Ramayana were very wide of the truth, when they conjectured that it might be Angwa or Ava.

^445:18 Vrihaddarbha: Brahma. The Bhagavata omits the two successors of Champa, and makes Vrihadratha, Vrihatkarman, and Vrihadbhanu, sons of Prithulaksha.

^445:19 The Vayu, Matsya, and Hari V. make Vijaya the brother of Jayadratha. The Bhagavata agrees with our text. The mother of Vijaya from her origin was of the Suta caste, the genealogist and charioteer. Manu, X. 47. Her son was of the same caste, children taking the caste of the mother: consequently the descendants of Vijaya, kings of Anga, were Sutas; and this explains the contemptuous application of the term Suta to Karna, the half brother of the Pandus; for he, as [p. 446] will presently be mentioned, was adopted into the Anga family, and succeeded to the crown.

^446:20 Some variety prevails in the series of princes here, but this arises from not distinguishing the collateral lines, the descendants of Jayadratha from those of Vijaya. The Vayu and Matsya give the latter as in our text, but they agree also with the Agni and Brahma in the successors of Jayadratha, as Dridharatha or Vrihadratha, and Janamejaya or Vis'wajit.

^446:21 Surasena: Vayu. Vikarna: Brahma.

## CHAP. XIX.

Descendants of Puru. Birth of Bharata, the son of Dushyanta: his sons killed: adopts Bharadwaja or Vitatha. Hastin, founder of Hastinapur. Sons of Ajamidha, and the races derived from them, as Panchalas, &c. Kripa and Kripa found by S'antanu. Descendants of Riksha, the son of Ajamidha. Kurukshetra named from Kuru. Jarasandha and others, kings of Magadha.

THE son of Puru was Janamejaya; his son was Prachinvat; his son was Pravira; his son was Manasyu; his son was Bhayada [\*1]; his son was Sudyumna [\*2]; his son was Bahugava [\*3]; his son was Samyati [\*4]; his son was Ahamyati [\*5]; his son was Raudras'wa [\*6], who had ten sons, Riteyu [\*7], Kaksheyu, Sthandileyu, Ghriteyu, Jaleyu, Sthaleyu, Santateyu, Dhaneyu, Vaneyu, and Vrateyu [\*8]. The son of Riteyu was Rantinara [\*9], whose sons were Tansu, Apratiratha, and Dhruva [\*10]. The son of the second of these was Kanwa, and his son was Medhatithi, from whom the Kanwayana Brahmanas [\*11] descended. Anila [\*12] was the son of Tansu, and he had four sons, of whom Dushyanta was the elder [\*13]. The son of Dushyanta was the emperor Bharata; a verse explanatory of his name is chaunted by the gods; "The mother is only the receptacle; it is the father by whom a son is begotten. Cherish thy son, Dushyanta; treat not S'akuntala with disrespect. Sons, who are born from the paternal loins, rescue their progenitors from the infernal regions. Thou art the parent of this boy; S'akuntala has spoken truth." From the expression 'cherish,' Bharaswa, the prince was called Bharata [\*14].

Bharata had by different wives nine sons, but they were put to death by their own mothers, because Bharata remarked that they bore no resemblance to him, and the women were afraid that he would therefore desert them. The birth of his sons being thus unavailing, Bharata sacrificed to the Maruts, and they gave him Bharadwaja, the son of Vrihaspati by Mamata the wife of Utathya, expelled by the kick of Dirghatamas, his half brother, before his time. This verse explains the purport of his appellation; "Silly woman,' said Vrihaspati, 'cherish this child of two fathers' (bhara dwa-jam). 'No, Vrihaspati,' replied Mamata, 'do you take care of him.' So saying, they both abandoned him; but from their expressions the boy was called Bharadwaja." He was also termed Vitatha, in allusion to the unprofitable (vitatha) birth of the sons of Bharata [\*15]. The son of Vitatha was Bhavanmanyu [\*16]; his sons were many, and amongst them the chief were Vrihatkshatra, Mahaviryya, Nara, and Garga [\*17]. The son of Nara was Sankriti; his sons were Ruchiradhi and Rantideva [\*18]. The son of Garga was Sini [\*19], and their descendants called Gargyas and S'ainyas, although Kshatriyas by birth, became Brahmans [\*20]. The son of Mahaviryya was Urukshaya [\*21], who had three sons, Trayyaruna, Pushkarin, and Kapi [\*22]; the last of whom became a Brahman. The son of Vrihatkshatra was Suhotra [\*23], whose son was Hastin, who founded the city of Hastinapur [\*24]. The sons of Hastin were Ajamidha [\*25], Dwimidha, and Purumidha. One son of Ajamidha was Kanwa, whose son was Medhatithi [\*26]; his other son was Vrihadishu, whose son was Vrihadvasu [\*27];

his son was Vrihatkarman [\*28]; his son was Jayadratha [\*29]; his son was Vis'wajit [\*30]; his son was Senajit, whose sons were Ruchiras'wa, Kas'ya, Dridhadhanush, and Vasahanu [\*31]. The son of Ruchiras'wa was Prithusena; his son was Para; his son was Nipa; he had a hundred sons, of whom Samara, the principal, was the ruler of Kampilya [\*32]. Samara had three sons, Para, Sampara, Sadas'wa. The son of Para was Prithu; his son was Sukriti; his son was Vibhratra [\*33]; his son was Anuha, who married Kritwi, the daughter of S'uka (the son of Vyasa), and had by her Brahmadata [\*34]; his son was Vis'waksena; his son was Udaksena [\*35]; and his son was Bhallata [\*36].

The son of Dwimidha [\*37] was Yavinara; his son was Dhritimat [\*38]; his son was Satyadhriti; his son was Dridhanemi; his son was Supars'wa [\*39]; his son was Sumati; his son was Sannatimat; his son was Krita, to whom Hiranyanabha taught the philosophy of the Yoga, and he compiled twenty-four Sanhitas (or compendia) for the use of the eastern Brahmans, who study the Sama-veda [\*40]. The son of Krita was Ugrayudha, by whose prowess the Nipa race of Kshatriyas was destroyed [\*41]; his son was Kshemya; his son was Suvira; his son was Nripanjaya [\*42]; his son was Bahuratha. These were all called Pauravas.

Ajamidha had a wife called Nilini, and by her he had a son named Nila; his son was S'anti; his son was S'us'anti; his son was Purujanu [\*43]; his son was Chakshu [\*44]; his son was Haryyas'wa [\*45], who had five sons, Mudgala, S'rinjaya [\*46], Vrihadishu, Pravira [\*47], and Kampilya [\*48]. Their father said, "These my five (pancha) sons are able (alam) to protect the countries;" and hence they were termed the Panchalas [\*49]. From Mudgala descended the Maudgalya Brahmans [\*50]; he had also a son named Bahwas'wa [\*51], who had two children, twins, a son and daughter, Divodasa and Ahalya. The son of S'aradwat or Gautama by Ahalya was S'atananda [\*52]; his son was Satyadhriti, who was a proficient in military science. Being enamoured of the nymph Urvas'i, Satyadhriti was the parent of two children, a boy and a girl. S'antanu, a Raja, whilst hunting, found these children exposed in a clump of long S'ara grass; and, compassionating their condition, took them, and brought them up. As they were nurtured through pity (kripa), they were called Kripa and Kripi. The latter became the wife of Drona, and the mother of Aswatthaman.

The son of Divodasa was Mitrayu [\*53]; his son was Chyavana; his son was Sudasa; his son was Saudasa, also called Sahadeva; his son was Somaka; he had a hundred sons, of whom Jantu was the eldest, and Prishata the youngest. The son of Prishata was Drupada; his son was Dhrishtadyumna; his son was Drishtaketu.

Another son of Ajamidha was named Riksha [\*54]; his son was Samvarana; his son was Kuru, who gave his name to the holy district Kurukshetra; his sons were Sudhanush, Jahnu, Parikshit, and many others [\*55]. The son of Sudhanush was Suhotra; his son was Chyavana; his son was Kritaka [\*56]; his son was Uparichara the Vasu [\*57], who had seven children, Vrihadratha, Pratyagra, Kus'amba, Mavella, Matsya, and others. The son of Vrihadratha was Kus'agra; his son was Rishabha [\*58]; his son was Pushpavat; his son was Satyadhrita [\*59]; his son was Sudhanwan; and his son was Jantu. Vrihadratha had another son, who being born in two parts, which were put together (sandhita) by a female fiend named Jara, he was denominated Jarasandha [\*60]; his son was Sahadeva; his son was Somapi [\*61]; his son was Srtas'ravas [\*62]. These were kings of Magadha.

### Footnotes

^447:1 Abhayada: Vayu. Vitamaya: Agni. Vatayudha: Matsya. Charupada: Bhagavata. The Mahabharata, Adi P., p. 136, 138, has two accounts of the descendants of Puru, differing materially in the beginning from each other, and from the lists of the Puranas. In the first, Pravira is made the son of Puru; his son is Manasyu, who has three sons, S'akta, Sanhanana, and Vagmin; and there the line stops. Another son of Puru is Raudras'wa, whose sons are Richeyu and the rest, as in our text; making them the second in descent, instead of the eleventh. In the second list, the son of Puru is Janamejaya, whose successors are Prachinvat, Samyati, Ahamyati, S'arvabhauma, Jayatsena, Avachina,

Ariha, Mahabhauma, Ayutanayin, Akrodhana, Devatithi, Ariha, Riksha, Matinara, who is therefore the fifteenth from Puru, instead of the fourth as in the first account, or the twelfth as in the text.

^447:2 Dhundu: Vayu. S'ambhu: Agni. Sudhanwan: Brahma.

^447:3 Bahuvidha: Agni and Matsya.

^447:4 Sampati: Agni.

^447:5 Omitted: Vayu. Bahuvadhin: Matsya.

^447:6 Bhadras'wa: Matsya.

^447:7 Rajeyu: Vayu. Richeyu: Agni. They were the sons of the Apsaras Ghritachi: or of Mirakes'i: Mahabharata. The Brahma P. and Hari V. have very unaccountably, and in opposition to all other authorities, transferred the whole of the descendants of Anu to this family; substituting for Anu the second name in our text, Kaksheyu. (<page 444>.)

^447:8 The Vayu names also ten daughters, Rudra, S'udra, Madra, Subhaga, Amalaja, Tala, Khala, Gopajala, Tamrara, and Ratnakuti; and adds that they were married to Prabhakara, a Rishi of the race of Atri. The Brahma P. and Hari V. have a legend of the birth of Soma, the moon, from him and one of these ten; who succeeded to the power and prerogatives of Atri. The sons of the other wives were less distinguished, but they formed families eminent amongst holy Brahmans, called Swastyatreyas.

^447:9 Atimara or Atibhara: Bhagavata. [p. 448] Antinara: Matsya. Matinara: Mahabharata, Agni and Brahma. According to the Matsya and Hari V. (not in the Brahma P.), Gauri, the daughter of this prince, was the mother of Mandhatri, of the family of Ikshwaku.

^448:10 In place of these the Matsya has Amurttirayas and Nrichandra, and there are several varieties in the nomenclature. In place of the first we have Vasu or Trasu, Vayu; Tansurogha, Agni; Tansurodha, Brahma; and Sumati, Bhagavata. Prathiratha is read for the second in the Agni and Brahma; and for the third, Suratha, Agni; Subahu, Hari V.

^448:11 Medhatithi is the author of many hymns in the Rig-veda, and we have therefore Brahmans and religious teachers descended from Kshatriyas.

^448:12 Malina: Vayu. Raibhya: Bhagavata. Dharmanetra: Brahma P. The Hari V. omits him, making sad blundering work of the whole passage. Thus the construction is such as to intimate that Tansu or Tansurodha had a wife named Ila, the daughter of Medhatithi; that is, his brother's great-granddaughter: but this, as the commentator observes, is contrary to common sense, and he would read it therefore, 'The daughter of him who was named Ilin;' a Raja so called: but in the Vayu and Matsya we have Ilina, the daughter of Yama, married to Tansu, and mother of Malina or Anila; more correctly perhaps Ailina. The blunder of the Hari V. therefore arises from the compiler's reading Yasya, 'of whom,' instead of Yamasya, 'Yama.' It is not an error of transcription, for the metre requires Yasya, and the remark of the commentator proves the correctness of the reading. The name occurs Ilina, the son of Tansu, in the Mahabharata, agreeably to the Anuvans'a s'loka, which is there quoted. 'Saraswati bore Tansu to Matinara, and Tansu begot a son, Ilina, by Kalingi.'

^448:13 The Vayu, Matsya, and Bhagavata agree with our text in making these the grandsons of Tansu: even the Brahma P. concurs, but the Hari V. makes them his sons, having apparently transformed Tansosuta, the son of Tansu, into a synonyme of Tansu, or Tansurodha; as in these parallel passages: 'The son of Tansu was the illustrious sage Dharmanetra: Upadanavi had from him four excellent sons.' Brahma P. 'Tansurodha was a royal sage, the illustrious institutor of laws. Upadanavi had four sons from Tansurodha.' Hari V. The commentator explains Dharmanetra to be 'institutor [p. 449] of laws.' We have Upadanavi before, as the daughter of Vrishaparvan the Daitya, married to Hiranyaksha. Hamilton (Buchanan) calls her the wife of Sughora. The four sons are named in other authorities, with some variations: Dushyanta, Sushyanta or Rishyanta or Sumanta, Pravira and

Anagha or Naya. The Mahabharata enumerates five, Dushyanta, S'ura, Bhima, Vasu, and Pravasu, but makes them the sons of Ilina and grandsons of Tansu.

^449:14 These two S'lokas are taken from the Mahabharata, Adi Parvan, p. 112, and are part of the testimony borne by a heavenly messenger to the birth of Bharata. They are repeated in the same book, in the account of the family of Puru, p. 139. They occur, with a slight variation of the order, in other Puranas, as the Vayu, &c., and shew the greater antiquity of the story of S'akuntala, although they do not narrate it. The meaning of the name Bharata is differently explained in S'akuntala; he is said to be so called from supporting' the world: he is also there named S'arvadamana, 'the conqueror of all.'

^449:15 The Brahma P. and Hari V., the latter especially, appear to have modified this legend, with the view perhaps of reconciling those circumstances which are related of Bharadwaja as a sage with his [p. 450] history as a king. Whilst therefore they state that Bharadwaja was brought by the winds to Bharata, they state that he was so brought to perform a sacrifice, by which a son was born, whom Bharadwaja also inaugurated. In the Vayu, Matsya, and Agni, however, the story is much more consistently narrated; and Bharadwaja, being abandoned by his natural parent, is brought by the winds, as a child, not as a sage; and being adopted by Bharata, is one and the same with Vitatha, as our text relates. Thus in the Vayu, the Maruts bring to Bharata, already sacrificing for progeny, Bharadwaja, the son of Vrihaspati; and Bharata receiving him, says, "This Bharadwaja shall be Vitatha." The Matsya also says, the Maruts in compassion took the child, and being pleased with Bharata's worship, gave it to him, and he was named Vitatha. And the Agni tells the whole story in one verse: 'Then the son of Vrihaspati, being taken by the winds; Bharadwaja was transferred with sacrifice, and was Vitatha.' The account given in the Bhagavata is to the same purpose. The commentator on the text also makes the matter clear enough: 'The name of Bharadwaja in the condition of son of Bharata was Vitatha.' It is clear that a new-born infant could not be the officiating priest at a sacrifice for his own adoption, whatever the compiler of the Hari Vans'a may please to assert. From Bharadwaja, a Brahman by birth, and king by adoption, descended Brahmans and Kshatriyas, the children of two fathers: The Mahabharata, in the Adi Parvan, tells the story very simply. In one place, p. 136. v. 3710, it says that Bharata, on the birth of his children proving vain, obtained from Bharadwaja, by great sacrifices, a son, Bhumanyu; and in another passage it makes Bhumanyu the son of Bharata by Sunanda, daughter of S'arvasena, king of Kas'i; p. 139. v. 3785. The two are not incompatible.

^450:16 Manyu: Bhagavata. Suketu: Agni. But the Brahma and Hari V. omit this and the next generation, and make Suhotra, Anuhotra, Gaya, Garga, and Kapila the sons of Vitatha: they then assign to Suhotra two sons, Kas'ika and Ghritsamati, and identify them and their descendants with the progeny of Ayu, who were kings of Kas'i (see <page 409>. n. ); a piece of confusion unwarranted by any other authority except the Agni.

^450:17 Vrihat, Aharya, Nara, Garga: Matsya.

^450:18 Guruvirya and Trideva: Vayu. The first is called Gurudhi, Matsya; and Guru, [p. 451] Bhagavata: they agree in Rantideva. The Bhagavata describes the great liberality of this prince, and his practice of Yoga. According to a legend preserved in the Megha Duta, his sacrifices of kine were so numerous, that their blood formed the river Charmanvati, the modern Chambal.

^451:19 S'ivi: Matsya.

^451:20 The other authorities concur in this statement; thus furnishing an additional instance of one caste proceeding from another. No reason is assigned: the commentator says it was from some cause.

^451:21 Durbhakshaya: Vayu. Urukshat: Matsya. Duritakshaya: Bhagavata.

^451:22 Trayyaruni, Pushkararuni, Kavi; all became Brahmans: Matsya: and there were three chief branches of the Kavyas, or descendants of Kavi; Gargas, Sankritis, and Kavyas. Ibid.

^451:23 In the Mahabharata, Suhotra is the son of Bhumanyu; and in one place the father of Ajamidha, &c., and in another of Hastin. The Brahma P. in some degree, and the Hari Vans'a in a still greater, have made most extraordinary confusion in the instance of this name. In our text and in all the best authorities we have three Suhotras, perfectly distinct: 1. Suhotra great-grandson of Amavasus, father of Jahnu, and ancestor of Viswamitra and the Kaus'ikas (see <page 308>); 2. Suhotra son of Kshatravridha, and grandson of Ayus, and progenitor of the race of Kas'i kings (<page 406>); and 3. Suhotra the son of Vrihatkshatra, grandson of Vitatha, and parent of Hastin. In the two blundering compilations mentioned, we have, first (Hari V. c. 20), a Suhotra son of Vrihatkshatra, of the race of Puru; his descent is not given, but, from the names which follow Suhotra, the dynasty is that of our present text: secondly (Hari V. c. 27), Suhotra son of Kanchana, of the line of Amavasus, and father of Jahnu, &c.: thirdly (Hari V. c. 29), Suhotra the son of Kshatravridha, and progenitor of the Kas'i kings: fourthly (Hari V. 32), we have the first and third of these personages confounded; Suhotra is made the son of Vitatha, and progenitor of the Kas'i kings, the dynasty of whom is repeated; thus connecting them with the line of Puru instead of Ayus, in opposition to all authority. Again, we have a notable piece of confusion, and Suhotra the son of Vitatha is made the father of Vrihat, the father of the three princes who in our text and in the Hari V. (c. 20) are the sons of Hastin; and amongst whom Ajamidha is made the father of Jahnu, and ancestor of the Kaus'ikas, instead of being, as in c. 27, and as every where else, of the family of Amavasus. The source of all this confusion is obvious. The compilers extracted all the authentic traditions accurately enough, but, puzzled by the identity of name, they have also [p. 452] mixed the different accounts together, and caused very absurd and needless perplexity. It is quite clear also that the Hari Vanua does not deserve the pains taken, and taken fruitlessly, by Mr. Hamilton and M. Langlois to reduce it to consistency. It is of no weight whatever as an authority for the dynasties of kings, although it furnishes some particular details, which it has picked up possibly from authentic sources not now available.

^452:24 It was finally ruined by the encroachments of the Ganges, but vestiges of it were, at least until lately, to be traced along the river, nearly in a line with Delhi, about sixty miles to the east.

^452:25 In one place, son of Suhotra; in another, grandson of Hastin: Mahabharata.

^452:26 The copies agree in this reading, yet it can scarcely be correct. Kanwa has already been noticed as the son of Apratiratha. According to the Bhagavata, the elder son of Ajamidha was Priyamedhas, from whom a tribe of Brahmans descended. The Matsya has Vrihaddhanush, and names the wife of Ajamidha, Dhumini. It also however, along with the Vayu, makes Kanwa the son of Ajamidha by his wife Kesini.

^452:27 Vrihaddhanush: Bhagavata. Also called Vrihaddharman: Hari V.

^452:28 Vrihatkaya: Bhagavata.

^452:29 Satyajit: Hari V.

^452:30 As'wajit: Matsya. Vis'ada: Bhagavata.

^452:31

Bhagavata.	Matsya.	Hari V.
Ruchiras'wa	Ruchiras'wa	Ruchira
Kas'ya	Kas'ya	S'wetaketu
Dridhahanu	Dridhas'wa	Mahimnara
Vatsa	Vatsa k. of Avanti.	Vatsa k. of Avanti.

^452:32 Kampilya appears to be the Kampil of the Mohammedans, situated in the Doab. It was included in southern Panchala. The Matsya makes Samara the son of Kas'ya.

^452:33 Vibhrajā in MSS., also in the Vayu.

^452:34 The Bhagavata omits the descents subsequent to Nipa, and makes Brahmadata the son of Nipa by Sukriti. In the Hari V. is a curious legend of the different transmigrations of Brahmadata and his six companions, who were successively as many Brahmans, then foresters, then [p. 453] deer, then water-fowl, then swans, and finally Brahmans again, when with the king they obtained liberation. According to the Bhagavata, Brahmadata composed a treatise on the Yoga, a Yoga tantra.

^453:35 Dandasena: Hari V.

^453:36 Bhallaka: Vayu. Bhallada: Bhagavata. The Vayu makes him the last of the race. The Hari V. adds that he was killed by Karna. The Matsya names his successor Janamejaya, when the race of the Nipas was exterminated by Ugrayudha; as noticed below.

^453:37 So the Vayu and Bhagavata. The Matsya and Hari V., with less consistency, derive this family also from Ajamidha.

^453:38 Kritimat: Bhagavata.

^453:39 Between these two the Vayu inserts Mahat and Rukmaratha. The Matsya, Sudhanwan, S'arvabhauma, Mahapaurava, and Rukmadhara. The Brahma P., Sudharman, S'arvabhauma, Mahat, and Rukmaratha.

^453:40 The Bhagavata says he was the author of six Sanhitas of the Sama-veda. (See p. 282.)

^453:41 The Hari V. says he killed Nipa, the grandfather of Prishata, but it had previously stated that it was the son of Bhallata, several descents after Nipa, who was killed by Ugrayudha: and again (c. 32), Prishata, conformably to other authorities, appears as the father of Drupada, in the family of S'rinjaya. The Hari V. relates the destruction of Ugrayudha by Bhishma, in consequence of his demanding in marriage the widow of S'antanu: after which, Prishata, it is said, recovered possession of Kampilya.

^453:42 Puranjaya: Bhagavata.

^453:43 Purujati: Vayu. Puruja: Bhagavata. The Brahma P. and Hari V. omit Nila and S'anti.

^453:44 Riksha: Vayu. Prithu: Matsya. Arka: Bhagavata. Omitted: Brahma.

^453:45 Bahyaswa: Agni. Bhadras'wa: Mats. Bharmyaswa: Bhagavata.

^454:46 Jaya: Matsya. Sanjaya: Bhagavata.

^454:47 Yavinara: Agni and Bhagavata. Javinara: Matsya.

^454:48 Kapila: Mats. Krimilas'wa: Brahma.

^454:49 Panchala was at first the country north and west of Delhi, between the foot of the Himalaya and the Chambal. It was afterwards divided into northern and southern Panchala, separated by the Ganges. Makandi on the Ganges and Kampilya were the chief cities of the latter; Ahikshetra in the former. The Panchalas, according to the Mahabharata, expelled Samvarana from Hastinapur, but it was recovered by Kuru. The purport of the term Panchala is similarly explained in other Puranas. In the Mahabharata they are the grandsons of Ajamidha.

^454:50 The Matsya says that they, as well as the Kanwas, were all followers or partisans of Angiras: . The Hari V. has nearly the same words.

^454:51 Badhryas'wa: Vayu. Panchas'wa: Agni. Bandhyas'wa: Matsya. Bharmya: Bhagavata. But there is some indistinctness as to his descent. The Matsya and Hari V. give the son of Mudgala only his patronymic Maudgalya. According to the first, his son was Indrasena; and his son, Bandhyas'wa. The second makes Badhryas'wa the son of Maudgalya by Indrasena. The Bhagavata makes Bharmya, the patronymic of Mudgala, the son of Bharmyas'wa, and who is the father of Divodasa and Ahalya: . The commentator has, .

^454:52 In the Ramayana, S'atananda appears as the family priest of Janaka, the father of S'ita.

^454:53 From whom the Maitreya Brahmans were descended: Hari V. In the Matsya and Agni the son of Mitrayu is called Maitreya (see <page 3>). The Brahma P. and Hari V. here close the lineage of [p. 455] Divodasa: the Agni adds but one name, Somapi. They then proceed with the descendants of S'rinjaya, one of the Panchalas, or Panchadhanush, Somadatta, Sahadeva, and then as in our text. The Vayu and Bhagavata agree with the latter in making the line continuous from Divodasa. According to the Matsya and Brahma P. the race of Ajamidha became extinct in the person of Sahadeva, but Ajamidha himself was reborn as Somaka, in order to continue his lineage, which was thence called the Somaka family. It was in the reign of Drupada that the possessions of the Panchalas were divided; Drona, assisted by the Pandavas, conquering the country, and ceding the southern portion again to Drupada, as related in the Mahabharata. The two princes last named in the list figure in the great war.

^455:54 The Hari V. gives him two brothers, Dhumravarna and Sudars'ana. In the Mahabharata one list agrees with the text; the other calls Samvarana the son of Ajamidha by his wife Riksha.

^455:55 One other is named in the Bhagavata, Matsya, Brahma, and Agni; Animejaya, Arimaraddana, and Nishadhas'wa. The Hari V. has Sudhanwat in place of Jahnu; having also Sudhanush.

^455:56 Krita: Vayu. Kritayajna: Brahma. Krimi: Matsya. Kriti: Bhagavata.

^455:57 The story of Uparichara, or a Vasu who by command of Indra became king of Chedi, is told in the Mahabharata, Adi Parvan (vol. I. p. 85). He is there said to have at first five sons, Vrihadratha, king of Magadha, Pratyagra, Kus'amba, also called Manivahana, Mavella, and Yadu, by his wife Girika; afterwards he has, by Adrika, an Apsaras condemned to the form of a fish, Matsya a son, and Satyavati or Kali a daughter: the latter was the mother of Vyasa. The same legend is referred to in the accounts of Uparichara and his family in the Bhagavata, Matsya, Hari V., &c.

^455:58 Vrishabha: Matsya.

^455:59 Satyahita: Vayu. Satyahita: Bhagavata. Satyadhrita or Pushya: Matsya.

^456:60 This story is told in the 16th section of the Sabha Parvan of the Mahabharata, where also he is called the son of Vrihadratha. In the Vayu he is the son of Satyahita. The Agni has Satyahita, Urja, Sambhava, Jarasandha; and the Matsya, Satyadhrita, Dhanusha, S'arva, Sambhava, Jarasandha.

^456:61 Somadhi: Vayu. Udapi: Agni. Udayus: Brahma. Somavit: Matsya.

^456:62 S'rutakarman: Agni. S'rutas'arman Brahma.

## CHAP. XX.

Descendants of Kuru. Devapi abdicates the throne: assumed by S'antanu: he is confirmed by the Brahmans: Bhishma his son by Ganga: his other sons. Birth of Dhritarashtra, Pandu, and Vidura. The hundred sons of Dhritarashtra. The five sons of Pandu: married to Draupadi: their posterity. Parikshit, the grandson of Arjuna, the reigning king.

PARIKSHIT, the son of Kuru, had four sons, Janamejaya, S'rutasena, Ugrasena, and Bhimasena [\*1]. The son of Jahnu was Suratha; his son was Viduratha; his son was Sarvabhauma; his son was Jayasena Aravin; his son was Ayutayus; his son was Akrodhana; one of his sons was Devatithi, and another was called Riksha; his son was Dilipa; his son was Pratipa, who had three sons, Devapi, S'antanu, and Bahlika. The first adopted in childhood a forest life, and S'antanu became king. Of him this verse is spread through the earth; "S'antanu is his name, because if he lays his hands upon an old man, he restores him to youth, and by him men obtain tranquillity (s'anti)."

In the kingdom over which S'antanu ruled there was no rain for twelve years. Apprehensive that the country would become a desert, the king assembled the Brahmans, and asked them why no rain fell, and what fault he had committed. They told him that he was as it were a younger brother married

before an elder, for he was in the enjoyment of the earth, which was the right of his elder brother Devapi. "What then am I to do?" said the Raja: to which they replied, "Until the gods shall be displeased with Devapi, by his declining from the path of righteousness, the kingdom is his, and to him therefore you should resign it." When the minister of the king, Asmarisarin, heard this, he collected a number of ascetics who taught doctrines opposed to those of the Vedas, and sent them into the forest; where meeting with Devapi, they perverted the understanding of the simple-minded prince, and led him to adopt heretical notions. In the meantime, S'antanu being much distressed to think that he had been guilty of the offence intimated by the Brahmans, sent them before him into the woods, and then proceeded thither himself, to restore the kingdom to his elder brother. When the Brahmans arrived at the hermitage of Devapi, they informed him, that, according to the doctrines of the Vedas, succession to a kingdom was the right of the elder brother: but he entered into discussion with them, and in various ways advanced arguments which had the defect of being contrary to the precepts of the Vedas. When the Brahmans heard this, they turned to S'antanu, and said, "Come hither, Raja; you need give yourself no further trouble in this matter; the dearth is at an end: this man is fallen from his state, for he has uttered words of disrespect to the authority of the eternal, untreated Veda; and when the elder brother is degraded, there is no sin in the prior espousals of his junior." S'antanu thereupon returned to his capital, and administered the government as before; and his elder brother Devapi being degraded from his caste by repeating doctrines contrary to the Vedas, Indra poured down abundant rain, which was followed by plentiful harvests [\*2].

The son of Bahlika was Somadatta, who had three sons, Bhuri, Bhuris'ravas, and S'ala [\*3].

The son of S'antanu was the illustrious and learned Bhishma, who was born to him by the holy river-goddess, Ganga; and he had by his wife Satyavati two sons, Chitrangada and Vichitraviryya. Chitrangada, whilst yet a youth, was killed in a conflict with a Gandharba, also called Chitrangada. Vichitraviryya married Amba and Ambalika, the daughters of the king of Kas'i; and indulging too freely in connubial rites, fell into a consumption, of which he died. By command of Satyavati, my son Krishna-dwaipayana, ever obedient to his mother's wishes [\*4], begot upon the widows of his brother the princes Dhritarashtra and Pandu, and upon a female servant, Vidura. Dhritarashtra had Duryodhana, Duhsas'ana, and other sons, to the number of a hundred. Pandu having incurred the curse of a deer, whose mate he had killed in the chase, was deterred from procreating children; and his wife Kunti, bare to him in consequence three sons, who were begotten by the deities Dharma, Vayu, and Indra; namely, Yudhishtira, Bhima, and Arjuna: and his wife Madri had two sons, Nakula and Sahadeva, by the celestial sons of As'wini. These had each a son by Draupadi. The son of Yudhishtira was Prativindhya; of Bhima, S'rutasoma; of Arjuna, S'rutakirti; of Nakula, S'atanika; and of Sahadeva, S'rutakarman. The Pandavas had also other sons [\*5]. By his wife Yaudheyi, Yudhishtira had Devaka. The son of Bhima by Hidimba was Ghatotkacha, and he had also Sarvatra by his wife Kas'i. The son of Sahadeva by Vijaya was Suhotra; and Niramitra was the son of Nakula by Karenumati. Arjuna had Iravat by the serpent-nymph Ulupi; Babhruvahana, who was adopted as the son of his maternal grandfather, by the daughter of the king of Manipura; and, by his wife Subhadra Abhimanyu, who even in extreme youth was renowned for his valour and his strength, and crushed the chariots of his foes in fight. The son of Abhimanyu by his wife Uttara was Parikshit, who, after the Kurus were all destroyed, was killed in his mother's womb by the magic Brahma weapon, hurled by Aswatthaman: he was however restored to life by the clemency of that being whose feet receive the homage of all the demons and the gods, and who for his own pleasure had assumed a human shape (Krishna). This prince, Parikshit, now reigns over the whole world with undivided sway [\*6].

### Footnotes

^457:1 This, although it occurs in other authorities, appears to be an error, for these are the sons of a subsequent Parikshit (see the next chapter, <page 461>). The Matsya omits Parikshit here, and the Bhagavata states that he had no children. In most of the Puranas, however, the line of Parikshit is

continued, but there is very great confusion in the lineage. According to the Vayu, Janamejaya was the son of Parikshit, whose son was S'rutasena, whose son was Bhimasena. Janamejaya had also a son named Suratha; but Suratha was also the name of the son of Jahnu, from whom the line continues as in the text. The Brahma P. and Hari V. also make Suratha the son both of Janamejaya and of Jahnu; and they observe that there are two Rikshas, two Parikshits, three Bhimasenas, and two Janamejayas, in the lunar race. Some of the confusion probably originates with the Mahabharata, which, as before noticed, gives two lists from Puru to S'antanu, differing from one another and from all the lists of the Puranas. In the first of these lists such collateral names have been retained as appear to have furnished our text and that of other Puranas with distinct persons: thus making the members of one fraternity so many descents. Of the two lists, however, the second is probably to be regarded as the more recent, if not more correct; for Vais'ampayana repeats it at Janamejaya's request, because the latter is not satisfied with the summary account which the former had first communicated to him. Mahabh. vol. I, p. 136 and p. 138.

^458:2 The Mahabharata merely states that Devapi retired to a religious life. The story of his heresy is narrated, much as in the text, in the Bhagavata, Vayu, &c. The Matsya adds, that he was also leprous; on which account his subjects contemned him. [p. 459] He was probably set aside in favour of his younger brother, either on that account or on that of his heresy; such a disposition being conformable to Hindu law. According to the Bhagavata and Matsya he is still alive at a place called Kalapa grama, where, in the Krita age of the next Mahayuga, he will be the restorer of the Kshatriya race.

^459:3 The Matsya says that Bahlika had a hundred sons or lords of the Bahlikas.

^459:4 Before her marriage to S'antanu, Satyavati had a son, Krishna-dwaipayana or Vyasa, by Paras'ara: he was therefore the half brother of Vichitravirya, and legally qualified to raise up offspring to him by his widow. This law is abrogated in the present age. The whole story of the sons of S'antanu is told at length in the Mahabharata.

^459:5 The Mahabharata names some of them rather differently, and adds some particulars. Thus Yaudheya was the son of Yudhishtira by his wife Devika, daughter of Govasana of the S'aivya tribe. The son of Bhimasena was Sarvaga, by Balandhara, princess of Kas'i; he had also Ghatokkacha by Hidimba. Abhimanyu was the [p. 460] son of Arjuna by Subhadra. The wives and sons of the other two are the same, but Karenumati is termed a princess Chedi, and Vijaya of Madra.

^460:6 In the details immediately preceding, the Puranas generally concur, deriving them probably from the same source, the Adi Parvan of the Mahabharata, and employing very frequently the same words. The period at which the chapter closes is supposed to be that at which the Vyasa, who arranged or compiled the Puranas, is believed to have flourished. Parikshit died of the bite of a snake, according to the Mahabharata, Adi P. The Bhagavata is supposed to have been narrated to him in the interval between the bite and its fatal effect.

## CHAP. XXI.

Future kings. Descendants of Parikshit, ending with Kshemaka.

I WILL now enumerate the kings who, will reign in future periods [\*1]. The present monarch, Parikshit [\*2], will have four sons, Janamejaya, S'rutasena, Ugrasena, and Bhimasena [\*3]. The son of Janamejaya will be S'atanika [\*4], who will study the Vedas under Yajnyawalkya, and military science with Kripa; but becoming dissatisfied with sensual enjoyments, he will acquire spiritual knowledge from the instructions of S'aunaka, and ultimately obtain salvation. His son will be Aswamedhadatta (a son given by the gods in reward for the sacrifice of a horse [\*5]); his son will be Asima-krishna [\*6]; his son will be Nichakra [\*7], who will remove the capital to Kaus'ambi, in consequence of Hastinapura being washed away by the Ganges; his son will be Ushna [\*8]; his son will be Chitraratha; his son will be Vrishnimat [\*9]; his son will be Sushena; his son will be Sunitha

[\*10]; his son will be Richa [\*11]; his son will be Nrichakshu [\*12]; his son will be Sukhihala [\*13]; his son will be Pariplava; his son will be Sunaya [\*14]; his son will be Medhavin; his son will be Nripanjaya [\*15]; his son will be Mridu [\*16]; his son will be Tigma [\*17]; his son will be Vrihadratha; his son will be Vasudana [\*18]; and his son will be another S'atanika; his son will be Udayana [\*19]; his son will be Ahinara [\*20]; his son will be Khandapani [\*21]; his son will be Niramitra [\*22]; his son will be Kshemaka [\*23]: of him this verse is recited; "The race which gave origin to Brahmans and Kshatriyas, and which was purified by regal sages, terminated with Kshemaka; in the Kali age [\*24]."

### Footnotes

^461:1 The style now adopted is that of prophecy, as Vyasa could not consistently have recorded the events which were posterior to his time.

^461:2 Also read Parikshita, Pariksha, and Parikshi.

^461:3 See <page 457>. The Vayu and Matsya relate, rather obscurely, a dispute between Janamejaya and Vais'ampayana, in consequence of the former's patronage of the Brahmans of the Vajasaneyi branch of the Yajur-veda, in opposition to the latter, who was the author of the black or original Yajush (see <page 279>). Janamejaya twice performed the As'wamedha according to the Vajasaneyi ritual, and established the Trisarvi, or use of certain texts by As'maka and others, by the Brahmans of Anga, and by those of the middle country. He perished however in consequence, being cursed by Vais'ampayana. Before their disagreement, Vais'ampayana related the Mahabharata to Janamejaya. Mahabh., Adi Parvan.

^461:4 The reading of the text is rather, 'his (Parikshit's) other son will be S'atanika;' but the commentator refers 'his' to Janamejaya. The Vayu, Matsya, and Bhagavata also make S'atanika the son of Janamejaya. The Brahma P. has a totally different series, or Parikshit, Suryapida, Chandrapida, Janamejaya, Satyakarna, S'wetakarna, Sukumara, and Ajas'yama.

^461:5 The Bhagavata interposes Sahasranika. The Vrihatkatha has the same descent, but calls the son of Sahasranika, Udayana or Vatsa. The Bhagavata has As'wamedhaja.

^461:6 Adhisama k.: Vayu. Adhisoma k.: Matsya. The former states that the Vayu P. was narrated in this king's reign, in the second year of a three years' sacrifice at Kurukshetra.

^461:7 Nemichakra: Bhagav. Vichakshus: Matsya. They agree with the text as to the removal of the capital, and the cause.

^461:8 Ukta: Bhag. Bhurijyeshtha: Matsya.

^462:9 Suchidratna, Vayu; Suchidrava, Mats.; Kaviratha, Bhag.; is interposed between Chitraratha and Vrishnimat.

^462:10 Sutirtha: Vayu.

^462:11 Ruchi: Vayu. Omitted: Mats. and Bhag.

^462:12 Chitraksha: Vayu.

^462:13 Sukhinala: Bhag.

^462:14 Sutapas: Mats.

^462:15 Puranjaya: Mats.

^462:16 Urva: Mats. Durva: Bhag.

^462:17 Tigmatman: Mats. Timi: Bhagavata.

^462:18 Sudasa: Bhag. Vasudaman: Mats.

^462:19 The Matsya concurs with the text (see above, note [\*5]); the Bhagavata has Durdamana.

^462:20 Vahinara: Bhag.

^462:21 Dandapani: Bhag., Vayu, Mats.

^462:22 Nimi: Bhag.

^462:23 Kshepaka: Vayu.

^462:24 The same memorial verse is quoted in the Matsya and Vayu P., preceded by one which states the number of princes twenty-five. The specification however, commencing with S'atanika, is twenty-six or twenty-seven.

## CHAP. XXII.

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

I WILL now repeat to you the future princes of the family of Ikshwaku [\*1].

The son of Vrihadbala [\*2] will be Vrihatkshana [\*3]; his son will be Urukshepa [\*4]; his son will be Vatsa [\*5]; his son will be Vatsavyuha [\*6]; his son will be Prativyoman [\*7]; his son will be Divakara; his son will be Sahadeva [\*8]; his son will be Vrihadas'wa [\*9]; his son will be Bhanuratha [\*10]; his son will be Supratitha [\*11]; his son will be Marudeva [\*12]; his son will be Sunakshatra; his son will be Kinnara [\*13]; his son will be Antariksha; his son will be Suvarna [\*14]; his son will be Amitrajit [\*15]; his son will be Vrihadraja [\*16]; his son will be Dharman [\*17]; his son will be Kritanjaya; his son will be Rananjaya; his son will be Sanjaya; his son will be S'akya [\*18]; his son will be S'uddhodana [\*19]; his son will be Ratula [\*20]; his son will be Prasenajit; his son will be Kshudraka; his son will be Kundaka [\*21]; his son will be Suratha [\*22]; his son will be Sumitra. These are the kings of the family of Ikshwaku, descended from Vrihadbala. This commemorative verse is current concerning them; "The race of the descendants of Ikshwaku will terminate with Sumitra: it will end in the Kali age with him [\*23]."

### Footnotes

^463:1 See <page 359>.

^463:2 Vrihadratha: Vayu,

^463:3 Vrihatkshaya: Vayu. Vrihadrana: Bhag. Omitted: Mats.

^463:4 Omitted: Vayu. Urukshaya: Mats. Urukriya: Bhag.

^463:5 Omitted by all three.

^463:6 Vatsavridha: Bhag.

^463:7 Prativyuha: Vayu.

^463:8 The Bhagavata inserts Bhanu. The Matsya says that Ayodhya was the capital of Divakara. The Vayu omits the next twelve names; probably a defect in the copies.

^463:9 Dhruvas'wa: Mats.

^463:10 Bhanumat: Bhag. Bhavyaratha or Bhavya: Mats.

^463:11 Pratikas'wa: Bhag. Pratipas'wa: Mats.

^463:12 The Bhagavata and Matsya prefix a Supratipa or Supratika.

^463:13 Pushkara: Bhag.

^463:14 Suparvan or Sumantra: Mats. Sutapas: Bhag.

^463:15 Amantravit: Matsya.

^463:16 Vrihadbraja: Bhag,

^463:17 Omitted: Mats. Varhish: Bhag.

^463:18 The Bhagavata and Vayu have S'akya. My copy of the Matsya has S'adhya, but the Radcliffe MS., more correctly, no doubt, S'akya.

^463:19 In some copies Krodhodana; but it is also S'uddhodana, Mats. and Vayu; S'uddhoda, Bhag.

^463:20 Rahula: Vayu. Siddhartha or Pushkala: Mats. Langala: Bhag. This and the two preceding names are of considerable chronological interest; for S'akya is the name of the author or reviver of Buddhism, whose birth appears to have occurred in the seventh, and death in the sixth century before Christ (B. C. 621-543). There can be no doubt of the individual here intended, although he is out of his place, for he was the son, not the father, of S'uddhodana, and the father of Rahula; as he is termed in the Amara [p. 464] and Haima Koshas, S'audhodani or S'uddhodana suta the son of S'uddhodana, and Rahulasu the parent of Rahula: so also in the Mahawans'o, Siddhartha or S'akya is the son of S'uddhodana, and father of Rahulo. Turnour's translation, p. 9. Whether they are rightly included amongst the princes of the race of Ikshwaku is more questionable; for S'uddhodana is usually described as a petty prince, whose capital was not Ayodhya, but Kapila or Kapilavastu. At the same time it appears that the provinces of the Doab had passed into the possession of princes of the lunar line, and the children of the sun may have been reduced to the country north of the Ganges, or the modern Gorakhpur, in which Kapila was situated. The Buddhists do usually consider their teacher S'akya to be descended from Ikshwaku. The chronology is less easily adjusted, but it is not altogether incompatible. According to the lists of the text, S'akya, as the twenty-second of the line of Ikshwaku, is cotemporary with Ripunjaya, the twenty-second and last of the kings of Magadha, of the family of Jarasandha; but, agreeably to the Buddhist authorities, he was the friend of Bimbisara, a king who in the Pauranik list appears to be the fifth of the S'ais'unaga dynasty, and tenth from Ripunjaya. The same number of princes does not necessarily imply equal duration of dynasty, and Ikshwaku's descendants may have outlasted those of Jarasandha; or, as is more likely – for the dynasty was obscure, and is evidently imperfectly preserved – several descents may have been omitted, the insertion of which would reconcile the Pauranik lists with those of the Buddhists, and bring S'akya down to the age of Bimbisara. It is evident, from what occurs in other authorities, that the Aikshwakava princes are regarded as cotemporaries even of the S'ais'unaga dynasty: see c. 24. n. 17.

^464:21 Kshulika: Vayu. Kulaka or Kshullaka: Mats. Omitted: Bhag. In the Mahavira Charitra, a work written by the celebrated Hemachandra, in the twelfth century, we have a Prasenajit, king of Magadha, residing at Rajgriha, succeeded by S'renika, and he by Kulika. The Bauddhas have a Prasenajit cotemporary with S'akya, son of Mahapadma, king of Magadha. There is some confusion of persons either in the Pauranik genealogies or in the Buddhist and Jain traditions, but they agree in bringing the same names together about the same period.

^464:22 Omitted: Bhag.

^464:23 The Vayu and Bhagavata have the same stanza. We have here twenty-nine or thirty princes of the later solar line, cotemporary with the preceding twenty-six or twenty-seven of the later dynasty of the moon.

## CHAP. XXIII.

Future kings of Magadha: descendants of Vrihadratha.

I WILL now relate to you the descendants of Vrihadratha, who will be the kings of Magadha. There have been several powerful princes of this dynasty, of whom the most celebrated was Jarasandha; his son was Sahadeva; his son is Somapi [\*1]; his son will be S'rutavat [\*2]; his son will be Ayu-

tayus [\*3]; his son will be Niramitra [\*4]; his son will be Sukshatra [\*5]; his son will be Vrihatkarmān [\*6]; his son will be Senajit [\*7]; his son will be S'rutanjaya [\*8]; his son will be Vipra [\*9]; his son will be S'uchi [\*10]; his son will be Kshemya [\*11]; his son will be Suvrata [\*12]; his son will be Dharma [\*13]; his son will be Sus'uma [\*14]; his son will be Dridhasena [\*15]; his son will be Sumati [\*16]; his son will be Suvala [\*17]; his son will be Sunita [\*18]; his son will be Satyajit [\*19]; his son will be Vis'wajit [\*20]; his son will be Ripunjaya [\*21]. These are the Varhadhrathas, who will reign for a thousand years [\*22].

### Footnotes

^465:1 Somadhi; Vayu, Matsya: and they now affect greater precision, giving the years of the reigns. Somadhi 58, V.; 50, M.

^465:2 S'rutas'ravas, 67 yrs. V.; 64, M.

^465:3 36 yrs. V.; Apratipa, 26, M.

^465:4 100 yrs. V.; 40, M.

^465:5 8 yrs. V.; 56, M.; Sunakshatra, Bhag.

^465:6 23 yrs. V. and M.; Vrihatsena, Bhag.

^465:7 23 yrs. V.; 50, M.; Karmajit, Bhag.

^465:8 40 yrs. V. and M.

^465:9 Mahabala, 25 yrs. V.; Vidhu, 28, M.

^465:10 58 yrs. V.; 64, M.

^465:11 28 yrs. V. and M.

^465:12 60 yrs. V.; 64, M.

^465:13 5 yrs. V.; Sunetra, 35, M.; Dharmanetra, Bhag.

^465:14 38 yrs. V.; Nivritti, 58, M.; Sama, Bhag.

^465:15 48 yrs. V.; Trinetra, 28, M.; Dyumatsena, Bhag.

^465:16 33 yrs. V.; Mahatsena, 48, M.

^465:17 22 yrs. V.; Netra, 33, M.

^465:18 40 yrs. V.; Abala, 32, M.

^465:19 80 yrs. V.; omitted, M.

^465:20 35 yrs. V.; omitted, M.

^465:21 50 yrs. V. and M.; Puranjaya and Vis'wajit are identified, Bhag.

^465:22 Our list and that of the Vayu specifies twenty-one kings after Sahadeva: the Bhagavata specifies twenty, and in another passage states that to be the number. My copy of the Matsya names but nineteen, and the Radcliffe but twelve; but both agree in making the total thirty-two. They all concur with the text also in stating that 1000 years had elapsed from the great war, at the death of the last Varhadhratha prince; and this is more worthy of credit than the details, which are obviously imperfect.

## CHAP. XXIV.

Future kings of Magadha. Five princes of the line of Pradyota. Ten S'ais'unagas. Nine Nandas. Ten Mauryas. Ten S'ungas. Four Kanwas. Thirty Andhrabhrityas. Kings of various tribes and castes, and

periods of their rule. Ascendancy of barbarians. Different races in different regions. Period of universal iniquity and decay. Coming of Vishnu as Kalki. Destruction of the wicked, and restoration of the practices of the Vedas. End of the Kali, and return of the Krita, age. Duration of the Kali. Verses chanted by Earth, and communicated by Asita to Janaka. End of the fourth book.

THE last of the Vrihadratha dynasty, Ripunjaya, will have a minister named Sunika [\*1], who having killed his sovereign, will place his son Pradyota upon the throne [\*2]: his son will be Palaka [\*3]; his son will be Vis'akhayupa [\*4]; his son will be Janaka [\*5]; and his son will be Nandivardhana [\*6]. These five kings of the house of Pradyota will reign over the earth for a hundred and thirty-eight years [\*7].

The next prince will be S'is'unaga [\*8]; his son will be Kakavarna [\*9]; his son will be Kshemadharman [\*10]; his son will be Kshatraujas [\*11]; his son will be Vidmisara [\*12]; his son will be Ajatas'atru [\*13]; his son will be Dharbaka [\*14]; his son will be Udayas'wa [\*15]; his son will also be Nandivardhana; and his son will be Mahanandi [\*16]. These ten S'ais'unagas will be kings of the earth for three hundred and sixty-two years [\*17].

The son of Mahananda will be born of a woman of the S'udra or servile class; his name will be Nanda, called Mahapadma, for he will be exceedingly avaricious [\*18]. Like another Paras'urama, he will be the annihilator of the Kshatriya race; for after him the kings of the earth will be S'udras. He will bring the whole earth under one umbrella: he will have eight sons, Sumalya and others, who will reign after Mahapadma; and he and his sons [\*19] will govern for a hundred years. The Brahman Kautilya will root out the nine Nandas [\*20].

Upon the cessation of the race of Nanda, the Mauryas will possess the earth, for Kantilya will place Chandragupta [\*21] on the throne: his son will be Vindusara [\*22]; his son will be As'okavardhana [\*23]; his son will be Suyas'as [\*24]; his son will be Das'aratha; his son will be Sangata; his son will be S'alis'uka; his son will be Somas'arman; his son will be Sas'adharman [\*25]; and his successor will be Vrihadratha. These are the ten Mauryas, who will reign over the earth for a hundred and thirty-seven years [\*26].

The dynasty of the S'ungas will next become possessed of the sovereignty; for Pushpamitra, the general of the last Maurya prince, will put his master to death, and ascend the throne [\*27]: his son will be Agnimitra [\*28]; his son will be Sujyeshtha [\*29]; his son will be Vasumitra [\*30]; his son will be Ardraka [\*31]; his son will be Pulindaka [\*32]; his son will be Ghoshavasva [\*33]; his son will be Vajramitra [\*34]; his son will be Bhagavata [\*35]; his son will be Devabhuti [\*36]. These are the ten S'ungas, who will govern the kingdom for a hundred and twelve years [\*37].

Devabhuti, the last S'unga prince, being addicted to, immoral indulgences, his minister, the Kanwa named Vasudeva will murder him, and usurp the kingdom: his son will be Bhumimitra; his son will be Narayana; his son will be Sus'arman. These four Kanwas will be kings of the earth for forty-five years [\*38].

Sus'arman the Kanwa will be killed by a powerful servant named S'ipraka, of the Andhra tribe, who will become king, and found the Andhrabhriya dynasty [\*39]: he will be succeeded by his brother Krishna [\*40]; his son will be S'ri S'atakarni [\*41]; his son will be Purnotsanga [\*42]; his son will be S'atakarni (2nd) [\*43]; his son will be Lambodara [\*44]; his son will be Ivilaka [\*45]; his son will be Meghaswati [\*46]; his son will be Patumat [\*47]; his son will be Arishtakarman [\*48]; his son will be Hala [\*49]; his son will be Talaka [\*50]; his son will be Pravilasena [\*51]; his son will be Sundara, named S'atakarni [\*52]; his son will be Chakora S'atakarni [\*53]; his son will be S'ivaswati [\*54]; his son will be Gomatiputra [\*55]; his son will be Pulimat [\*56]; his son will be S'ivas'ri S'atakarni [\*57]; his son will be S'ivaskandha [\*58]; his son will be Yajnas'ri [\*59]; his son will be Vijaya [\*60]; his son will be Chandras'ri [\*61]; his son will be Pulomarchish [\*62]. These thirty Andhrabhriya kings will reign four hundred and fifty-six years [\*63].

After these, various races will reign, as seven Abhiras, ten Garddhabas, sixteen S'akas, eight Yavanas, fourteen Tusharas, thirteen Mundas, eleven Maunas, altogether seventy-nine princes [\*64], who will be sovereigns of the earth for one thousand three hundred and ninety years; and then eleven Pauras will be kings for three hundred years [\*65]. When they are destroyed, the Kailakila Yavanas will be kings; the chief of whom will be Vindhya'sakti; his son will be Puranjaya; his son will be Ramachandra; his son will be Adharma, from whom will be Varanga, Kritanandana, S'udhinandi, Nandiyas'as, S'is'uka, and Pravira; these will rule for a hundred and six years [\*66]. From them will proceed thirteen sons; then three Bahlikas, and Pushpamitra, and Patumitra, and others, to the number of thirteen, will rule over Mekala [\*67]. There will be nine kings in the seven Koalas, and there will be as many Naishadha princes [\*68].

In Magadha a sovereign named Vis'wasphatika will establish other tribes; he will extirpate the Kshatriya or martial race, and elevate fishermen, barbarians, and Brahmans, and other castes, to power [\*69]. The nine Nagas will reign in Padmavati, Kantipuri, and Mathura; and the Guptas of Magadha along the Ganges to Prayaga [\*70]. A prince named Devarakshita will reign, in a city on the sea shore, over the Kos'alas, Odras, Pundras, and Tamraliptas [\*71]. The Guhas will possess Kalinga, Mahihaka, and the mountains of Mahendra [\*72]. The race of Manidhanu will occupy the countries of the Nishadas, Naimishikas, and Kalatoyas [\*73]. The people called Kanakas will possess the Amazon country, and that called Mushika [\*74]. Men of the three tribes, but degraded, and Abhiras and S'udras, will occupy S'aurashtra, Avanti, S'ura, Arbuda, and Marubhumi: and S'udras, outcastes, and barbarians will be masters of the banks of the Indus, Darvika, the Chandrabhaga, and Kashmir [\*75].

These will all be contemporary monarchs, reigning over the earth; kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects; they will be of limited power, and will for the most part rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety. The people of the various countries intermingling with them will follow their example, and the barbarians being powerful in the patronage of the princes, whilst purer tribes are neglected, the people will perish [\*76]. Wealth and piety will decrease day by day, until the world will be wholly depraved. Then property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. Earth will be venerated but for its mineral treasures [\*77]; the Brahmanical thread will constitute a Brahman; external types (as the staff and red garb) will be the only distinctions of the several orders of life; dishonesty will be the universal means of subsistence; weakness will be the cause of dependance; menace and presumption will be substituted for learning; liberality will be devotion; simple ablution will be purification [\*78]; mutual assent will be marriage; fine clothes will be dignity [\*79]; and water afar off will be esteemed a holy spring. Amidst all castes he who is the strongest will reign over a principality thus vitiated by many faults. The people, unable to bear the heavy burdens imposed upon them by their avaricious sovereigns, will take refuge amongst the valleys of the mountains, and will be glad to feed upon wild honey, herbs, roots, fruits, flowers, and leaves: their only covering will be the bark of trees, and they will be exposed to the cold, and wind, and sun, and rain. No man's life will exceed three and twenty years. Thus in the Kali age shall decay constantly proceed, until the human race approaches its annihilation.

When the practices taught by the Vedas and the institutes of law shall nearly have ceased, and the close of the Kali age shall be nigh, a portion of that divine being who exists of his own spiritual nature in the character of Brahma, and who is the beginning and the end, and who comprehends all things, shall descend upon earth: he will be born in the family of Vishnuyas'as, an eminent Brahman of Sambhala village, as Kalki, endowed with the eight superhuman faculties. By his irresistible might he will destroy all the Mlechchhas and thieves, and all whose minds are devoted to iniquity. He will then reestablish righteousness upon earth; and the minds of those who live at the end of the

Kali age shall be awakened, and shall be as pellucid as crystal. The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a race who shall follow the laws of the Krita age, or age of purity. As it is said; "When the sun and moon, and the lunar asterism Tishya, and the planet Jupiter, are in one mansion, the Krita age shall return [\*80]."

Thus, most excellent Muni, the kings who are past, who are present, and who are to be, have been enumerated. From the birth of Parikshit to the coronation of Nanda it is to be known that 1015 years have elapsed [\*81]. When the two first stars of the seven Rishis (the great Bear) rise in the heavens, and some lunar asterism is seen at night at an equal distance between them, then the seven Rishis continue stationary in that conjunction for a hundred years of men [\*82]. At the birth of Parikshit they were in Magha, and the Kali age then commenced, which consists of 1200 (divine) years. When the portion of Vishnu (that had been born from Vasudeva) returned to heaven, then the Kali age commenced. As long as the earth was touched by his sacred feet, the Kali age could not affect it. As soon as the incarnation of the eternal Vishnu had departed, the son of Dharma, Yudhishtira, with his brethren, abdicated the sovereignty. Observing unpropitious portents, consequent upon Krishna's disappearance, he placed Parikshit upon the throne. When the seven Rishis are in Purva-shadha, then Nanda will begin to reign [\*83], and thenceforward the influence of the Kali will augment.

The day that Krishna shall have departed from the earth will be the first of the Kali age, the duration of which you shall hear; it will continue for 360,000 years of mortals. After twelve hundred divine years shall have elapsed, the Krita age shall be renewed.

Thus age after age Brahmans, Kshatriyas, Vais'yas, and S'udras, excellent Brahman, men of great souls, have passed away by thousands; whose names and tribes and families I have not enumerated to you, from their great number, and the repetition of appellations it would involve. Two persons, Devapi of the race of Puru, and Maru of the family of Ikshwaku, through the force of devotion continue alive throughout the whole four ages, residing at the village of Kalapa: they will return hither in the beginning of the Krita age, and, becoming members of the family of the Manu, give origin to the Kshatriya dynasties [\*84]. In this manner the earth is possessed through every series of the three first ages, the Krita, Treta, and Dwapara, by the sons of the Manu; and some remain in the Kali age, to serve as the rudiments of renewed generations, in the same way as Devapi and Maru are still in existence.

I have now given you a summary account of the sovereigns of the earth; to recapitulate the whole would be impossible even in a hundred lives. These and other kings, who with perishable frames have possessed this ever-during world, and who, blinded with deceptive notions of individual occupation, have indulged the feeling that suggests, "This earth is mine – it is my son's – it belongs to my dynasty," have all passed away. So, many who reigned before them, many who succeeded them, and many who are yet to come, have ceased, or will cease, to be. Earth laughs, as if smiling with autumnal flowers, to behold her kings unable to effect the subjugation of themselves. I will repeat to you, Maitreya, the stanzas that were chanted by Earth, and which the Muni Asita communicated to Janaka, whose banner was virtue. "How great is the folly of princes, who are endowed with the faculty of reason, to cherish the confidence of ambition, when they themselves are but foam upon the wave. Before they have subdued themselves, they seek to reduce their ministers, their servants, their subjects, under their authority; they then endeavour to overcome their foes. 'Thus,' say they, 'will we conquer the ocean-circled earth;' and, intent upon their project, behold not death, which is not far off. But what mighty matter is the subjugation of the sea-girt earth to one who can subdue himself. Emancipation from existence is the fruit of self-control. It is through infatuation that kings desire to possess me, whom their predecessors have been forced to leave, whom their fathers have not retained. Beguiled by the selfish love of sway, fathers contend with sons, and brothers with brothers, for my possession. Foolishness has been the character of every king who has boasted, 'All this earth is mine – every thing is mine – it will be in my house for ever;' for he is dead. How is it possible

that such vain desires should survive in the hearts of his descendants, who have seen their progenitor, absorbed by the thirst of dominion, compelled to relinquish me, whom he called his own, and tread the path of dissolution? When I hear a king sending word to another by his ambassador, 'This earth is mine; immediately resign your pretensions to it;' I am moved to violent laughter at first, but it soon subsides in pity for the infatuated fool."

These were the verses, Maitreya, which Earth recited, and by listening to which ambition fades away like snow before the sun. I have now related to you the whole account of the descendants of the Manu; amongst whom have flourished kings endowed with a portion of Vishnu, engaged in the preservation of the earth. Whoever shall listen reverently and with faith to this narrative, proceeding from the posterity of Manu, shall be purified entirely from all his sins, and, with the perfect possession of his faculties, shall live in unequalled affluence, plenty, and prosperity. He who has heard of the races of the sun and moon, of Ikshwaku, Jahnu, Mandhatri, Sagara, and Raghu, who have all perished; of Yayati, Nahusha, and their posterity, who are no more; of kings of great might, resistless valour, and unbounded wealth, who have been overcome by still more powerful time, and are now only a tale; he will learn wisdom, and forbear to call either children, or wife, or house, or lands, or wealth, his own. The arduous penances that have been performed by heroic men obstructing fate for countless years, religious rites and sacrifices of great efficacy and virtue, have been made by time the subject only of narration. The valiant Prithu traversed the universe, every where triumphant over his foes; yet he was blown away, like the light down of the Simal tree, before the blast of time. He who was Kartaviryya subdued innumerable enemies, and conquered the seven zones of the earth; but now he is only the topic of a theme, a subject for affirmation and contradiction [\*85]. Fie upon the empire of the sons of Raghu, who triumphed over Das'anana, and extended their sway to the ends of the earth; for was it not consumed in an instant by the frown of the destroyer? Mandhatri, the emperor of the universe, is embodied only in a legend; and what pious man who hears it will ever be so unwise as to cherish the desire of possession in his soul? Bhagiratha, Sagara, Kakutstha, Das'anana, Rama, Lakshmana, Yudhishtira, and others, have been. Is it so? Have they ever really existed? Where are they now? we know not! The powerful kings who now are, or who will be, as I have related them to you, or any others who are unspecified, are all subject to the same fate, and the present and the future will perish and be forgotten, like their predecessors. Aware of this truth, a wise man will never be influenced by the principle of individual appropriation; and regarding them as only transient and temporal possessions, he will not consider children and posterity, lands and property, or whatever else is personal, to be his own.

### Footnotes

^466:1 Munika, Vayu; Pulika, Matsya; S'unaka, Bhag.

^466:2 For 23 years, V. and M.

^466:3 24 yrs. V.; Tilaka or Balaka, 28, M.

^466:4 50 yrs. V.; 53, M.

^466:5 Ajaka, 21 yrs. V.; Suryaka, 21, M.; Rajaka, Bhag.

^466:6 20 yrs. V. and M.

^466:7 This number is also specified by the Vayu and Bhagavata, and the several years of the reigns of the former agree with the total. The particulars of the Matsya compose 145 years, but there is no doubt some mistake in them.

^466:8 S'is'unaka, who according to the Vayu and Matsya relinquished Benares to his son, and established himself at Girivraja or Rajgriha in Behar, reigns 40 years, V. and M.

^466:9 36 yrs. V. and M.

^466:10 Kshemakarman, 20 yrs. V.; Kshemadharmman, 36, M.

^466:11 40 yrs. V.; Kshemajit or Kshemarchis, 36, M.; Kshetrajna, Bhag.

^466:12 Vimbisara, 28 yrs. V.; Vindusena or Vindhyaasena, 28, M.; Vidhisara, Bhag.

^466:13 25 yrs. V.; 27, M.: but the latter inserts a Kanwayana, 9 yrs., and Bhumimitra or Bhumiputra, 14 yrs., before him. In this and the preceding name we have appellations of considerable celebrity in the traditions of the Bauddhas. Vidmisara, read also Vindhusara, Vilwisara, &c., is most probably their Vimbasara, who was born at the same time with S'akya, and was reigning at Rajgriha when he began his religious career. The Mahawans'o says that Siddhatto and Bimbisaro were attached [p. 467] friends, as their fathers had been before them: <page 10>. S'akya is said to have died in the reign of Ajatas'atru, the son of Vimbasara, in the eighth year of his reign. The Vayu transposes these names, and the Matsya still more alters the order of Ajatas'atru; but the Bhagavata concurs with our text. The Buddhist authority differs from the Puranas materially as to the duration of the reigns, giving to Bimbisaro 52 years, and to Ajatasattu 32: the latter, according to the same, murdered his father. Mahawans'o, p. 10. We may therefore with some confidence claim for these princes a date of about six centuries B. C. They are considered co-temporary with Sudhodana, &c. in the list of the Aikshwakavas (<page 463>. n. ).

^467:14 Harshaka, 25 yrs. V.; Vansaka, 24, M.

^467:15 33 yrs. V.; Udibhi or Udasin, 33, M. According to the Vayu, Udaya or Udayas'wa founded Kusumapur or Pataliputra, on the southern angle of the Ganges. The legends of S'akya, consistently with this tradition, take no notice of this city in his peregrinations on either bank of the Ganges. The Mahawans'o calls the son and successor of Ajatas'atru, Udayibhadako (Udayinhadraka): p. 15.

^467:16 42 and 43 yrs. V.; 40 and 43, M. The Mahawans'o has in place of these, Anuruddhako, Mundo, and Nagadaso; all in succession parricides: the last deposed by an insurrection of the people: p. 15.

^467:17 The several authorities agree in the number of ten S'ais'unagas, and in the aggregate years of their reigns, which the Matsya and the Bhagavata call 360: the Vayu has 362, with which the several periods correspond: the details of the Matsya give 363. The Vayu and Matsya call the S'ais'unagas, Kshatrabandhus, which may designate an inferior order of Kshatriyas: they also observe, that cotemporary with the dynasties already specified, the Pauravas, the Varhadhrathas, and Magadhas, there were other races of royal descent; as, Aikshwakava princes, 24: Panchalas, 25, V.; 27, M: Kalakas or Kasakas or Kaseyas, 24: Haihayas, 24, V.; 28, M.: Kalingas, 32, V.; 40, M.: S'akas, V.; As'makas, M., 25: Kuravas, 26: Maithilas, 28: S'urasenas, 23: and Vitihotras, 20.

^467:18 The Bhagavata calls him Mahapadmapati, the lord of Mahapadma; which the commentator interprets, 'sovereign of an infinite host,' or 'of immense wealth;' Mahapadma signifying 100.000 millions. The Vayu and Matsya, however, consider Mahapadma as another name of Nanda.

^468:19 So the Bhagavata also; but it would be more compatible with chronology to consider the nine Nandas as so many descents. The Vayu and Matsya give eighty-eight years to Mahapadma, and only the remaining twelve to Sumalya and the rest of the remaining eight; these twelve years being occupied with the efforts of Kautilya to expel the Nandas. The Mahawans'o, evidently intending the same events, gives names and circumstances differently; it may be doubted if with more accuracy. On the deposal of Nagadaso, the people raised to the throne the minister Susunago, who reigned eighteen years. This prince is evidently confounded with the S'is'uuaga of the Puranas. He was succeeded by his son Kalasoko, who reigned twenty years; and he was succeeded by his sons, ten of whom reigned together for twenty-two years: subsequently there were nine, who, according to their seniority, reigned for twenty-two years. The Brahman Chanako put the ninth surviving brother, named Dhana-Nando (Rich-Nanda), to death, and installed Chandagutto. Mahawans'o, p. 15 and 21. These particulars, notwithstanding the alteration of some of the names, belong clearly to one story; and that of the Buddhists looks as if it was borrowed and modified from that of the

Brahmans. The commentary on the Mahawans'o, translated by Mr. Turnour (Introduction, p. xxxviii.), calls the sons of Kalasoko 'the nine Nandas;' but another Buddhist authority, the Dipawans'o, omits Kalasoko, and says that Susunago had ten brothers, who after his demise reigned collectively twenty-two years. *Journal of the As. Soc. of Bengal*, Nov. 1838, p. 930.

<sup>468:20</sup> For the particulars of the story here alluded to, see the *Mudra Rakshasa*, Hindu Theatre, vol. II. Kautilya is also called, according to the commentator on our text, Vatsyayana, Vishnugupta, and Chanakya. According to the *Matsya P.*, Kantilya retained the regal authority for a century; but there is some inaccuracy in the copies.

<sup>468:21</sup> This is the most important name in all the lists, as it can scarcely be doubted that he is the Sandrocottus, or, as Athenaeus writes more correctly, the Sandrocoptus, of the Greeks, as I have endeavoured to prove in the introduction to the *Mudra Rakshasa*. The relative positions of Chandragupta, Vidmisara, or Bimbisara, and Ajatas'atru, serve to confirm the identification. S'akya was cotemporary with both the latter, dying in the eighth year of Ajatas'atru's reign. The *Mahawans'o* says he reigned twenty-four years afterwards; but the *Vayu* makes his whole reign but twenty-five years, which would place the close of it B. C. 526. The rest of the S'ais'unaga dynasty, according to the *Vayu* and *Matsya*, reigned 143 or 140 years; bringing their close to B. C. 383. Another century being deducted for the duration of the Nandas, would place the accession of [p. 469] Chandragupta B. C. 283. Chandragupta was the cotemporary of Seleucus Nicator, who began his reign B. C. 310, and concluded a treaty with him B. C. 305. Although therefore his date may not be made out quite correctly from the Pauranik premises, yet the error cannot be more than twenty or thirty years. The result is much nearer the truth than that furnished by Buddhist authorities. According to the *Mahawans'o* a hundred years had elapsed from the death of Buddha to the tenth year of the reign of Kalasoko (p. 15). He reigned other ten years, and his sons forty-four, making a total of 154 years between the death of S'akya and the accession of Chandragupta, which is consequently placed B. C. 389, or above seventy years too early. According to the Buddhist authorities, Chan-ta-kutta or Chandragupta commenced his reign 396 B. C. *Burmese Table*; Prinsep's *Useful Tables*. Mr. Turnour, in his Introduction, giving to Kalasoko eighteen years subsequent to the century after Buddha, places Chandragupta's accession B. C. 381, which, he observes, is sixty years too soon; dating, however, the accession of Chandragupta front 323 B. C. or immediately upon Alexander's death, a period too early by eight or ten years at least. The discrepancy of dates, Mr. Turnour is disposed to think, proceeds from some intentional perversion of the buddhistical chronology. *Introd.* p. L. The commentator on our text says that Chandragupta was the son of Nanda by a wife named Mura, whence he and his descendants were called Mauryas. Col. Tod considers Maurya a corruption of Mori, the name of a Rajput tribe. The *Tika* on the *Mahawans'o* builds a story on the fancied resemblance of the word to Mayura, S. Mori, Pr. 'a peacock.' There being abundance of pea-fowl in the place where the Sakya tribe built a town, they called it Mori, and there princes were thence called Mauryas. Turnour, Introduction to the *Mahawans'o*, p. xxxix. Chandragupta reigned, according to the *Vayu P.*, 24 years; according to the *Mahawans'o*, 34; to the *Dipawasans'o*, 24.

<sup>469:22</sup> So the *Mahawans'o*, Bindusaro. *Burmese Table*, Bin-tu-sara. The *Vayu* has Bhadrāsara, 25 years; the *Bhagavata*, Varisara. The *Matsya* names but four princes of this race, although it concurs with the others in stating the series to consist of ten. The names are also differently arranged, and one is peculiar: they are, S'atadhanwan, Vrihadratha, S'uka, and Das'aratha.

<sup>469:23</sup> As'oka, 36 years, *Vayu*; S'uka, 26, *Mats.*; As'okavardhana, *Bhag.*; As'oko and Dhammas'oko, *Mahawans'o*. This king is the most celebrated of any in the annals of the Buddhists. In the commencement of his reign he followed the Brahmanical faith, but became a convert to that of Buddha, and a zealous encourager of it. He is said to have maintained in his palace 64,000 Buddhist priests, and to have erected 84,000 columns or topes throughout India. A great convocation of Buddhist priests was held in the eighteenth year of his reign, which was followed by missions to Ceylon and other places. According to Buddhist chronology he ascended the throne 218 years after the death of Buddha, B. C. 325. As [p. 470] the grandson of Chandragupta, however, he must have

been some time subsequent to this, or, agreeably to the joint duration of the reigns of Chandragupta and Bindusara, supposing the former to have commenced his reign about B. C. 315, forty-nine years later, or B. C. 266. The duration of his reign is said to have been thirty-six years, bringing it down to B. C. 230: but if we deduct these periods from the date assignable to Chandragupta, of B. C. 283, we shall place As'oka's reign from B. C. 234 to 198. Now it is certain that a number of very curious inscriptions, on columns and rocks, by a Buddhist prince, in an ancient form of letter, and the Pali language, exist in India; and that some of them refer to Greek princes, who can be no other than members of the Seleucidan and Ptolemaean dynasties, and are probably Antiochus the Great and Ptolemy Euergetes, kings of Syria and Egypt in the latter part of the third century before Christ. *Journal of the Asiatic Society of Bengal*, February and March, 1838. The Indian king appears always under the appellation Piyadas'i or Priyadars'in, 'the beautiful;' and is entitled Devanam-piya, 'the beloved of the gods.' According to Buddhist authorities, the Rasawahini and Dipawans'o, quoted by Mr. Turnour (*J. As. Soc. of Bengal*, Dec. 1837, p. 1056, and Nov. 1838, p. 930), Piyadas'i or Piyadas'ano is identified both by name and circumstances with As'oka, and to him therefore the inscriptions must be attributed. Their purport agrees well enough with his character, and their wide diffusion with the traditionary report of the number of his monuments. His date is not exactly that of Antiochus the Great, but it is not very far different, and the corrections required to make it correspond are no more than the inexact manner in which both Brahmanical and Buddhist chronology is preserved may well be expected to render necessary.

^470:24 The name of Das'aratha, in a similar ancient character as that of Piyadas'i's inscriptions, has been found at Gaya amongst Buddhist remains, and like them decyphered by Mr. Prinsep, *Journ. As. Soc. Bengal*, Aug. 1837, p. 677. A different series of names occurs in the Vayu; or, Kus'ala, 8 yrs.; Bandhupalita, Indrapalita, Das'avarman, 7 yrs.; S'atadhara, 8 yrs.; and Vrihadas'wa, 7 yrs. The Bhagavata agrees in most of the names, and its omission of Das'aratha is corrected by the commentator.

^470:25 S'atadhanwan, Bhag.

^470:26 The Vayu says nine Sumurttiyas reigned 137 years. The Matsya and Bhagavata have ten Mauryas, and 137 years. The detailed numbers of the Vayu and Matsya differ from their totals, but the copies are manifestly corrupt.

^471:27 The Bhagavata omits this name, but states that there were ten S'ungas, although, without Pushpamitra, only nine are named. The Vayu and Matsya have the same account of the circumstances of his accession to the throne; the former gives him a reign of sixty, the latter of thirty-six years. In a play attributed to Kalidasa, the *Malavikagnimitra*, of which Agnimitra is the hero, his father is alluded to as the Senani or general, as if he had deposed his master in favour, not of himself, but of his son. Agnimitra is termed king of Vidis'a, not of Magadha. Pushpamitra is represented as engaged in a conflict with the Yavanas on the Indus; thus continuing the political relations with the Greeks or Scythians of Bactria and Ariana. See *Hindu Theatre*, vol. I. 347.

^471:28 8 yrs. V.; omitted M.

^471:29 7 yrs. V. and M.; but the latter places him after Vasumitra; and in the drama the son of Agnimitra is called Vasumitra.

^471:30 8 yrs. V.; 10 yrs. M.

^471:31 Andraka, V.; Antaka, M.: they agree in his reign, 2 years. Bhadraka, Bhag.

^471:32 3 yrs. V. and M.

^471:33 3 yrs. V.; omitted, M.; Ghosha, Bhag.

^471:34 9 yrs. M.

^471:35 Bhaga, M.; 32 yrs. V. and M.

^471:36 Kshemabhumi, V.; Devabhumi, M.; 10 yrs. both.

^471:37 The Bhagavata says, 'more than a hundred.' The commentator explains it: 112. The Vayu and Matsya have the same period.

^471:38 The names of the four princes agree in all the authorities. The Matsya transfers the character of Vyasani to the minister, with the further addition of his being a Brahman; Dwija. In the lists given by Sir Wm. Jones and Col. Wilford, the four Kanwas are said to have reigned 345 years; but in seven copies of the Vishnu P., from different parts of India, the number is, as given in the text, forty-five. There is however authority for the larger number, both in the text of the Bhagavata and the comment. The former has, # and the latter, [p. 472] There is no doubt therefore of the purport of the text; and it is only surprising that such a chronology should have been inserted in the Bhagavata, not only in opposition to all probability, but to other authority. The Vayu and Matsya not only confirm the lower number by stating it as a total, but by giving it in detail; thus:

Vasudeva will reign 9 years

Bhumimitra 14

Narayana 12

Sus'arman 10

Total 45

And six copies of the Matsya concur in this statement.

^472:39 The expressions Andhrajatiyas and Andhrabhritiyas have much perplexed Col. Wilford, who makes three races out of one, Andhras, Andhrajatiyas, and Andhrabhritiyas. As. Res. IX. 101. There is no warrant for three races in the Puranas, although the Matsya, and perhaps the Vayu, distinguishes two, as we shall hereafter see. Our text has but one, to which all the terms may be applied. The first of the dynasty was an Andhra by birth or caste (jatiya), and a servant (bhritiya) of the last of the Kanwa race. So the Vayu; : the Matsya; and the Bhagavata; . The terms 'an Andhra by caste' and 'a Bhritiya or servant,' with the addition, in the last passage, of Vrishala, 'a S'udra,' all apply to one person and one dynasty. Wilford has made wild work with his triad. The name of the first of this race is variously read: Sindhuka, Vayu; S'is'uka, Matsya; Balin, Bhag.; and, according to Wilford, Chhismaka in the Brahmanda P., and S'udraka or S'uraka in the Kumarika Khanda of the Skanda P. As. Res. IX. 107. He reigned 23 years, Vayu and Matsya. If the latter form of his name be correct, he may be the king who is spoken of in the prologue to the Mrichchhakati.

^472:40 10 yrs. V.; 18, M.

^472:41 56 yrs. V.; 18, M.; 10, Brahmanda, Wilford; Simalakarni, Mats.; S'antakarna, Bhag.

^472:42 Omitted, V.; 18 yrs. M.; Purnamasa, Bhag.

^472:43 Omitted, V. and Bhag.; 56 yrs. M.; but the latter has before him a S'rivaswani, 18 yrs.

^472:44 18 yrs. M.

^472:45 Apilaka, 12 yrs. V. and M.; Chivilika or Vivilika, Bhag.

^472:46 Omitted, V. and M.

^472:47 Patumavi, 24 yrs. V.; Drirhamana, Bhag.

^473:48 Nemi-krishna, 25 yrs. V.; Arishtakarni, 25 yrs. M.

^473:49 Hala, 1 yr. V.; 5 yrs. M.; Haleya, Bhag.

^473:50 Mandalaka, 5 yrs. M.; omitted, Bhag.

^473:51 Purishasena, 21 yrs. V.; Purindrasena, 5 yrs. Mats.; Purishataru, Bhag.

^473:52 S'atakarni only, V. and M.; the first gives him three years, the second but one. Sunanda, Bhag.

^473:53 Chakora, 6 months, V.; Vikarni, 6 months, M.

^473:54 28 yrs. V. and M.

^473:55 Gotamiputra, 21 yrs. V. and M.

^473:56 Pulomat, 28 yrs. M.; Purimat, Bhag.

^473:57 Omitted, V.; 7 yrs. M.; Medhas'iras, Bhag.

^473:58 Omitted, V.; 7 yrs. M.

^473:59 29 yrs. V.; 9 yrs. M.

^473:60 6 yrs. V. and M.

^473:61 Dandas'ri, 3 yrs. V.; Chandras'ri, 10 yrs. M.; Chandravijaya, Bhag.

^473:62 Pulovapi, 7 yrs. V.; Pulomat, 7 yrs. M.; Sulomadhi, Bhag.

^473:63 The Vayu and Bhagavata state also 30 kings, and 456 years; the Matsya has 29 kings, and 460 years. The actual enumeration of the text gives but 24 names; that of the Bhagavata but 23; that of the Vayu but 17. The Matsya has the whole 29 names, adding several to the list of our text; and the aggregate of the reigns amounts to 435 years and 6 months. The difference between this and the total specified arises probably from some inaccuracy in the MSS. As this list appears to be fuller than any other, it may be advisable to insert it as it occurs in the Radcliffe copy of the Matsya P.

1. S'is'uka 23 yrs.
2. Krishna 18
3. Simalakarni 18
4. Purnotsanga 18
5. S'rivaswani 18
6. S'atakarni 56
7. Lambodara 18
8. Apitaka 12
9. Sangha 18
10. S'atakarni 18
11. Skandhaswati 7
12. Mrigendra 3
13. Kuntalaswati 28
14. Swatikarna 1
15. Pulomavit 36
16. Gorakshas'was'ri 25
17. Hala 5
18. Mantalaka 5
19. Purindrasena 5
20. Rajadaswati 6 months

- 21. S'ivas'wati 28
- 22. Gautamiputra 21
- 23. Pulomat 28
- 24. S'ivas'ri 7
- 25. Skandhaswati 7
- 26. Yajnas'ri 9
- 27. Vijaya 6
- 28. Vadas'ri 10
- 29. Pulomat 7

Total 435 yrs. 6 m.

Several of the names vary in this list from those in my copy. The adjuncts Swati and S'atikarna appear to be conjoined or not with the other appellations, according to the convenience of, the metre, and seem to be the family designations or titles. The dynasty is of considerable chronological interest, as it admits of some plausible verifications. That a powerful race of Andhra princes ruled in India in the beginning of the Christian era, we learn from Pliny, who describes them as possessed of thirty fortified cities, with an army of 100,000 men and 1000 elephants. The Andrae of this writer are probably the people of the upper part of the peninsula, Andhra being the proper designation of Telingana. The Peutingerian tables, however, place the Andre-Indi on the banks of the Ganges, and the southern princes may have extended or shifted the site of their power. Towards the close of the dynasty we find names that appear to agree with those of princes of middle India, of whom mention is made by the Chinese; as, Yue-gnai (Yajnas'ri), king of Kiapili, A. D. 408; Des Guignes, I. 45; and Ho-lo-mien (Puloman), king of Magadha in 621; *ibid.* I. 56. The Pauranik lists place these two princes more nearly together, but we cannot rely implicitly upon their accuracy. Calculating from Chandragupta downwards, the Indian date of Yajna and the Chinese Yue-gnai corresponds; for we have,

10 Mauryas 137 yrs.

10 S'ungas 112

4 Kanwas 45

27 Andhras 437

Total 731

Deduct for Chandragupta's date 312 B. C. - 419 A. C.

A date remarkably near that derivable from the Chinese annals. If the Indian Puloman be the same with the Chinese Ho-lo-mien, there must be some considerable omission in the Pauranik dynasty. There is a farther identification in the case of Ho-lo-mien, which makes it certain that a prince of Magadha is intended, as the place of his residence is called by the Chinese Kia-so-mo-pulo-ching and Potoli-tse-Ching; or in Sanscrit, Kusuma-pura and Patali-putra. The equivalent of the latter name consists, not only in the identity of the sounds Patali and Po-to-li, but in the translation of 'putra' by 'tse;' each word meaning in their respective languages 'son.' No doubt can be entertained therefore that the city intended is the metropolis of Magadha, Pataliputra or Palibothra. Wilford identifies Pulomat or Puloman with the Po-lo-muen of the Chinese; but Des Guignes interprets Po-lo-muen kue, 'royaume des Brahmanes.' Buchanan (Hamilton), following the Bhagavata as to the name of the last king, Sulomadhi, would place him about A. D. 846; but his premises are far from accurate, [p. 475] and his deduction in this instance at least is of no weight. *Geneal. of the Hindus*, Introd. p. 16. He supposes the Andhra kings of Magadha to have retained their power on the Ganges

until the Mohammedan invasion, or the twelfth century, when they retired to the south, and reigned at Warankal in Telingana. Inscriptions and coins, however, confirm the statement of the Puranas, that a different dynasty succeeded to the Andhras some centuries before the Mohammedan conquests; and the Chinese also record, that upon the death of the king of Magadha, Ho-lo-mien (Puloman?), some time before A. D. 648, great troubles in India took place. Des Guignes. Some very curious and authentic testimony to the actual existence of these Andhra kings has been lately afforded by the discovery of an ancient inscription in Guzerat, in which Rudra Dama, the Kshatrapa or Satrap of Surashtra, is recorded to have repeatedly overcome S'atakarni, king of the southern country (Dakshinapatha). The inscription is without date, but it is in an old character, and makes mention of the two Maurya princes, Chandragupta and As'oka, as if not very long prior to its composition. Mr. J. Prinsep, to whom we are indebted for the decyphering and translating of this important document, has been also successful in decyphering the legends on a series of coins belonging to the princes of Surashtra, amongst whom the name of Rudra Dama occurs; and he is inclined, although with hesitation, to place these princes about a century after Anoka, or Rudra Dama about 153 B. C. J. As. Soc. Bengal, May 1837, and April 1838. According to the computation hazarded above from our text, the race of Andhra kings should not commence till about 20 years B. C., which would agree with Pliny's notice of them; but it is possible that they existed earlier in the south of India, although they established their authority in Magadha only in the first centuries of the Christian era.

^475:64 These parallel dynasties are thus particularized in our other authorities:

Abhiras, 7, M.; 10, V; kings of Avabhriti, 7, Bhag.

Garddabhins, 10, M. V. Bhag.

S'akas, 18, M. V.; Kankas, 16, Bhag.

Yavanas, 8, M. V. Bhag.

Tusharas, 14, M. V.; Tushkaras, 14, Bhag.

Marundas, 13, V.; Purundas, 13, M.; Surundas, 10, Bhag.

Maunas, 18, V.; Hunas, 19, M.; Maulas, 11, Bhag.

Total – 85 kings, Vayu; 89, Matsya; 76, and 1399 years, Bhag.

[paragraph continues] The other two authorities give the years of each dynasty severally. The numbers are apparently intended to be the same, but those of the Matsya are palpable blunders, although almost all the MSS. agree in the reading. The chronology of the Vayu is, Abhiras, 67 years; Garddabhins, 72; S'akas, 380; Yavanas, 82; Tusharas, 500 (all the copies of the Matsya have 7000); Marundas, 200; and Mlechchhas, intending perhaps Maunas, 300 yrs. Total 1601 years, or less than 19 years to a reign. They are not however continuous, but nearly cotemporary dynasties; and if they comprise, as they probably do, the Greek and Scythian princes of the west of India, the periods may not be very wide [p. 476] of the truth. The Matsya begins the list with one more dynasty, another Andhra (see n. [\*39]), of whom there were seven: 'When the dominion of the Andhras has ceased, there shall be seven other Andhras, kings of the race of their servants; and then nine Abhiras.' The passage of the Vayu, although somewhat similar in terms, has a different purport: 'Of these, the Andhras having passed away, there shall be seven cotemporary races; as, ten Abhiras,' &c. The passage is differently read in different copies, but this is the only intelligible reading. At the same time it subsequently specifies a period for the duration of the Andhra dynasty different from that before given, or three hundred years, as if a different race was referred to: 'The Andhras shall possess the earth two hundred years and one hundred.' The Matsya has twice five hundred: 'The S'riparvatiya Andhras twice five hundred years.' One MS. has more consistently fifty-two years. But there is evidently something faulty in all the MSS. The expression of the Matsya, 'S'riparvatiya Andhras,' is remarkable; S'riparvat being in Telingana. There is probably some confusion of the two races, the

Magadha and Tailinga kings, in these passages of the Puranas. The Bhagavata has a dynasty of seven Andhra kings, but of a different period (see n. [\*39]). Col. Wilford has attempted a verification of these dynasties; in some instances perhaps with success, though certainly not in all. The Abhiras he calls the shepherd kings of the north of India: they were more probably Greeks or Scythians or Parthians, along the lower Indus: traces of the name occur, as formerly observed, in the Abiria of Ptolemy, and the Ahirs as a distinct race still exist in Guzerat. Araish Mehfil. The S'akas are the Sacaе, and the duration of their power is not unlikely to be near the truth. The eight Yavana kings may be, as he supposes, Greek princes of Bactria, or rather of western India. The Tusharas he makes the Parthians. If the Bhagavata has the preferable reading, Tushkaras, they were the Tochari, a Scythian race. The Murundas, or, as he has it, Maurundas, he considers to be a tribe of Huns, the Morundae of Ptolemy. According to the Matsya they were of Mlechchha origin, Mlechchha-sambhava. The Vayu calls them Arya-mlechchhas; quere, Barbarians of Ariana. Wilford regards the Maunas as also a tribe of Huns; and the word is in all the MSS. of the Matsya, Hunas; traces of whom may be still found in the west and south of India. Inscription at Merritch. Journ. R. As. vol. III. p. 103. The Garddabhins Wilford conjectures to be descendants of Bahram Gor, king of Persia; but this is very questionable. That they were a tribe in the west of India may be conjectured, as some strange tales prevail there of a Gandharba, changed to an ass, marrying the daughter of the king of Dhar. As. Res. VI. 35, and IX. 147; also 'Cutch' by Mrs. Postans, p. 18: fables suggested no doubt by the name Garddabha, signifying an ass. There is also [p. 477] evidently some affinity between these Garddabhins and the old Gadhia Pysa, or ass-money, as vulgarly termed, found in various parts of western India, and which is unquestionably of ancient date. Journ. As. Soc. Bengal, Dec. 1835, p. 688. It may be the coinage of the Garddabha princes; Garddabla, being the original of Gadha, meaning also an ass. I have elsewhere conjectured the possibility of their being current about a century and a half before our era. Journ. R. As. Soc. vol. III. 385. Col. Tod, quoting a parallel passage in Hindi, reads, instead of Garddhabhin, Gor-ind, which he explains the Indras or lords of Gor; but the reading is undoubtedly erroneous.

^477:65 The copies agree in reading Pauras, but the commentator remarks that it is sometimes Maunas, but they have already been specified; unless the term be repeated in order to separate the duration of this dynasty from that of the rest. Such seems to be the purport of the similar passage of the Bhagavata. These kings (Andhras, &c.) will possess the earth 1099 years, and the eleven Maulas 300.' No such name as Pauras occurs in the other authorities. The analogy of duration identifies them with the Mlechchhas of the Vayu: 'Eleven Mlechchhas will possess the earth for three centuries:' and the Vayu may refer to the Maunas, as no other period is assigned for them. The periods of the Bhagavata, 1099 and 300, come much to the same as that of our text, 1390; the one including the three centuries of the Maunas, the other stating it separately. The Vayu apparently adds it to the rest, thus making the total 1601, instead of 1390. It is evident that the same scheme is intended by the several authorities, although some inaccuracy affects either the original statement or the existing manuscripts.

^477:66 Kilakila, Kolakila, Kolkila, Kilinakila, as it is variously read. Sir Wm. Jones's Pandit stated that he understood it to be a city in the Mahratta country (As. Res. XI. 142); and there has been found a confirmation of his belief in an inscription, where Kilagila, as it is there termed, is called the capital of Marasinha Deva, king of the Konkan. Journ. R. As. Soc. vol. IV. p. 282. This inscription dates A. D. 1058. The Puranas refer probably to a long antecedent date, when the Greek princes, or their Indo-Scythic successors, following the course of the Indus, spread to the upper part of the western coast of the peninsula. The text calls them Yavanas; and the Vayu and Matsya say they were Yavanas in institutions, manners, and policy. The Bhagavata names five of their princes, Bhutananda, [p. 478] Bangiri, S'is'unandi, Yas'nandi, and Pravira, who will reign 106 years, and they are therefore imperfect representatives of the series in our text. The Matsya has no farther specific enumeration of any dynasty. The Vayu makes Pravira the son of Vindhya's'akti; the latter reigning 96 years, and the former 60: the latter is king of Kanchana puri, 'the golden city,' and is followed by four sons, whose names are not mentioned. Between Vindhya's'akti and Pravira, how-

ever, a dynasty of kings is introduced, some of the names of which resemble those of the Kilakila princes of the text. They are, Bhogin the son of Seshanaga, Sadachandra, Nakhavat, Dhanadhamita, Vins'aja, Bhutinanda – at a period before the end of the S'ungas? (the copies have ) – Madhunandi, his younger brother Nandiyas'as; and in his race there will be three other Rajas, Dauhitra, S'is'uka, and Ripukayan. These are called princes of Vidis'a or Vides'a; the latter meaning perhaps 'foreign,' and constitute the Naga dynasty. Our text calls Vindhyas'akti a Murddhabhishikta, a warrior of a mixed race, sprung from a Brahman father and Kshatriya mother.

^478:67 The text of this passage runs thus: . 'Their sons,' the commentator explains by 'thirteen sons of Vindhyas'akti and the rest.' The Bhagavata has a different statement, identifying the sons of the Vindhya race with the Bahlikas, and making them thirteen: 'The Bahlikas will be their thirteen sons.' As the commentator; 'There will be severally thirteen sons, called Bahlikas, of Bhutananda and the rest.' The following verse 'Pushpamitra, a king, and then Durmitra:' who or what they were does not appear. The commentator says, Pushpamitra was another king, and Durmitra was his son. Here is evidently careless and inaccurate compilation. The Vayu, though not quite satisfactory, accords better with our text. 'Pravira,' it says, will have four sons: when the Vindhya race is extinct, there will be three Bahlika kings, Supratika, Nabhira, who will reign thirty years, and S'akyamanabhava (quere this name), king of the Mahishas. The Pushpamitras will then be, and the Patumitras also, who will be seven kings of Mekala. Such is the generation.' The plural verb with only two Bahlika names indicates some omission, unless we correct it to it 'they two will reign;' but the following name and title, S'akyamanabhava, king of the Mahishas, seems to have little connexion with the Bahlikas. If, in a subsequent part of the citation, the reading 'trayodas'a' be correct, it must then be thirteen Patumitras; but it will be difficult to know what to do with Sapta, 'seven' If for Santati we might read [p. 479] Saptati, 'seventy,' the sense might be, 'these thirteen kings ruled for seventy-seven years.' However this may be, it seems most correct to separate the thirteen sons or families of the Vindhya princes from the three Bahlikas, and them from the Pushpamitras and Patumitras, who governed Mekala, a country on the Narbada (see <page 186>. n. ). What the Bahlikas, or princes of Balkh, had to do in this part of India is doubtful. The Durmitra of the Bhagavata has been conjectured by Col. Tod (Trans. R. As. Soc. I. 325) to be intended for the Bactrian prince Demetrius: but it is not clear that even the Bhagavata considers this prince as one of the Bahlikas, and the name occurs nowhere else.

^479:68 For the situation of Kos'ala, see <page 190>. n. . The three copies of the Vayu read Koma-la, and call the kings, the Meghas, more strong than sapient. The Bhagavata agrees with our text. The Vayu says of the Naishadhas, or kings of Nishadha, that they were all of the race of Nala. The Bhagavata adds two other races, seven Andhras (see note [\*63]) and kings of Vaidura, with the remark that these were all cotemporaries, being, as the commentator observes, petty or provincial rulers.

^479:69 The Vayu has Vis'wasphani and Vis'wasphini; the Bhagavata, Vis'wasphurtti, or in some MSS. Vis'waphuiji. The castes he establishes or places in authority, to the exclusion of the Kshatriyas, are called in all the copies of our text Kaivarttas, Patus, Pulindas, and Brahmans. The Vayu (three MSS.) has Kaivarttas, Panchakas, Pulindas, and Brahmans. The Bhagavata has, Pulindas, Yadus, and Madrakas. The Vayu describes Vis'wasphani as a great warrior, and apparently as a eunuch: He worshipped the gods and manes, and dying on the banks of the Ganges went to the heaven of Indra.

^479:70 Such appears to be the purport of our text. The nine Nagas might be thought to mean the same as the descendants of S'esha Naga, but the Vayu has another series here, analogous to that of the text: 'The nine Naka kings will possess the city Champavati, and the seven Nagas (?) the pleasant city Mathura. Princes of the Gupta race will possess all these countries, the banks of the Ganges to Prayaga and Saketa and Magadha.' [p. 480] This account is the most explicit, and probably most accurate, of all. The Nakas were Rajas of Bhagalpur; the Nagas, of Mathura; and the intermediate countries along the Ganges were governed by the Guptas, or Rajas of the Vais'ya caste.

The Bhagavata seems to have taken great liberties with the account, as it makes Vis'wasphurtti king over Anuganga, the course of the Ganges from Haridwar, according to the commentator, to Prayaga, residing at Padmavati: omitting the Nagas altogether, and converting 'gupta' into an epithet of 'medini,' the preserved or protected earth. Wilford considers the Nagas, Nakas, and Guptas to be all the same: he says, 'Then came a dynasty of nine kings, called the nine Nagas or Nagas; these were an obscure tribe, called for that reason Guptavans'as, who ruled in Padmavati.' That city he calls Patna; but in the Malati and Madhava, Padmavati lies amongst the Vindhya hills. Kantipuri he makes Cotwal, near Gwalior. The reading of the Vayu, Champavati, however, obviates the necessity of all vague conjecture. According to Wilford there is a powerful tribe still called Nakas between the Jamuna and the Betwa. Of the existence and power of the Guptas, however, we have recently had ample proofs from inscriptions and coins, as in the Chandragupta and Samudragupta of the Al-latabad column; Journ. As. Soc. Bengal, March and June, 1834; and Kumaragupta, Chandragupta, Samudragupta, S'as'igupta, &c. on the Archer coins, found at Kanoj and elsewhere; As. Res. XVII. pl. 1. fig. 5, 7, 13, 19; and Journ. As. Soc. Bengal, Nov. 1835, pl. 38 and 39; and in other numbers of the same Journal: in all which, the character in which the legends are written is of a period prior to the use of the modern Devanagari, and was current in all probability about the fifth century of our era, as conjectured by Mr. Prinsep: see his table of the modifications of the Sanscrit alphabet from 543 B. C. to 1200 A. D. Journ. As. Soc. Bengal, March 1838.

^480:71 The Vayu also mentions the descendants of Devarakshita or Daivarakshitas as kings of the Kos'alas, Tamralipta, and the sea coast; so far conforming with our text as to include the western parts of Bengal, Tamlook, Medinipur, and Orissa. One copy reads Andhra, perhaps for Odra, Orissa; and one has Champa for the capital, which is probably an error, although the two other MSS., being still more faulty, do not offer the means of correction.

^480:72 The Vayu has the same. The countries are parts of Orissa and Berar.

^480:73 The Vayu has sons of Manidhanya for the ruling dynasty, but names the countries those of the Naishadhas, Yudakas, S'as'ikas, and Kalatoyas. The first name applies to a tract of country near [p. 481] the Vindhya mountains, but the last to a country in the north. The west or southwest, however, is probably intended in this place.

^481:74 The Stri Rajya is usually placed in Bhote. It may perhaps here designate Malabar, where polyandry equally prevails. Mushika, or the country of thieves, was the pirate coast of the Konkan. The Vayu reads Bhokshyaka or Bhokhyaka for Mushika. The Bhagavata omits all these specifications subsequent to the notice of Viwasphurtti.

^481:75 From this we might infer that the Vishnu P. was compiled when the Mohammedans were making their first encroachments on the west. They seem to have invaded and to have settled in Sindh early in the eighth century, although Indian princes continued on the Indus for a subsequent period. Scriptor. Arab. de rebus Indicis. Gildemeister, p. 6. They were engaged in hostilities in 698 or 700 with the prince of Kabul, in whose name, however disguised by its Mohammedan representations of Ratil, Ratbal, or Ratibal, it is not difficult to recognise the genuine Hindu appellation of Ratanpal, or Ratnapal. Their progress in this direction has not been traced; but at the period of their invasion of Sindh they advanced to Multan, and probably established themselves there and at Lahore within a century. Kashmir they did not occupy till a much later date, and the Raja Tarangini takes no notice of any attacks upon it; but the Chinese have recorded an application from the king of Kashmir, Chin-tho-lo-pi-li, evidently the Chandrapida of the Sanscrit, for aid against the Arabs, about A. D. 713. Gildemeister, p. 13. Although, therefore, not actually settled at the Panjab so early as the beginning, they had commenced their incursions, and had no doubt made good their footing by the end of the eighth or commencement of the ninth century. This age of the Purana is compatible with reference to the cotemporary race of Gupta kings, from the fourth or fifth to the seventh or eighth century; or, if we are disposed to go farther back, we may apply the passage to the Greek and Indo-Scythian princes. It seems more likely to be the former period; but in all such passages in this

or other Puranas there is the risk that verses inspired by the presence of Mohammedan rulers may have been interpolated into the original text. Had the Mohammedans of Hindustan, however, been intended by the latter, the indications would have been more distinct, and the localities assigned to them more central. Even the Bhagavata, the date of which we have good reason for conjecturing to be the middle of the twelfth century, and which influenced the form assumed about that time by the worship of Vishnu, cannot be thought to refer to the Mohammedan conquerors of [p. 482] upper India. It is there stated, that rulers fallen from their castes, or S'udras, will be the princes of Saurashtra, Avanti, Abhira, S'ura, Arbuda, and Malava; and barbarians, S'udras, and other outcastes, not enlightened by the Vedas, will possess Kashmir, Kaunti, and the banks of the Chandrabhaga and Indus.' Now it was not until the fourteenth and fifteenth centuries that the Mohammedans established themselves in Guzerat and Malwa, and the Bhagavata was unquestionably well known in various parts of India long before that time. (Account of Hindu Sects, As. Res. vol. XVI.) It cannot therefore allude to Mohammedans. By specifying the princes as seceders from the Vedas, there is no doubt that the barbarians and outcastes intended are so only in a religious sense; and we know from indisputable authorities that the western countries, Guzerat, Abu, Malava, were the chief seats, first of the Buddhists, and then of the Jainas, from a period commencing perhaps before the Christian era, and scarcely terminating with the Mohammedan conquest. Inscriptions from Abu, As. Res. vol. XVI.

^482:76 The commentator, having no doubt the existing state of things in view, interprets the passage somewhat differently: the original is, . The comment explains 'strong', and adds, the Mlechchhas will be in the centre, and the Aryyas at the end:' meaning, if any thing, that the unbelievers are in the heart of the country, and the Hindus on the borders: a description, however, never correct, except as applicable to the governments; and in that case inconsistent with the text, which had previously represented the bordering countries in the hands of outcastes and heretics. All that the text intends, is to represent infidels and foreigners high in power, and the Brahmans depressed. It is not unlikely that the reading is erroneous, notwithstanding the copies concur, and that the passage should be here the same as that of the Vayu; 'Intermixed with them, the nations, adopting every where barbaric [p. 483] institutions, exist in a state of disorder, and the subjects shall be destroyed.' The expression Mlechchhacharas'cha being used instead of Mlechchhas'charyas'cha. A passage similar to that of the text, noticing the intermixture of Hindus and barbarians, occurs in a different place (see <page 175>. n. ), and designates the condition of India in all ages: at no period has the whole of the population followed Brahmanical Hinduism.

^483:77 That is, there will be no Tirthas, places held sacred, and objects of pilgrimage; no particular spot of earth will have any especial sanctity.

^483:78 Gifts will be made from the impulse of ordinary feeling, not in connexion with religious rites, and as an act of devotion; and ablution will be performed for pleasure or comfort, not religiously with prescribed ceremonies and prayers.

^483:79 The expression Sadves'adharin is explained to mean either one who wears fine clothes, or who assumes the exterior garb of sanctity. Either interpretation is equally allowable.

^484:80 The Bhagavata agrees with the text in these particulars. The chief star of Tishya is d in the constellation Cancer.

^484:81 All the copies concur in this reading. Three copies of the Vayu assign to the same interval 1050 years: and of the Matsya five copies have the same, or 1050 years; whilst one copy has 1500 years. The Bhagavata has 1115 years; which the commentator explains, 'a thousand years and a hundred with fifteen over.' He notices nevertheless, although he does not attempt to account for the discrepancy, that the total period from Parikshit to Nanda was actually, according to the duration of the different intermediate dynasties, as enumerated by all the authorities, fifteen centuries; viz.

Magadha kings 1000 yrs.

Pradyota, &c. 138

S'is'unaga, &c. 362

Total 1500

The shorter period is best proportioned to the number of kings; for reckoning from Sahadeva, who was cotemporary with Parikshit, and taking the number of the Varhadrathas from the Matsya, we have thirty-two of them, five of the Pradyota race, and ten S'ais'unagas, or in all forty-seven; which, as the divisor of 1050, gives rather more than twenty-two years to a reign. The Vayu and the Matsya further specify the interval from Nanda to Pulomat, the last of the Andhra kings, as being 836 years; a total that does not [p. 485] agree exactly with the items previously specified:

9 Nandas 100 yrs.

10 Mauryas 137

10 S'ungas 112

4 Kanwas 45

29 Andhras 460

Total 62, 854 yrs

In either case the average duration of reign is not improbable, as the highest number gives less than fourteen years to each prince. It is important to remember that the reign of Parikshit is, according to Hindu chronology, coeval with the commencement of the Kali age; and even therefore taking the longest Pauranik interval we have but sixteen centuries between Chandragupta – or considering him as the same with Sandrocoptos, nineteen centuries B. C. – for the beginning of the Kali age. According to the chronology of our text, however, it would be but B. C. 1415; to that of the Vayu and Matsya, B. C. 1450; and to that of the Bhagavata, 1515. According to Col. Wilford's computations (As. Res. vol. IX. Chron. Table, p. 116) the conclusion of the great war took place B. C. 1370: Buchanan conjectures it to have occurred in the thirteenth century B. C. Vyasa was the putative father of Pandu and Dhritarashtra, and consequently was cotemporary with the heroes of the great war. Mr. Colebrooke infers from astronomical data that the arrangement of the Vedas attributed to Vyasa took place in the fourteenth century B.C. Mr. Bentley brings the date of Yudhishtira, the chief of the Pandavas, to 575 B. C. (Historical View of Hindu Astronomy, p. 67); but the weight of authority is in favour of the thirteenth or fourteenth century B. C. for the war of the Mahabharata, and the reputed commencement of the Kali age.

<sup>485:82</sup> A similar explanation is given in the Bhagavata, Vayu, and Matsya Puranas; and like accounts from astronomical writers are cited by Mr. Colebrooke, As. Res. vol. IX. p. 358. The commentator on the Bhagavata thus explains the notion: "The two stars (Pulaha and Kratu) must rise or be visible before the rest, and whichever asterism is in a line south from the middle of those stars, is that with which the seven stars are united; and so they continue for one hundred years." Col. Wilford has also given a like explanation of the revolution of the Rishis; As. Res. vol. IX. p. 83. According to Bentley the notion originated in a contrivance of the astronomers to shew the quantity of the precession of the equinoxes. "This was by assuming an imaginary line or great circle passing through the poles of the ecliptic and the beginning of the fixed Magha, which circle was supposed to cut some of the stars in the Great Bear. The seven stars in the Great Bear the circle so assumed was called the line of the Rishis, and being fixed to the beginning of the lunar asterism Magha, the precession would be solved by stating the degree &c. of any moveable lunar mansion cut by that fixed line or circle as an [p. 486] index. Historical View of Hindu Astronomy, p. 65.

<sup>486:83</sup> The Bhagavata has the same; and this agrees with the period assigned for the interval between Parikshit and Nanda of 1050 years; as, including Magha, we have ten asterisms to Purvashadha, or 1000 years. The Vayu and Matsya are so very inaccurate in all the copies consulted, that

it is not safe to affirm what they mean to describe. Apparently they state that at the end of the Andhra dynasty the Rishis will be in Krittika, which furnishes other ten asterisms; the whole being nearly in accordance with the chronology of the text, as the total interval from Parikshit to the last of the Andhras is  $1050 + 836 = 1886$ , and the entire century of each asterism at the beginning and end of the series need not be taken into account. The copies of the Matsya read, 'The seven Rishis are on a line with the brilliant Agni;' that is, with Krittika, of which Agni is the presiding deity. The Vayu intends in all probability the same phrase, but the three copies have, a very unintelligible clause. Again, it seems as if they intended to designate the end of the Andhra race as the period of a complete revolution, or 2700 years; for the Vayu has, 'The races at the end of the Andhas will be after 2700 years:' the Matsya has, and at the close of the passage, after specifying as usual that 'the seven Rishis were in Magha in the time of Parikshit,' the Vayu adds, a passage which, though repeated in the MSS., is obviously most inaccurate; although it might perhaps be understood to intimate that the Rishis will be in the twenty-fourth asterism after the Andhra race; but that would give only 1400 years from Parikshit to Pulomat; whilst if the twenty-fourth from Magha was intended, it would give 2400 years: both periods being incompatible with previous specifications. The Matsya has a different reading of the second line, but one not much more satisfactory; 'A hundred years of Brahma will be in the twenty-fourth (asterism?).' In neither of these authorities, however, is it proposed by the last-cited passages to illustrate the chronology of princes or dynasties: the specification [p. 487] of the period, whatever it may be, is that of the era at which the evil influence of the Kali age is to become most active and irresistible.

^487:84 The Bhagavata has the same. Devapi, as the commentator observes, being the restorer of the lunar, and Maru of the solar race.

^489:85 To be the cause of Sankalpa, 'conviction,' 'belief;' and Vikalpa, 'doubt,' 'disbelief.' The Bhagavata indulges in a similar strain, and often in the same words. The whole recalls the words of the Roman satirist;

I, demens, et saevas curre per Alpes,

Ut pueris placeas, et declamatio fias.