THE PURĀNA TEXT
OF THE
DYNASTIES OF THE KALI AGE

WITH INTRODUCTION AND NOTES

EDITED BY

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INTRODUCTION

Authorities.

Accounts of the dynasties that reigned in India during the Kali age are found in the Matsya, Vāyu, Brahmāṇḍa, Viṣṇu, Bhāgavata, Garuḍa, and Bhāviseya Purāṇas. All these, except the Matsya and Bhāgavata, set out the ancient genealogies down to the time of the great battle between the Pāṇḍavas and Kauravas, and immediately afterwards deal with the dynasties that reigned in North India after that time, of which the three earliest and chief were the Pauravas who reigned at first at Hastināpura and moved in King Nimi's time to Kaushambi, the Aikṣvākus who reigned at Ayodhyā, and the Bāhrdrathas who reigned in Magadhā. But the Matsya and Bhāgavata break these up. The Matsya adds only these later Pauravas to the ancient Paurava line in connexion with the ancient genealogies, and introduces all the rest of the Kali age dynasties separately in some of its latest chapters. The Bhāgavata adds the later Aikṣvākus to the ancient line, and the later Pauravas and Bāhrdrathas immediately after the ancient Paurava line in its ninth skandha, and deals with all the subsequent dynasties separately in its twelfth skandha.

2. The editions cited in this Introduction are these:—
Matsya and Vāyu, Aṇandāsrama editions of 1907 and 1905 (cited as AMt and AVā).
Brahmāṇḍa, Śrī-Verkateśvara edition of 1906 (cited as Bj).
Bhāgavata, Ganpat Krishnāji edition of 1889 (cited as GBh)².
Viṣṇu and Garuḍa, Jivānanda Vidyāsāgar's Calcutta editions of 1882 and 1890 (cited as CVs and CGr).

The only copy of the Bhāviseya that I have seen, containing the dynastic matter, is the Śrī-Verkateśvara edition.

The passages containing this dynastic matter are these³:—
AMatsya 50, 57–89, and 277, 1 to 273, 55.
AVāyu 99, 250–435.
Brahmāṇḍa iii, 74, 104–248.

¹ The Bāhrdratha line was an offshoot from the Paurava line; see JRAS, 1910, pp. 11, 22, 29, 51.
² The edition begun by Burnouf cannot be adopted for reference, because it does not contain the Sanskrit text of skandha xii.
³ The first few kings of the future Pauravas are named in MBh i, 95, 3835–8 (which agrees with these authorities); and also in Brahma 23, 123–141, and Harivamśa 192, 11063–81 (which are wholly unlike these authorities and are obviously absurd).
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CViṣṇu iv, 20, 12 to 24, 44.
GBhāgavata ix. 12, 9–16; 22, 34–49; and xii, 1, 2 to 2, 36.
CGaruḍa 140, 40 and 141, 1–12.
Bhāvīṣya III, i, 3 and 6.
The accounts are in verse in the śloka metre in all except the Viṣṇu, which is mainly in prose except in the final portion.

The Versions and their Characters.

3. The versions of the Matsya, Vāyu, and Brahmāṇḍa present a remarkable similarity. The two latter agree so closely that they resemble two recensions of the same text, and the Matsya, though not in such marked agreement, contains a text very similar. There can be no doubt that their versions are based upon one original compilation, and this appears from four facts: first, they all declare they are taken from the Bhāvīṣya Purāṇa; secondly, where the Vāyu and Brahmāṇḍa differ from each other, one of them not seldom agrees with the Matsya; thirdly, single MSS of them sometimes vary so as to agree with the reading of the Matsya; and fourthly, one Purāṇa occasionally omits a verse which appears in one or both of the two others, yet a single MS (or a very few MSS) of it has at times preserved that verse and so testifies to their original harmony. These three versions therefore grew out of one and the same original text. At the same time the Matsya version has a character of its own which is clearly different from those of the Vāyu and Brahmāṇḍa, and was prior to those two (see § 24). The similarity of the three is however such that, by collating all their MSS, copious material is available for estimating what the original compilation was. The verse is almost epic. One line is generally assigned to each king, and two or more are sometimes given to the more prominent kings; and it is rare that two kings are dealt with in the same line, except in the early portions of the Paurava, Aikṣvāku, and Bhadrdratha dynasties for which the chroniclers' materials were necessarily scanty, and in the latest dynasties which are treated succinctly.

4. The Viṣṇu and Bhāgavata have very much in common and their versions are generally alike, with the differences that the latter is in verse and the former in prose, and that the latter by the exigencies of its metre has less freedom and is often cramped. Both are distinguished from the Matsya, Vāyu, and Brahmāṇḍa in being much condensed, so that their accounts are often little more than a string of names fitted in with connecting words and occasional terms of relationship; yet they vary at times in important names and particulars so far as to indicate some independence. The Viṣṇu has ślokas at the end of the Paurava and Aikṣvāku dynasties, and the

1 See § 7.
2 Thus the Vāyu agrees with the Matsya in p. 17, l. 32; and the Brahmāṇḍa with the Matsya in p. 22, l. 13. Other instances will be found in the notes.
3 Especially eVa; as to which see List of Authorities: Vāyu.
4 Thus p. 28, ll. 3, 4 of the Matsya version do not occur in any copy of the Vāyu or Brahmāṇḍa except eVa.
whole of its final chronological and astronomical portion is in verse; and it cites all these as pre-existing ślokas. The Bhāgavata has at times fuller verses which resemble those of the three Pūrāṇas, and its final portion agrees largely with that of the Viṣṇu. Wherever the Viṣṇu and Bhāgavata have the fuller form of verse, they agree with or approximate to the version of those three Pūrāṇas, and so testify that they have been derived from an original which was the same as or closely like the original of those Pūrāṇas. These peculiarities show that these two are condensed redactions. They are also later, for the Viṣṇu elaborates its prose at times in the ornate classical style especially when referring to Kṛṣṇa-Viṣṇu, and the age of the Bhāgavata will be considered further on.

5. The Garuḍa stands by itself, for it gives only the Paurāṇa, Aikṣvāku, and Bāhradra dynasty, and its account of them is merely a string of bare names put into ślokas, more condensed than the Bhāgavata. It is evidently a late version; see Appendix I, § x.

6. The only copy of the Bhāvīṣya which contains this dynastic matter is the Vēṅkaṭaśevara edition, but its account is altogether vitiated and worthless. It says each Paurāṇa king reigned at least 1000 years, and Kṛṣṇa’s son was Pradyota (III, i, 3, 82–96); and it declares that Gautama founded Buddhism in Mahānanda’s time, that Gautama reigned ten years, and that his successors were Śākyamuni, Śuddhodana, Śākyasimha, his son Buddhasimha, and his son Candragupta (ibid. 6, 35–43). It dilates, however, on more recent ‘history’ with elaborate details, and with a great quantity of new matter boldly fabricated brings its prophecies down to the nineteenth century. In other copies the ancient matter has dropped out, and some very modern events have been particularized.

The Bhavisya the Original Authority.

7. The Bhāvīṣya is declared to have been the original authority for these dynasties. Both the Matsya and the Vāyu expressly state that their accounts are based upon it. Thus in the Preface the Sūta says he will declare all the future kings—

	tān sarvān kirtayasyāmi Bhāvīṣya kathitān nrpān.

This is the Matsya version, and the Vāyu, agreeing, makes it more precise by reading Bhavīṣye pathitān. Here Bhavisya cannot mean simply ‘in the future’, but must mean ‘in the Bhāvīṣya Pūrāṇa’. Again, when mentioning the Paurāṇa kings after Adhisimakṛṣṇa’s reign, the Sūta introduces them with a verse, of which the second line runs thus according to the Matsya:

tasyānnavāye vāksyāmi Bhāvīṣya kathitān nrpān.

1 It alludes to Kṛṣṇa thus:—Bhāgavatāḥ sakala-sūrāsura-vandita-carana-yugalasāyāt-meccha-karaṇa-māṃsā-rūpa-dhārino ‘nubhāvāt (iv, 20, 12).

2 See Appendix I, § vii, and Appendix II.

3 See ZDMG, lvii, 276.

4 See List of Authorities: Bhāvīṣya, infra.

5 See p. 2, l. 7 and notes thereto. The Brahmāṇḍa no doubt had the same line, but it has a large lacuna (see p. 1) and the line has been lost. On the importance of these words see § 23.
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The Vāyu agrees, except that it reads Bhaviṣya tāvato ¹. The Matsya words can mean nothing but ‘in the Bhaviṣya Purāṇa’, and this is the best rendering of the Vāyu’s words also, even if tāvato be not a misreading ².

8. Again, when citing the genealogical śloka at the end of the Aikṣvāku dynasty, the Vāyu says it was bhaviṣya-jñair udāṛtaḥ, and the Brahmāṇḍa bhaviṣya-jñair udāṛtaḥ, but the Matsya says truthfully viprair jñataḥ purtatvaiḥ. Here bhaviṣya and bhaviṣyat can hardly mean ‘future’ because the plural is used. Vyāsa alone was supposed to be gifted with foreknowledge, and those men could only repeat what they received from him; but, as the Sūta says he got his knowledge from Vyāsa directly (p. 2), it was futile for him to refer to them as authorities. The best interpretation therefore is that bhaviṣya means the Bhaviṣya Purāṇa, and that bhaviṣyat is a perversion of it. Lastly, in the concluding portion of this account of the Kali age the Matsya, Vāyu, and Brahmāṇḍa have this line generally:—

Bhaviṣya te prasākhyaṭaḥ purāṇa-jñaiḥ ārtaśrībhīḥ.

Here also Bhaviṣya can only mean ‘in the Bhaviṣya Purāṇa’; and that this was the meaning is testified to by two MSS of the Matsya which read the second half line, purāṇa śrutि-sarpibhiḥ ³. These passages therefore prove that the versions of the Matsya, Vāyu, and Brahmāṇḍa were borrowed from the Bhaviṣya or were at least based on it; and the accounts in the Viṣṇu and Bhāgavata must also have been derived therefrom, because they were later redactions as shown above.

9. The Bhaviṣya therefore as the source of all these accounts should be invaluable in elucidating them; but the copies of it, which I have seen or obtained information about, either do not contain this matter or present it in a wholly corrupted form. It is therefore, as it exists now, of no value for the present purpose and has been left out of consideration. An explanation, how it came to be tampered with, will be offered in connexion with the age of these versions (§ 28).

Prophetic Form of the Account.

10. All these accounts profess to be prophetic, yet the standpoints from which these Purāṇas view these genealogies differ somewhat. The Viṣṇu professes to have been narrated by Parāśara to Maitreya, and sets out the Paurava genealogy from the standpoint of the reign of Abhimanyu’s son Parīkṣit, and the Aikṣvāku and Bāhradṛthā genealogies from the time of the great battle between the Pāṇḍavas and Kauravas ⁴. This is absurd, because Parāśara was Vyāsa’s father and was dead long before that battle and Parīkṣit’s birth. All the other Purāṇas profess to have been recited by the Sūta to the rishis in Naimiṣa forest and (except in the Gāruḍa) at their twelve-year sacrifice ⁵. The Vāyu fixes the time of that sacrifice as the

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¹ Not cited in the Preface (see p. 1).
² See also p. 3, note ⁴.
³ See p. 59, l. 10, and note thereto.
⁴ CVs iv, 20, 12-13, and 21, 1: also 22, 1 and 23, 1.
⁵ AMt 1, 4; AVa 1, 13-15; Bd I, 1, 17, 19, 35, 36; GBh I, 4-6; CGr 1, 3-11.
They differ in the Sūta’s name.
reign of the Paurava king Asimakṛṣṇa, who is more often called Adhisimakṛṣṇa, and who was fourth in descent from Parikṣit; and the Matsya and Vāyu say the same in nearly the same words when mentioning that king in this account of the Kali age. These two Purāṇas thus deal with these genealogies from the standpoint of his reign, and the Brahmāṇḍa, Bhāgavata, and Garuḍa constructively profess to do the same.

11. The Matsya and Vāyu carry out that view. They bring the Paurava genealogy from Abhimanyu and his son Parikṣit down to Adhisimakṛṣṇa as already past, and name Adhisimakṛṣṇa as the reigning king; the rishis then inquire about the Kali age, and the Sūta, declaring his intention to set out all the future kings, begins the list of future Pauravas from that monarch. Similarly, in the contemporary Aikṣvākū and Bāhradrathā genealogies, these two Purāṇas name Divākara as reigning then in Ayodhyā and Senājit in Magadha, and mention their predecessors as past and their successors as future. Hence they virtually declare that these three kings were contemporary. The position taken in the Brahmāṇḍa is the same, though it is obscured by a large lacuna in which all the Paurava and Aikṣvākū kings are lost, and its account begins with line 23 on page 12. Thenceforward it agrees with the Matsya and Vāyu and mentions Senājit as the reigning Bāhradrathā king. The Bhāgavata and Garuḍa, though professing to have been recited in Adhisimakṛṣṇa’s reign, take the former the standpoint of Parikṣit’s reign, and the latter that of his son Janamejaya; and both treat all the successors and also all the Aikṣvākū and Bāhradrathā kings after the great battle as future. The Viṣṇu agrees with the Bhāgavata in this attitude, as already mentioned.

12. Accordingly the texts are framed for the most part in prophetic shape, but this character is not maintained completely because past expressions occur here and there, such as abhavat, smṛta, &c. Some MSS have tried to be more consistent by modifying such words. One line found in three MSS frankly states that the whole Aikṣvākū dynasty was ancient, and naturally does not appear in any of the other MSS. There can be no doubt therefore that the accounts have been steadily though slowly revised in details, so as to improve their prophetic character.

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1 In its verse, 1, 12—
Asimakṛṣṇa vikrānte rājany an-upamātvīṣī
dhrmaṃ dharmena bhūmin bhūmilvattame.

2 See p. 4, note 10.
3 AMt 50, 66, 67; AVa 99, 258, 259.
4 See p. 4, l. 6.
5 See p. 10, l. 5, and p. 15, l. 13.
6 In equating these kings some 20 years must be prefixed to the Paurava list on account of Yudhiṣṭhira’s reign after the great battle, before Parikṣit came to the throne, see § 14.
7 Gītāx, 1, 6.
8 CGR 140, 40.
9 E.g. p. 10, note 10; p. 11, l. 18.
10 E.g. p. 5, l. 11; p. 11, ll. 14, 21.
11 E.g. bhavet for abhavat, p. 10, note 10; p. 11, note 10.
12 P. 12, l. 26. It is no doubt genuine, for no one would be likely to fabricate and interpolate it to mar the prophecy.
INTRODUCTION

13. Though the account is said to have been narrated to Paurava kings or to rishis in Naimiśa forest, yet the ground from which the historic changes are viewed is Magadha. The Paurava and Aikṣvāku dynasties are dealt with briefly, with two kings generally to a line and with no mention of the lengths of the reigns, but the Bārhadratha dynasty of Magadha is set out with one line to each king and the length of his reign is stated¹. After those three ancient kingdoms disappeared, the dynasties treated of are those which reigned in or dominated Magadha. All other dynasties in North India are noticed only in the aggregate, with the exception of the dynasty of Vidyā, and even that is described but cursorily (p. 49).

14. The beginning of the Kali age has been discussed by Dr. Fleet, and he has pointed out that it began on the day on which Kṛṣṇa died, which the chronology of the Mahābhārata places, as he shows, some twenty years after the great battle, and that it was then that Yudhiṣṭhira abdicated and Parīkṣit began to reign ². But, as shown above, these Puṇās virtually begin the Kali age dynasties immediately after the battle, and that position is the most convenient to adopt for the present purpose. The text of the Matsya and Vāyu ³ can be brought into harmony therewith by merely altering the order of a few verses without tampering with them, namely, by transposing the four verses containing the rishis' questions and the prefatory verses of the Sūta's reply from their position in Adhisāmkṛṣṇa's reign to the commencement of the account; and, so treated, those verses form a fitting preface to the whole: but it is unnecessary to print the questions here, and those prefatory verses are alone introduced as a sufficient preface (see p. 1).

Original Language of the Account.

15. There are clear indications that the Sanskrit account as it exists in the Matsya, Vāyu, and Brahmaṇḍa was originally in Prakrit, or, more accurately, that it is a Sanskritized version of older Prakrit ślokas. The indications are these: first, certain passages as they stand now in Sanskrit violate the śloka metre, whereas in Prakrit form they would comply with the metre; secondly, certain Prakrit words actually occur, especially where they are required by the metre, which the corresponding Sanskrit forms would violate; thirdly, Sanskrit words occur at times in defiance of syntax, whereas the corresponding Prakrit forms would make the construction correct; fourthly, mistaken Sanskritizations of names; fifthly, the copious use of expletive particles; and sixthly, irregular sandhi.

16. A full examination of these peculiarities would overload this Introduction, and the proof of them has therefore been set out in Appendix I. The above conclusion holds good for the whole of the text of the Matsya, Vāyu, and Brahmaṇḍa;

¹ The Early Contemporary Dynasties summarize all except the Maṇḍahas (p. 23).
² JRAS, 1911, pp. 479, 675, 686; and p. 62, l. 37 infra. Hence in equating the Paurava kings with the Aikṣvāku and Bārhadratha kings, some 20 years must be prefixed to the former.
³ This portion in the Brahmaṇḍa is lost in the lacuna, as already mentioned.
their verses are older Prakrit ślokas Sanskritized. It also holds good for such
portions of the Viṣṇu and Bhāgavata as have preserved the old verses; but the
main portions of these two Purāṇas are condensed redactions composed directly in
Sanskrit. The Garuda version is a more concise condensation composed directly
in Sanskrit apparently. These conclusions are explained in Appendix I.

17. Judging from such specimens of old ślokas and Prakritisms as have
survived, it would appear that the Prakrit used in the original ślokas was a literary
language not far removed from Sanskrit. The art of writing was introduced into
India some seven centuries B.C., and there can be no doubt that it must have been
adopted early in the Courts because of its manifest administrative usefulness.
Records must have been kept by secretaries and chroniclers in the royal offices, and
as those men would not always have been Sanskrit scholars, the language they used
would presumably have been as elegant a Prakrit as their courtly surroundings and
predilections required. There must have been ample written material concerning
the dynasties from the 7th century B.C. from which metrical chronicles could have
been composed by bards, minstrels, and reciters in the same kind of language, to
entertain not only their royal and noble patrons but also all those who found an
interest in hearing of former times. As Magadha was a great, if not the chief,
centre of political activity during those ages, we can perceive how it was that the
account grew up with Magadha as its centre (§ 13). The Māgadhīs were celebrated
as minstrels, and since traditions are most easily remembered, are best handed down,
and confer the greatest pleasure, when cast into poetical form, it is easy to understand
how this metrical account of the dynasties in literary Prakrit could have developed
among them. Hence we may infer that the original ślokas were composed in
Māgadhī; or, since the account, much as we have it now, was compiled and edited
apparently in North India, and one verse that the Bhāgavata has preserved is in
Pali, they may have been in Pali, either originally or perhaps more probably
by conversion.

1 Pali is such a language, and other specimens are found in the early inscriptions.
2 Sitás, mágadhas, and vandinas; and other professional singers.
3 Such men have existed in India from early times, and a graphic account of them,
their methods, popularity, and influence, will be found in Babu Dinesh Chandra Sen's
Since the brahmans could and did transmit the Vedic hymns with verbal accuracy for
many hundreds of years, there is no improbability in supposing that bards and
minstrels could hand down metrical accounts of dynasties with substantial though not
with verbal accuracy. As these bards and minstrels existed in all parts of North India,
they were a check on one another in the transmission of tradition, and there are
indications that the Purānic traditions of the dynastic genealogies were compiled with
some attempt to ascertain the truth. Moreover there was no objection to the accounts
being written down, as soon as writing came into general use; and that would have
been also a check on variation.
4 See § 27.
5 See Appendix I, § 11. Certain other words mentioned in Appendix I appear to
be Pali.
18. The account supplies two kinds of internal evidence to fix the time when it was compiled, namely, \textit{first}, the subject matter, and \textit{secondly}, textual peculiarities; and both are important. The latter are dealt with in § 26, and the former is discussed first. The subject matter consists of two parts, the earlier setting out the dynastic details, and the later part describing the unhappy conditions that should prevail and stating certain chronological and astronomical particulars\footnote{The earlier part pp. 1-55, and the later pp. 55 ff.}. These are treated here separately.

19. The dynastic portion shows two stages of termination. The earlier of these stages is the period following the downfall of the Andhras and the local kingdoms that survived them a while. The Matsya account ends here with the mere mention of the Kilakila kings\footnote{That is l. 15 on p. 48. The Vēṣa says they were Yavanas, see note 2.}, and no MS of the Matsya contains anything later. The Andhra kingdom fell about A.D. 236, and it may be said that the Matsya account brings the historical narrative down to about the middle of the third century A.D. and no further.

20. The Vēṣa, Brahmanda, Viṣṇu, and Bhāgavata all carry the narrative on to the rise of the Gupta, which is the later stage. The Guptas are mentioned as reigning over the country comprised within Prayāga, Sāketa (Ayodhya), and Magadha, that is, exactly the territory which was possessed at his death by Candragupta I who founded the Gupta dynasty in A.D. 319-20 and reigned till 326 or 330 (or even till 335 perhaps), before it was extended by the conquests of his son and successor Samudragupta. With the Guptas are mentioned Nāgas, Manidhānyas, and others as reigning contemporaneously over the countries which surrounded the Gupta territory\footnote{V. Smith's History, 2nd edn. pp. 267-9; and JRAS, 1909, p. 342.} and which were subjugated afterwards by Samudragupta\footnote{V. Smith's History, p. 266.}. The account takes no notice of his conquests nor of the Gupta empire. These particulars show clearly that this account was closed during the interval which elapsed between the time when Candragupta I established his kingdom from Magadha over Tirhut, Bihar, and Oudh as far as Allahabad\footnote{See pp. 52-5.}, and the beginning of Samudragupta's reign, for he began his conquests immediately after his accession. That interval is approximately A.D. 320-330 or perhaps 335. It is hardly credible that, if this account was compiled later, it would have omitted to notice Samudragupta's conquests, or would have mentioned the foregoing kingdoms (which he subdued) in the same terms as his kingdom. The Gupta era was established in A.D. 320, and it may be concluded that this account was closed soon after the commencement of that era, or, if we allow some margin for delay, by the year A.D. 335.

21. Hence it appears that the versified chronicles were first collected about or
soon after the middle of the 3rd century \(^1\) in the shape found in the Matsya, and
that they were extended to the rise of the Gupta kingdom before the year 335,
which augmented compilation is what the Vāyu and Brahmāṇḍa contain and the
Viṣṇu and Bhāgavata have condensed. It has been shown that the Matsya, Vāyu,
and Brahmāṇḍa all obtained their accounts from the Bhaviṣya. Hence it would
appear that the earlier compilation must have been incorporated in the Bhaviṣya
about or soon after the middle of the 3rd century, and that its prophetic account
was extended in the later compilation before the year 335. There is nothing improbable
in this augmentation, because the Bhaviṣya account has been continually supple-
mented even up to the present time in order to keep its prophecies up to date, as
shown above (§ 6). It follows then that the Bhaviṣya must have been in existence
in the middle of the 3rd century \(^2\); and it would appear that the Matsya borrowed
what the Bhaviṣya contained before the Gupta era, and that the Vāyu and
Brahmāṇḍa borrowed the Bhaviṣya's augmented account about or soon after the
year 330 or 335. Further remarks on these dates are offered in §§ 43 ff.

22. Further light is thrown on these points by the MS \(e\)Vāyu, which contains
the full account but holds a position intermediate between the general Vāyu version
and the Matsya version. The facts to be explained are these. The Matsya has
one version which contains only the shorter compilation, the Vāyu generally
has a somewhat different version containing the full account, the Brahmāṇḍa has
the full compilation in a version resembling the Vāyu closely, \(e\)Vāyu has a version
containing the full compilation in a text intermediate between the Matsya and all
other copies of the Vāyu \(^3\), and yet all these Purāṇas declare they borrowed their.accounts from the Bhaviṣya.

23. The only theory which appears to me to explain all these facts is this.
The Matsya borrowed from the Bhaviṣya the shorter account about (say) the last
quarter of the 3rd century. The Bhaviṣya account was then extended down to the
time when the Gupta kingdom had acquired the territories assigned to it, and its
language was revised \(^4\); that would be (say) about 320–325. The Vāyu copied
that extended and revised account from the Bhaviṣya almost immediately, and that
is the version found in \(e\)Vāyu. Afterwards, the language of the Bhaviṣya version
was revised again, and this must have been done very soon, (say) about 330–335,
before the Gupta kingdom had developed into the Gupta empire by Samudra-
gupta’s conquests, because it could hardly have failed to notice that immense
change if the revision had been later. This second revision was soon adopted by
the Vāyu and is the version found now in Vāyu MSS generally. The fact that

\(^1\) There is an apparent indication that
a compilation was begun in the latter part
of the 2nd century in the Andhra king
Yajñnāśtri’s reign, for 5 MSS of the Matsya
(of which three appear to be independent,
namely, \(b\), \(c\), and \(l\)) speak of him as reigning
in his ninth or tenth year; see p. 42, note \(^5\).

\(^2\) If so, the Bhaviṣya may perhaps have existed
in that century.

\(^3\) But not of course in its present condition.

\(^4\) The position of \(e\)Vāyu is best shown in the
account of the Mauryas, pp. 27–9.

\(^5\) This, as already pointed out, is what has
been habitually done to it.
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eVāyu stands unique among all the Vāyu MSS suggests that no long interval could have separated the second revision from the first, and that the first revised version was quickly superseded by the second in the Vāyu. I cannot speak about the Brahmāṇḍa in any detail, because I have not been able to collate any MSS of it: yet two points may be noticed, first, it agrees closely with the general Vāyu version 1 and yet condenses the account sometimes 2; and secondly, the probability is that it borrowed the second revised version from the Bhaviṣya not long after the Vāyu adopted that. The Bhaviṣya existed in writing when the first revision appeared in it, because eVāyu, as well as all other Vāyu MSS, uses the word pathita when acknowledging its indebtedness to the Bhaviṣya (see § 7). The Matsya uses the word kathita in the corresponding passage, which might imply that it borrowed the account orally at the earlier stage, but that is not probable because of the inferences brought out in Appendix II.

24. If this explanation be tenable, the Matsya version of these dynasties of the Kali age is older than those of the Vāyu and Brahmāṇḍa 4, and eVāyu gives us the earliest text of the Vāyu. The styles of the versions appear to support this explanation, for the Matsya version is somewhat crude at times, and the Vāyu text has been revised more than the Matsya as shown by the story of king Janamejaya's dispute with the brahmans 5. Though later than the Matsya, the Vāyu account may yet be more accurate at times by reason of the revision which it underwent. The Vāyu has Prakritisms sometimes where the Matsya has correct Sanskrit 7, but this fact is not incompatible with that conclusion, and for either or both of two reasons; (1) the Matsya may have emended such defects at the time of taking the account from the Bhaviṣya, while the Vāyu may have copied them as they stood; and (2) a process of silent emendation has been in continual operation in the MSS 6. Further it would seem that the three accounts may have been compared at times, for this would explain certain small variations which appear occasionally between the Vāyu and Brahmāṇḍa in the direction of the Matsya.

1 The agreement is not only here, but large portions also of the Brahmāṇḍa are almost identical with the Vāyu.
2 As in p. 22, note 4; p. 35, note 8. In those passages the Bhāgavata partially resembles it, and may have copied from it.
3 Unless (what is possible) the Brahmāṇḍa copied its account from the Vāyu (see note 7); and its paraphrase of Aśoka-vardhanaḥ as aśokānaṁ ca trīṭī-daḥ, if not a late attempted emendation of a text that was unintelligible, suggests that it could not have been composed until Aśoka was wholly forgotten.
4 I differ therefore from Sir R. G. Bhandarkar, who estimated (without giving reasons) the Vāyu account to be older than the Matsya; but agree with him that the Viṣṇu

is later and the Bhāgavata the latest: Early History of the Dehán, 1895, p. 162. In all this discussion I am dealing only with the time when these accounts of the dynasties of the Kali age were incorporated in these Purāṇas, and not with the age of these Purāṇas themselves such as they were in that early period; see § 28, note.
5 See Appendix III.
6 As in the arrangement of verses (see pp. 27, 44), and in many of the readings in the concluding portion (pp. 55 ff).
7 See Appendix I, § iii, first instance.
8 E. g. p. 18, note 4; see Appendix I, § ii.
9 These conclusions do not imply that these Purāṇas existed then in their present
Age of the compilation of the account

25. The second portion of the account referred to in § 18 consists of (1) an exposition of the evils of the Kali age, and (2) a chronological-astronomical summary of the age, and is found in the Matsya, Vāyu, and Brahmāṇḍa. This second portion therefore existed in the earliest version compiled soon after the middle of the 3rd century, yet with a difference. While the Matsya has a good deal of the exposition, the Vāyu and Brahmāṇḍa version contains some 32 more lines and is nearly twice as long as the Matsya; so that a large addition was made at the revision, and it was made mostly at the first revision, because the account in Vāyu has the full description with the exception of a few verses which may have been omitted by oversight. As regards the chronological-astronomical summary however, all three Purāṇas practically agree, the Matsya wanting only two lines. These particulars therefore were complete in the first compilation and were not added to in the revisions; and this conclusion is corroborated by the fact that this summary in all three Purāṇas brings the reckoning down definitely only to the end of the Andras, and uses the vague term Andhr-dvit-adyās in referring to future kings. No addition was therefore made to it at the revisions to bring it down to the Gupta era. It belongs then to the middle of the 3rd century and must be interpreted accordingly; and it shows that the Saptarṣi cycle of 2700 years was known and was in use in India at that time, that is, about three centuries earlier than has been supposed. The treatment of these two subjects, the evils of the Kali age and the chronological-astronomical particulars, affords an excellent illustration of what the revisers did and did not do. They had no knowledge with which to augment or alter those particulars and so left them unmodified; but the deterioration of the Kali age was a subject congenial to pessimistic brahmanic views and they freely availed themselves of the opportunity of dilating upon it.

26. I come now to the subject of textual peculiarities mentioned in § 18. Further information may be discovered by examining the divergent readings of the same passage and especially the corruptions in names. A study of the variations shows that ordinarily the copyists copied what they found in dull good faith to the best of their ability, often writing the same name differently in contiguous lines. Moreover these dynasties of śūdras and foreigners offered little inducement to readers to alter the texts. Hence the variations that crept in were mostly due to clerical blunders or to misreadings of the MSS copied; and the mistake might be detected and corrected, or might not. If not detected, the erroneous letter remained; if detected, the correct letter was written or inserted, and the incorrect letter was sometimes cancelled but was not seldom left uncanceled. In that state

shape. They have no doubt been freely added to since, see § 28, note.

1 P. 58, li. 9, 12, and p. 61, l. 23.

2 See Encycl. Brit., 'Hindu Chronology'.

3 Cf. the corruptions in the well-known names, Kauśāmbi (p. 5, note 19) and Kāśyapya (p. 34, note 16). Yet sometimes errors were caused by a droll perversity or would-be cleverness, cf. p. 41, note 16; p. 42, note 1; and p. 47, note 19; and sometimes where the text had become corrupt, it was boldly paraphrased afresh, cf. p. 26, note 17; p. 33, note 15; but the latter was probably the effort of a reader and not of a copyist.
the passage was repeated in subsequent copies, and misreadings are important chronologically if we can explain how they arose. If their divergent readings of the same name or passage be written in the ancient scripts, and resemble one another so closely in a particular script that an ordinary copyist might easily misread one for another, it may be inferred that the variation must have arisen out of a MS written in that script, and therefore that the text once existed in that script, that is, it had been written during the time when that script was in use. In this way it may be ascertained which are ancient and which are mediaeval or even modern corruptions. Most of the variations have arisen from misreadings of the Gupta and later scripts\(^1\), but for the present purpose it is unnecessary to consider any that arose from misreading scripts that came into use after A.D. 330, the date when this account was finally compiled, and it is only essential to see whether any variations point to misreadings of Kharoṣṭhī or of Brāhmī.

27. It would overload this Introduction to examine such particulars here, and in Appendix II are noticed such cases as appear to throw light on this subject. It is shown there that errors are found in the Mātsya, Vāyu, and Viṣṇu which point to misreadings of Kharoṣṭhī as their source. Hence it seems there is reasonable ground for inferring that this account of the dynasties was, in its earliest form, written in Sanskrit in Kharoṣṭhī, and, since Kharoṣṭhī was current only in Upper India, that the account was probably put together there: that is, since the earliest account was in the Bhāvīṣya, that the Bhāvīṣya account was written originally in Kharoṣṭhī and was put together in Upper India. If these conclusions are sound, it would follow that the account could not have been compiled later than about A.D. 330, because Kharoṣṭhī went out of use about that time. Further, judging from the point of view displayed in the portion which was added to the Bhāvīṣya to bring it up to date about the year 320\(^2\), it would seem that the composers of this portion were probably in Madhyadeśa, and more particularly perhaps in the country between Magadha and Mathurā. The Viṣṇu account was probably based on the same original for three reasons: (1) its dynastic matter agrees closely with that in the Vāyu and Brahmāṇḍa, and also the ślokas where it has preserved them; (2) it closes its account where they close theirs; and (3) it is not probable that its account was a new and independent compilation from early chronicles when the compilations in the Bhāvīṣya, Mātsya, and Vāyu were available. At the same time it was composed early enough for its account to be drawn from Kharoṣṭhī MSS. It seems probable then that the main part of the Viṣṇu which is in prose was composed from these Puraṇas directly in Sanskrit not very long after the Gupta era, (say) perhaps before the end of the 4th century. The Bhāgavata was, as shown in Appendix II, composed afresh in Sanskrit, except in so far as it has incorporated old ślokas; and must have been based on the same materials for the same three reasons mentioned above, yet most probably on the Viṣṇu chiefly, to which it has

\(^1\) Many such may be detected in the notes, n, r and v, c and v, &c.

\(^2\) See §§ 19-21.
the closest resemblances; and it was probably not composed till the 8th century or even later. These conclusions strictly refer only to these dynastic accounts.

Sanskritization of the Account.

28. It has been shown that the account was first compiled for the Bhavisya Purāṇa about the middle of the 3rd century a.d., and there are reasons why that was appropriate. Since royal genealogies constituted one of the subjects which every Purāṇa should treat of, the Bhavisya, as a work professing to deal with the future, could hardly ignore the dynasties that reigned after his time; and the dynasties of the Kali age would hold the same position in it that the ancient genealogies held in the Purāṇas which dealt with ancient stories. The account of

1 See p. 18, note 7; p. 25, notes 6, 22; p. 28, note 42; and in its description of the evils of the Kali age, where the Viṣṇu and it have matter peculiar to themselves. It has resemblances to the Brahmanḍa in p. 22, note 42; p. 35, note 42; p. 41, note 42.

2 The title Purāṇa indicates that such works narrated ancient stories, but the Bhavisya professed by its name to treat of the future, and the title Bhavisya Purāṇa is a contradiction in terms. Such a name could hardly have been possible, until the title Purāṇa had become so thoroughly specialized as to have lost its old meaning and become the designation of the kind of works now known by this title. The name Bhavisya Purāṇa therefore proves that the kind of composition that passed under the title Purāṇa had become stereotyped before the title could have been assumed by the Bhavisya; that is, that genuine Purāṇas must have preceded it so long before as to have specialized the title Purāṇa. It has been shown above that the Bhavisya existed in the middle of the 3rd century, hence some at least, if not many, of the true Purāṇas must be considerably older. This inference does not, of course, mean that the Purāṇas contained at their beginning all that they contain now, because there can be no doubt that they have been freely added to since. It is highly probable that they consisted at first mainly of ancient stories, genealogies, ballads, &c., which formed the popular side of ancient literature, and were quite probably in Prakrit originally. In fact, it seems to me that they were largely in an old literary Prakrit used by the higher classes, but that, as the spoken languages diverged in time more and more from Sanskrit through political vicissitudes, that literary Prakrit became unintelligible, while Sanskrit remained the only polished language of brahmanical Hinduism. Hence it was natural that this literature should be Sanskritized, if it was to be preserved, a process that was not difficult because the old literary Prakrit was not far removed from Sanskrit, yet it was not always effected completely, especially in poetry where the necessity of preserving the metre sometimes qualified that process, and hence Prakrit forms might survive embedded in good Sanskrit as pravartayitā in p. 88, l. 14. It was the brahman who saved and improved the status of those old compositions by converting them into Sanskrit, and afterwards, perceiving what an excellent means they provided for reaching popular thought, made use of them to propagate their own views and doctrines by freely augmenting them with brahmanical fables, philosophical discussions, and ceremonial expositions which were enforced with the authority of Vṛṣṇa. I should say therefore, speaking generally, that what may be called the ksatriya, or better perhaps the popular, matter of the Purāṇas constituted the really old and genuine purāṇa, and that the brahmanical and ritual matters now found in them were later additions and interpolations made from time to time. This inference is based on the fact that it is in the former portion of the Purāṇas that peculiarities occur such as are
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these dynasties would then naturally have been required for the Bhavisya, and all that was necessary was to collect the Prakrit metrical chronicles and convert them into Sanskrit prophecies uttered by Vyāsa\textsuperscript{1}. That was done as shown in Appendix I, and then the Matsya first, and the Vāyu and Brahmāṇḍa afterwards, borrowed the account from the Bhavisya. The original Bhavisya account has been lost, but these three Puraṇas have preserved and reveal what its contents were; otherwise it would have been impossible to know what it contained at that time. A comparison of their accounts with the present condition of the Bhavisya shows to what bold lengths pious fraud has gone.

29. Since the chronicles existed in the form of ślokas in literary Prakrit, all that was necessary was (1) to convert the Prakrit words into Sanskrit, and (2) substitute futures for past tenses, while maintaining the śloka metre. The first process appears to have been made word by word as nearly as possible\textsuperscript{2}, and the Sanskritization was crude as the many Prakritisms noticed in Appendix I indicate, for they must have existed in the Bhavisya account, otherwise it is difficult to see how they could appear in the Matsya, Vāyu, and Brahmāṇḍa. Indeed it would almost seem that the Bhavisya account may have been composed in a literary Prakrit rather than in true Sanskrit. Both processes of conversion would have upset the metre, since Prakrit words are sometimes a syllable longer or shorter than their Sanskrit equivalents, and future tenses are generally longer than past tenses; hence three correctives were adopted; (1) words were dropped which might be omitted without impairing the sense, such as ‘reigned’, ‘years’, &c.; (2) compensatory expletives were inserted; and (3) the sentence was occasionally recast.\textsuperscript{3} Still the Sanskritization was imperfect and sometimes grammar or metre was sacrificed, and these blemishes have persisted, as pointed out in Appendix I, in spite of attempts to rectify them afterwards.

noticed in Appendix I. It seems highly probable too that it was largely through the Puraṇic literature, that brahmanism re-established itself over the people and secured the revival of Hinduism and the downfall of Buddhism. That was what actually happened in Bengal and has been called by Babu Dinesh Chandra Sen the ‘Paurāṇik Renaissance’, which he has described very clearly in his excellent work ‘The History of Bengali Language and Literature’ (ch, iv).

\textsuperscript{1} This was, as has been pointed out above, the beginning of a pious fraud, whereby the prophetic matter has been continually revised and brought up to date in the Bhavisya. To be able to point to such prophetic accounts in the literature would have been a valuable weapon, moreover, in the hands of the brahmins against adversaries of other creeds; and it may be noted in this connexion, that the Veṅkatesvara edition of the Bhavisya has incorporated a summary of the Biblical account from Adam to Abraham in the early chapters of Genesis (Bhav. iii, 4, 17–19, 29–60; 5, 1–20). There can hardly be any doubt that this interpolation has been made very recently in view of Christianity.

\textsuperscript{2} See the phrase āsātṝīṁdatī tathā varga in Appendix I, § i.

\textsuperscript{3} Cf. for instance the lines in the\textit{ Andhras} where the two versions are given, and the notes thereto.
30. Though there was originally one text common (but qualified by the revisions suggested in § 23) to the Matsya, Vāyu, and Brahmāṇḍa down to the end of the Andhras, yet present MSS show many errors and omissions and some misplacements. Such defects easily occurred through the carelessness of copyists, damage to or loss of leaves, or disarrangement of leaves. The blemishes in the text appear to have been generally accidental. The brahmins who compiled the Sanskrit account could and did fabricate passages portraying the evils of the Kali age, but had neither inclination nor incentive to invent particular dynasties or kings of foreign or base origin. The chief changes that can be placed under the head of fabrications are various attempts by later readers to improve the text in details in which it appeared to be corrupt or inelegant, or to remove inconsistencies. Among the latter some alterations, though made apparently in good faith, involved tampering with the text, as in the Śiṅśunāga dynasty, where the Matsya, by mistakenly introducing the first two Kāṇḍvāyanas kings, names twelve kings instead of ten as all the other authorities declare; so that some copies of the Matsya have boldly altered the total to twelve, while others more cautiously have made the passage indefinite. Misreadings have also produced incorrect statements and there are many errors in names and numbers; but of deliberate falsification I have found no instance except in the story of the dispute between Janamejaya and the brahmins.

31. It is reasonably certain, then, that in the main these versions have suffered from nothing but carelessness and accident, and considering what little interest this account could have for educated readers, especially those brahmically-minded, the text has been fairly well preserved. Much may have been lost altogether, for some passages have almost disappeared. One Purāṇa, or even one MS only, has preserved a passage or verse sometimes which is wanting in all the rest: thus Vāyu, alone of all the Matsya, Vāyu, and Brahmāṇḍa MSS,

1 As for instance the mistaken introduction of the first two Kāṇḍvāyanas kings among the Śiṅśunāgas in the Matsya (see p. 21 and note 49).
2 Damage probably explains the frequent loss of verses here and there in different MSS.
3 Hence no doubt the absence of all the first part in the Brahmāṇḍa (see pp. 1, 3, 8).
4 As for instance the displacement in Vāyu of the last half of the Early Contemporary Dynasties, all the Nandas, Manrās, Śiṅgas, and Kāṇḍvāyanas and the first twelve lines of the Andhras after Viśvasphāni (see pp. 23, 24, 27, 30, 33, 35, 50).
5 See p. 26, note 51; p. 33, note 51; p. 52, note 52.
6 As in p. 29, note 21.
7 See p. 22, note 42.
8 As where the Bh misread trayaḍā in bhiṣyo daśā, p. 46, note 23. As regards the readings Tuskara and Tukhara in pp. 45, 47, it may be noted that ś has often been pronounced kh for centuries in North India, and that the letter ś was used at times for kh; hence these two letters are often confused: cf. p. 6, notes 55, 56; p. 19, note 57; p. 41, note 58; p. 51, note 59; &c.
9 See Appendix III.
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contains the verse about Śalīśūka, and his existence might be doubted if it depended on that alone, but it is testified to by the Viṣṇu and Bhāgavata. Again in the Bhāgavata only one copy has preserved the verse about Suśarman. Such being the conditions, no verse should be discarded even if it is found in only one MS. Thus line 26 of the Aikṣavākus appears only in three MSS, and lines 12–14 of the Preface only in evāyu; yet it is not credible that they were fabricated, and they might easily have been regarded as valueless in the other MSS, for the former contradicts the alleged prophetic standpoint, and the latter merely name sundry and some unknown dynasties. Such rare passages appear to be relics of genuine tradition; and it is possible that lines 30, 31 of the Bārhadrathas found only in jMatsya, and line 28 of the Andhras found only in evāyu, may be genuine. Other peculiar verses will be found in the notes.

Formation of this Text.

32. The Bhāvīṣya account having been the common source of the Matsya, Vāyu, and Brahmāṇḍa versions, the various readings are often equivalent or not materially different, so that real divergencies are far fewer than the places where the readings vary. The text now offered has been prepared according to the printed editions and the MSS collated. The Matsya and Vāyu versions are of far greater value than the Brahmāṇḍa, because they have been printed at Calcutta and in the Anandāśrama series from a number of MSS, and I have collated besides 13 MSS of the Matsya and 11 of the Vāyu; whereas of the Brahmāṇḍa only the Veṅkaṭeśvara edition has been available, and I have seen no MSS containing this account. Where variations occur I have endeavoured to choose the most weighty, it being remembered (1) that the Matsya gives us the oldest version, evāyu the next, and all other copies of the Vāyu and the Brahmāṇḍa the third recension; and (2) that the Matsya is at times a somewhat crude Sanskritization of the old Prakrit ālokas, and the later versions may be more accurate. Their general agreement must be understood, but variations and omissions are always noticed, so that where no notes are given, the copies all agree.

33. The Viṣṇu and Bhāgavata cannot elucidate that common version except in the occasional passages where they adhere to it; and there they have been used to frame the text. Otherwise they can only help towards determining the correct names of the kings and the duration of the dynasties, and are so utilized in the notes. The Bhāgavata is also useful in determining the order of the kings, because, while the single lines devoted to individual kings might be and have been displaced at times in the Matsya, Vāyu, and Brahmāṇḍa, its versified lists preclude the

1 P. 29, l. 10. He is also mentioned in the Gāṇḍāvālasūrya according to Max Müller in 'India: what can it teach us?' (ed. 1883) p. 298; but the passage is spurious, see JRAS, 1912, pp. 792–3.
2 See p. 34, note 15.
3 As p. 40, l. 13; p. 42, note 4.
4 See List of Authorities, Brahmāṇḍa Purāṇa.
shifting of names in a verse, and the disarrangement of lines would produce manifest disarrangement of groups of kings. Besides the Calcutta edition of the Viṣṇu and the Gappat edition of the Bhāgavata, I have collated 10 MSS of the former and 18 of the latter, and also the French edition of the Bhāgavata so far as its Sanskrit text goes.

34. The Gauḍa is of use only for the names of the kings in the three earliest dynasties, and I have been able to collate only the Calcutta edition and two MSS. The Veṅkaṭeśvara edition of the Bhāsīya is of no value as already explained.

35. As regards variations in words; these when small, such as errors in sandhi, or optional ways of writing, or obvious clerical mistakes, or mere trivial differences, are generally disregarded or corrected unless there is something noteworthy in them, for many of the MSS are carelessly written and abound in such blemishes; yet the notes will show that I have erred probably rather on the side of inclusion than of exclusion. Various letters are often written so much alike in the MSS as to be easily confused, such as b and v, p and y, t and d, and l, n and r, subscript ṛ and Ṽ, the MSS often contain superfluous letters written by mistake and not cancelled. These flaws, when obviously purely clerical, have been disregarded in some cases, but otherwise, and especially where these particulars may prove significant in the matter of Prakritisms and scripts, have been cited in the notes as they stand, the superfluous letters being enclosed in square brackets. B and v when not distinguished in the MSS have been generally transcribed as they should be correctly, unless the actual letter seemed worthy of notice. Since the account is only a Sanskritized version of Prakrit ślokas, Prakrit forms have been admitted into the text if they are supported by the best authority, as more truly representing the original words especially in numerals. Variations of readings and corruptions of names have been arranged in the order of modification, so as to elucidate as far as possible the process of the changes, and when so placed, readings that are corrupt often prove to be highly instructive as regards both language and script.

36. Though I am not an advocate of the use of Roman characters in lieu of Devānāgari, yet, as this work is intended for the use of all interested in Indian archaeology whether Sanskrit scholars or not, practical usefulness should be the chief consideration in this presentation of the Purānic accounts of the dynasties of the Kali age. Hence the Roman character has been used throughout, because it

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1 E.g., in p. 60, note 47, dṛṣṭvā have sātāti sātām actually.
2 As where conjunct nasals are written for convenience as anusvāra, or where consonants conjoined with r are optionally doubled.
3 Thus the Cal. edition of the Vāyu has Sneēcha sometimes instead of Mleēcha by an obvious printer's error: see p. 47, note 49.
4 As the insertion or omission of final anusvāra or visarga through mere carelessness.
5 To have noticed such minutiae would have swollen the notes beyond all reason and usefulness.
6 E.g. p. 39, note 48; p. 40, note 49; p. 47, note 71; p. 49, note 72.
INTRODUCTION

offers several advantages over Devanaṅga, namely, (1) words can be separated which would be all run together when written properly in Devanaṅga; (2) compound words and words that have fused together by sandhi can be divided by hyphens and so displayed distinctly; and (3) by so treating words capitals can be introduced for names, and names can be exhibited unmistakably, even when initial vowels have been modified by sandhi. The system of transliteration is that adopted by the Royal Asiatic Society and most other Oriental Societies. Where vowels are blended by sandhi, the resultant vowel has been marked with a circumflex, except ai and as where a circumflex is inconvenient and hardly necessary. Changes in sandhi, which are required by the variant readings, are treated as necessarily consequential and are not mentioned. It has been necessary to introduce the double hyphen (used in transliterating inscriptions and MSS) in order to distinguish separate words that have become fused by sandhi, and I trust this sign may be pardoned here, especially as this Purānic account is not literature but only patchwork Sanskritization.

Interpretation of the Account.

37. In interpreting the account the fact must be borne in mind that it was written in Prakrit originally, and this will throw light on many points, especially the variations in names and the meaning of numbers. It will explain how corruptions in names have sometimes occurred, it will help to elucidate doubtful passages, and will be the best guide in solving difficulties in readings which appear corrupt. The best course in such cases is to convert the different readings into literary Prakrit, write the Prakrit forms in the various old scripts, compare them, and see whether one can divine what was probably the original Prakrit statement. These remarks apply especially to the Matsya, Vāyu, and Brahmāṇḍa versions.

38. There is often great variation in names. In some cases the correct form can be selected by reference to other books or to inscriptions, but where there is no such agreement I have not ventured to emend the Purānic forms from other sources, because it is my duty simply to edit the text and not to attempt to make it square with our present scanty knowledge of ancient Indian history—which is a separate matter. In such cases I have confined myself to estimating what form of the name is best attested by the MSS, and often the only feasible course is to adopt the most central form from which the other forms may be considered.

1 Chiefl y where names have fused with other words by single or double sandhi, as bhaviṣyoddhayamasa (p. 7, l. 2; p. 82) and bhavtiṣṭākṣa (p. 27, l. 2; p. 28, l. 4 in eVa); these are printed as bhaviṣy-oddhayama and bhaviṣṭāko in order to bring out the name clearly. It could hardly be dispensed with in such cases of double sandhi as Yavanāśtu and bhāvyānyākā (see p. 82); and as no line could well be drawn regarding its use, the simplest course was to adopt it throughout, except in the Appendixes and Introduction.

2 E.g. p. 40, note 4; p. 41, note 9.

3 E.g. p. 52, note 3.

4 P. 59, line 11 is an excellent crux for such solution.
INTERPRETATION OF THE ACCOUNT

...to diverge¹; but this is a measure more of convenience than of accuracy, because it happens sometimes that the correct form is what would appear to be an aberrant form²; and in such cases what is, or would seem to be, the correct form is suggested sometimes in the notes³.

39. The numbers present much difficulty. Those that occur oftenest are viśiṣṭā and triṇāṣṭi, and their abbreviated forms viśiṣṭa and triṇāṣṭa;⁴ and the difficulty arises because tr and v, if written carelessly or if partially frayed, are hardly distinguishable in the later script⁵, and t and n in the Prakrit forms of these words might have been confused from the first in Kharoṣṭhī. Hence in many cases either may be read as other data may indicate, irrespective of the weight of the MSS.

40. Various groups of misreadings will appear on an examination of the notes, and the most important may be mentioned here. First, abda, if the loop of the b be carelessly written so as to touch the top bar (as I have found it sometimes), may easily be misread as āṭa, and there can be no doubt that abda and āṭa have often been confused. Thus, where most MSS read aṣṭaprācāṇām abdāna, one has ādbā, two “āṭā”, and one “āṭā” and here āṭa is plainly a corruption of abda because it is impossible after aṣṭaprācāṇām. Again, one set of readings is so smā dāsa, so “śma” dāsa and tasmā dāsa, and another set is aṣṭām dāsa, aṣṭādāsa, and so “ṣṭādāsa”⁷: the latter suggest the reading abdān dāsa, which (with the frequent use of anusvāra for nasals) would be often written abdān dāsa and might be misread as aṣṭāndāsa and so pass to aṣṭādāsa; thus abdān dāsa would reconcile all the readings as regards the number and would seem to have been the original reading. The same confusion occurs in other places⁸. This liability of abda and āṭa to be confused may harmonize other passages where the numbers 10 and 18 are in conflict. Moreover, abda, if the initial a is elided by Sanskrit or Prakrit sandhi, becomes bā; and bā may be mistaken for dā (= dana)⁹; hence bā and dān become a third alternative, and this possibility may harmonize other passages¹⁰. Secondly, sāmā and sāpta have been confused sometimes, for it is not always easy to distinguish m and p where written carelessly in the more modern scripts, as I have found. Thus two readings occur aspāṭīṭīṁ and samāḍīṭīṁ¹¹, and either might be derived from the other¹².

¹ See p. 39, note ⁴² for an instance.
² E.g. Vindusāra, whose name is given correctly only by the Viṣṇu (p. 28, notes ²³, ²⁴).
³ As in p. 6, note ²⁴; p. 42, note ²⁴.
⁴ In Amīr ṃāṭā looks like ṃāṭā in general, and ṃāṭā looks like ṃāṭā.
⁵ For a clear instance see p. 57, note ⁴.
⁶ P. 15, l. 17, and notes.
⁷ P. 39, l. 5, and notes.
⁸ See p. 19, note ⁴⁴; p. 30, note ⁴⁴; p. 43, note ⁴⁴; p. 47, note ⁷; p. 60, notes ⁵³, ⁵⁴; p. 61, note ¹; p. 62, note ⁵⁴. For the reverse of, perhaps p. 29, note ⁴².
⁹ I have not seldom found bd, db, and ddh inverted in the MSS, and b is generally written as v. See p. 22, note ⁴⁴.
¹⁰ Cf. probably p. 40, l. 13.
¹¹ That is, sāmāḥ as fillā by double, or Prakrit, sandhi: p. 47, note ⁴⁴.
¹² See also p. 29, note ⁴⁴; p. 31, note ²⁴; p. 40, notes ⁴⁴, ⁴⁵.
41. Misreadings could easily affect other numerals. Thus, catvāriṁśat-t occurs at times where it may be erroneous; and in such cases it might easily be a mistaken Sanskritization of Prakrit catārī sa (or perhaps ca), for catārī is both nomin. and accus., and is of all three genders. Again dāsa and śāta are sometimes confused, and, since dāsa appears in Prakrit as daka and dama, and śāta as śāta and śāda, either word might easily be altered to the other, since metathesis occurs in the MSS. Again the final ti of numerals, especially saptati, may be a misreading of vi which may in Prakrit represent 'pi or 'vā (Pali ve), for v and t might easily be confused in Kharoṣṭhī, so that saptati should probably be saptā vā in some cases. In short in dealing with all numerals, it must be remembered that they were Prakrit originally, and their Prakrit forms are of primary importance.

42. The combination of numerals is important. They are used in two ways, first, in correct Sanskrit compounds, such as catvāriṁśat-ti, 24; asaṭatrimśa-chatam, 138; asaṭatrimśa-chatam, 137; and secondly, strung together in separate words. The latter construction alone requires notice, because it often follows what seems to me to have been a Prakrit arrangement and, if so, should be interpreted according to Prakrit usage. Thus, in Prakrit 'hundred' preceded by 'three' means 'three hundred', but followed by 'three' means apparently 'hundred (and) three'. The Prakrit numerals were Sanskritized as they stood, and were then declined regularly, so that 'three' appears as triṇi, and 'hundred' seems to appear similarly in the plural as katāni. If this view be right, triṇi katāni mean 'three hundred', but katāni triṇi 'hundred and three'. This conclusion may be tested by some cases, for it is very important if it is right.

43. The most important passage for this purpose is the statement that 18 Śakas would reign katāni triṇy aśṭāṁ ca years. This expression is ordinarily read as correct Sanskrit to mean 380, but there are cogent grounds to show that these words cannot have that meaning. These Śakas are, in Dr. Fleet's opinion, Nānapāna and his successors, whose kingdom began with (or about) the Śaka era, A.D. 78; and if these words mean 380, the conclusion could be and has been drawn that this Purānic notice was written after they had reigned 380 years, that is, about the year A.D. 458. Now this conclusion involves this consequence, that the account brings the notice of the Śakas down to A.D. 458 and yet wholly ignores the great Gupta

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1 See p. 14, l. 10; p. 21, l. 3, 6; p. 22, l. 13; &c.
2 Fischel's Prakrit Grammar, § 439.
3 See p. 30, note 4; p. 33, note 5.
4 Fischel, op. cit., §§ 442, 448.
5 See p. 7, note 4; p. 32, note 4; p. 39, note 4; p. 45, note 11; p. 49, note 32: also napaḥ and punaḥ are confused through their Pkt forms napa and pana, see p. 11, note 4, and p. 45, note 4.
6 Fischel, op. cit., § 143.
7 Sapa vi actually occurs for saptā vā, p. 53, note 4. Similarly in names a final vi has been treated as a particle and the name curtailed, cf. p. 40, note 4, p. 42, note 5, and p. 43, note 4.
8 E.g. p. 26, l. 7.
9 P. 19, l. 10; p. 28, l. 9; p. 30, l. 15.
10 Various Local Dynasties, p. 46, l. 9. The number of Śaka kings is given also as 10, or 16 (see p. 45, l. 3), which seem more probable.
11 JRAS, 1912, p. 1047.
empire which was paramount in North India after A.D. 340 and was still flourishing
in 458. This is incredible, because the Gupta kings were orthodox Hindus, guided
by brahman advisers, and skilled in Sanskrit; and this Purānic account, which
was brahmanical, would unquestionably, if not closed till 458, have extolled their
fame. The argument ex silentio is incontestable here. The fact then that the
account knows nothing of events most congenial to brahmanism later than 330
shows that the rendering ‘380’ leads to impossible results; indeed no date later
than about A.D. 330 is possible. These words śatāni trīṇy asitiin ca occur in the
Matsya as well as in the Vāyu and Brahmāṇḍa, and the Matsya account is that
which was compiled in the Bhaviṣya about or soon after the middle of the 3rd
century A.D. If we read these words as ‘380’ with reference to that time, they
take us back to about 130 or 120 B.C. as the beginning of these Śakas—a result that
no one will accept. From both these alternative interpretations therefore it appears
that the rendering of these words as ‘380’ justifies them.

44. We may now try reading these words as ‘hundred, three, and eighty’, 183.
Applying them to Nahapāna and his successors and reckoning from A.D. 78 as before,
we obtain the year A.D. 260–1 as the date of this notice of the Śakas, and this
agrees entirely with the conclusion, reached above on other grounds (§ 21) that the
account was first compiled about or soon after the middle of the 3rd century. This
rendering ‘183’ therefore brings all the particulars into an agreement which is
strong evidence that it is the true meaning; and it further gives something like
a precise date for the first compilation of the account in the Bhaviṣya as preserved
in the Matsya, namely, A.D. 260–1. This statement, that the Śakas had reigned
183 years in A.D. 260, does not imply that they had come to an end then, but
simply that the account being compiled then could say nothing about the future.
So far as the account is concerned, they might have reigned, and in fact did reign,
long afterwards, for there are coin-dates for them down to the year ‘311’. Such
coin dates refer to a time after the account was compiled, and are in no conflict
with the rendering ‘183’. This date A.D. 260–1 is a lower limit, for, if the Śakas
formed a kingdom before their era was established, the reckoning would start from
before A.D. 78, and the 183 years would have expired some little time before
A.D. 260.

45. This conclusion is corroborated by the notice of the Hūpas or Maunas
along with the Śakas. They are said to have reigned, eleven for śatāni trīṇi years.
It is not known when their rule began, so that exact calculations cannot be made
for them; but, if these words be read as ‘300’, difficulties occur precisely similar to
those discussed with regard to the Śakas and show that that meaning cannot be
right. Read as meaning ‘103’ however the statement may be true; Hūpas or
Maunas may have formed some small kingdom for 103 years on the frontiers of

1 V. Smith, Early History of India, 2nd ed., pp. 289–90.
2 Id., pp. 282, 287.  
3 P. 47, l. 14. Their number is also given
less probably as 18 or 19 (cf. p. 46, l. 5).
INTRODUCTION

India in A.D. 260. The corresponding line relating to the Tuṣṭras is certainly corrupt, and their period should probably be 105 or 107 years, which would be possible in A.D. 260.

46. All the statements regarding the 'Various Local Dynasties' in pp. 45-47 must be read with reference to the date of the first compilation which is preserved in the Matsya. When the account was revised and brought up to date in the Bhaviṣya at the Gupta era in the version found now in the Vāyu and Brahmāṇḍa, the periods assigned to the Śaka and other mleccha dynasties should have been revised for the further period of 60 or 70 years, but that was not done, for the periods are the same in the two versions. The brahmans, who revised the account at that time, merely revised the language and not the statements. That was natural, for revision of the statements required fresh and precise calculations, for which they may have had few data and certainly had little inclination, as the dynasties were mleccha or śudra. All they did was to extend the account by adding the fresh matter contained in p. 48, l. 16 to p. 55, l. 17; yet in that they do appear to have included further particulars about the Śakas on p. 49, for there can be little doubt that Nahapāna's successors are alluded to in l. 4², though the context is vague.

47. This examination of the circumstances thus leads to the conclusion that the numerals discussed here cannot be read as correct Sanskrit, and that read in the way now suggested they accord with the circumstances and also apparently with Prakrit usage. Hence I would submit that they must be interpreted in that way. This construction simplifies numerical statements remarkably and reduces to reasonable and probable totals figures that seem at first wild and extravagant. At the same time one must hesitate to assert that numerical statements must always be so read, for it certainly seems that the period assigned to the Andhras by the Matsya is 460 rather than 164 years.

Conclusion.

48. The foregoing results and inferences may be summarized thus. The Bhaviṣya was the first Purāṇa to give an account of the dynasties of the Kali age, and the Matsya, Vāyu, and Brahmāṇḍa got their accounts from it (§§ 7, 8), though

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1 P. 47, l. 11 with p. 45, l. 4. Sahasrāṇi is sometimes a corruption of sa (or tu) cāpāṇi, see p. 25, note 14; p. 46, note 32.
2 This would be natural, if they fostered brahmanism and Sanskrit learning during the 3rd century (V. Smith, History, p. 287); though they are treated so curtly in the earlier part, before they favoured Hinduism.
3 It says there were 19 Andhra kings, and I may offer a tentative suggestion. The Andhra who overthrew the Kāvyāyanas was not Simuka as these Purānic accounts say, but probably one of the kings, nos. 12-14 (V. Smith, History, p. 194). Possibly then the Matsya account may refer only to him and his successors, and they may have been 19: but the period if read as 164 years would be too short for them. Otherwise its reading ekonātir isatitir should probably be ekonātir isatitir, which is quite possible, see § 39.
CONCLUSION

they no doubt, and many of the Purāṇas certainly, existed before the Bhaviṣya (§ 28, note). Metrical accounts of the dynasties, that reigned in North India after the great battle between the Pāṇḍavas and Kauravas, grew up gradually, composed in ślokas in a literary Prakrit and recited by bards and minstrels (§§ 15–17); and, after writing was introduced into India about seven centuries B.C., there could have been no lack of materials from which those accounts could have been composed and even written down (§ 17). Such accounts were composed in or near Magadha more particularly, which was one of the chief centres of political life and thought during those times (§ 13) and was famous for its bards and minstrels (§ 17); and the Prakrit in which they were expressed was no doubt a literary Māgadhī or Pali (§ 17).

49. The Bhaviṣya professed to treat of future events, subsequent to that battle which practically ushered in the Kali age (§ 14), and should therefore supply an account of the dynasties of that age, because royal vamśas were one of the prescribed topics of the Purāṇas (§ 28); and, as the Purāṇas professed to have been composed by Vyāsa, it took the same standpoint. Hence it appropriated the Prakrit metrical accounts, converted the Prakrit ślokas into Sanskrit ślokas, and altered them to the form of a prophecy uttered by Vyāsa (§§ 28, 29, Appx I); and this re-shaping was carried through generally yet not completely (§ 12). Some compilation seems to have been made, of the Andhras at least, in the reign of the Andhra king Yajñāśrī about the end of the second century A.D. (§ 21, note) ¹; but the first definite compilation is that which brought the 'history' down from the time of the battle to a little later than the end of the Andhras ², together with the final portion ³, and was incorporated in the Bhaviṣya about or soon after the middle of the third century (§§ 19, 21, 24); and there are reasons for fixing its date as not later than A.D. 260–1 (§ 44). That account was apparently written in Kharoṣṭhī and composed in Northern India (§ 27). The Matsya borrowed it from the Bhaviṣya, probably during the last quarter of the third century (§ 23), and so has preserved what the Bhaviṣya contained then.

50. The Bhaviṣya account was revised about the years 315–320 and brought up to date by the insertion of the later dynastic matter ⁴ and much addition to the 'Evils of the Kali Age' ⁵: it was still in Kharoṣṭhī, and was certainly written down then (§§ 23, 27). That version was borrowed by the Vāyu then, but exists now only in one MS, eVāyu (§ 23). The language of the account in the Bhaviṣya was revised again about the years 325–330, and that version was adopted by the Vāyu, and soon afterwards by the Brahmāṇḍa ⁶, and now constitutes their general versions (§ 23). They have thus preserved what the Bhaviṣya contained at that time.

¹ It is possible that the use of the present tense for the three ancient Purāvya, Aikṣvāku and Bāhrdratha kings (§ 11) may have something genuine in it.
² P. 1 to l. 15 on p. 48.
³ P. 55–63: see § 25.
⁴ P. 48, l. 16 to p. 55.
⁵ P. 55, 56.
⁶ But the Brahmāṇḍa may have copied from the Vāyu (§ 23, note).
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51. The Viṣṇu next utilized the account, perhaps before the end of the fourth century, and condensed it all in Sanskrit prose except the concluding portion (§ 27). The Bhāgavata also drew its materials from the same sources, from the Brahmāṇḍa and more particularly the Viṣṇu; it retained some of the old ślokas, but in the main condensed the matter into new Sanskrit ślokas; and it probably belongs to the 8th or even 9th century (§ 27). The Garuḍa utilized the same materials for the three great early dynasties only, and has merely a bald list of the kings in new Sanskrit ślokas; but its date is uncertain (Appx I, II).

52. Since those times a quiet process of small emendations in details has been at work in these Purāṇas; but the Bhaviṣya, the source of them all, has been unscrupulously tampered with in order to keep its prophecies up to date, and the text now presented in the Venkateśvara edition shows all the ancient matter utterly corrupted, but the prophecies brought boldly down to the nineteenth century.

53. The sixty-three MSS of these Purāṇas that have been collated have yielded a great quantity of different readings, and no pains have been spared to state and arrange them correctly, so that I trust the notes will be found free from errors. The Index comprises all names and forms of names mentioned in the text, notes, translation, appendices, and introduction, except such peculiar forms as are obviously erroneous or occur in single MSS of no particular trustworthiness.

54. In conclusion I have to tender my thanks to Dr. J. F. Fleet. He had long thought that a critical edition of the Purāṇa texts of these dynasties was greatly needed, and it was at his desire that I undertook this work, which has proved full of interest. He has done me the kindness to read most of this Introduction, and to offer me some criticisms and suggestions, which have been of great help and have also opened up some new questions that I have now endeavoured to elucidate; and he has supplied the valuable references to various inscriptions which mention certain kings named in these dynastic lists.

F. E. PARGITER.

LIST OF AUTHORITIES

Editions and Manuscripts collated.

BHĀGAVATA PURĀNA.

BBh. The edition published in part by Burnouf and continued afterwards. Skandha ix is in Skt, but sk xii only in translation. It differs very little from GBh.

GBh. The edition published by the Ganpat Kṛishṇaji Press, Bombay, 1889. Has a commentary, and some variant readings rarely.

MSS in the Bodleian Library.

aBh. Wilson 22; Auf. Cat. no. 86. Dated 1711. In Bengali characters; fairly well written; contains sk x–xii only.

bBh. Wilson 121–3; Auf. Cat. nos. 79–81. Dated 1813–6. Sk xii contains only the last portion, the Evils of the Kali Age, &c.

cBh. Mill 133–6; Auf. Cat. nos. 82–5. Dated 1823. Writing moderately good; many clerical errors.

dBh. Fraser 2; Auf. Cat. nos. 809–10. Does not contain sk ix; sk xii is dated 1407. Genly accurate. A very valuable MS; it contains alterations by another and aptly later hand, which are not always sound.

eBh. Walker 215–6; Auf. Cat. nos. 811–2. Dated 1794. Is close to GBh and fairly correct; writing poor.

fBh. Skt MS c. 54; W and K. Cat. no. 1180. Dated 1642. A very valuable MS in Śrāvāna script. Writing good and almost free from mistakes.

MSS in the India Office Library.

gBh. No. 3206, E 3461. Date about 1650. Fairly good.


jBh. No. 976, E 3466. Modern. Contains sk viii–xii; well written and fairly correct.


kBh. Nos. 1838–9, E 3474–5. Modern. Well written, with few clerical errors; is close to GBh.

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pBh. Nos. 2437 and 2439, E 3503 and 3505. Date, 18th cent. Fairly good.
gBh. Jones MS; W 3a, T 32. Date, beginning of 17th cent. Fairly good.
rBh. Jones MS; W 3b, T 33. Date, end of 18th cent. In Bengali characters; fairly good.
eBh. Jones MS; W 3c, T 34. Date, 18th cent. Written on palm leaves; fairly good: does not contain sk ix.
tBh. Tagore MS; no. 106; Auf. list no. 14. Date, about 1780. In Bengali characters on palm leaves.

There are two other MSS in the Bodleian—one, Wilson 117; Auf. Cat. no. 87, which contains sk x and not xii as stated in the Cat., and so has nothing about these dynasties: the other, Mill 145; Auf. Cat. no. 88, written on an extremely long narrow roll. There are also two similar MSS in the British Museum, Add. 16624 and 26419. These three are mere bijou MSS, written in minute characters and decorated with coloured pictures and designs.

BHAVIŠYA PURĀṆA.

Edition published by the Śrī-Veākaṭeśvara Press, Bombay. The Pratisarga-parvān deals with the dynasties of the Kali age, but the account is not genuine, see Introdn. §§ 6, 9, 28, and ZDMG, lvii, 276.

I have examined the following MSS, but none of them contain anything about these dynasties:—

in the India Office Library, two, no. 1314, E 3447, and no. 1429, E 3448;
in the Bodleian Library, three, Auf. Cat. nos. 75 (Wilson 103), 76 (Wilson 126), and 77 (Wilson 124);
in the Royal Asiatic Society, MS Tod 2;
in the Nepal State Library, one MS sent to Oxford with other selected MSS.

I have also made inquiries about MSS elsewhere, but have not found any in which this dynastic matter can be deemed genuine. The Sanskrit College, Calcutta, has a MS, p. 106, from which two extracts were sent me; it describes the founding of Calcutta. Queen's College, Benares, has a MS but it does not contain this dynastic matter, as Prof. Venis informs me. He sent me an extract from a MS belonging to the College Librarian, Paṇḍit Vindhyaśāvarprasad Drived, but it deals with later events and especially with the Mohammedans.

BRAHMĀṆDA PURĀṆA.

Bd. The edition published by the Śrī-Veākaṭeva Press, Bombay. It professes to be based on several MSS, yet gives variant readings only rarely, and leaves on my mind the impression that it has been silently emended at times; cf. p. 25, note 44; p. 26, note 44; p. 34, note 7; p. 51, note 16.
I have also examined the following MSS, but they contain nothing about these dynasties:

_in the India Office Library_, two, Burnell MS no. 458, and Tagore MS no. 10 (Auf. list, no. 11);

_in the Bodleian Library_, three, Auf. Cat. nos. 72 (Mill 51), 73 (Wilson 105), and 74 (Walker 130).

GARUDA PURĀNA.


MSS in the India Office Library.

bGr. No. 2560, E 3355. Modern. Very incorrect. Account begins, fol. 103*


The Bodleian Library has one, Skt MS c. 50; but it contains nothing about these dynasties.

MATSYA PURĀNA.

AMt. The Ānandāśrama (Poona) edition, 1907. It is based on 6 copies, the Venkatesvara (Bombay) edition (marked and cited here as VMt), the Gondhalekar (Poona) edition (marked and cited here as GMt), and 4 MSS marked, and cited here as a*, a*, a*, and a* respectively.

CMt. The Calcutta edition by Jivānanda Vidyāśāgar, 1876.

GMt. The Gondhalekar edition; see AMt.

VMt. The Venkatesvara edition; see AMt.

aMt. See AMt.

MSS in the Bodleian Library.

bMt. Wilson 21; Auf. Cat. no. 95. Dated 1729. Well written, fairly free from clerical mistakes, but errors widely in names and has corrupt readings, especially near the end. Has marginal notes of different readings by one or two other hands; these form no part of the text and are not noticed here. Where it varies from the general Mt text, it often agrees with the Va and Bq.

cMt. Fraser 1; Auf. Cat. nos. 813–4. Date, 17th cent. Apply. Fairly well written and genly correct. Where it varies from AMt it agrees often with AVā. Paurava kings, vol. i, fol. 113*, verse 55; the rest, vol. ii, fol. 575b, l. 1.

MSS in the India Office Library.

dMt. No. 1918, E 3548. Dated 1525. Good, but with not a few inaccuracies. Where it differs from AMt, it agrees often with AVā. Paurava kings, fol. 63b, l. 8; other dynasties, fol. 307*, l. 2.
LIST OF AUTHORITIES

eMt. No. 2032, E 3549. Dated 1767. Writing poor and full of clerical mistakes: agrees genly with eMt and sometimes corruptly. Paurava kings, fol. 67b, l. 13; other dynasties, fol. 321b, l. 8.
fMt. No. 1080, E 3550. Dated 1795. Fairly well written; many small clerical mistakes (as s for s often) and a very few corrections. Paurava kings, fol. 62a, l. 13; other dynasties, fol. 327b, last line.

AMt. No. 2831, E 3553. Modern. Contains only the first part of the Mt. Fairly well written; some special readings. Only Paurava kings, fol. 166b, l. 9.

AMt. No. 3347, Jackson Collection. Modern. Fairly well written; aptly copied carefully from a damaged MS and so has small blanks: many small errors. Valuable as it has several special readings, which are aptly ancient. Paurava kings, fol. 62b, l. 6; other dynasties, fol. 330a, l. 9.

MSS in the Dèkhan College, Poona (collated for me by a pandit through the kindness of the Professor of Sanskrit at the College).

AMt. Skt MS no. 38 of 1871-2. Much like eMt.

fMt. Skt MS no. 164 of 1887-91.

mMt. Skt MS no. 340 of Viṣrama (first collection).

MSS in the British Museum.

wMt. Add. 14348. Date, 18th cent. Fairly well written; fairly accurate, though with some carelessness: resembles eMt. Paurava kings, fol. 98b; other dynasties, fol. 508a.

gMt. Add. 26414. Date, 18th cent. Fairly well written and genly correct; closely like AMt. Contains only the Preface and Pauravas; begins fol. 42b.

VĀYU PURĀṆA.

AVa. The Ānandāśrama (Poona) edition, 1905. It is based on five copies, the Calcutta edition (marked.native; see CVa below), and 4 MSS marked  olmadığını, anything, and and cited here as a', a', a', and a' respectively.

CVa. The Bibliotheca Indica edition, Calcutta. It is based on 6 MSS, but only rarely notes variant readings.

aVā. See aVā.

MSS in the Bodleian Library.

bVā. Wilson 120; Auf. Cat. no. 104. Date, early 19th cent. Fairly well written, but with a good many mistakes and not a few repetitions. Account begins, fol. 237a, l. 4.

cVā. Wilson 355; Auf. Cat. no. 103. Date 15th cent. Unfortunately contains nothing about these dynasties.

MSS in the India Office Library.

dVā. Jones MS; W 64, T 37. Date, end of 18th cent. Valuable, because aptly copied from one MS and corrected by another: yet not accurate. Account begins, vol. ii, fol. 385b, l. 9.
LIST OF AUTHORITIES

eVa. Jones MS; W 66, T 38. Not dated. Writing fairly good, but diction rather illiterate. Very valuable, because it has readings different from the printed editions, and some verses not contained therein; and where it differs therefrom, it often agrees with the Mt (see Introdn. § 22). Unfortunately it has a lacuna at the beginning. Account begins, fol. 198a, l. 11.

fVa. No. 1869, E 3587. Date, about 1600. Fairly well written, but many small errors. It has a large lacuna at the beginning, and commences in fol. 358b, l. 5 with l. 23 of the Aksavakus.

gVa. No. 2103, E 3589. Dated 1483. Fairly well written. Account begins, fol. 311b, l. 10.

hVa. No. 1310, E 3590. Modern. Full of mistakes, especially at the beginning; agrees closely with gVa even in the errors.

jVa. No. 264, E 3591. Date, about 1800. Badly written, full of mistakes and gaps; has a lacuna at the beginning and commences only with l. 23 of the Aksavakus in fol. 347a, l. 7.

MSS in the Dekhan College, Poona (collated for me by a pandit through the kindness of the Professor of Sanskrit at the College).

kVa. Skt MS no. 8 of 1874–5. Has lost all the account after l. 17 on p. 48.

lVa. Skt MS no. 110 of 1881–2.

MS in the Royal Asiatic Society.

mVa. Tod 14. Writing poor, with many small mistakes; much like fVa.

VISNU PURANA.


MSS in the Bodleian Library.

aVs. Wilson 26; Auf. Cat. no. 112. Date, 18th cent. Beautifully written in Bengali characters. Account begins, fol. 102a.


cVs. Wilson 107; Auf. Cat. no. 110. Dated 1740. Writing good but careless; close to CVs.

dVs. Wilson 130; Auf. Cat. no. 111. Date, late 18th cent. Well written and fairly correct; close to CVs.

MSS in the India Office Library.

eVs. No. 420, E 3606. Dated 1770. Writing poor, with not a few mistakes.


gVs. No. 1695, E 3608. Modern. Well written and accurate.

hVs. Burnell MS no. 374. Fairly well written, with some variant readings.
LIST OF AUTHORITIES

MSS in the Indian Institute, Oxford.

fVs. Malan MS; cat. no. 122. Date, 18th cent. Writing poor, with many small blunders and omissions, some of which have been corrected by a later hand in Bengali writing.

hVg. Cat. no. 121. Dated 1736 (?). Fairly well written and gently correct, but has strange mistakes at times, probably through defects of the MS copied; contains several interesting readings.

MS in the Royal Asiatic Society.

IV$. Whish MS no. 33. From South India; written on palm leaves in modern Grantha. Well and carefully written, but often shortens the connecting phrases in the first half, and omits the Bārhadrathas: agrees often with hVg. A valuable MS, which checks the readings of North Indian MSS. Account begins, fol. 166°, l. 7.

ABBREVIATIONS.

* (prefixed) denotes a hypothetical word. MBh = Mahābhārata.
† (prefixed) denotes a corrupt reading. Pkt = Prakrit.
apptly = apparently. prob = probable, probably.
crp = corrupt, corruptly. Skt = Sanskrit.
genly = generally. syll = syllable.

CORRIGENDA

p. xvii, line 8, for his read Vyāsa’s
p. 48, line 14, for Kielhorn’s Inscriptions of Northern India (Epig. Ind. v, Appendix) read Lüders’ List of the Brāhmī Inscriptions (Epig. Ind. x, Appendix),
p. 50, line 17, for pp. read Lüders’ List of the Brāhmī Inscriptions, nos.

Purifier: Dynasties
THE PURĀNA TEXT
OF THE
DYNASTIES OF THE KALI AGE

PREFACE

The Matsya and Vāyu Purānas introduce a preface into the middle of the account of the Paurava dynasty. Both bring the Paurava (or Aila) genealogy from the Pāṇḍavas to Abhimanyu, Parikṣit, and Janamejaya, and then describe Janamejaya's dispute with Vaiśampayana and the brahmans about his Vājasaneyaka doctrine. They then continue the genealogy to Adhiśāmakṛṣṇa, in whose reign was performed the twelve-year sacrifice during which these Purānas profess to have been recited. At this point the rishis ask the Sūta for a full account of the Kali age, and he proposes to give it in verses which are here treated as the Preface. Then starting from Adhiśāmakṛṣṇa as the existing king, he carries on the dynasty to its close. In order to simplify the arrangement, the prefatory portion is placed here first, and the separated parts of the Paurava genealogy are joined together in a continuous account and given next as the Paurava line. The story of Janamejaya's dispute, the rishis' questions, and the Sūta's resumption of his account are omitted as superfluous. The Preface therefore consists of—

Text—AMt 50, 72–76; AVā 99, 264–269.

All copies contain this preface, except that AMt omits lines 6–10; AMt misplaced l. 11 after l. 5; Vā has lost the first 5½ lines and it alone contains ll. 12–14; Vā omits l. 11; and JīmVā have nothing. All agree in the text except where noted, and where the Matsya and Vāyu are different, both versions are given, the Matsya on the left and the Vāyu on the right. The Brahmāṇḍa has lost the preface in a large lacuna. The Viṣṇu, Bhāgavata, and Garuḍa have no preface.

1 AMt 50, 57; AVā 99, 2498–250a.  
2 AMt 50, 58–64; AVā 99, 250b–255.  
4 AMt 50, 68–71; AVā 99, 260–263.  
5 AMt 50, 72–76; AVā 99, 264–269.  
7 This is given in Appendix III as it shows some brahmanical tampering with the Vāyu.
8 See Introdn. § 14.
Sūta uvāca—
Yathā me 1 kirtitam pūrvam 2 Vyāsāṅkliṣṭaś-kaṃṇābhāvyām 4 Kalyaṇaṃ 5 caiva tathā manvantaraṇā ca 6 anāgatāni 7 sarvāṇi bruvato me nibodhata atā urdhvam 8 pravakṣyāmi bhaviṣyāḥ ye 9 nrpas tathā 10 Aid-Ekṣvākva-anvaye 11 caiva | Aiḷāṁś 12 caiva tathā-Ekṣvākūn 13 Paurava-cānvyaye 14 tathā | Saudyumnāṁ 15 caiva pāṛthivān yeṣu 16 samāsthāyate 17 ksatram 18 Aid-Ekṣvākva-ākrama 20 pūrbaṃ 21 tān sarvān kirtādyāmi 22 Bhaviṣye 23 kathitān 24 nrpaṃ 25 tebyo 'pare āpi ye 26 cāṅye 27 utptasyante nrpaḥ punaḥ 28 ksatrāḥ 29 pāraśvāḥ 30 śūdras tathāṅye ye 31 vaiḥ-ḥaruḥ 32 Andhraḥ 33 Śakāḥ Pulindāsa Ca Cūlikā 34 Yavanās tathā 35

1 Yathā-caiva in jM. 2 So Mt. Vā sarvān. 3 So Mt. Vā 'dhāhata. 4 Bhāvaiva in eMt; &Mt bhavet. 5 Yoge in eM. 6 So Mt. Vā tu. 7 Atradgatāni in I. 8 Param in jM. 9 So Mt genly: &Mt bhaviṣy-ārthe; caegrMt bhāvino ye. Vā bhaviṣyanti. For this half line I.5 reads bhaviṣyān kathitān (nrpaṃ omitted) as in l. 7. 10 Smṛthāḥ in eM. Vā tu ye. 11 So a'ābhāfMt; CgVgMt 'k-dānaye: eMt Aś-śEś; jMt + Aś-śEś; &Mt + Aś-śEś; dMt + Aś-śEś; nMt crp: a'āMt Aid-Ekṣvākva-nrpe: a'Mt Ikyākorn anvaye: I.5 + Ekṣakasya. Aūdā = Aūla. 12 Elāśa in ghEVa. 13 In āVā gVā tathā-Aūk'. 14 Aś-śEśanvaye; eMt ca-ṃyaṇīlye. This is pleonastic because the Pauravas were Aś-śEś, see J.ĀS., 1910, pp. 16, 20. 15 This reading is better. The Saudyumnas were distinct from the Aś-śEś and Aikṣvākṣas, being the descendants of Sudyumna, who was Manu’s daughter Ila when she gained man’s form according to the fable; and they comprised the early kings of Gaṇḍaka and the eastern region, Utkala and perhaps a country named Harītāśva or Vinatāśva in the west: see one version in Mt. 12, 17-18, and another in Vā 22, 19, Bṛ. iii, 60, 18-19, and Hariv. 10, 632. 16 In hMt ye hi (Pkt for yeḥhi 1). 17 So Vā, cMt: Mt genly samāsthāya. 18 So a'ā-Vā; Ca'dgahViVā kṣetraṃ, a frequent mistake for kṣetram. Mt genly tac ca; ca-grMt tatra. 19 So Mt genly; jMt Aś-Aś; &Mt Aś-Ekṣvākarn, eVa ʻkun: dMt Eś-śEś. Vā genly Aikṣvākavaṇa: I.5 + Ekṣakasya. 20 So Mt. Vā idaśī. 21 Ātād in I.5; smṛtām in dMt. 22 Kathādyāmi in jM. 23 But eMt bhaviṣyān; enMt ʻgyā; jMt ʻayat: see Introdn. § 7. 24 So Mt. Vā pāṭhitān; bVā pāṭhito. 25 Nṛpa in bVā. 26 So Mt.: nMt omits ye. Vā pāṛe ca ye. 27 So Vā; eVā pṛy anye. Mt genly tve anye hy; bodgjihnpMt omit hy. 28 So Mt.; eVā nrpaḥ tathā: Vā genly mahāśvitaḥ. 29 So Mt, Vā genly: cMt, eVā kṣetraḥ; a'āVā Ṭpṛtāḥ; eMt Ṭpṛtātyāḥ. 30 So Mt, Vā genly: jMt pāraśavaḥ, so nMt with pāraśavaḥ also; eMt tāraḥ; eVā tāraḥ; eMt tāraḥ; nMt tyāraḥ; I.5 tāraḥ. 31 So Mt genly: jMt ca for ye: hMt tathā ye Ṛye. Vā tathā ye ca; eVā tathā caiva. 32 So Mt genly: Ca′ābdhopMt mahāśvitaḥ, Vā dvujāyataḥ. 33 So Vā genly, ehipMt; jMt Andhraḥ; dVā, Mt iten, Andhaḥ: kVā Ṭṛṣyāḥ. 34 AOMt Cūlikā; eVā Cūl; bVā Cūl; hVā Vān (or Vāl); dVā Vrāl; Vā genly Vāl; hMt Dhul; jMt Mūl; bompMt Cūl; eMt Pulihā; jMt Vālinkā; dMt Bālkā;
PAURAVAS


Pauravas.

Text—AMt 50, 57, 65a, 66, 78–89; AVa 99, 249b, 250a, 256a–258a, 271–280a; Bâ nil.

Corresp. passages—CVs iv, 20, 12–21, 4; GBh ix, 22, 34–45a; CGr i, 140, 40–141, 4.

The arrangement of this dynasty has been explained above (p. 1). In the first portion the Mâtaya and Vâyu differ, and their versions are both given, the former on the left and the latter on the right; otherwise they agree except where noted. The Brahmanda has lost the whole in a lacuna.

The Bhâgavata is somewhat full about the first seven kings, but combines the rest in a succinct list. The Viśûṇa agrees closely with it. The Garuda gives merely a list of names.

All copies of Mt give the whole except lines 5, 27; and besides Mt omits 1. 28 (second half) to l. 30 (first half); fMt ll. 10 and 17 (second half) to 20 (first half); and gMt l. 10. The Va MSS are complete, except that Va has lost ll. 1–6, 11 (first half) and 16 (second half) to 18 (first half): all copies, except Va, omit gVa omits this half line. Câlikâ appears to be the best form, see JRAS, 1912, p. 711.

36 So Mt. Va Yavanâjâ saha.
37 So Mt. Va genly (Sabâra or â repeats); eVa Kâivart-âbhira-vârâh; nMt Kâivart-âbhira-Šabarâ.
38 So Mt. Va genly: nMt ye câṇyâ; eVa yâs câṇyâ, correcting the faulty grammar.
39 So Mt. Va jâtayâh.
40 This line only in eVa, which reads Râtihoṭrâ vai Vaidiśâ; this should obviously be Vâtihoṭrâ vaiVaidiśâ, and has been emended so. For the Vâtihoṭras see Pradyotâs, line 1, infra; for Vaidiśas see Dynasties of Vidîśâ, gc., infra.
41 Paṅca suggests that Paṅcalas are meant, and that this name has been in some way curtailed. For them see Early Contemporary Dynasties, line 2, infra.
42 This line only in eVa. For Mekalas see Dynasties of the 3rd Century, line 5, infra.
43 This line is only in eVa.
44 So Va genly, chjâe Mt. Mt genly paryâ-yatah. Other copies intermediate, eMt vâsgratah; dVa vâsgratah; lVa vâsgratah; hVa vâsgratah. Vâsgratah occurs in this context, AVa 99, 261—

varâ-âgratah ‘pi prâbrhî nâmataś caiva tân nrpaṇ.

Vâsgratah occurs in AVa 21, 16, 21; 22, 3; where it means the ‘total number of years’; hence varâ-âgratah here, being applied to the kings, would mean ‘according to the totals of their years’. Paryâyatah is also good.

45 In kMt prâvâkṣâmi.
46 So Mt genly, Va: eek/nMt read this half line, bhaviyân (n, ‘yâ) kâthiyan (l, kâ hîkâ) nrpaṇ, which should no doubt be Bhaviyâ kâthiyan nrpaṇ; see l. 7.
Abhimanyah Pariksit tu
putraḥ para-puraṁ-jayaḥ
Janamejayaḥ 3 Parikṣitāḥ
putraḥ parama-dharmikah
Janamejayaḥ Chatānikas ṇ
taṃjajajīnā sa vyāvān 7
putro 'svamedhatatto 'bhūc 8 Chatānikasya vyāvān
putro 'svamedhadattād vai jātaḥ para-puram-jayaḥ 9
Adhisimakṛṣṇo dharm-ātmā 10 sāmpratam yo 11 mahā-yaśāḥ 12

1 Parikṣīta-pru- in mM. All agree in this name. Parikṣīta's name is often written in the MSS in other ways, as Parikṣīta, Parikṣī, Parikṣa, etc.; these variations are left unnoticed here. Bh begins with a verse about his birth as told in the MBh, and Vṣ amplifies it in high literary style.
2 Adhisimakṛṣṇo in bVā. All agree in this name. There is a redundant syllable in this and the next line, and it occurs elsewhere with the name Janamejaya. The name was sometimes treated as Janamejaya (as in cPrMt here), thus obviating the superfluous syllable.
3 Parikṣītasya (omitting tu) in bVā. Bh says Parikṣīt had three other sons—
Tāvāne tannās tāta Janamejaya-pru-
vakāḥ
Śrutaseno Bhimasena Ugrasenaḥ ca vyāva-
vān.
Virasena for Bhāmasena in nBh. Vṣ concurs in this; so also MBh 1, 3, 661-2.
4 Rāja sa in bVā.
5 All agree in this name. Vṣ styles him aparāḥ Śatāṅkaḥ, with reference to an earlier Śatāṅka, who was son of Nakula and Drupadī and was killed in the great battle. Bh is fuller and contains these two lines—
tasya putraḥ Śatāṅka Yaśāvalkyāḥ
trayim paṁthan

Il. 10 and 20 (second half) to 25 (first half); Vā omits Il. 15 (second half) to 18 (first half); IVā Il. 17 (second half) to l. 20; and jŚṁVā have nothing. Also adeBh have nothing; and adGr omit all kings after the second Śatāṅka.
For notices of the earliest of these kings elsewhere see Intro. § 2. The kings named are 29 altogether, 25 from and including Adhisimakṛṣṇa; but the list of Early Contemporary Dynasties, 1. 6, infra, mentions '36 Kauravas'.

Uttarāyāṁ tu Vairātyāṁ
Parikṣīd 1 Abhimanyu-jāh 2
Parikṣītas tu dayaṇo 4
rājāsij 5 Janamejayaḥ
tasya putraḥ Śatāṅka ā 6
balavān satya-vikramaḥ

Vṣ agrees, and expands this statement, improving it by reading Kṛpaj jñānaṁ instead of kriyā-jñānaṁ. MBh says Janamejaya had a second son, Saṅkukarna (i, 95, 3837-8).

1 Su-vēryavān in jMt. So Vā; hMt agrees but has vai for 'bhūc.
2 Mt crp adh-āvamedhena tataḥ (jŚMt sutād); kMt omits this line. Vṣ and Gr give the name as Āvamedhadatta; kVṣ "dātr; Bh as 'medhaja. Between him and the preceding Śatāṅka Bh inserts a king Saharāṅka thus—

Saharāṅkas tat-puras tatā cāvīṃ-Aś-
vamedhajahāḥ ;
but no other authority supports it.
3 So Vā; kVṣ pura-puraṁḥ. Mt omits this line, condensing it with the next.
4 So Vā except that the name varies; all have a superfluous syllable: kVṣ Adhisimakṛṣṇa; cPrVṣ "sīmakāḥ; gVṣ "śīmakāḥ Kṛṣṇo; aVṣ "māṇakāḥ; aVṣ "māṇakāḥ; kVṣ Adhikāmakā. Mt genly jajña 'dhisimakṛṣṇ-
ākhyāḥ; j ŚMt "śīmakāḥ; jMt both; cMt "śīmakāḥ Kṛṣṇo; nMt "Adhikāmakā; pMt Adhisimakṛṣṇāyāḥ; dMt 'kṛṣṇasya; dMt "śīmakāḥ Kṛṣṇāyāḥ; gMt "śīmakṛṣṇa ca;
hMt 'śīt Kṛṣṇa sutas tasyā; j Mt misplaces this line after 1. 3. Mt readings seem to
Adhisimaksrṇa-putro 12 Nicakṣur 14 bhavitā nṛpah 15
Gaṅgây-āpahṛte 16 tasmiu nagare Nāgasāhāvye 17
tyaktvā Nicakṣur nagaram 13 Kauśāmbīyāṁ sa 19 nivatsyati 20
bhaviṣyā-āśtau 21 sutās tasya 22 mahā-bala-paścarāmāḥ 23

Bhūrī 24 jyeṣṭhaḥ 25 sutās tasya
Citrarathah 26 smṛtaḥ

bhaviṣyad Uṣṇas tat-putra 26
Uṣṇāc Citrarathaḥ 28 smṛtaḥ

be corruptions of Adhisimaksṛṇa'ya in Pāṇḍ. form "kṛṣṇa asya. Vs Adhisimaksṛṇa; Kṛṣṇa, kṛṣṇam kṛṣṇa. Gr "śiṃakāḥ kṛṣṇa. Bh Adhisimaksṛṇa tasyāya; kṛṣṇa asvāsūkṣa; Kṛṣṇa asvāsūkṣa. In two later lines (omitted here) aḍā'Mt (verse 77) and aḍā'Mt (verse 270) have Adhisimaksṛṇa. The correct name appears to be Adhisimaksṛṇa, with a shorter form Asimaksṛṇa. The longer form is best supported here, though the shorter would improve the metre.

11 So Mt: jMt sa. Vā sāmprato 'yam. See corresponding notes above Divākara of the Aikṣvākus and Senājit of the Bāhrad-rathas, infra.

12 So Vā, Mt genly: aḍā'Mt mahārathaḥ. After this line Mt and Vā insert three lines stating that the twelve-year sacrifice was performed during his reign; see Introdn. § 10.

13 So Mā, Vā, except that there are variations in the name; mMt adds bhūṣa and CGr aṣā'Mt: tu superfluously: aḍā'Mt, ghVā Adhisimaksṛṇa-putro; kMt ṃaśāḥ ṃ; dVā Asimaksṛṇa; nMt merely kṛṣṇa-putro; Vā Dadhikṣyāra-putro. Bh says tat-sūtaḥ, 'son of the preceding'.

14 There is great variation in this name here and in l. 9. Mt often Vitakṣa; bhMt Nīcakṣa; dMt both; hMt Nīcakṣa; aḍā'Mt Nīcakṣa: afterwards jMt Nīcakṣa, jMt Nīcakṣa, kMt Nīcakṣa. Vā genly Nirvākṣa; Vā Nirvākṣa: Vā Nirvākṣa: Vā Nīcakṣa. Vā genly Nīcakṣa; bedgṛVā, jMt, tBh Nīcakṣa; IVs Nīcakṣa; kVā cp: aḍā'Mt Nīcakṣa; kMt Nīcakṣa; CGr Anuśudākha. Bh genly Nemīcakṣa; sBh Nemiścakṣa; nBh Nemiścakṣa; sBh Nemiścakṣa. Vā genly Nemīcakṣa; sBh Nemīcakṣa; nBh Nemiścakṣa; sBh Nemiścakṣa. I have adopted Nīcakṣa as the most central form; but the true name may be Nīcakṣa, a word occurring in Rig. x, 14, 11.

15 So Mt. Vā kīla.

16 So Vā, ccmMt. Mt genly Gaṅgaye tu
PAURAVAS

Śucidrathaḥ 29 Citrarathād 30 Vṛṣṇimāṁś 31 ca Śucidrathāt Vṛṣṇimataḥ Susenaḥ ca 32 bhaviṣyatā śucir nrpaḥ 33 tasmāt Susenaḥ bhavitā Sunītho 34 nāma pārthivah 35 Rucaḥ 36 Sunīthāḥ 37 bhavitā 38 Nṛcakṣur 39 bhavitā tataḥ 40 Nṛcakṣuṣaḥ 41 tu dāyādo bhavitā vai 42 Sukhibalāḥ 43 Sukhibalā-sutas cāpi 44 bhāvi 45 rājā Pariplavāḥ 46 Pariplava-sutas cāpi 47 bhavitā Sunayo 48 nrpaḥ

29 So Vā, jfMt; CGr agrees: ceknMt Śucidratha; a'aukMt Sunīto; hVs either; bMt, kV Śucidranya, so dpMt with "dravāt at the end: other Mt Śucidrava. Vās genly Śuciratha; eV Sunīto. Bh Kaviṇiratha and Kuniś about equally; jBh Tusiś; fBh Kāthir; rBh Śucir. The proper form should probably be Śuciradatra. Omitted in dVs, abGr.

30 Citrarathād in a'aukMt; omMt Ciṭ. Bh says suṭaḥ.

31 So Mt genly; Vā, jfMt Bh, CGr agree in the name: mprMt Vṛṣṇimāṁś; ceknMt Vṛṣṭin; in next line pMt Vṛṣṇimataḥ; IMt Vṛṣṭiṇ; nMt Vṛṣṭe. Vā genly Dhrīmāṁś; dVā Dhrītan; bVā Vṛṣṭin; bVā Vṛṣṭiṃ; bVā Vṛṇam; kVā Vṛṇamā, Bh genly, abVs Vṛṣṭimat; rBh Vṛṣṭi; rBh Dhrītī; eBh Dhrītī; eBh Kṛṣṭī. Omitted in abGr.

32 So Mt genly: eVā Susena Dhrītimate (with one syll. short). Vā genly Suseno vai mahāśeṣo. Bh, Vā, CGr agree in the name; kV Susena. With the dialectical modification of s, cemMt read Susēṇas tu, so gVā and AVs; bVā, mprBh Susēna: IMt Sukhānas tu. Omitted in abGr.

33 So Mt genly: cphiṣtkMt punar nrpaḥ; eMt punāc. Vā genly maḥāśeṣaḥ; eVā punāc punāc.

34 So Mt genly, eVā. Vā, Bh agree; CGr Sunīthakaḥ; kBh Sunītoḥ; mprMt Sunītoḥ, pMt Sunīthād in next line. Vā genly Sūtīrthaḥ. Omitted in abGr.

35 Dhārmikāḥ in eVā.

36 So Vā genly; gVā Rucih. Vā genly Rcaḥ; kVś Rta; jVś Aha; eVā sa vai. Mt nrpaḥ. Bh, AVs, Gr omit him.

37 Sunito in eVā. Vā Sūtīrthaḥ.

38 Susēṇyas in kMt.

39 So Mt genly; Vā, Bh, Gr agree genly; cekMt Nṛcakra, eMt Nuo. Vā genly Trīcaṅkoḥ; bVā "vakaṅko; gVā Citrāṅko; a'aukVā Vivaṅko; eVā Nṛvandhur. Others, pBh Nṛcakru; eBh Nṛpako; fBh Sucaṅko; aVś Nuoc, kVś Nuo, bVś Trič: see note 41.

40 So Vā, Mt su-mahāśeṣaḥ; dMt sa"; jfMt tu.

41 Readings here genly follow those in note 29: but dpMt Nṛcakṣuṣaṇya (omitting tu), IMt Vivaṅkoṇa: IMt Trīcaṅkoṇa, kVā "vakaṅkoṇa, bVā "vakaṅkoṇa, gVā Citrāṅkoṇa; eVā Nṛvandhurya.

42 In jfMt "sea: ceknMt bhaṃvaiṣyaṭi.

43 So Mt, Vā, Mt genly, here and in next line: bVā Susēṇa; nMt Sukhāvala, IMt Sukhēt, cekMt Muktēt; cekMt na saṅkayāḥ: but in next line cMt Sukhāvala, cMt "talā, bVā Suraddāla. Vē genly Sukhāvala, IMt Su-khāb, abKhVs Sukhēt. Bh genly Sukhaṃata, pBh "nara, fBh Suṣānara; rBh Sukhānana. CGr Mukhaṇāna; aGr Surabala, bōr "baja. This name omitted in eVā. After him Gr adds, medhāvī ca nrpaṇjaṁyaḥ, implying aptly two other kings, but no authority supports it.

44 In eVā sutaḥ sutaḥ: bVā "tata[mṛ]kasi; eMt takaṅkā ḍapi. Bh sutas tasmāt.

45 So Mt genly. Vā, cemMt bhaṅgo, eMt bhaṅko; "kt bhāṃvaiṣyaṭi (omitting rājā).

46 So many Mt, a'auVā, here and in next line. Vē, Bh agree genly; and abGr: bgṛBh, CGr Pāripāla; Ca'auVā Pāripālita. CGVa'auMt, ghVs, eBh Pāripāla; kMt "ṣmuva. The letters pl and en are often written very much alike; so eMt "ṣmuva here, "pula in next line: gVā "pula, "pula; kVā "pula, "pula, bVā "ṣāya, "pula; kVā "ṣāya; bVā "ṣāya; cVē Parimāṇa; fVē substitutes here Daṇḍavisnjīr bhaviṣyaṭi from l. 25.

47 This line omitted in some, see p. 3.

48 So Vā genly, aMt; Vē genly, CGr agrees: also Bh impliesly, Daṇḍavī Sunayo-tamājaḥ. Mt genly Śutaṭaḥ; IMt "tamā: Bh "taṇa; pBh "daya; kVś "rāya; kMt "nrpo; eVā
Medhāvi 49 tasya dāyādo 50 bhavisyati narādhīpaḥ 51
Medhāvinaḥ sutaḥ c-āpi 52 bhavisyati Nṛpaśījayaḥ 53
Durvo 54 bhāvyah sutas tasya 55 Tigmātmax 56 tasya c-ātmajah 57
Tigmād 58 Bhadratho 59 bhāvya Vasūdāno 60 Bhadrathāt
Vasūdanāc 61 Chatāniko 62 bhavisyā-Ōdayanas 63 tataḥ 64
bhavisyate c-Ōdayanaḥ 65 vīro rājā 66 Vahinaraḥ 67
Vahinār-ātmajās 68 caiva 69 Daṇḍapānīr 70 bhavisyati
Daṇḍapaṇeṣa Nīrāmitro Nīrāmitrāt 71 tu 72 Kṣemakaḥ 73

* vatho: byVā, acdeghVṣ, abGr Munayo; āVā Munapto; MāT Munapayo; ceMl Putrayo;
nMl Putrayo; Bh Vijana.
49 So all: bhM Medhāvin; bhM Medhāvan.
51 So Vā: eVā nṛpaḥ a tu; hMt nayasya tu. Mt genly na saśayāḥ.
52 So M and Vā.
53 So eVā. Bh, Vē, Gr agree. Mt Purāṇo; bVē Rīpūañ; Vē Nṛpasya. See p. 3.
54 There is great variation in this name. Mt mostly Urvo; ceMl Urvo; hMt Uror;
emUrvo; gMt Urvo, fMt Ur; nMt Ur (or Kura); pMt Kurvo; dMt Jayo.
But eVā Durvo. Bh genly Dūro; nBh Dur; eBh Dur; rBh Dur; pBh Purvo.
Vē genly Mrdo; fVē “da; hVē Durvo, lVē Dur; aBvē Durvo; kVē Durvadāra.
Gr Harī. Durvo is the most central form.
55 C-ūpyi in eVā.
56 So Mt genly; eVā shortly Tigmāne. Vē, Gr Tigmā, which Mt and eVā use in next line.
Bh Timi; hMt Timātnā, cemMt Nīrn; fGm Tīrūm-khyas; jMt +Ninātāmā.
57 In eVā tasmād bhavisyati; Bh janiyati.
58 So Mt genly, eVā: ñMt “mātma, dMt
“mātman, with excess syll: pMt Tigmā;
hMt Tunād; ceGmMt Nīrnād; jMt +Nindā.
59 All agree in this name.
60 So AMt, ev; Vē agree: dMt Vasūdanā. Mt genly “dāmā; ēM Mt “dāmā; eM “dāmā;
enMt “dāmā; jMt “dāmā; ñMt “da; hVē “manas. ČGr Sudānaka; abGr Tūrānava misplacing him after the next king Śatānika.
Bh Sudān indirectly, Śatānika Sudānaka; dhBh Sudān-jaḥ.
61 So hMt, eVā. Mt genly “dāmāh; dMt
dāmnā; enMt “dāmā; cMl “dāmnā; jMt
dāmāḥ. 49 All agree; ēMt Sa: abGr Sadānika,
Pkt. Vē calls him aparā Śatānikaḥ; for the former see note 4. Bh says “son of the preceding’; see note 62.
62 So Mt genly; Vē: eVā bhavito-Ōdaya
yāḥ here, Udayanaḥ in next line; jMt bhavisy-ā-Ōdayino, eMtyadāyanaḥ; dMpt ey-Ōdayanaḥ; ēM “eydāyanaḥ. ČGr Udrana. Bh genly Durdamana; eBh Dur° or Ur°; eBh Umanasa (or Dūm°).
63 Tathā in bhinv-Mt, eVā.
64 See note 42. Other variations here are,
abMt “eyata c (so kMt c); ČMt “eyate ca Dayanaḥ; dpMt “c-ōdathanaḥ; eM bhavita c-Ōdayanaḥ; eVā bhavisyati c-āpy Udayanaḥ.
65 Jātō in dMt.
66 So Mt genly; Bh, abIVē agree; pBh Vrahi: Vē genly Ahś; hVē Ahś; ČGr Ahś; pBh Vāhāna; cehMt Mahinaraḥ,
emMt “rataḥ, here and in next line.
67 So M; eVā “ra-ūtaḥ: ēMt Mahipar-ātmā.
68 C-ūpy in eVā; mpMt c-ūndro.
69 So Mt; and Vē which resumes the list here. Bh, bbIVē, ČGr agree. Vē genly Khaṇḍa: fVē that or Khadga.
70 So Vē, ČabodefjṆMt; fVē. ApMt, bgIVē
Nīra: ēMt Nīraḥ. Vē genly Naraḥ; aVē
Nṛṇ. ČGr Nimitaka. Bh genly, hVē
Nimi; cBh Nima; nBh Nimi; rBh Nidhi;
Jbh Niti; rBh Muni. This half line in eVā is bhavita Kṣemaka tathā.
71 So Mt. Vē ca.
72 All agree in this name; but IVē Kṣemā;
caśevē Kṣeṣapaḥ; fVē, lBh Kṣemāca;
kVē Čākṣuka. All agree in Kṣemaka in l. 30.
AIKŚVĀKUS

pañca-vimśā 74 nṛpā hy eto 75 bhavisyāḥ Pūruṣa-varṇa-jāḥ
atṛānuvāṃśā 77 sloko 'yan gīto vṛpaḥ purūtanaḥ 78
brahma-kṣatrasya 79 yo yonir vāṁśo 80 deva-rṣi 81-satkrtaḥ 82
Kṣemakam pṛṣya rājānaṁ saṁsthām pṛṣyasya vai Kalau 83
ity esa Pauravo vāṁśo 84 yathāvad anukṛttitaḥ 85
dhīmatāḥ Pāṇḍu-putrasya Arjunaśya 86 mahātmanah 87.

Aikṣvākus.

Text—AMt 271, 4–17; AVś 99, 280b–293; Bṛ ii, 74, 104–107a.

Corresp. passages—CVś iv, 22; GBh ix, 12, 9–16; CGr i, 141, 5–8.

The Matsya and Vāyu give the whole. The Brahmāṇḍa has a lacuna and its account begins only at 1.23. The Bhāgavata gives a list of names with a few particulars. The Viṣṇu and Garuda have only a list of names.

Line 1 is only in Vā. Otherwise all copies of Mt and Vā have the dynasty complete, except that fMt omits ll. 4–7; CVś ll. 19–21; gVś ll. 5, 7–14, 24, 25; iVā l. 24; fMt have lost the whole; and fM Vā begin only at 1.23. In f Bh kings Śiky to Kṣurā (inclusive) are omitted; in sBh Śiky to Suratā; in pBh Saṇjaya to Suddhodana; in CVś Śiky to Kaluka; in Vā all after Śiky except the genealogical verse; and adśBh have nothing.

There is confusion regarding the first two kings, for Vā, Vś, and Bh name two, but Mt and Gr make them one only. This piece of the dynasty, with so much of the various readings as concerns these two kings, stands thus:

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74 This line is only in Vā; dVā 'tan; gVā 'ta: eVā 'triṣṭaṇa. These 25 kings are Adhisimakṛṇa and his successors, see l. 6; but see Early Contemporary Dynasties, l. 6, infra.
75 Nṛp-ādyā te in dVā.
76 Vā genly pūraṇa; eVā Pūru. The cor- rect reading is clearly Pūru, from whom the Pauravas were descended.
77 In hMt 'vaiśṇā; nMt 'vaiśṇya; bdpMt aito 'vaiśṇa-h; eVā tatrānā: dVā Pūru-vaiśṇaśya; kVā anuv. KVā 'sayā: gVā omits atra.
78 So Mt genly; nMt tuṇārī; fMt sanāt. Vā genly purā-vidaiḥ; eVā purāṇikātār dejaiḥ.
79 This verse is in Mt, Vā, Vś, Bh.
80 In hMt yā yonir; BriBh vai yonir. Bh genly vai proko; bPṛV śaktiyo vāṁśo 'yan proko.
81 Vś rājārśi; dVās devaṛśi.
82 In nMt sanāt; eMt sanāt; eMt tṛṣṇāt; hMt tṛṣṇānāh.
83 So Vā, Bh, IVś. Mt MSS have two endings (1) saṁsthāyati Kalau yug, (2) saṁsthāyati sa (or ca) vai Kalau; fMt 'sthāpyanti ca ye'. Vś sa saṁsthām (k, saṁsthānam) pṛṣyasate Kalau. Cf. p. 12, note 79.
84 But eVā ity evam Pauravam vāṁśam.
85 So Vā, eckMt; eVā 'tam. Mt genly iha kirtitaḥ.
86 So Vā, Mt genly; AbhāmMt c-Arjunaśya; dVā dharmā-fāṇaśya; eVā reads this half line Pārāḥṣya pṛthītātmahanāḥ.
87 Gr after naming Kṣemaka says, tataḥ śūdrah pitā pūrvas tataḥ utaḥ, suggesting that two śūdra kings, father and son, reigned after him.
A comparison of these readings with possible mistakes in letters in the various old scripts suggests that Vā, Bh, and Vs are right in naming two kings, that their names appear to be Brhatksaya and Urukṣaya, and that Mt and Gr have confused them as one. Hence it seems the text of Mt and Vs should be emended thus:

Brhadbalasya dayādo viro rājā Brhatksayaḥ
Urukṣayaḥ sutas tasya Vatsavyūha Urukṣayāt.

The number of kings in this dynasty is not stated, but 29 are named, excluding Siddhārtha: see however Early Contemporary Dynasties, infra.

Ata úrdhvam pravakṣyāmi Ikṣvākunām mahātmanām
Brhadbalasya dāyado viro rājā Brhatksayaḥ
Urukṣayaḥ sutas tasya Vatsavyūha Urukṣayāt
Vatsavyūhāt Prativyomās tasya putro Divākaraḥ.
tasyaiva 9 Madhyadide tu | yàś ca sàṃpratam adhyàste
Aydhàyà nagari sùbhà | Aydhàyàm 10 nagarim urpah

Divàkarasya bhavítà 11 Sahadevo 12 mahà-yaśàh
Sahadevasyà 13 dàyàdo 14 Brhadasvà 15 mahà-manàh 16
tasyà Bhànuratho bhàvyàh 17 Pratítàsvàd 18 ca tat-sutaḥ
Pratítàsva-sutaḥ càpi Supratìko 19 bhavisyàti
Marudevàh 20 sutaḥ tasyà 21 Sunaksàstra 22 ca tat-sutaḥ 23

Kinnaràśvàh 24 Sunaksàstràd bhavisyàti paraṁ-tapaḥ

Kinnaràd Antàrikśàs tu 25
bhavisyàti mahà-manàh 27
Suśenàs 28 cÀAntàrikśàc ca 29
Sumitraç càpyà 30 Amitrajit 31

bhavítà cÀAntàrikśàs tu 26
Kinnarasyà suto mahàn
Antàrikśàt Suparnàs 30 tu 31
Suparnàc càpyà 34 Amitrajit 33
putras tasya 33 Bhadhabhrājō 33 Dharmi 37 tasya sutāḥ smṛtaḥ
putraḥ 33 Kṛtaṁjaya 33 nāma Dharnīnaḥ sa 39 bhavisyati
Kṛtaṁjaya 34 -suto vidvān 42 bhavisyati 43 Ranaṁjaya 44
bhavītā Sañjaya 45 ca 46 viro rājā Ranaṁjaya.
Sañjaya-sa 47 sutāḥ Śākyah 48 Śākyac 49 Chuddhodano 50 'bhavat 51
Sūddhodanasya 52 bhavītā Siddhārtho 53 Rāhulah 54 sutāh 55
Prasenajī 64 tato bhāvyah 67 Kṣudrakā 68 bhavītā 69 tataḥ 69
Kṣudrakāt Kulako 61 bhavīkha Kulakata 62 Surathaḥ 63 smṛtaḥ 64

Amantraṇijit: CGr Kṛtaṁjita; abGr Śuṇaja: 34 fMt tato bhavet.
34 So Vā; 35 Mt genly Ṣumitra-jo; 36 fMt 37 'tiyō; 38 fMt 'trāt tu.
38 Mt genly Bryadhrajo; 39 Vā, Bh genly agree. 
But hVā, bhB, CGr "dhrājya; 40 kājāBH 41 'dhrāja; nMt, abGr "dējāv; 42 f'Bh "gātna; 
42 fBh 'dhrāna; gb Bh 'jāta; 43 fBh Brahmadrāja; 
44 fMt Mahārājō. Vā Bhāraddrāja. Bryadh-
45 rājja appears to be the probable name.
45 So Vā; Vā agrees; 46 fVā Dharmō; Gr 
Dhārmika. Mt reads this half line Bryad-
rājaya (d, rājaya; n, rājaja) vṛtyavān 
(v, vṛtya-bhāk; j, kṛtanāt), where vṛtyavān 
is probably a mistake for Dhrāmavān or 
Dhārmikā; see note 46. Bh Barhia.
46 So Vā, CceJaM. Mt. Other Mt punaḥ.
47 So Mt genly, Vā, Vā, Bh, Gr agree.
But fMt read thus—
Kṛtaṁjaya iti khyātaḥ su-putro yo bhavi-
syati:
but fMt Kṛtaṁ 33 ā in next line. In bVā 
Kṛtaṁ 33 ā; fMt Vṛṣadhvī; but Kṛtaṁ 33 ā in next 
line.
48 So Vā: for sa dVā has samā, 49 Vā tu. 
Mt genly Dhārmikā ca; fMt kā ca; nMt 
tattthākā ca. Mt reading should probably 
be Dhārmikasya (see note 49). But gVā 
reads this half line, rājā parama-dhārmikāḥ.
49 In deVā 33 jayāti; 4Vā 33 jayāti: 4 fMt Raṅaṁ-
jaṁaya.
40 So Mt. Vā genly Vṛṣadō: 50 āVā suita 
vṛṣato, 51 āVā vṛṣato, 52 āVā suvarūto 
voi. These suggest a king Vṛṣa or Suvaṛa, 
of whom the other authorities know nothing.
41 So Mt. Vā tasya putro to accord with 
the insertion of Vṛṣa.
42 So Vā, ceCyM. Vā, Bh agree. Mt 
genly Raṇeṇ; abGr Raṇaṇ; gb Bh Raṇaṇ; 
53 Vā Raṇahā; CrG 54 Dhanasrītaya.
43 So all; but gBh Śuṇja; fMt reads 
this half line, Raṅaṁjaya'apāsmo.
44 Cado in fMt.
45 Raṅaṁjaya- in cemen.
46 So all genly: but eMe, abVā, 57 Bh 
Śak; 58 fMt Śaṅja; 59 fMt ŚaṄja; 
agGr Kṣāyapayya: fVā omits this name in 
a blank.
47 So all: except eMe Śak; 58 dMt ŚaṄja; 
59 fMt ŚaṄja; 60 fMt ŚaṄja: gVā rājā.
56 So Vā, bhiMt; bhVā, Gr agree: efMt 
Śud. 61 Mt genly Chuddhauḍ; nMt crp. 
Bh Śuddhoda. Vā genly Kruddhodana; 
62 VV Krod; 63 aVē crp.
62 So Vā; bVā bhavet: 6Vā smṛtaḥ. Mt 
genly nṛpkh; cengMt penuḥ.
63 So Vā, odMe. Mt genly Śuddhauḍ; 
65 bhM Śuddhauḍ.
64 So Mt genly; eMt Śuddhārādha, eMt 
Śrī. 66 Vā Śakīyārthe; a'abhaVā Śak. Vā, 
Bh, Gr omit him.
67 So Ca'atVā; 68 āVā Bāhula. Vā genly 
Rāhula; a'atVā Nāhula; abVē, CGr 
Bhāk; abGr Vapki; bhVē, Nāh. 69 Vē Gār. 
Bh Lāṅgala. In fMt Prāhula; lMe 
Prahuṭa; Mt genly Pṛyekala; eMt Ṣuṣata; 
kMt Ṣuṣata (eMt sanaḥ); fMt Sukṛtra.
68 So Mt. Vā smṛtaḥ; fMt dhruvā. Bh 
tat-sutat smṛtaḥ.
69 So Mt genly, Vā, Vā, Bh agree. CMe 
Prasenāji; 61 fMt 62 3anajī; 63 Gr Senajī: 6Vē 
omits him.
64 Kṛtaḥ in fMt; fMt tato bhavāya.
65 So all; but IVē Kṣudraṇijit: 6Vē omits 
him.
66 Māvara in fMt.
67 In eMe nṛpaḥ; 68 nMt na sāraḥ.
68 So Mt genly: 69 abVē Kuṭāko, Ca'atVē 
Kro; 69 fMt Kuṭāko, eMt Kuṣṭā; fMt 
Tulako. Vā Kuṇḍakā; fMt Kuṇḍanako;

AIKṢVĀKUS 11
AIKŚVĀKUS

Sumitraḥ 65 Surathasyāpī 66 antyaś ca 67 bhavitaḥ nrpaḥ
etat Aikśvākavaḥ 68 proktāḥ 69 bhavisyaḥ ye 70 Kalau yuge 71
Brhadval-āvaye jatāḥ 72 bhavisyaḥ kula-vardhanāḥ 73
śūrāś ca krta-vidyāś ca satya-sandhā jīt-ēndriyāḥ 74
nihitāś ca kithiṭāś ca-aiva nrpaḥ ye vai pūratanāḥ 75
atrasvāmvasa-sāloko 'yam viprair gītāḥ pūratanāḥ 77
Iksvākūṇāṃ ayam varṇāḥ Sumitrīnto bhavisyaḥ 78
Sumitram prápya rājānām saṁstham prápsyati vai Kalau.79

ity evam Mānavam varṇāḥ 80
prāg eva 82 saṁudāhṛtaḥ 83

IVs Kurarvāka: pBh Kanaika; fBh Ganaka; pBh Sun; pBh genly Rṇa; eBh Rūn; eBh omit him. CGr Kudara; abGr Kudara. Gr inserts a king Sumitra before him, misplacing apply the next king Su-

ratha. 84 In jMt Kūp; fMt Kṛṣṇa; eMt Kṛṣṇa. 85
So Mt, Vā. VĀṣ. Bh agree: kBh Suraśaḥ; jMt Surasaḥ: IVs Adhikaraṇa; IVs Vidyā r or Vidyā r; eBh Sunaya; eBh omit him. Gr apply Sumitra, see note 85.

Sutaḥ in cenMt. Bh tanayas tataḥ. 86
So all: eVā omits this name.
So Vā, keṣaḥ ṛṇapī: other Mt ṛṇay jato; AMt adds ky: eVā ṛṇay tamād: VĀṣ. says tat-pratār. 87
So Vā, nMt: eVā ṛnca; Mat genly ṛtu: bVā antya ca. Antyaḥ crip to antah in bMt, abGr; to anyah in CEsMjMt, VĀṣ. genly; to ataḥ in CGr; to tatas in dVĀ: so antyaḥ ca to antasya in gVĀ. Bh nigṛhdānta. 88
So bMtVā, Bā. ACMt ete a-Aik; cenMt, eVā ete ṛnca; bMt ṛnca; eMt ete ṛnca; jMt ṛnca EK. 89
VĀṣ. genly ete Aiksvākavāh; mVĀ ete Ad[la]k-
vākavāh.

Bhāpā in jMt. 90
So Mt genly, eVā: eCjMt svyanti. Vā, Bh bhaviṭārāḥ.

Kīlau purāḥ in jVā. 91
So Vā, Bāj; eVĀ ṛte te; bMt ṛnamyā ye tu. Mt genly ṛnamoṣye tu: jMt Vṛhd-
ba... nrpaḥ ye tu; eCjBh ṛbāl nṛpaḥ. Vs ṛbal-āvayāḥ. Bh genly ete Bhradval-
āvayāḥ: rBḥ ete cādāgataḥ nrpaḥ. 92
So Mt genly: dMt krudra-vānīk, bJgMt

bhāndhavāh, eVā ṛdūra-bāndhāḥ; kMt kṣetra-
bandhaḥ: jMt kṛṣṇa-vānīh kula-vardhanāḥ; cenMt kṛṣṇa-vānīh jāḥ. Bā reads this half line, maḥā-vrīṣa-parākramūḥ. VĀ repeats bhavi-

tārāḥ Kalau yuge. 93
This line is only in Vā and Bā. 94
This line is only in cenMt.
Ats-ānubandhā in kMt.
So Mt genly; keṣaṃ ṛṇaḥ. Vā bhavisya-jīnair udārthaḥ: Bā bhavisyaj-
īn; dVĀ bhavisyajāira (or 'nair'): see In-
trod. § 8.
So all; but jMt Sumitrā te bhā: eMt omits the second half line.
So all: except that VĀ, Bh begin yatas-
tam; rBḥ yatas for prāpsyati; IVs tasmāt for saṁstham. VĀ reads the second half line, sa saṁstham (h, saṁsthamān) prāpsyate Kalau. This line in jMt is—

Sumitraḥ cāpī rājā vai saṁstham prāpsyati kevalaṃ.
So this line is in Mt genly: bMt Māna-

vaṃ varṇāḥ. 95
So this line is in VĀ, BĀ: CjkVĀ ākṣetram: eVĀ blanders thus—

ity etat Soma-jām kṣatram Aila-jām samudāḥrataṃ;
for Aila-ja = Soma-ja, and neither term ap-

plies to the Aiksvākus who were Mānavas.
In bMt Panḍavaṃ; eMt Ailaaya; eMt Eko ca; kMt maṇasa; eMt etāḥ ca; dMt crp.
In bMt τam: eMt su-mah-ddṛṛtaḥ; eMt su-mah-ddḥūṣaḥ.
Su-suhrd-gatam in bVĀ.
Text—AMt 271, 17b-30a; AVā 99, 294-309a; Bd iii, 74, 107b-122a.

Corresp. passages—CVs iv, 23; GBh ix, 22, 45b-49; CGr i, 141, 9-11.

The Matsya, Vāyu and Brahmāṇḍa give the whole, and agree except where noted. The Viśu, Bhāṣagata and Garuda give merely a list of names. There is some confusion in the Matsya in lines 20, 22, and 24 compared with l. 26, and its version and that of the Viśu and Brahmāṇḍa are both given, the Matsya on the left and the other on the right.

Scarcely any copies are complete. L. 15 is only in Va and Bd, and l. 30, 31 only in jMt. All copies of Mt omit l. 26-28, except that l. 26 is in dfgkMt and ll. 27, 28 in cdgkMt. Other omissions are: cdMt ll. 8, 9, 13, 20, 21, 23-25, and cdMt also ll. 29, 32, 33; jMt ll. 8-12, 17-19, 32, 33; dMt ll. 12, 13, 17-23; dMt ll. 8-12, 21-29; nMt ll. 10-12, 14, 24, 25 and misplaced 18-20 after 23; nMt ll. 19 (second half)-22 (first half): aVa ll. 23-25; bVa ll. 16 (second half)-18 (first half); cVa ll. 7-9, 15; jVa l. 25; bVa ll. 21-29; jVa ll. 1 (second half)-2 (first half), 10-12; jVa ll. 8-12; mVa ll. 23-25; hPMt and hV ś have lost the whole. V ś and Bh omit Nirvṛti; Bh also Kṣema, Suvrata, Dharmanetra and Susūma; and aGr all after Dṛdhasena.

Lines 30, 31 in jMt are perhaps valuable. This dynasty was founded by Brhadrathas, son of Vasu Cañḍyōparicara, and he and his 9 successors reigned down to the great battle; see JRAS, 1910, pp. 11, 22, 29. From the battle to Senajit 6 kings are named, excluding Senajit who is spoken of as the then reigning king; and from and including him to the end 16 kings are mentioned. There were thus 32 kings altogether, 16 before the battle and 22 after; or from the standpoint of Senajit’s reign 16 past and 16 future. Lines 30-31 in jMt take the standpoint of his reign and speak of him and his successors as the 16 future kings, and say prima facie their total duration was 723 years; see note 8a. Lines 32-33, which are not in jMt, reckon (in a way) from the beginning and speak of all the 32 kings as future since most of them were posterior to the battle; and thus they say the whole dynasty lasted 1000 years. These two statements are not contradictory but are hardly compatible, because taken together they assign 723 years to the last 16 kings and only 277 to the first 16. The total of 1000 years for 32 kings is excessive, and that of 723 years for 16 kings is absurd. But if we can read lines 30-31 as two independent sentences, and treat teSām as applying, not merely to those 16 future kings, but to the Brhadrathas generally, their purport stands thus—“These 16 kings are to be known as the future Brhadrathas: and their kingdom (that is, the kingdom of the Brhadrathas) lasts 723 years.” The total duration then, 723 years, would be within possibility, for the average reign would be about 22.05 years. This rendering would of course discredit lines 32-33. If we read caṣo in jMt with that construction (see note 8b), the total period would be 700 years and would give an average reign of just under 22 years, which would be vihād-dākikam.

1 The position of ca does not necessarily discredit this rendering, for ca are often inserted anywhere in these accounts.
Ata úrdhvan pravaksyämi Mägadhä ye Brhadrathah
Jaräsandhasya ye varäshe 2 Sahadev-àñvaye 3 nrîpåh
atitâ vartamänâs ca 4 bhaviyâs ca tathå punåh 5
prådhånyatah pravaksyämi gadato me nibodhata 6
sångräme Bhärate vyttë 7 Sahadeve nîpâtîte 8
Somädhish 9 tasya dâyâdo 10 råjåbhût 11 sa Girivrâje 12
paçâsataha 13 tathå-åñtau ca 14 samå råjyaמ akårayat
Śrutasârava 15 catuh-åñxtë 16 samãs tasya-àñvaye 17 'bhavat 18
Ayutâyas 19 tu 20 saä-viiãsad 21 råjya姆 varsañy 22 akårayat

câtârîmåsat 23 samãs tasya
Nirâmîtro 24 divam gatah

1 So Mt; a'w'â'dfghjklmVä; also Vä (reading yo); femVä Mägadhä (m, "dhe" ye Brhadrathah, Bä Mägadho yo B'; JMt: Mägadhibo B': other Vä Mägadhëyin Brhadrathän: eVä vanäe ye vai Yrâhadreathät. Bh says—
2 Atha Mägadhâ-råjâno bhaviyâra vadami te; which is not Skt but Pali; see Appendix I, § ii. Vä says—
Mägadhinäk Vâhradäthänam bhaviyânam
(kVä bhävinaäm) anukramaü kathayämi. 9
3 So Vä, Bä. Mt pürvëña ye Jaräsandhät, which should prob. be pürvë tu ye J", cf. JMt sarve ye tu J". Vä says—
strâ hâ vanåëe mahâhâlå Jaräsandhas- 
pradåhänâ babhåvuh.
See JRS, 1908, p. 316; and 1910, p. 29.
4 In JMt 'devâ tu ye; dMt crp.
5 Both accru. pl. in ocfyVäMt; both nom. sing. in JMt.
6 So Vä, Bä. Mt 'syâhë (bud, 'syâh) ca 
nibodhata (j nibodha tän).
7 This line only in Vä, Bä: Vä prâdhånyâs 
tän.
8 So Mt; JMt matte. Bä, Vä tasmën.
9 So Mt, eVä. Vä, Bä 'devo niptaithah: 
cMt yati ca bhukta mahä dravayam (c, dravayam).
10 So Mt, Vä genly. Bä, ocfyVä, CGr Somäpi; eVä, bhVë 'arti; bnMt 'ädi; Vä genly 'ämi; kVä 'arti: aVä Semavi; JMt, 
11 bVä Samaddhi, AVä Sämë. Bh Mürjäri. For 
Somadhita tasya cMt has Sahadevasya, cMt 'devo sya.
12 So Mt. Vä, Bä tânayo.
13 So Mt; eVä råjasthit. Vä, Bä råjarañj.
14 In JMt Girifsañkrojan; cMt samiti- 
dhevajah.
15 Pañcâsam ca in fçy; JMt reads this
half line, pañcâsat sapta ca tathå.
16 Tathå caiva in bVä; eVä omits th- 
åstho ca.
17 So Mt, a'w'mVä, Bä. Bh, bhVë, CGr agree. 
18 CVä 'értvâyo; 'b deo 'értvâyo; abGr
19 'értvâyo; gBh Śataśravas, tBh Vyutas. Vä 
genly Śrutasvän; aVs +Tukeata.
20 So Mt, CaVä: a'w'bgfhjklmVä, Bä 
sapta-åñxti; but dVä repeats the line thus—
Śrutasârava åñxti samäs tatås tasya suto 'bhavat:
so bVä also, crp.
21 So Mt genly; bVä'annayo; dVä 'dntayo;
nMt tasya nayo. Vä, Bä tasya suto.
22 Bhavet in bVä.
23 So Vä, Bä, Vs, Bh, CGr agree; gVä 
'tayuta, abGr 'tanim, rBh 'dähyus; fBh 
'dhutas ca; fVs Uyus. Mt genly Apratipä;
24 a'w'dfgMMt Apratipä (which would be an 
easy misreading of Ayutây!); nMt Anayâ- 
pati; kMt Āñyata.
25 Ca in Mt.
26 So bVäMt, Bä; Vä genly saä-viiãsad: 
27 mVä that or saä-trimntañ. Mt genly, 
28 a'dfgjMVs saä-trimntañ or 'tami: but dfgMt, 
bVä saä-trimntaç or 'tña, where the ñ suggests 
the correct reading is saä-viiãsad, for 
29 v and tv are often confused.
30 So Vä, Bä. Mt samå (kMt abdañ) 
råjym.
31 So Mt: KMt 'satë.
32 So Vä, Bä: eVä omits these words.
33 So Mt genly; bnMt tasmän 'Nir'; nMt 
Nirâmîtro: but cMt samå Mtro bhukte 
caiva; kMt Śarmamitro bhogën bhukte;
dfgMt Nirâmîtro (g, 'titro) bhukte cëmåin.
pañcaśatasam sañāḥ sañ ca 26 Sukṣatraḥ 27 práptavān mahim 
trayo-vimsad Brhatkarma 28 rājyaṁ varṣāṇy 29 akāraṇat 
Senājit 30 samprayātas ca 31 Senājit 30 sāmpratam 32 cāpi 
bhūktvā 33 pañcaśatum 34 mahim  |  etā vai 35 bhokṣyate 36 samāḥ 37 
Śrutaśayayās 38 tu 39 varṣāṇi 40 catvārimsad 41 bhavisyati 
mahā-balo 42 mahā-bhūhur 43 mahā-buddhi 44 parakramaḥ 
asṭā-vimsati 45 varṣāṇi mahim 46 prāpsyati vai 47 Vibhuḥ 48 
asṭā-pañcaśatum 49 caśāśā prabhasyati vai Śucih 51 
asṭā-vimsat 52 samā rājā 53 Kṣemo 54 bhokṣyati vai mahim 55 

Vy, eva, Bh, Gr Nīrāvita. Bh adds tatasvat.
26 But jMy Mt śadēva; nMt śadga; ēMt śaṣṭaḥ; ēMt hy aṣṭaḥ; eva tasya.
27 So dM Mt, aʾeva, Bd; Vē vaśrccēkam. 'Kāʾヴァ Sukṣatrah; aʾfmyMt 'kṛtatah, ᾱYV ʾkṛtā, ᾱVā 'kṛtā, ᾱBd 'kṛṣtīt; gMt ᾱVē ᾱMt Sūkṣatrah; bMt Sukṣarah. Mt genly 
Suruṣaṅga; cMt Sumirah; ᾱMt Nakantrah; nMt ary. Bh, ᾱVē Sūnakṣara; abGr 
Sukaḥ; CGr Sukṣetra. Vy adds tat 
tenayah.
28 So Vē, Bd, with ʾdāt, ʾdān, or ʾda. Mt 
Brhatkarma trayo-vimsād; cMt tu dvā 
trimsat. Vy Brhatkarman. Bh ʾtavr; 
ABh Viḍāṇa. CGr Bahukarma; abGr 
Varukarmaṇa.
29 So Vē, Bd; eva varṣāṇi ʾkār. Mt 
genly abdān rājyam, jMyMt abdān; cem Mt read thin half line, ḍṛptīt (ʾn, ʾtā; ʾe, ʾēvā) 
ēMt nāhaṁ vasundharām.
30 So Mt, ᾱVē genly, Bd: aʾbdM Mt, aʾaʾVa, 
Vē, CGr Sēna; nMt Sēna, mMt Śyena; 
KēVa Śan-jit. Bh genly Karmaji, nBh Kāʾr; 
āMt Kāʾr; chBh Dharmanāid; eva Maniṣī. 
CGr inverts this king and the next. See 
the corresponding lines about Adhisimakryā (p. 4, l. 6) and Divākara (p. 10, l. 5).
31 So Mt genly: jMyMt sāmpratad cādāyam, 
jMyMt samparyajī cē.
32 So Vē, Bd: eva sāmpratāt.
33 Bhokṣaṁ in bdfjyinMt.
34 So aʾbdMt; jMyMt ʾdātā. Mt genly 
pañcaśatam.
35 So Vē genly, Bd. CVē aʾdān vai, this 
(earth'). But eva pañcaśatad, thus bringing 
this version into similarity to the corre 
sponding verses, p. 4, 1. 6 and p. 10, 1. 5.
36 CVē bhokṣyate; fMyVa bhokṣyate.
37 In mVē tava; fVē tave.

28 So all; except jMy Mt Śrutāṁ; aʾkVa 
Śataṁ; gMt Śruti; ᾱMt Sūtāṁ; dVē 
Kṣetaṁ; bVē Ripu; eva Śatāṁyataṁ. 
Bh names him Śrutiṣaya indirectly, Śruta 
jayayād Vipraḥ; cMt Mutāṁ. CGr inverts 
him and Senājit.
29 Ca in cenMt.
30 In enMt varṣāṇāṁ; jMt varṣān vai.
31 Paṇca-trimsad in jMyMt, eva.
32 This line is only in Vē, Bd. CVē ʾbāhur. 
Bd ripuṇjāyō. 
33 CVē ʾbuddhir.
34 CVē bhitam; eva bala.
35 So Mt; eva ʾaṣṭā-vimsad tu: gmVē 
paṇcā-vaṁśad tu. Vē, Bā paṇcā-vaṁśad tu.
36 Musrī in eva.
37 So Mt genly; jMt pāṣyate; cenMt 
samprabhya. Vē, Bd pālayita.
38 So Mt genly. eva; ᾱMt vībhō; cMyMt 
Prabhuḥ; jMyMt prabhō: ᾱjMyMt vīryavān for 
vai Vībhū. Vē. Bh genly Vipra; ᾱBh 
Dhirīra; jVē Pipra; ᾱVē ᾱVē Ripu; bVē Ripu 
jayaya. CGr Bhūri; abGr Satī. Vē, Bā 
nrpaḥ, giving no name; mVē ʾvṛṣyapāḥ.
39 Aṣṭau paṇcāśatāṁ in eva.
40 So dMyMt, Vē, Bd: cMt caśādā; nMt, 
āVē cāśāṁ; ᾱMt cāśā. Mt genly ʾsaḥ ca: 
ʾevā śaṁho.
41 So all: except nBh Suci; ᾱMyMt Muclē; 
emT Śroclē; ᾱBh Śuci. Vē adds tasya 
patraḥ.
42 In cemMt astā-vaṁśad (or ʾsa); mMt 
dvātrimsad ca.
43 So Mt. Vē, Bā pūrṇāḥ.
44 So all: except eva Kṣama; jMt Kṣama. 
Vē genly, CGr Kṣema: jMyMt Pākṣo or 
Yakṣo.
45 So Mt genly; cMyMyMt bhokṣyati (f, 
bhojyati) mediniṁ. Vē, Bā rājā bhavisyati.
Suvaratas tu 56 catuḥ-saṣṭim 57 rājyaṃ prāpsyatī viyavān 58 pañca-triṃśati 60 varṣāṇi
Suṇetra 61 bhokṣyate mahim 62 bhokṣyate 64 Nīrṇītaś 65 ca-emām 66 aṣṭa-paṇīcaśataṃ samāḥ 67 aṣṭa-triṃśati 69 samā rājyaṃ
Trinetrā 71 bhokṣyate tataḥ 72 catvāriṃśat tathā-ाṣṭan ca 74 Drāhaseno 75 bhavisyati
draya-triṃśat tu 76 varṣāṇi
Mahānetraḥ 77 prakāṣyate 78 dvā-triṃśat tu 81 samā rājā 82 Sucaław 83 tu bhavisyati 84

25

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66 Suvaratas tha (for Suvarato tha); OdgṛhmVa Suvaratas tu; Vā genly Bhuvatas tu; JVā, 2 MSS of CVa Īyavatā; dVā tāvatasara; jīVā Śuṛṣṭa; abGr Suṣaṭa. Mt genly Anu-

20

67 Mahīṃ. So Mt; ĪtMa 144 trai; fīMt Anuṣveta; caMt Kṛmaśaṇya.

68 So Mt, Va, Bā ("tī, 6ī, 6īta, 6īnā); caMta nīta paṣṭī; dVā tu paṣṭī vai; mMt paṣṭī samā.

69 In caMt yatnataḥ (for Suvarataḥ see note 86).

70 So ĪMt; fījMa 190 triṃśat tu (m, ca; k omits tu). ĪMt viṇīśati; dMt paṇīcāśa ca (with a syll. short).

71 So Vā, Bā; eVā varṣāṇi repeated.

72 In ĪMt tŚaṇātīra; lMt paṇīcāśan.

73 Mahāṁ in ĪMt.

74 Suhrayate in mMt, evVā.

75 So Mt; ĪMt Nīnīra; eVā Nrībhṛtaḥ. Vā, Bā nrīpaṭi.

76 So Mt. Bā ca-emām; a'Va' ṯMa Va caimāṁ;

77 Suvaratas, Sucaław, ĪtMa 144 paṇīcāśa vai

78 So Mt; caMta a'Va' viṇīśa; eVā ĪtMa 144 a'Va' viṇīśa; caMta a'Va' caiva: eVā prītvāṁ

79 In ĪMt aṣṭam p'ā; lMt aṣṭa-paṇīcāśa vai

80 Samāḥ.

81 So Mt: caMta 6īviṇīśa.

82 So Vā, Bā. CVa 6īviṇīśa.

83 So Vā. Bā rāṣṭram.

84 So Mt genly; ĪMt Train': ceMfeMt Sen'.

85 In ceMfeMt nrīpaṭ; dMt mahim.

86 So Bā; Vṣ genly Suhraya; kVṣ Su-

87 Ruṣaka; eVṣ and abGr Suśa; ĪtMa 144 ŚaMaśa: dVṣ ŚaMaśa; tBh śrāma. Bh genly Sama; hNpBH Sama; bVṣ Suṣava; kVṣ Śuṛama. Vā genly Suvaratāṣa, eVā Śuṛūṣa

88 So Mt; eVā 6ātām aṣṭau ca. Va, Bā 6ātām aṣṭau ca.

89 So a'VMa, Vā genly, Bā. Vṣ genly, BītīBh agree; ĪtMa 190 senaka; jVṣ 'ōmena;

90 abGr Daśkaśemaka (Pkt); mMt Drīhaṇetā; fōMt and eVā Vṛhatśena; lMt Makāti, nMt Mahāśa, CVa'a'a'Ma Dvamātī; and so GpBh (altered in p to Drāhasa).

91 So Mt genly; ĪMt 6āc ca; ĪMt 6ātāì: a'tM paṇīc-triṃśa (omitting tu).

92 So ĪVMa'ā'kMa: a'va'ā+dgMta mahīṁ Nā. So Mt genly: a'VMa prāṣayāt, ĪMt "tī; a'VMa prāṣayāt, gīMa 6ī. The root prāṣīt appears to be treated as belonging to the ya class, see Various local dynasties, note 84, post.

93 So Vā, Bā, Vṣ, Bh, ĪtMa: dVṣ Suṃanti.

94 In eVā te mahīṁ; dVā viṇīśaḥ samāḥ.

95 So Mt genly, eVā; dīgMta 6āc ca; nMī 6ātām. Vā dea-viṇīśa; fīMt 6ātā tu. Bā cattvāriṃśat.

96 So Mt: fīMt rājan. Vā, dMt rājyaṃ. A'KMa add hy.

97 So Mt genly Acaucas; ĪtMa Abalas; a'va'ā'VMa Śucalō; CVa Śucalo; a'Va'āhVMa Śucalo. Vṣ, nMt, Bh, ĪtMa Subalas; ĪV Ma Subaḷa; eBh Sūrbolā; eVā Śudhvaṇa; Bh Bhūvana or Bhūbala; one CVa MS Yūvāno. Sucaław seems the best form. Bā omits this line: dāVā reads it—

98 rājuṃ Sucaław bhokṣyati aṣṭha śatrū-jayi
tataḥ; which suggests a king Śatrūjaya, but no other authority supports this. Bā adds

99 janīta tataḥ, "son of the preceding".
catvarimśat samā rājā. Sunetro bhokṣyate tataḥ Satyajit prthivīṃ rājā; try-āṣītīm bhokṣyate samāḥ prāpy-emaṁ Viṣvājic cā-paṇa-viṃśad bhaviṣyati Ripuṇjayas tu varṣāṇi paścāsaṁ sahaṇaḥ 98
nṛpa jñeya bhavitāro Bhadrathāḥ trayo-viṃś-ādhikāṃ teṣāṁ rājayam ca śata-saptakam dvā-trimśac 1 ca. 2 nṛpa hy ete bhavitāro Bhadrathāḥ pūrṇāṁ varṣa-sahasram 5 vai 6 teṣāṁ rājayam bhaviṣyati.

Pradyotasa.

Text—AMt 272, 1–5; AVa 39, 309b–314a; Bd iii, 74, 122b–127a.
Corresp. passages—CVś iv, 24, 1–2; GBh xii, 1, 2–4.

The Matsya, Vāyu, and Brahmāṇḍa give the whole dynasty. The Viṣṇu and Bhāgavata name all the kings.
All are complete, except thus: CkMt omit lines 9, 10; ṇMt ll. 5, 6; ḍMt

84 So Mt. Vā bhokṣyate tataḥ; eVā bhokṣyate.
85 As to this line, see p. 13: dfjMt rājayam.
86 So Mt, Vā, Bd; Vīs genly, frBh Śunīta, dVś "nāta; Bh genly, aVś "niṣa. CGr Nīta.
87 In kMt bhokṣyate; eVā bhavitā.
88 In dfjMt nṛpaḥ.
89 So all (see p. 13); except ḍMt Saptajit; edemMt Sāraṇajit.
90 So edemMt, eVĀ; giMt "rājā. Vā genly "rājāya. Bd "vā-rājaṃ.
91 So Vā, Bd: edemMt asitiṃ; dMt asitiḥ: eVā trīṇātāṃ: ṇMt reads this half line, "ṣim prāpeṣyati vai samāḥ. Tryaśaṁ may be a mistake for bh asītīm, or (by metathesis of vowels) for trīṇātāṃ.
92 In eVā bhokṣyate; edemMt prāpeṣyate.
93 In dfjekMt tataḥ; cMt nṛpaḥ.
94 So all (see p. 13): but eVā Viṣvajic; Vā genly Viṣvajic: edemMt trīṇātāṃ read this half line, Viṣvajic caiva (d, sarba) varṣāṇi.
95 So ṇMt, dfjMt, Vā, Bd. Vā genly, edemMt trīṇātāṃ: ṇMt tri-paṇcaśad, fMt "cad.
96 So Mt, eVĀ. Vīs, Bh agree: see Pradyotasa, note 1. Vā, Bd synonym. Aṛṣīṃ; Vīs tricraṇāṃ; CGr ṇaṇāṃ: ṇMt omits this line and repeats I. 24 here. Vīs adds tasya putraḥ.
97 So Mt, Vā. Bd varṣāṇāṁ.
98 So ṇMt (see p. 13) with sodāsaite, which no doubt means sodāsaite, because from Senājit to the end there were 16 kings, though its list is imperfect.
99 So ṇMt (see p. 13) reading vayo, which is no doubt a misreading of trayo, tr and v being often confused. If we keep vayo, the line may perhaps mean, "Their periods exceeded 20 years, and their kingdom lasted 700 years"; yet the first of these two statements, if it can be so rendered, seems inept: see p. 13.
100 So ṇMt genly, Vā. CkMt trapti (omitting ca). Bd deśvinśa, which is the total number of kings mentioned. This half line in gVā is, ete maḥabālaḥ sarve. 1. 1 Mat tv; eVā omits.
101 So ṇMt nṛpārye (misprint): eVĀ ete hi nṛpā.
102 So Mt genly, Vā. CkMt ʿtasi (omitting ca). Bd deśvinśa, which is the total number of kings mentioned. This half line in gVā is, ete maḥabālaḥ sarve. 1. 1 Mat tv; eVĀ omits.
103 So ṇMt nyā;rāḥ (misprint): eVĀ ete hi nṛpā.
104 So Mt, Vā, Bd genly ʿthāt. AVa Dhrad-rathāḥ; eVā triṣṭha-rataḥ.
105 In ṇMt pūrṇam v: fMt pūrṇa varṣa-sahasram. Vīs varṣa-sahasram ekam. Bh sahasra-vataram.
106 ṇMt tv.
107 After this line AbcMt insert I. 3 from the next dynasty.
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inserts l. 2 of the next dynasty after l. 8: eVā omits l1. 9 (second half), 10; mVā omits l1. 5, 6 and reads then l1. 8, 9, 7–10: nBh has lost Viśākhayūpa to the end; and dHMt and bCBh the whole.

The total of the reigns agrees with the period assigned to the dynasty, which is 138 years according to Vā, Bē, Vē, and Bh. Mt generally says the duration was 52 years, or at most (if deśi-pañcaśāḍa could mean deśi pañcaśata) 100 regularly; but several copies make it 152 years (see note 39).

Bṛhadrathaśya 1 atiśeṣu 2 Vitihotreṣya 3 Avantiśu 4 Pulikaḥ 5 svāmināṁ hatvā 6 sva-putram abhiśekṣyati
misātām 10 kṣatriyāṇām 11 ca 12 Balakaḥ 14 Pulik-ōdhbhavah 15 | Sunikaḥ 7 svāmināṁ hatvā putram samabhisekṣyati 8 misātām kṣatriyāṇām hi 13 Pradyotam 16 Suniko 17 balāt 18 sa vai praṇata-śāmanto 20 bhaviṣyo 21 naya-varjitah 22

regard of metre: qBh and v. r. in GBh amend this half line, bhāvya Bṛhadhratho nṛpaḥ.

1 In a'ōMt 9 raṭhe: nMt Bṛhadrathṣya, eMt raṭheka.
2 In bMt vyatiteṣu; a'Mt ite tu; bVā omits ititeṣu.
3 So Mt genly: Vā genly and edenMt Vītā"; eVā Rite∴. Bē Viṣcandraśya. Viti-
hotreṣya is right; see Early Contemporary Dynasties, l. 7, where all three read it right; the name occurs often in the Purāṇas.
4 So Mt genly. Bēd, a'vahfghVa a-variteṣu. Other Vā ṭhotreṣu variteṣu, eVā 8 variteṣu,
fgkMt 9bandhuṣu, ;IMt 10 bhaviṣyati.
5 So a'vahdefgkmnMt. CVa'IMt Pulako-
h; jMt Pulikoḥ.
6 Kṛte in eMt.
7 So fMvā; and Vē genly. Bē, Bh Śunaka;
dBh Śanaka. Vā genly, KhVē Muniḥah;
IVē Muniika. Vē says—
8 yo 'yaḥ Rpaṇjaya nāma Bṛhadhratha
'nyāḥ tasya Śuniko nām-āmātyo a bhavi-
ṣyati. Sa ca inna svāmināḥ hatvā svā-
putram Pradyotam-nāmaṇām abhiśekṣyati: where * khVē dpyaṭo; +vē Pradyotama. Bh reads—
9 yo 'ntyo * Purṣuṇjaya nāma bhaviṣyo
Bṛhadhrathah; tasya-sāmātvas tu Śunako hatvā svāmi-
ṇam atmāyam
Pradyota-saṁjñāṁ rājaṁah kartā: —
where * khVē nyāḥ; 1dBh Rpaṇjaya cor-
rectly, see p. 17, note 28; * Bṛhadhratha
for the metre; eBh Bṛharyad; eBh Vāyasyad;
dBh 'tha Bṛhadr, 'fursBh Bṛhadr, in dis-

11 So cejnMt; see note 4. ACMt Pulako;
12 So Pulako merely. But bdMt Puliko balāt,
13 So Mt genly: jMt baṇakaḥ; jMt Māli-
kah; see note 27.
14 So cejnMt; see note 4. ACMt Pulako;
15 KMt Pulaka merely. But bdMt Puliko balāt,
16 So Mt genly: Vē Bh corrobate, see note 1. Bēd 8im; eVā Sudyotain. Ca'vē Vi-
17 So Mt genly: Vē Bh corrobate, see note 1. Bēd 8im; eVā Sudyotain. Ca'vē Vi-
18 So Mt genly: Vē Bh corrobate, see note 1. Bēd 8im; eVā Sudyotain. Ca'vē Vi-
19 To its statement in note 7 AVē adds ṭyā
10 To its statement in note 7 AVē adds ṭyā
11 To its statement in note 7 AVē adds ṭyā
12 To its statement in note 7 AVē adds ṭyā
trayo-vimsat samā rājā 23 bhavitā 24 sa nar-ōttamaḥ 25

catur-vimsat samā rājā 26 Pālako 27 bhavitā taśaḥ 28

Viśākhayupā 29 bhavitā nrpaḥ paṇcāsātin 30 samāḥ

eka-vimsat samā rājā 31

Sūryakas 32 tu bhaviṣyati bhaviṣyati 33 samā 36 vimsat 37
dvi-paṇcāśat tato 38 bhuktvā 40

pranaśṭāḥ 44 paṇca te nrpāḥ.

dVā mitra-varjiṣaḥ; bVā merely varjiṣaḥ. Bṛṇ reads this half line bhaviṣyena pravariṇaḥ.
23 In a'Vā rājya.
24 In nM bhaviṣyat.
25 In bM mamath-āturaḥ.
26 So Vā, Bṛṇ. Mt genly aṣṭa-viṃśatī varṣāni: bMt "viṃśatī tathā varṣā (with an extra syll.), see Appendix I, § i: kMt "viṃśat tato yo (with a syll. short).
27 So all, except ḅV Bh Pat; dbh Yāḍ (p and y confused); kVŚ Gopāl; cMt Baḥ;

bmYŚ Tī; jMt Pālako; lVŚ Baka; ḅMt Nalako. VŚ adds, tasy-āpy Pālaka-nāmā puraḥ; Bh yat Pālako sutāḥ.
28 So Vā, Bṛṇ. eVā punaḥ. Mt nrpāḥ.
29 So genly, except dVŚ Viḍyā; kVŚ Viṣuddha, ḅVŚ yuṣṭa, ḅMt and aVŚ bhūpo, ḅMt dhūpo, ḅMt dhiya, ḅMt ṛūpo, ḅMt "nrpa. With the dialectical variation of ś and k, nM and dVŚ Viṣṇapa-yāpo, bhVŚ sūyo, ḅḥ śūpa. Otherwise dMt Viśākha-yūpo; ḅḥ Viṃśyaḥ; kVŚ Viṃśa-vanaḥ. Bh adds tattputra; VŚ implies it.
30 So Ca'VĀ; bhbhVĀ "rt; aVŚ "tāḥ. Bṛṇ reads this half line, tri-pancaśat (jMt paṇcaśa drā) tathā samāḥ; eVĀ kṣentriyāyām samā śatam.  

31 So Bṛṇ. kMt ṛajye.
32 So efVĀ, Bṛṇ: mVĀ first trayo-vimsat (part of l. 51) but in repeating has eka. ḅVā genly eka-triṃśaḥ.
33 So Mt genly: M Mt Sūryakas; dMt Mūrjaka; mMt Mrjukas.

34 So VĀ, Bṛṇ; fVŚ Ajayā, dVŚ Akaraḥ; eVĀ reads this half line ājakāḥ sa kartiṣṭyati. Bh genly Rājaka; VŚ Janaka; dV Bh Cūṣaka; akVŚ Ajaka; kVŚ Ajā.
35 In bM Śītunākak.
36 So VĀ, Bṛṇ, bM. Mt genly nrpaḥ; fM bhṛgā.
37 Mt triṃśaḥ; jMt tadevat.
38 So Mt, Bṛṇ. VŚ, Bh agree: dBh Nanda altered to Nandī; oVŚ Nakaḥ. VŚ genly Vartī; one MS of CVŚ Vardīhī; aVŚ Kīrtī. Bh adds tat-putraḥ; VŚ implies it.
39 So ACbhūMt: dMt chat; frjM Mt catam; cMt satam.
40 In oḍegovMt bhiṣṭva; lMt bhavyaḥ.
41 So VĀ genly, Bṛṇ; Ca'VĀ aṣṭā; fVĀ aṣṭi-triṃśaḥ; dVĀ tāṣṭāṭaṇaḥ.
42 In jmVŚ satam; dVŚ tatam; gVŚ satam.
43 In gVŚ rājā.
44 In gV Mt pranaghaḥ; bMt prananyāḥ; fMt pranāhdyāḥ; lMt pratahāḥ.
45 So VĀ genly, Bṛṇ: a'VĀ'kMVĀ, VŚ Pradē. Bh Pradyotanaḥ; dV Bh Prādē.
46 So VĀ. Bṛṇ nrpāḥ. Similarly VŚ—

itye tạita- "triṃśaḥ-uttaram abda-śatam paṇca Pradyotāḥ prthivīm bhokṣayanti:

where * aVŚ sat, kVŚ doṣa; ḅbhVŚ viṃśad;  

jVŚ arda, kVŚ asta, and ḅbhVŚ aarti, all corruptions of abda. Bh says—

paṇca Pradyotana ime

asti- "triṃśaḥ-ūttara-śatam bhokṣayanti

prthivīṁ nrpaḥ:

where * ḅbhVŚ asta; * mVŚ viṃś.  

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Śiṣunāgas.

Text—AMt 272, 6–13*; AVā 99, 314b–322a; Bṛ iii, 74, 127b–135a.

Corresp. passages—CVś iv, 24, 3; GBh xii, 1, 5–8a.

The Vāyu and Brahmanda give the whole, and the Matsya all except lines 11, 12. The Viṣṇu and Bhāgavata name all the kings and state the duration of the dynasty. All copies of the Matsya erroneously introduce the first two Kāṇvāyana kings (see note 44) after l. 7; and the Vāyu and Brahmanda put l. 8 before ll. 6 and 7 contrary to all the other authorities.

The defects are these. CMt omits l. 1; ceMt ll. 13, 14; jMt ll. 6 (second half), 7 (first half); ṚMt ll. 2, 3, 10; CMt ll. 5, 6: aVā omits ll. 6–end; eVā ll. 8–10; jVĀ ll. 15, 16, 17 (first half); gVĀ ll. 7–14, 16, 17; AVĀ has only ll. 1–3: mBh omits Kṣemadharmarasa to Udayin; nBh has only the verses stating the duration of the dynasty; and ApMt, bdBh have nothing.

All the authorities say there were 10 kings, and do not differ much in their names. The duration of the dynasty appears to have been 163 years, for the Mt reading in l. 16 can well mean 'hundred, three, plus sixty' (see Introdn. §§ 42 ff.), though it would mean '360' if taken as literary Sanskrit; moreover '163' is a probable figure while '360' is an impossible one. The terms certainly admit of ambiguity, and an examination of the other versions shows how it developed.

The Bṛ and Bh reading maṣṭy-uttara-sata-trayam (see note 46) can also mean 163, if it represents a Pkt original of (something like) saṣṭhy-uttara-sataṁ tao, but means 360 if taken as correct Skt. The former interpretation seems preferable, because this expression is used with varṣāṇi in Bṛ and with samāh in Bh, and these combinations do not constitute correct Skt but would be good in Pkt: still an ambiguity does appear there. It seems to have affected the two other versions. The Vā reading (see note 46) taken as Pkt means 'hundred, three, plus sixty-two', but this is an impossible style of reckoning, and the only tenable construction is to read it as correct Skt meaning 362. As this is an impossible figure, I would suggest that the devi is a corruption of abda 1, that the initial a blended with or was elided after the word that represented varṣāṇi in the Pkt original 2, and that the remaining abda was mistaken for deō (or devi). If this suggestion be tenable, the Vā reading agreed with Mt and meant 163. The Vs following upon the ambiguity and mistake says explicitly '362 years' in correct Skt.

1 Compound consonants are sometimes inverted in the MSS, see note 46.
2 Such elisions do take place in Pkt, and appear in Sanskrit, cf. p. 15, note 55; p. 17, note 42; Various local dynasties, note 44, infra; and to that cause are no doubt due the elisions in the middle of the following lines, AVā 68, 81, 115; 94, 21:—

apadhvaṁśe tē bhuhuo 'vadat krodha-
samanvitaḥ.

devaṁ sārdham mahātejā 'nugrahāt tasya
dhīmataḥ.

rathi rāja 'py anuscaro 'nyo 'gac caivas-
āndrāyate.

Instances might be easily multiplied from the Purāṇas.
Śiśunāgas

Hatvā 1 teśāṁ yaśaḥ kṛtsnam Śiśunāgo 2 bhavisyati
Vāraṇasyāṁṁ sutaṁ sthāpya 3 śrāvyayati 4 Girivrajam 5
Śiśunāga ca 6 varsāṁ catvārimśad bhavisyati
Kākavarnāḥ 9 sutas tasya 10 sat-triṁśat 11 prāpsyate mahīm 12
sat-triṁśac caiva 13 varsāṁ
Kṣemadharma 15 bhavisyati catvārimśat 17 samāṁ rājyaṁ 18 Kṣatraṇāḥ 19 prāpsyate tataḥ 20
aśā-vimśat 21 varsāṁ 22 Vimbisāro 23 bhavisyati 24
Ajñatāstrum 25 bhavitā pañca 26 venśat samāṁ nṛpaḥ 27
pañca 26-vimśat 28 samāṁ rājā Darśakas 29 tu bhavisyati

carmā; 6Vā 27vama; 6Vā 27vam; 6dhepBh 27dharma, and yet say the next king was Kṣetradharmaja; similarly fBh Kṣemadhana and dharma-ja. Vś adds tat-patraḥ; Bh tasya sutaḥ.
17 So Vā, cekMt, Bṛ. Mt genly catur-vinśat, dMt "vait.
18 So Vā, bMt. Bṛ. rāstraḥ; cMt rājā. Mt genly so 'pi.
19 So Vā genly, Bṛ. Vś genly agrees; bdfgVā "trojah : 6Vā Kṣetraja, mVā "jaḥ, kVā "yaḥ. Bh Kṣetrarṣa; kBh 3atra; gBh Kṛṣna. Mt mostly Kṣemajit; gMt "mavit; fMt "maṁvita; dMt "mākind; kMt "māri; cMt "māreś; nMt Hemajit. Bh adds Kṣemadharma-ja; Vś implies it.
20 So Vā, Bṛ. Mt mahīm; nMt mahī.
21 So Mt. Vā "sat (6Vā 27se). Bṛ aṣṭatriṁśat.
22 So Mt. Vā, Bṛ. samāṁ rājā, 6Vā "nṛpaḥ.
There is great variation in this name: aVś Vindūtra; jVś Vīma. Vś genly Vīdminis. Bṛ, Bh, kVś Vīdhis. Vś, kVś Vīvīś; bVś Vīvita; mVś Vīvita; mVś Vīdusa; jMt Vindumāna, bfgfMt 27duṣeno: dMt Bīdunāso. Mt genly Vindhyasaṇa, mMt Vīdī: kMt Vīdminis. Vś adds tat-patraḥ.
24 After this line Mt inserts the two lines about Kānvāya and Bhūmimitra of the Kānvāya dynasty (see infra), and repeats them in their proper place there. It is a clear error of misplacement.
25 So all: nMt Ajātā: 6Vā Ajās. Bh adds sutas tasya.
26 So Vā, Bṛ. Mt genly sapta; cekMt sapta; bMt aṣṭā.
27 So Vā, Bṛ. Mt catur.
Udayi 30 bhavitā tasmāt 31 trayas-trimśat samā nṛpaḥ sa vai pūra-varaṁ rājaḥ prthivyāṁ Kusum-āhavyām 32 Gaṅgāya daksine kūle 33 caturthe 34 kariśyati caturvīṁśat 35 samā 36 bhavyo rājā 37 vai Nandivardhanaḥ 38 catvārimśat trayāṇa 39 caiva Mahānandī 40 bhaviṣyati ity ete bhavitāro 41 vai 42 Śāśiunāgā nṛpa daśa 43 śatāni 44 trīni varṣāni 45 saṣṭi-varṣa-ādhiṅkāni tu 46 Śāśiunāgā 47 bhaviṣyanti 48 rājānaṁ kaṇṭra-bandhavaḥ 49.

30 Bṛ, dVā trimśat.
31 Mt genly Vāinaskas; eMt Vaiṣṇo; eMt Vaiṣ; nMt Viṣo; jMt Vaiṣakas; kMt Śuṣak caiva (omitting tu). Vā Darikas. Bṛ, Vr, Bh Darbhaka; jMt Ādamße. Darikā seems the most central form.
32 There is great variation in this name. Mt genly Udāṣī; nMt Udātir; jMt Udāmbhī; dMt Udāmbhī, gMt 'dhir; jMt Udādhīr. CāVā Udayi; a'eVĀ, Bṛ Udayi, bVā 'yama; kVā Trudapi (an easy mis-reading); jMt Teliānti; nVā Uda. Vṛ genly Udāyakas, acfgkJYs 'yana, IVy qa: bVā Hāyā or Daus) kVā Ovaya. Bh Ajaya or Ajaya, (but see note 39). Udayi seems the best form.
33 In aVā yasaṁ; jMt tvasāy; jMt bhūpās.
34 This line and the next only in Vā, Bṛ. 
35 In aVā bhāva kona; kVā kāvyaṇe.
36 So Vṛ. Bṛ 'maṇi; eVā caturutpratn (for catur-abdai). 
37 So Mt. a'eVā, Bṛ. Vā genly dra- catvārimśat, with a syll. too much (deva cancelled in aVĀ): eVā deva-deva.
38 In eVĀ aṭvīr.
39 Rājaḥ wanting in eVĀ.
40 So all: aVĀ Kand; nMt Nandivardanaḥ. Bh gives him the patronymic Ajeya; gBh Ajeya: see note 39.
41 CāVĀ trayāṁ (which A VĀ adopts); jMt bhayaṁ; nMt tataḥ.
42 So Mt, Vṛ genly. Vṛ agrees: Bh odiṅ; bMt, kVĀ odiṅ; nMt Mahānandī; jMt Vā Mahānandī. Bṛ Sahānandir. Bh adds eulas tataḥ.
43 In eVĀ vaikhyayaḥ bhaviṣyārā. 
44 In a'eMt 'tra. 
45 So VĀ, except that it gives the name as Saiṁunakā; mVĀ Saiṁo; gVĀ Saiṁukā ca: see note 47. The correct number of kings is ten, as VĀ, Bṛ, Vṛ, Bh say (see notes 44 and 45). Mt is confused. Its original reading was probably daśa vai Śīṣunākā-jāḥ, but, since the first two Kāṇvāya kings were erroneously inserted (see note 39), the number of names in it became 12, and attempts were made to reconcile the discrepancy: hence CGVεδγνMt boldly read daśa dva (ṛ, bḍau) Śīṣunākā-jāḥ, jMt dasādā Śīṣu; jMt crp [vari] daśa dve Śīṣanakataḥ: other copies evade inconsistency by an indefinite statement, thus aVā-bṁMt vaṁte vai (n, 'śemin) Śīṣunākataḥ (j, 'jāḥ; ṛ, Śīṣunakataḥ); and eVĀ, which often agrees with Mt, Śīṣunāg-ddaya nṛpaḥ. For Bṛ, Vṛ, Bh, see note 44.
44 In eVĀ etāni.
45 In eVĀ varjanaḥ (for 'yani). Mt genly pūrṇāni; dMt jārtāni; jMt omits this word.
46 So Mt; cenMt ca for tu: jMt śaṣṭir vā adhiṅkāni ca; jMt śaṣṭi varṣāni kāṇi ca. Vṛ genly dvi-śaṣṭa-ābhyaadhikāni tu; aVā-bdmVā dva; eVĀ daśa-śaṣṭyādhib; eVĀ dvi-śaṣṭyādhibhikā. Bṛ condenses this and the preceding line into one—
bhaviṣyanti ca varṣāni śaṣṭy-uttara-śaṭa-trayam. Bh agrees, condensing the same two lines and the next into two lines—
Śīṣunāgā 53 daśa-saiv-eite śaṣṭy-uttara-śaṭa-trayam
samā bhoksāyanti prthiviṁ, Kuru-śreṣṭha, Kalau nṛpaḥ;
where * adṛBh Śaṅo; 1' Bh trayaḥ. Vṛ agrees with Vā—
ity ete Śāśiunāgā daśa bhūmi-pālas trīni
varṣa-śatāni dvi-śaṣṭy-ādhiṅkāni bhaviṣyanti;
where * CVVŚ Śau; eVs crp 3 trīni varṣa-
shasārṇāni śatāni dve. See discussion, p. 20.
46 So Bṛ, eVĀ. Mt genly Śīṣunākā; eMt
Early Contemporary Dynasties

Corresp. passages—Vs and Bh, nil.

The Matsya, Vāyu, and Brāhmaṇa give the whole of this passage, except that the latter two have not got l. 8 and remove l. 2 to l. 8; JMt omits l. 1, 5, 6; A²Va ll. 2, 6, 7; Nl Mt ll. 6–8 (first half); and E Va and A¹Va have nothing. Here E Va gives ll. 1, 3, 4, 6 only, but long afterwards, out of place, namely after the first line about Viśvaspāṇi, inserts ll. 6, 7, 5, and 2 in modified form.

Eitaḥ sārdham means contemporary with the Bāhradrathas and their successors, the Pradyotas and Śīśunāgas, for none of these are mentioned here, but the Aiksvākus and the Kurus (who are probably the Pauravas) are included, whose dynasties have been fully set outante. The next king Mahāpāda Mahānanda is called 'destroyer of all the kṣatriyas', and 'monarch of the whole earth which was under his sole sway'—which terms imply that he overthrew all the kingdoms mentioned in this list, so that all subsequent dynasties except the Kāṇḍivasanas were śūdras (see Nandas, ll. 2–6). This list of contemporary dynasties means therefore all the old kṣatriya dynasties, which reigned from the time of the great battle till they and the Śīśunāgas in Magadha were swept away by the Nandas, whose dynasty follows this list.

Eitaḥ 1 sārdham bhavisyanti tāvat 2-kālan 3 nrpāḥ pare 4 tulya-kālam bhavisyanti sarve hy ete 5 mahiṣitaḥ
Aiksvākavaś catur-viṁśat 6 Pañcālaḥ 7 sapta 8-viṁśatīḥ
Kāseyās 9 tu catur-viṁśad 10 aṣṭā-viṁśatīr 11 Haihayāḥ 12

Śīru. Va, Smt Śātiu; cMt Śauku: dMt Śīsunakāda.
4 So Mt, Vā. Bḍ dasāvaita.
5 So Mt, Bḍ; JVa "eVā. Vā, dMt "bandhavah; fMt vandhavanah; Mt "vīcavaṁ with marg. note "bandhavanah. C Va confuses this with the first line of the following dynasties, reading—
Śīsunakā bhavisyanti Tāvat-kalān nrpāḥ pare
rājānāḥ kṣatra-śāntah etaih sārdham bhavisyati:
and so JMt which has the first line only, reading yāvat k". Hence perhaps the words rājānāḥ kṣatra-śāntah should be read with the following list.
1 See above, note 4: kVā etc.
2 So Va, Bḍ. Mt yāvat; dMt yāna (with marg. note yāvat).
3 See above, note 2: kVā etc.
4 So Va, Bḍ, fJMt: dMt kalī; Mt genly Kali; cMt kīla; dMt eka (with marg. note Kali).
5 Ca te in gVā. For this half line kVā have rājānāḥ kṣatra-śāntah (see above, note 4), and kVā then adds as in the text.
6 So Mt. Va, Bḍ sarva eva.
7 So bJMtVa, Bḍ. Va genly Aikṣu-kavaś (AVa "vast); eVa Iksvākavaś. Mt genly catur-viṁśat (cMt "viṁśatī, dMt "viṁśa) tathā-Aikṣu-kavaś; bJfMt "Iksvākās; dMt "mah-Iksvākās; and so Nl mt. This number does not agree with the Aiksvāku list, see p. 9.
8 So bJfJMt, a"bJfJMtVā, Bḍ: other Mt and Va Pāṇe.
9 So Mt. Va, Bḍ paṇca (perhaps by influence of Pañcāla).
10 So Mt genly: cMt Kāseyās; JMt, eVa Kāsayās; dMt Kāṣās; dJMt Kālayās. Va genly, Bḍ Kākās. See Appendix II, § ii.
NANDAS

Kalingāś 13 eSaiva dvā-trimśād 14 Aśmakāḥ pañca-vimśatī 15
Kuravaś ca pi sat-trimśād 16 aṣṭā-vimśatī 17 Maithiḥāḥ
Śūrasenās 18 trayo-vimśād 19 Viśhitroṣā 20 ca vimśatī 21
ete sarve bhavisyanti eka-kālam 22 mahiksitaḥ.

Nandas.

Text—AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
Corresp. passages—CVś iv, 24, 4–7; GBh xii, 1, 8b–12.

The Mañavas, Vāyu, and Brahmāṇḍa give the whole and have a common version in the main. Here for the first time the Bhāgavata gives the tradition in ślokas, which agree in their purport with those three Purāṇas, and are not a mere list of names. Both versions are placed here, side by side, as they are independent and valuable. The Viṣṇu in prose agrees closely with the Bhāgavata.

All the versions are complete, except that a Samādhaṃ round the world in the whole, and the Bhāgavata

The time assigned to Mahāpāda may mean the entire length of his life, as Mt seems to imply; and if so, the whole dynasty may have lasted about a hundred years as stated.

13 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
14 For the whole, and the next number into one, thus catuvimśat tu, and so AMū sat-trimśat tu.
15 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
16 So AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
17 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
18 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
19 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
20 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
21 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
22 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
23 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
24 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
25 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
26 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
27 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
28 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
29 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
30 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
31 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
32 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
33 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
34 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
35 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
36 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
37 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
38 In AMū 272, 18–22; AVā 99, 326–330; BD iii, 74, 139–143.
Mt, Vā, and Bd.

Mahānandī-sutaś ca api
sūdṛayāṁ 3 Kalik-āṁśa-jaḥ 4 utpatsyate Mahāpadmaṁ
sarva-kaśtr-ānātakō 9 nrpaḥ
tataḥ prabhṛti rājano
bhavisyāṁ sūdṛa-yonayah
eka12-rāt sa 13 Mahāpadmaṁ
ekha-chattro 16 bhavisyati
aṣṭāśti 17 tu varṣāṇī 18
prthivyāṁ ca bhavisyati 19
sarva-kaśtram 20 athśoddhṛtya 21
bhāvin-ārthena coditah 23
Sukalp-ādi24-sūtā 25 hy aṣṭau 26

Bh (with Vā).

Mahānandī-sutaś rājan 2
sūdṛa-garbh-ādbhavo 6 bali 7
Mahāpadma-patiḥ 8 kaścin
Nandaḥ kaśatra-vināśa-kṛt 10
tato nrpaḥ bhavisyanti
sūdṛa-prāyās tv 11 adhārmikāḥ
sa eka-echattrāṁ 14 prthivim
an-ullangīta-sāsanāḥ 16
sāsīṣyati Mahāpadmo
dvitiya iva Bhārgavaḥ 22
tasya caṣṭau 27 bhavisyanti

---

1 In fymMt sans; kBh da.
2 This vocat. expletive has no doubt ousted some genuine word, which may have been lubdhaḥ, because Vā genly describes him as ati-lubdhaḥ; kVā lubdhaḥ; eVā 'bhātubdhaḥ; dVā ati-buddhaḥ; kVā esp.
3 In Bd, jMt yāḥ; lVā śūdrā vā.
4 So Mt genly; dMt 'āṁkal-jaḥ; cemMt 'āṁkaticāḥ; dMt 'āṁsākāḥ; fMt 'āṁ-jayaḥ; jMt kālīka-jaḥ. Vā, Bd kāla-saṃvṛtāḥ; eVā 'saṃvṛtāḥ; dVā kāla-pana-saṃvṛtāḥ.
5 So ahṛ Bh, Vā. Bh genly śūdrī.
6 In fVā 'dhrātī. eVā 'rnam buddhabhdvo; dVā jarmōt.
7 In fBh 'dhalāt apply; cf. Andhras, note 1. Vā has no corresponding word.
8 Vā Mahāpadma Nandaḥ: lVā 'padma always.
9 So Mt genly; dMt 'āṁtaḥ altered in dVā to 'āṁnako. Bd, eVā 'śūdrā-krṇ.
10 Vā akhkā-kaśtr-āmā-kāvī.
11 To omitted in adṛ Bh. Vā śūdṛā bhāmīnpādā.
12 In kVā saka.
13 In cemMt rājā; mMt padma; fMt chya; lVā su for sa.
14 In dBh 'echattrāḥ; jBh 'kaśtrām; fBh eka-echattrāṁ sa.
15 In jMt 'kṣatro; dMt 'mātro; jMt ekā chattrāḥ; kVā 'eka chatro.
16 Vā has the same expressions; kVā ekaica-chattrā-śamullāṅgh-ānāmīta-kāsanā.
Mauryas.

Text—Amä 272, 23-26; Avä 99, 331-336; Bä iii, 74, 144-149.

Corresp. passages—CVä iv, 24. 7-8; GBh xii, 1, 13-16

This dynasty is given by all five Paññas, but the account of it has suffered more than that of any other dynasty. Three versions exist here, the earliest in the

Mt, Vä, and Bd.

Maheetapadasya paryyé bhavisyanti narpah kramat uddharisyati tän sarvan Kaujitya vai dvir aśtah bis bhuktvar mahim varṣa-satam tato Mauryan gamisyati.

Bh (with Vš).

Sumälva-pramukhah sutah ya imäm bhokṣyanti mahim räjänah sma śatam samäh nava Nandän dvijah kaścit prapannän uddharisyati teśam abhāve jagatim Mauryäbhokṣyanti vai Kalau.

Mauryas.

Om byamSNet sutat eVä satat.

Hy omitted in jMt; bMt tevariya, corrected in margin to hy aṣṭau; gVä hy etc.

In dBh tataś cÖ; cBh yasya cÖ; qBh tasya tvāṣtāu, qBh tasyāvā. Vš tasyāpy aṣṭau sutāu.

In jMt vai narpäh; kMt sāmāmrtaḥ.

In hVs Sumälý-adhyāḥ; abVs Sumāldö; Vš genly Sumātū-dö; jyVs Sumatū-dö.

In gMt, fMvä "yāyo; dVä paryāye altered to ṅāyāyā; eVä bhāryaṃ.

In dBh prthivīḥ; fBh ye bhokṣyanti mahim etān v r in GBh mahīṃ bhokṣyanti ya imān.

In dBh prthivīḥ; fBh ye bhokṣyanti mahim etān v r in GBh mahīṃ bhokṣyanti ya imān.

In kMt nṛp-śatamāḥ.

Ca in orbh.

In kBh tākāh. Vš agrees—Mahāpadmā pag-purāṇa evaṁ varṣa-satam avanti-patayo bhavisyanti.

So Vä genly: jVä dvir aṣṭah; eVä dvir aṣṭah; dVä mahābalaḥ. Bä agrees, but ends dvija-rsabhah, which may be the true reading (see Bh reading). Mt reads differently—uddharisyati Kauṭilyah samār dvādaśa-bhīhitā sutāu: where bMt ends sutāu; cMvä sa tān; fMvä sa tā; gMt śatam; jMt samāt; kMt kramät. For dvādaśa-bhīḥ read perhaps dvija-rsabhah. After this line bGMrMt insert the first line of the next dynasty.

1 Because its great fame in Buddhism disgraced it in brahmanical eyes
Matsya, the second in eVāyu, and the third in the Vāyu generally and the Brahmāṇḍa. They agree in general purport but have many differences. The second forms a stage of recension intermediate between the first and the third, and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses (v. 23) misplaced; thus, only 5 MSS mention Candragupta, the second king is always omitted, and the account generally begins with that verse 23, putting the last two kings first, and then mentions only four kings, Aśoka and his three successors. All three versions are important, but cannot be reconciled merely by criticism; and, as they cannot all be exhibited side by side, the Matsya version is given first, and the two other versions are printed side by side; but in the Matsya version verse 23 has been removed to its proper place after verses 24 and 25.

The Vīṣṇu and Bhāgavata mention the kings in the same order as the Vāyu and Brahmāṇḍa with some differences in names, but the latter omits Daśaratha, and Bh want the whole.

In the Matsya version, JMt omits lines 4, 5, 8, 9; JMt l. 8, and inserts l. 9 after l. 12 of the following Sunga dynasty; Bh wants the whole. In the Vāyu version, eVā omits ll. 1–3; eVā ll. 12, 13; qVā has only ll. 1–5; A has want the whole. In eVā the account is omitted at first, and inserted long afterwards, out of place, after the first line about Viśvasphānī.

The versions vary in the number of the kings. Mt says 10, but names only 7; eVā says 9 but gives 12; Vā and Bd say 9 and mention 9. Vs says 10 and names 10. Bh says 10 but gives only 9. The best attested number is 10, and the omissions can be particularized; but eVā combines the Mt and Vā versions and has probably duplicated two kings in the middle.

All agree that the dynasty lasted 137 years. The regnal periods added together (excluding the Mt list which is incomplete) are 160 years in eVā, and (Sāliśāka being omitted) 133 in Vā and Bā; or, if we add Sāliśāka’s reign to the latter, the total is 146 years; and the total in eVā would be reduced to about 145 years if we correct its duplication in the middle. This figure, 145 or 146, is compatible with the stated duration, 137 years, if (as is probable) the total of the several reigns is nominally raised above the true total by reckoning fractions of years as whole years.

Matsya.

Kauṭilyaś Candraguptam tu tato rājye 'bhisekṣyati 1
saṭ-triṃsaḥ tu samaḥ rājā 2 bhavit-Āśoka 3 eva ca
saptānām 4 daśa varṣāni tasya naptā bhavisyati (24)

1 This line is found only in dfgM where it is misplaced (see p. 26, note 2); JMt Kotiśā Candraguptam; nMt Kauṭilyaś Candraguptasya tato rāgiste; and JMt ends rātrānī bhaṣya.
2 But eMār samā rājā tu (n, saṭ-triṃsat = saṭ-triṃsaḥ); JMt saṭ-triṃsat samān rājā.
3 So dfgM; JMt Āśaka: Mt genly Āśaka; eMt Ākṣa; JMt Āyoda eṣeva ca. Instead of the double expletive the true reading might be Āšokavardhanaḥ as in Vs, Bh.
4 So Mt genly; JMt āpiṣṭa (or nāṁ); JMt āpiṣṭaḥ. Can the true reading be Suyāti, who is named by Vs and Bh? Cf. dasamah saptā in eVā version, l. 7.
MAURYAS

rājā Daśaratho 5 'ṣṭau 6 tu ṭasya putraḥ bhaviṣyati 7 bhavitā nava varṣāṇi ṭasya putraḥ ca 8 Sampratīḥ 9 (25) bhavitā Śatadvāna 10 ca, 11 ṭasya putras 12 tu 'ṣāt samāh 13 Brhadṛthas tu 14 varṣāṇi ṭasya putraḥ ca 15 saptatiḥ 16 (23) ity ete daṣā 17 Mauryās tu ye bhokṣyanti 18 usanḍhārāṃ sapta-triṃśac-chatam 19 pūraṃ tebhyaḥ Śūnghaṇ 20 gamiṣyati 21 (26)

eVāyu.

Candra-guptaṁ nṛpaṁ rājye
Koti-tyaḥ sthāpaṇasya
ca-ṭuṃ niṃśat samā rājā
Candra-gupto bhaviṣyati
bhavitā Nandaśāras 23 tu
paṇca-ṇiṃśat samā nṛpaḥ
ṣaṭ-triṃśat tu samā rājā
bhavitaḥ Aśoka eva ca
taṣya putraḥ Kulālas 23 tu
varṣāṇy astau bhaviṣyati

Vā genly and Bd.

Candra-guptaṁ nṛpaṁ rājye
Kauṭilyaḥ sthāpaṇasya 22
catur-ṇiṃśat samā rājā
Candra-gupto bhaviṣyati
bhavitā Bhadraśāras 24 tu
paṇca-ṇiṃśat samā nṛpaḥ
ṣaṭ-triṃśat 25 tu 26 samā rājā 27
Aśokā bhaviṣyati nṛṣu 28
taṣya putraḥ Kunālas 23 tu
varṣāṇy astau bhaviṣyati 5

8 In eMt 'ṭath-ṣṭau': see note 36.
9 ṭau in bMt; dMt au.
10 In sKMt bhaviṣyanti ca tat-saṭāḥ.
11 Tu in bB Mt.
12 Prāsid in a'bdMt.
13 In fMt tat-samāḥ; lMt saṣṭhamāḥ; lMt padmopāḥ.
14 In dMt 'ṭathasya.
15 In deMt tu; bMt putraḥya.
16 So Mt genly, probably a misreading of sapta vai in Pkt form; see Vā, Bd, and Introd. § 41: eMt viniṣṭaḥ.
17 So all MSS, though they name only 6, or 7 at most.
18 In lMt bhokṣyanti ca as in Vā, Bd.
19 In eMt sapta-viṃśa-tātam.
20 In dMt Śūnghaṇ; eMt Śūnghaṇ; kMt svargām; bMt svargaḥ; lMt saraṇa.
21 Vasundhārā being understood: see p. 26, note 42; Śūṇgīka, note 43.
22 Vā says—Kauṭilya eva Candra-gupto rājye bhaviṣyati; where kVā has Kauḍāṇya.
23 Bh says—
sa eva Candra-guptaṁ vai dvīpo rājye bhaviṣyati.
24 So eVā, instead of Vinduśāras.
25 So Vā genly, Bd: Vā rightly Vinduśāra.
27 Śad-viṃśat in Ca'Vā only, which A Vā adopts.
28 In gVā ca; fVā sa.
29 In fVā mahā-rājā.
30 So Vā. Vā, Bh call him Aśoka-vardhana;
31 jVā Aśoka; bVā Aśoka; kVā Ayuoṣa:
see Appendix II, § 1. Bd Aśokānāṁ ca trpi-dāḥ, perhaps a play on the name.
32 An easy misreading of Kunāla.
33 So CVā here and in next line. But a'-dvajāgna-Vā, Bd, Kusidas, jVā Kusidas, which all have Kusidas- in next line, except kVā Nātā- and lost in gVā. Vā, Bh call Aśoka's successor Svayaṃ; cVā Suṣeṇa; gVā Suṣeṇa; bVā ne Suṣeṇa. Kunāla is so named and said to have been Aśoka's son in Buddhist books, c. Divyāvadana, pp. 403, 406 ff, 430.
In Suyaśah,
have
of
Suyaśah,
have
6V5
bdY&:
Bd
^'Va
of
Suyaśah,
bhavisyati
Actually
the
Vs
433,
son
the
3
wVa
Bd.
So
bYs
Sic,
6Vs
Mt),
sama
1
(see
Devadharma
4
king
ddau;
kBh
Actually
Kulala-tanayas
palita.
raja
Da^onah
bhavita
raja
sapta
Salisukah
years.
adau,
Vrhadrathas
astau
and
emended
rathas
as
suggests
in
seems
applied
to
tanaya
instead
of
as
years.
The
line
should
probably
be
Kulala-tanayas
bhokta
vai
Bandhupalitaḥ.
33
Compare
I.
3
of
Mt
version.
There
seems
to
be
some
metathesis.
34
Ca'a'veVā
read
dasmāṇindrapāliitaḥ;
a'a'fnVā
dasa
; bdVā
dasmāṇindih
(altered
in
a
to
dasmāṇind); iva
dasmāṇindrapāliitaḥ.
Bh
bhavita
c-Eindrapāliitaḥ,
which
suggests
that
Vā
reading
should
be
dasa
bhāva-Indrapāliitaḥ,
and
I
have
emended
it
so:
but
it
might
also
be
dasa
-dbdām
Indra
as
suggested
in
OVā.
35
Actually
carasasamāsa,
no
doubt
for
Daśaraθa
at
(see
l.
4
of
Mt),
and
I
have
emended
it
so,
since
Vs
agrees
in
this
name
and
places
him
after
Suyaśaś
(see
note
30):
caVs
Daśaraθa;
bdVs
Daśaraθa.
Bh
omits
him.
Three
of
his
records
are
extant,
see
Lüders' List
of
Brahmi
Inscriptions,
see
Epig.
Ind.
x,
Appendix.
36
Cf.
note
.'
Sampratī
is
the
Sanskrit
form
of
Pali
Sampradā.
Sampradā
was
Kunāla's
son
(Devipadā
p.
430),
and
was
established
in
the
kingdom
(id.
93
p.,
where
his
descendants
are
named).
See
SBE,
xxii,
200
note
for
Sampratī.
Vs,
Bh
place
a
king
Sahgata
here,
which
is
no
doubt
another
reading
of
the
same
name;
dBh
Saññīta,
an
easy
misreading
of
Sahprata.
Bh
adds
'son
of
Suyaśah',
Suyasah-
sutāk.
37
First
Śāliyāka,
then
corrected
to
śuka.
Vs,
Bh
corroborate.
Bh,
cdVs
Śaλīśaśa;
Vs
genly,
Bs
śuka;
Vs'smāka;
bdVs
'sūla:
bdVs
'śalāśuka.
Bh
genly
Śāli-
śakas
tatas
tamaya;
Bh
kas
tu
Suyaśah,
where
Suyaśah
is
meant
for
a
genitive.
38
Actually
varṇani;
see
Appendix
I,§
1.
39
In
dVā
Dacoś'.
Vs,
Bh
Somākṣaraṃ.
40
So
Bd.
Vs,
Bh
Sahādhanavan,
ktBh
Sata
; ABh
Sata;
deVś
Saśa;
bdVs
Sahādha-
man;
qBh
+atayita.
Bh
Sahādhaśa.
41
So
Vs.
Bd
merely
c-dpi.
42
So
Bd.
Vs,
Bh
agree;
cBh
Uhadś.
Bh
Vṛhadāśūṣa,
but
has
correct
name
Vṛhadāśu
in
p.
31,
1.
1:
Bd
omits
ca.
43
See
.
44
In
dVā
sama;
bVā
samu.
ŚUNGAS

Text—AMt 272, 27-32a; AVā 99, 337-343a; BD iii, 74, 150-156a.
Corresp. passages—CVs iv, 24, 9-11; GBh xii, 1, 16b-19a.

The Mataya, Vāyu, and Brahmanda give the whole; except that most copies of the Matya omit l. 8, and all omit l. 3. The Viṣṇu gives a list of the kings, and the Bhāgavata all except the first.

As regards MSS, ceMt invert lines 4, 5; AMt omits l. 1-6, 13 and inserts l. 1, 2, 5, 6 at the end; nMt omits ll. 4, 5: AVā has only l. 2; ēVā omits this dynasty here and inserts it long afterwards, out of place, after the first line about Viśvaspaṇi: kMt, AVā, and ēBh want the whole.

The duration of the dynasty is stated by Vā and BD, and by VŚ generally, to be 112 years; by 7 MSS of Bh and one of VŚ, 110; and by Bh generally over 100 years. Mt reads 'hundreds two' wrongly for 'ten, two', and with this correction says 112 years. The duration therefore was 112 years. The aggregate of the reigns is 118 years. These virtually agree, if the total of the reigns was nominally raised above the true total by reckoning fractions of years as whole years.

Of the time of the Śungas there are two records, nos. 687, 688 in Lüders' List of Brahmi Inscriptions in Epig. Ind. x, Appendix. Another record assigned to their time, no. 905 in that list, mentions a king Bhāgavata, but he does not appear to be the Śunga king Bhāgavata, as the lineage is quite different.

43 Actually nava Mauryās (an easy misreading of nava): but it has mentioned 12 kings.
44 So VŚ, BD: nava may have been substituted since they name only 9 kings. VŚ names and says 10—
evam Mauryāś daśa bhupatayo bhoksyanti abdaśataṁ sapta-trimśac-chatam: where *kVŚ Sṛgya, NŚs Mauryā [dayo], see Appendix II, § 1: jVŚ adda, kVŚ asa, kVŚ aryā: kVŚ trimśad. Bh says 10, though it names only 9—
Mauryās by ete daśa nrpaḥ sapta-trimśac chatottaram
sama bhoksyanti pṛthivīṃ Kalau, Kuru-
kul-odvaha:
where *jIBh te ete, aIBh te te: dIBh reads
the first line thus—

45 So BD; a'VŚ Mūrjā vai; a'ab'hKĪVā Mārtiya; dVā nava (Sūr Mārtiyā) (altered to Namda-sambhūtā wrongly): fnVā Mauryā ye. CāyVŚ bhūpā ye; jVŚ yoyā (or yoyā) yo.
46 In a'ab'ëdVā ye bhokṣyanti: kīVā yo.
47 Similarly VŚ, Bh; see note 44: dVā 6chatāna (altered to chatāna) pūrṇāt.
48 Actually Śuhkā.
49 So a'b'dśiMVā, BD; KĪVā Śūgo; CVā tu gaur: but a'jVā Śūgan, which AVā adopts and seems preferable.
50 CVā bhakṣyanti. VŚ says—
teṣāṃ antā pūrṇaḥ Śūngas bhokṣyanti:
where *jVŚ anuttānaḥ: aib'kVŚ add daśa: jVŚ cp. Bh omits this statement.
Pusyamitras¹ tu senānir² uddhṛtya³ sa⁴ Bhadratham⁵
kārāviṣyati⁶ vai rājyaṁ  kārāviṣyati vai rājyaṁ
sāt-triṃśati⁷ samaṁ nrpaḥ  samaḥ sāṭim⁸ sadaśiva⁹ tu
Agnimitraḥ sutāś caṣṭau bhaviṣyati samaṁ nrpaḥ¹⁰
bhavitā api Vasujyeṣṭhaḥ¹¹ bhavitā caṣṭapi Sujyeṣṭhaḥ¹²
saptā¹³ varsāṇi vai nrpaḥ¹⁴ saptā varsāṇi vai tataḥ
Vasumitraḥ¹⁵ sutō¹⁶ bhāvyo daśa varsāṇi pārthivaḥ¹⁷
tataḥ 'ndhrakaḥ¹⁸ same dve tu¹⁹ tasya putro bhaviṣyati²⁰

¹ So Mt genly, lVe. Vā genly, kMt, Bd, VŚ Puṣpa²; ceMt, dhkMvä Putra² here, but Puṣpa² or Puṣya² in l 3 (see note ¹⁰); kVe Prakhya² by an easy misreading; nMt Pusmaprasya (omitting tu); bVā Putraḥ. Bh omits him. VŚ says—
² In oMt sa²; bVā sa²; gMt senō-sanēr; cMt omits tu.
³ In bMt, eVā, uddhatya; cekMt samu-uddhṛtya (omitting so).
⁴ So Mt, eVā: jMt ca. Vā genly vai: bdfmVä, Bd tu.
⁵ So Vā, Bd, jMt. Mt genly oṭhōn; eVā oṭhōn: cekMt sādha gṛhāt.
⁶ So Mt: jMt karṣyati sa.
⁷ So Mt genly; nMt sāṭ-triṃśati (= sāṭ-triṃśati). ACjMt sāṭ-triṃśat tu.
⁸ So Vā, Bd.
⁹ So Vā, Bd sa ca-āvīra. These readings are no doubt corruptions of sāṭ-triṃśad eva in Pkt form.
¹⁰ This line is only in Vā, Bd. Bd has—
Agnimitraḥ nrpaḥ caṣṭau bhaviṣyati samaṁ nrpaḥ;
where the first nrpaḥ should no doubt be sutāś. Vā reads—
Pusmaprasya-sutāś caṣṭau bhaviṣyati samaṁ nrpaḥ;
where singulars have obviously been wrongly converted into plurals through misspelling caṣṭau to crystal instead of to sama. It should be—
Pusmaprasya-sutāś caṣṭau bhaviṣyati samaṁ nrpaḥ;
so eVā shows by its reading—
tat-suto 'gnimītrvacṣṭau * bhaviṣyati samaṁ nrpaḥ;
where read * 'nimtro 'ṣṭau and 'nrpaḥ. VŚ and Bh name Agnimitra. VŚ adds asya-ātmaja, 'son of Pusyamitra'.  
¹¹ So Mt genly: gMt bhaviṣā vai Vasuśreṣṭhaḥ; jMt tā ca-āvīra Sas; ceMt tā c (cMt v) Anurajyeṣṭhaḥ; bMt tā ca-api Sujyeṣṭhaḥ (and Mt crp), as in Vā, Bd.
¹² So d'efkmVā, Bd. VŚ genly and Bh agree. In eVā Soṣy; Ca'vVē taj-yj'; bVē Sujyeṣṭha; bVā Sujyeṣṭha; dhVē Suvṣeṣṭha (altered in d to Suvṣeṣṭha); kVe Jyeṣṭha; kVē crp. Sutaḥ added in aBh.
¹³ In bMt sama.
¹⁴ In fjiMt tataḥ.
¹⁵ So all; except ceMt, a'-Vā 'nmitra—
IM Mt Vasiṣṭhau; jMt Vāyuṣmitrais; dMt Sumitra tu.
¹⁶ So VĀ genly, ceMt. Bd, eVā itato. Mt genly tathā.
¹⁷ So VĀ, Bd: bMt vai nrpaḥ. Mt genly vai tataḥ. After this king kVē inserts a king Vrṣamitra besides the Vajramitra in l 9.
¹⁸ There is great variation in this name. Vā genly 'ndhrakaḥ; kMt, aVē 'ndhakaḥ (kVē tēpāndhakaḥ): 4 MSS of Cā Vē Dhrukaḥ; fmVē Dhrukaḥ; 2 MSS of Cē Vē Yrkaḥ: Mt genly 'ndhakaḥ; cMt Taka; jMt Nukaḥ; IMt 'ndhakaḥ. All these should prob. be read with avagraha. VŚ genly Ardraka; bdVē Odruka. Bd Bhadāḥ; eVē Madurā. Bh genly Bhadraka; GB Bhag. Andhraka seems most probable.
¹⁹ So Mt genly, bdfHkmVĀ, Bd. Vā genly samaḥ; dMt samaḥ; ceMt samaḥ cvā tu: but a'Ve samaḥ saptā; kMt samohāntvas.  
²⁰ So Mt; jMt putrau bhaviṣyataḥ. This half line is in a'VeVē bhaviṣyati sutō 'sya vai; bVē 'sutaśya; defkmVē 'sutaśya (altered in d to 'sutaḥ sa'); Ca'VeVē 'sutaś ca'. Bd 'nrpaḥ ca vai.
bhaviṣyati 21 samās 22 tasmāt 23
triṇy evāh 25 sa Pulindakaḥ 26
bhaviṣyati ca Yomeghas 31
triṇi varsāṇi vai tataḥ
bhavitā Vajramitraś tu 34
samā rājā punar nava 37
dvā-rittām tatu 39 Samabhāgaḥ 40
Samabhāgāt tato 42 nrpaḥ 42
bhaviṣyati sutas tasya Devabhūmiḥ 45
samā daśa 46

bhaviṣyati 24 samās 25 tasmāt 26
tisra eva 29 Pulindakaḥ 30
raja Ghoṣah sutas 32 cāpi
varsāṇi bhavitā trayah 33
saptā 35 vai Vajramitraś 36 tu
samā rājā tataḥ punah 38
dvā-rittām tavitā cāpi 41
samā Bhāgavato 44 nrpaḥ 45

Samabhagah tato nuh
bhaviṣyati sutas tasya Devabhūmiḥ 45
samā daśa 46

21 So Mt; cMt "gyanti.
22 Samas in CMt.
23 In bMt tāyasāṃ.
24 So bhāvitaś ās, dMt 2 balancing Bhāvita;
25 In ās bhāvāt. See Appendix I, § iii.
26 So Mt mostly; bMt sa Pulindakaḥ: mMt 2 Mulindakaḥ; dMt Madhunām; fMt Marunām; kMt merely nrpaḥ; eMt read this half line
27 In ās triṣṭavaṇa os triṣṭu.
28 So mt. Bd and other Vā read the plural "kvā wrongly; eVā Mulindakaḥ. Vā gently Pulindakaḥ; ĀVā Puḥ; kVā Pra-
29 In ās triṣṭavaṇa os triṣṭu.
30 So bhāvitaś ās, dMt 2 balancing Bhāvita;
31 This line is only in dffjmMt. So dffjMt, but fV omit ca: mMt 2ca Yomekha; jMt 2ca Yomeghas. Yome may be a misreading of Ghoṣa, see note 25.
32 Vā gently Ghoṣa (mMt Dhoṣa) ēntaṣ for Ghoṣah ēntaṣ, as Bh has. Bd and dMt Ghoṣas tataḥ. Vā gently Ghoṣavas; ĀVā Ghoṣaka; kVā Yomavas; kVā by inversion Sogavamum.; cBh Ghoṣa: ēVā has a different line—
33 triṇi varsāṇi bhavitā rājā Ghoṣavasur nrpaḥ.
34 So Vā and Bd. See Appendix I, § iii.
35 So Mt gently, eVā; cMt Vajamitraś; kMt Vajitam"; fMt bhaviṣyate Vajramitraḥ; jMt Vajramitraś ca bhavitā.
36 So Bd. Vā tato.
37 So Bd. Bh and Vā gently agree: ĀBh Vajamitraḥ; cBh Vajīṭaḥ; dBh Vrajitaḥ; mBh Vajrīṭaḥ; fVā Vakṣaḥ; eVā Vādṛāḥ; pBh Vajramindra. Vā genly Vikramitraḥ; dVā Vīkṣaḥ.
38 So cMt; dffjknMt navāḥ; emMt navāḥ; other Mt bhavāḥ.
39 So Vā, Bd; eVā catur-daśa.
40 So Mt gently; bMt Samabhābh; kMt samā bhoktāḥ; jMt Samabhābh-ānugu.
41 Vrajaḥ in bMt, adding an extra king.
42 So Vā, Bd. Bh and Vā genly agree; ēṃBh Bhogavato.
43 So Mt, ēVā, Bd. Vā Kēmabhūmiḥ here but Devaḥ in the next list (l. 2). Vā Devabhūti. Bh Devabhūti iva. Vā genly agree.
44 In ēMt vahah.
45 So dffjmnMt, ēVā, Bd, and 2 MSS of ēVā: aśvēKāvā and 4 MSS of ēVā Śyāga; ēVā Īśuṇa. Vā genly tāṇaḥ: ēVā Šānka; cMt Šūddha; eMt śrūtikā; Mt genly kṣātraḥ: jMt trayodasā-Agha; kMt has this half line, ity ite data Maurcē ētu [me]. Vā says—
ity ēte data ābhūti āśaṅga āsāṃ tathā prathvīṃ bhokṣyanti; tataḥ Kanvān ēgaḥ bhūr ēṣyati:
where ēIVā dvādaśa; ēIVā dāsaḥ; ēIVā Kanvān; ēIVā ēguṇ. Bh—
Śuṇghā āsānte bhokṣyante bhūmīṃ āsāṃ tathā kṣātra-āśam āsāṃ bhūmiṃ āsāṃ tathā Kanvān iyam bhūmiṃ ēṣyati āsāṃ bhūmiṃ āsāṃ tathā Kanvān iyam bhūmiṃ ēṣyati āsāṃ.
KANVAYANAS (SUNGABHRTYAS)

Text—AMt 272, 32b–37; AVa 99, 343b–347; Bd iii, 74, 156b–160a.
Corresp. passages—CVs iv, 24, 12; GBh xii, 1, 19b–21.

The Matsya, Vayu, and Brahmāṇda give the whole; but they all differ in the last part, where the Matsya version is placed on the left, the Vayu on the right, and the Brahmāṇda in the notes along with the concluding parts of the Viṣṇu and Bhāgavata. The names Kanva, Kāpva, and Kanvayanas are often sadly corrupted, and many of the variations are mentioned in the notes to show how simple and well-known names can be corrupted.

As regards MSS, bDf+jimMt omit line 6; gVa has only the last line; eVa omits the whole here and inserts it long afterwards, out of place, after the first line about Viśvaspāṇi: kJMt, kÅVa, kVs, and bBh want the whole.

The duration of the dynasty is stated to be 45 years and agrees with the aggregate of the reigns.

Amātyo Vasudevas1 tu bālyād vyasanainām nrpam2

1 In dMt 2syante tāṁ; bMt 2syanty eva; JMt bhajyante te.
2 In bMt sara-pūrṇa.-
3 So Va, B: fmnVa dārā dve ca; bVa tdalarddea. Mt 3ate dve ca: JMt reads this line—
asā-tribhāti-adihīkā samyag varṣāṇāṁ srta-paḥcakam.
4 So Mt. Va, Bd tebyah.
5 Bk Kanvaṁ; eVa Kanṭha; mVa Kanga; hVā Kannavā; dVā Kanva. Va gently kiṁ:
6 aVā Śaikah. Mt genly Śunγān; nMt Śunγāḥ; cMt suṁga; dMt Śunγad gāṇa: a'bMt svargain, 4, y, 4; 4Mt boldly read this half line, tatas te svarga-gāmīnāh. Kanva seems the correct word, if we read gamiṣyat.
7 Māhī being understood, see p. 28, note 31. But bMt, eVā bhaviṣyat; cemMt haninagi, which would be good, if we read tataḥ Śunγān haninagi.

1 So Mt genly, eVā, B: dM Mt Vā; dMt Vasudevarya (omitting tu). Va genly apārthivasudevas; CVs 6devam; dVā 6vah Sudevas. Vs says—
2 Devabhūtiṁ tu Śūga-rajājāṁ vyasanaināṁ
tasyaiva-amātyaṁ Kanvo1 Vasudeva-nāmā nipātya śvyam avanīm bhoṭakā:
where *kVs vyasaśinaḥ; *IVs Kānvo, kVs Kāśyā; *IVs Vasudeva-nām-dpataya. Bh has—
3 Śunγāṁ hatvā Devabhūtiṁ * Kanvo 'mātyas' tu * kāminam
svayaṁ kariṣyate rājyaṁ Vasudeva
mahā-maṁḍīḥ:
where *dBh cbrhtin, lBh cbrhtin; *dBh Kanvo-amātyas; *dBh sū; *dBh ca bhokṣyate rājyaṁ, qBh kariṣya rājyaṁ ca. See p. 32, note 49.
4 So Va genly, Bk: fVā bālyā-ya; eVā balad vyasanaināṁ nrpam; lVā bālyānd vasāti nrpam. But a' a'cēfkyātMt prasaṁya (cen, 4) vyasanī (n, 4n; l, 4n) nrpam (l, 4n; a' a'cēk, 4p); where the true reading should be prasaṁya vyasanī nrpam, see Appendix I, § i. CGVMt corrupt it to prasaṁya hy avaniṁ nrpam;
KANVAYANAS (SUNGA BHRTYAS)

Devabhūmim ath-ōtsādyā
Saṅgas 6 tu 7 bhavīta nrpaḥ
bhaviyati samā ṣ rājā nava 10 Kāṇvayaṇo 11 dvijāḥ

Bhūmimitraḥ 13 sutas tasya 14 caturdasa 15 bhaviyati

-Nārāyaṇaḥ 16 sutas tasya 17
bhaviyā dvādaśaiva tu
Suṣārmā 19 tat-sutāḥ 20 caḥi bhaviyati daśaiva tu 21

īty 22 ete Śuṅga-bhṛtyās 23 tu
smṛtāḥ 26 Kāṇvayaṇa 27 nrpaḥ
catvāras 24 Tuṅga-krtyās 25 te
nrpaḥ Kāṇvayaṇa 28 dvijāḥ 1

and a'ōjmMt amend it to prasādya vyasan-
duram. The expression vyasani nrpaḥ occurs in A.Va 88, 122.
1 So Mt genly: cMt Pkt ath-ōchādaya; fṛMt tattostādaya.
2 So B., V. "bhūmis wrongly; īVā Devabhūmim[śamādāsēkete]. See p. 32, note 4.
3 So a'ō'vā; tinVā tattostāpya; kVā tattāṅyāpya; īVā tattāṅyāpya, īVā tattāṅyāpya; Vā genly tato 'nyāś ca. But eVā ath-
iddṛtya is dhatya. Bṛ tato hato.
4 So AČāmMt: cMt Śaṅgaḥ; kVā Śaṅgaḥ; cgaMt Śuṅgaḥ; cMt Sugāḥ; eVā Śubhāḥ; tMt Saurah: nMt Śuṅgam.
5 In beekMt, eVā sa; fMt sama.
6 So a'mVā, B., V. genly Śrīḥ; fVā Munā.

Altered in īVā to haniyati sa vai. This
line occurs previously in Mt, see p. 21, note 41: cMt there daśa yaḥ ca samā, here
dvija daśa samā; kMt there has this half
line, catavārināk samā rājyaṁ.
10 So Mt, V., B.: BMt aṁva here, but nava earlier.
Bṛ paśca.
11 So Mt genly here and in the earlier

passage. Bṛ, nMt Kaṁ. Corruptions are
many, as cMt Kāntvīyāya; kMt Kāmpyānaya, Kāntvī; fVā Kāṁpyāna, Kaṁma; fVā Kāntvīyāna, Kāntvī; dMt Kāntvīyāna, Kāntvī; kMt Kāntvīyāna; kMt Kāntvīyāna; dMt Kāntvīyāna; vā Kāntvīyāna; fVā Kāntvīyāna; fVā and 2 MSS of īVā Kāntvīyāna; eVā, B., Bh Kāntvīya,
see note 1.

So a'a'ceptMt: bdfMt dvijāḥ: other
Mt nrpaḥ redundantly, and so all Mt in
earlier passage. Vā, Bṛ tu soḥ.

13 So Mt genly, Bṛ, V. This line occurs
previously in Mt, see p. 21, note 42; where
cMt Bhūmiputraḥ, cMt putraḥ. Vā, nMt Bhūmimitraḥ. Bh, a'ōVś Bhūmitra; cBh
Bhūm: 4Vś Bhūmiputra.
14 In nMt sutasaya; nMt tatasya. Vā
adds tat-patraḥ; Bh tatasya patraḥ.
15 So Mt. V., B. catur-ēśūṇād.
16 cMt Nārāyaṇaḥ; nMt Nārāyaṇaḥ.
VŚ, Bh agree; gBh Pāraṭyā.
17 So Bh tatasya sutāḥ.
18 So bdfVā, B., V. genly Pkt samā.
19 So Mt genly, V., B., VŚ agrees: cVŚ
Swarman; īVā Sūtānmatiḥ; īVā Sudhārṣṇa.
Bh omits him, but gBh has preserved him
thus (also mentioned as v. r. in GĪh)—
Pāraṇāṣasya bhaviyā Suṣārmā nāma
viśrutaḥ.
21 In īVŚ tasyānmataj; kVŚ Nārāyaṇasy-
ānuṣṭajah.
22 So Mt. V. samā daśa. Bṛ catuḥ-
samāḥ.
23 In bMt ya.
24 So Mt genly: kMt Śrīḥ; cgaMt Śuṅga;
Bṛ Mt Sudgāḥ; cMt Cāṅgā or eAngā (see
p. 32, note 43); bMt Muṅgaṇṛtyās; cMt
Bhunugvatiyās (omitting tu).
25 So īVā. Vā genly catuḥras: see Appendix
I, § iv.
26 So Vā genly; bVā kṛtākyās; īVā
"bhunugvatiyās; īVā
"dvijāḥ: īVā nearly correctly Suṅga-
ṛtyās: see Appendix II, § iii. For Bṛ,
VŚ, Bh see note 44.
27 So Mt. īVŚ nātiaḥ.
28 With variations (see note 11), as cMt
Kāntvī; nMt Kaṁcyāta.
29 Amended. Vā Kāntvīyānā with vv. rr.
This text seems to be a portion of a historical or genealogical record related to the Andhras, a dynasty mentioned in Vedic texts. The text includes traditional readings and discussions about the lineage and history of the Andhras, noting discrepancies and corrections in the Vedic literature.

**Andhras.**

**Text—** AMt 273, 1–17a; AVa 99, 348–358a; Bd iii, 74, 160b–170.

**Corresp. passages—** CVs iv, 24, 12–13; GBh xii, 1, 22–28.

This dynasty is given in full by the Matsya, while the accounts in the Vāyu and Brahmaṇḍa are far from perfect. The Bhāgavata and Viṣṇu give a list of the kings though not completely, with some details at the beginning and end.

The defects in the MSS will appear from the following notices of the kings; but eVa, which stands midway between the Matsya and Vāyu, has misplaced the first portion down to Śvāti, inserting it long afterwards, out of place, after the first line about Viśvasphāni: ḥpMt have nothing; AVa omits ll. 1–21.

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35 catvāras tu dvija hy  
Kanvā bhokṣyanti vai malim  
blāvyah pranata-saṁantaś  
catvārīṁśat pañca  
caiva  
catvārīṁśaḥ ca pañca ca

ete pranata-saṁantaḥ  
bhaviṣya dhārmikās ca ye  
yesam paryāya-kāle tu  
bhumir Andhrān gamiṣyati 40.

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42 Bd and Bh have not got the concluding lines (5 in Mt, 3 in Vā). Bd has—
Kanvāyanaṁ tu catvārasa catvārīṁśac ca pañca ca  
saṁā bhokṣyanti prthivim punar Andhrān  
gamiṣyati.

Bh similarly—
Kanvāyanaṁ ime bhumiṁ catvārīṁśac ca pañca ca  
śatāṁ triṇi bhokṣyanti vaṁśaṁ ca Kalau  
yuge:

where *t Bh KanSa; *q Bh vaṁśaṁ. Vy says—
ete Kanvāyanāṁ catvāraḥ pañca-catvārīṁśa-
śad-varṇaṁ bhūpatayo bhaviṣyanti:

where *eVy KanSa; kVy Kāśo?.
The Vayu, Brahmaṇḍa, Bhāgavata, and Viṣṇu all say there were 30 kings, though they do not give 30 names. The Vā MSS name only 17, 18, or 19, and eVā which is the fullest names only 25; Brahmaṇḍa only 17; Bhāgavata 23; and Viṣṇu 24, or 22 and 23 in two MSS. The Matya says there were 19 kings, but 3 MSS (dgy) actually name 30, and the others vary from 28 to 21. Before noticing the differences in them and the other authorities, it will be convenient to set out the list of the kings, of whom 30 are clearly named; and 30 is no doubt the correct number.

1 Simuka
2 Kṛṣṇa
3 Śrī-Śatakarṇī (Śrī-

Mallik')
4 Pūrgottāna
5 Śkandhaśambha
6 Śatakarṇī
7 Lambodara
8 Apilaka (Divilaka)
9 Meghasvāti
10 Svāti
11 Skandavātī
12 Mṛgendra
13 Kuntala
14 Svatīvarṇa
15 Pulomā (Padumān)
16 Arīṣṭakarṇa
17 Hūla
18 Mantalaka or Patta-
laka
19 Purīndraśena
20 Sundara Śatakarṇī
21 Caṅkara
22 Śivasvāti
23 Gantampitura
24 Pulomā
[24a Śatakarṇī]
25 Śivasrī
26 Śivaskandha
27 Yaśasrī
28 Vijaya
29 Caṇḍasrī
30 Pulomāvi

The lists in the MSS stand thus, omitting at present no. 24a which is mentioned only in eVā. Mt MSS name the following (jyvMt calling no. 15 Pulomāvi a second Meghasvāti), the numbers within brackets denoting those who are omitted:—

CGF have 27 kings (nos. 2, 5, 15 omitted); a'2a4 28 (5, 15); b 27 (9, 20, 22);
c 27 (2, 5, 20); e 25 (2, 5, 20, 23, 24); j 27 (24, 25, 29); j 24 (5, 7, 8, 18, 19, 29);
k 21 (5, 9–11, 20–23, 29); l 20 (2, 5, 9, 12, 13, 20–24); m 27 (1, 2, 5); n 29 (20);
ö 30, and repeats 6–10; q 30, and repeats 10–14 and 15 (with correct name Pulomāvi); äpMt have nothing. All Vā MSS, other than eVā, name nos. 1–3, 6–8, 15–23, 27–30; except that Ca2a2f omit no. 21; k no. 8; l, 8, 21; m 21, 30; ö has lost the first part and begins with no. 19: a't apparenty insert no. 8 twice; 
m repeats 3, 6 after no. 8. All these Vā name no. 20 Sundara merely as Śatakarṇī.

But eVā is peculiar and its list is broken up into three sets. It begins thus,

d names 1, 11, 18, 19, 20 (calling him Sundara), 21; then reverts mentions 12–15,
24a, 25–30; and long afterwards (see p. 35) names 1–4, 6–10 (corrupting no. 9's name). It thus omits 5, 16, 17, 22–24, yet makes its total 25 by including 24a, who is considered further on.

Bd names 1–3, 6, 8, 15–20, 22, 23, 27–30. Vv mentions 1–4, 6–9, 15–30; but δVv omits 4, 6; δVv no. 21; jVv, 28, 29. Bh names 1–4, 7–9, 15–20; but δBh have nothing.

All the authorities keep the order of the kings as in the above list, except that

5 Mt MSS show three discrepancies. Two are small, namely, (1) δMt mentions
6–10 and immediately repeats them; (2) σMt inverts nos. 5 and 6, and mentions
no. 19 twice, first after no. 13 and again in his proper place. The third discrepancy
concerns nos. 10–15; δMt names these in their place and repeats them after no. 29;
and δMt omit them from their place and insert them ( omitting 12, 13) after no.
29. These discrepancies appear to be mere mistakes due to carelessness, or to
lacunae or disarrangements of leaves in the MSS copied.

Every king in the list (except 24a) is mentioned by most of the MSS of at
least two Purūṇas, except nos. 5, 10–14. No. 5 occurs only in Mt, but 5 MSS
name him. Nos. 10–14 are mentioned only by Mt and eVā; but no. 14 appears in
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them all; nos. 10, 11 in all except ÆMt; and nos. 12, 13 in all except ÆMt. They seem to be genuine, and help to constitute the total number 30. The general consensus then establishes the number, names, and order in the above list.

No. 24a, Śātakarni, mentioned only in eVā, is not no. 20, who is called Śātakarni merely in all other Vā MSS and in Bd, for Mt, Vā, Bd, and eVā agree that the latter reigned only one year (p. 41, l. 23), while the description of the former in eVā is l. 28 on p. 42, and assigns 29 years to him. There is no line like it except l. 32 about Yajñāśrī, but he is not apparently Yajñāśrī whom eVā mentions in his proper place. According to the eVā list he should come presumably either immediately after no. 15, or immediately before no. 25 Sivāśrī. The only indication I can find bearing upon this puzzle occurs in IVś, which regards Śātakarni Sivāśrī as two, (1) Śātakarni, (2) Sivāśrī (see p. 42, note 1), and so places a Śātakarni exactly in one of the two positions required by eVā. If this Śātakarni then be real, his place would be 24a. A line found in only one MS should not be rejected straight away (see Introdn. § 31), hence I have included him in the list in that position by l. 28; but, since his existence is vouched for by no other authority and he would raise the number of the kings to 31, that line is enclosed in brackets. If he is genuine, we may suppose that the total 30 is a round number.

Many of the kings bore the name Śātakarni, and it is spelt in many ways, the first part as Śāti, Śānta, Šānti, Šīta (with s often instead of ś in these forms), and the latter part as karṇi, karna, kona, varṇa, &c. It is needless to state all such variations in the text and notes, and the form Śātakarni is adopted because it agrees best with the Pkt form Sātakarni generally found on coins. The names Śvātikarna and Svātivarna occur sometimes and seem to be merely variants of it (see notes 57, 61, 63). All these forms may obviously be Sanskritizations of that one Pkt name.

Prof. Rapson's 'Indian Coins, Andhras, &c.' elucidate this dynasty partially. I have not attempted, as it is not my function here, to identify the names in this list with those mentioned in inscriptions and on coins, except those of the first three kings who seem clear. The first king, whose correct name was Simuka Śātavāhana, is mentioned in Lüders' List of Brāhmī Inscriptions, no. 1113 (Epig. Ind. x, Appendix); the second Kṛṣṇa or Kanha in id. no. 1144; and the third Śīr Śātakarni in id. nos. 1146, 1114. In other inscriptions the following kings are mentioned—Gotamiputa Śīr Śātakarni, nos. 1123, 1125; Śīr Śivamaka Sāda, no. 1279; Śatī (= Sakti?) Sirimata, no. 1112; Vāsiṁiputa Śīr Pulumāvi, nos. 1106, 1124 (and probably 1100); Śīr Pulumāvi, no. 1248; Vāsiṁiputa Śīr Pulumāvi, nos. 1122–3; Vāsiṁiputa Catarapana Sātakarni, no. 1120; Gotamiputa Śīr Śātakarni, no. 1123, and Sātakarni, no. 1125; Sivakhatra (or Sadakhatra) Nāga siri, no. 1186; Gotamiṇputa Śīr Yaśa, nos. 987, 1024, 1146, 1340; Vāsiṁiputa Cāḍāsita, no. 1341; and Māḍhariṇputa Sīrīvira Purisadatta of the Ikhūkṣus, nos. 1202–4 (see note 75).

It may be noted that one line in certain Mt MSS differs from all the others in its expression, namely, l. 30 about Yajñāśrī (see note thereto). He is spoken of there in the present tense, kurute: see Introdn. § 21, note.

The total of the individual reigns (excluding no. 24a) is only 442 1/2 years, even if we take the longest periods wherever there is a difference; but the whole duration is said to have been 460 years in Mt, 411 in Vā, and 456 in Bd, Vś, and Bh. The addition of no. 24a would increase the first total.
Kānvaṇyānāṁ 1 tato bhṛtyaḥ 2
Suśarmāṇaḥ 3 prasahya 4 tam 7
Śūgānām 2 caiva yac cheṣaṁ 10
cṣapītaṁ tu 13 balīyaḥ 14
Śīsūkṣu 'ndhraḥ 17 sa-jātiyaḥ 18
prāpṣyaṁ-ānaṁ vasundharam
trayo-vimśat 20 samā rājā Simukas 21 tu bhaviṣyati 22

1 This line is in Mt. This name is often corrupted as in p. 34, note 11; and first vowel is long or short. In nMt 'yanāṁ; fMt 'yani; Mt genly 'yanā, which should be 'yanāḥ, as the accus. is required.
2 So afytkMt; bMt tadā: jMt tato bhṛtyaṁ. Mt genly tato bhūṣāḥ. But eMt tadodhṛtya; cMt tad-odhṛtya; so nMt crp. Bṛhṛtyaḥ is prob. correct, cf. Vš, Bh; the plural here may refer to 'Simuka and his fellow-tribesmen' in l. 3. Vš says—
Suśarmāṇaṁ Kānvaṇa ca bhṛtyo balat Śīpraka-nāma hatvā Andhra-jātiyo vasundhām bhokṣayati:
where *dVš Kāṇvaṁ, dVš Kānvaṇaṁ;
aVš sa-bhṛtyaṁ, jVš sva-bhṛtyo, bVš sad-bhṛtyaṁ, kVš sa bhūṣaṁ; aVš balat, bVš balam, cVš balānum, kVš valāki; bVš Chīptaka, aVš Śīvika, kVš Pulaka, cVš Pucāka; *dVš balat, *cVš balat, dVš An̄j ṭiyaujpra, kVš hy Andhā, jVš Sudhāra. Bh says—
hatvā Kānvaṇa Suśarmāṇaṁ tad-bhṛtyo
vṛṣalo bali 1
gāṃ bhokṣayat Andhāra-jātiyaḥ kaṁcit kālam a-sattamaṁ:
where *vBṛn Kāṇvaṁ; *dBṛ na-bhavato;
dfBṛ वशयबधो (f strictly वशयमर्यो, cM. 25, note 1); *dBṛ Andhī, fBṛ anayā; eBṛ kiṇicit.
3 This line in Vš, Bd. Bd Kana. Vš genly Kanṭh: other variations similar to those in p. 34, note 11. Bd, Ca'a'ēvA 'yanam; a'ēb'dfykM Vš 'yanīn.
4 So Ca'ēvA, Bd: a'ēd'ēVš atidd or at-odētya; jyVš ātā dwtaḥ; cMt tadodhṛtya (Pkt).
5 In jMt 'gē; bēnM 'gani; lMt 'nā; gMt 'sarmāṇanāṁ.
6 In aM. pragṛtya.
7 CējMt tām; gMt tān; fMt teān.

Kānvaṇaṁ 3 ath-oddhṛtya 4
Suśarmāṇaṁ prasahya tam 8
Śūgānāṁ 11 ca-śāpi yac chiṣaṁ 12
cṣapītyaṁ tu 15 balāṁ tada 16
Śīnukhaḥ hy Andhra-jātiyaḥ 19
prāpṣyaṁ-ānaṁ vasundharam
trayo-vimśat 20 samā rājā Simukas 21 tu bhaviṣyati 22

8 In eVš Sudhārvaṁ-saṁ vasundharaḥ.
9 So Mt; bMt Suśmāṇaṁ; cēnM. nta; cMt Aṣāgarā.
10 In eMt caiva cheṣaṁ; fMt caiva sarvesaṁ.
11 This line is in Vš, not in Bd. Ca'a'ēVš Śṛṇga.
12 In eVš yac cheṣaḥ; fnVš defective.
13 So Mt mostly: dMt kṣayīva sa; eM. kṣayīva sa; IMt jyītiyā tu: fM. kṣapa-yīte, jM. kṣp, bM. kṛp.
14 In eMt balāyaśaḥ; jMt mahīyaśaṁ.
15 CVš kṣayayīte.
16 In eVš bali tathā, dVš 'tādā.
17 So Mt genly; dMt 'dhrvah; fMt 'dhraḥ.
18 nMt 'dhrva; kMt 'ca; bMt 'yak; dM. Śīnuke here, Śīsukas in next line; eMt Śīruk-Andhraḥ; jMt Śīkhusaḥ tu; IMt Kīṁkukrodhaḥ. The correct name is Simuka (Rapson, 'Indian Coins, Andrhrs, &c.' pp. xviii, xlvi). It was misread as Śīsukas, and then Sktīd (1) as Śīsuka, and (2) as Śīsuka whence Śīkhusa, by dialectical variation of ṣ and bh. Simuka could be misread as Śīpraka which Vš has, see note 2.
18 In kMt sa-jaṭa.
19 So Vš, Bd: eVš Chismakō hy a-jātiyā.
20 So Ca'ēgMt, Vš, Bd. Mt genly 'vīnīta:
eVš reads this line—
sa trayo-vimśati rājā bhavītā Chismakaḥ
sambh.
21 I put the correct name here to combine Mt, Vš, Bd, which read it as above: eMt Śīsukas; eMt Śīsukas.
22 So Mt. Vš, Bd bhavītā tv atha; dVš omits tv; mVš te dvyaλkhaṁ; gVš bhavīt[a] tathā.
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Kṛṣṇa 23 bhrātā yāviyāṁs tu 24 | Kṛṣṇa 23 bhrātāsya 26 varṣāṇi
aṣṭādaśa 27 bhāviṣyati | so 'smād daśa 28 bhāviṣyati
Śrī-Śatakarnir 29 bhāvītā tasya putras 30 tu vai daśa 31
Pūrṇotsaṅgas 32 tato 33 rājā varṣāṇy 34 aṣṭādaśaiva tu
Skandhastambhis 35 tathā 36 rājā varṣāṇy 37 aṣṭādaśaiva tu
paścātahān 38 samāḥ saṁ ca 39 Śatakarnir 40 bhāviṣyati
daśa caṁśtu ca 41 varṣāṇi tasya 42 Lambodara 43 sutāḥ 44
Āpiłako 45 daśa dve ca 46 tasya putro bhāviṣyati

23 Mt genly the Pkt nomin. form Kṛṣṇa;
24 jMt Kṛṣṇā. Vs says—Kṛṣṇa-nāmā ād-
25 bhūtā. Bh says—
26 Kṛṣṇa-nāmātha tād-bhrātā bhāvītā prthi-
27 vi-patih.
28 See Rapson, op. cit., pp. xix, xlv.
29 In jyMt ca.
30 So a'va'va dhava, Bd : eva Kṛṣṇā; bhVā
31 kīpatau : a'va'Tvā; tr'vaTvā Teṣāḥ; CjktVa
32 aṣṭau.
33 So bdimVa, Bd : a'-fykgmVa, 3 MSS of
34 CVa bhrūtaśya ; lVā, 2 MSS of CVa bhrūtasā
cā; 1 MS of CVa smāta-ya.
35 So all Mt; but nMt aśāṁ dāsa, see
36 Introd. § 40.
37 So a"-bfkgmVa, Bd : lVā so smā d"; 
38 lVā so 'staṁ; Ca'yVa tasmād d"; see In-
39 trodn. § 40.
40 This name is spelt variously, see p. 37.
41 Vā genly Śatakarnir. Bd, Vs ŚaṅkacaryāniR.
42 But bodMt 'Mālakarni, nMt 'kapī (easy
43 misreadings); Mt genly 'Mallakarni; jMt
44 ŚaṅkacaryāniR, kMt 'pani. Bh Śaṅkacaryā, 
45 f b'ha'varna.
46 Bh, Vs agree, tasya putras : fujMt
47 putroś.
48 'So Mt g'naśly : beknMt samāḥ. Vā, Bd 
mahāṁ.
49 This line is only in Mt, lVā. So Mt
50 genly; jMt Pūrṇotsaṅga; eMt Pūrṇaśaṅga,
51 eMt 'sagas : eVā reads this line—
52 Pūrṇaśaṅga tu varṣāṇi bhāvītā-ād-
53 aśaiva tu.
54 Vs Pūrṇotsaṅga; jVā 'saṁ(mr)'ga; VS
55 Pūrṇaśaṅga ; Vs Vanakarnakṣetra. Bh 
Purūravamā, aṁ adds tat-sūtaḥ.
56 'Tu vai in beknMt.
57 Samā in nMt.
58 This line is only in bfkgMt. So fygMt;
59 dMt 'stabhī; bMt Svērasvanis (an easy
60 misreading); nMt śavoṣutū, and invert
61 him and the next king.
62 Tapā in nMt.
63 Samā in nMt.
64 So Vā, CēdemMt; jMt 'saṁth. Bd,
65 bhVēMt 'sāt tu; AṣMt 'sac ca.
66 Saṯ kar in eva; eMt saqu; nMt omits ca.
67 No marked variations in this name:
68 mt inverts him and the preceding king;
69 Vā repeating the line reads tasya putro.
70 Bh omits him.
71 Daśa vāsaiva in dMt.
72 In eVā [bhāvītā] tasmā.
73 This line only in Mt and eVā. Bh and 
74 Vs agree in the name.
75 Bh agrees, tat-putras : eva vṛṣaḥ.
76 Mt genly Āpiḷaka; ofMt Āpiḷ; eMt 
77 Āpiḷ; nMt āpiḷ or āpiḷ; bMt +Arṇāntaka:
78 eVā Āpiḷaka. But gVā Āpiḷaka ; jVā, 3
79 MSS of CVā Āpiḷa; jVē Āpiḷa; 1 MS of 
80 CVā Āpiḷa; nVā Āpiḷa or Āpiḷa; a televised,
81 2 MSS of CVā Āpiḷada; bVē Āpiḷakā. 
82 Bd Āpolavō. Āpiḷaka seems the best form:
83 the third syl. ta in Mt names may be a 
84 misreading of la, and may be read either 
85 way in nMt. Vs genly reads tasmā before 
86 this name, and it was aptly often read as Pkt 
87 tasmā with the final d applied to the name;
88 thus Vs Dāpiḷaka (though it interposes ca),
89 and o eskVs (tasmāddivśakāḥ) īdi or īdi ;
90 hence ofVs Īdi; CVē Īdi; jVē Īdi ; 
91 jVē Filaka; bVē Divānika. Bh genly 
92 (reading d in Gupta script as c) Īti or 
93 Īti, nMt Bh 'tīka; bBh Cīti; dbBh 
94 'tīka; cīti Cīti; Vitaka; rbBh Vitaka,
95 ABh Yīf or Gīti and Īti2. Bbh Vitaka 
96 apply.
97 So Mt; cemMt tu. Vā genly, Bd deśadāsa 
98 vai, which is equally good: a'-lVā, 2 MSS of 
99 CVā 4-đhodāsā.
This line only in Mt, eVa. So Mt genly; fMt "svámi"; CMt Medhasváti; nMt Sánghasváti, an easy misreading; eMt Sánghas saip. Vś, Bh Meghaváti, fVś Meghás; kVś Meghaññáti. The name has been corrupted in eVa which reads—
daśa cāṣṭau ca varśāṇa Meghásváti 44 bhaviṣyati

This line only in Mt: bMt Sātvír bhaviṣyate, nMt Śvámi bh; gMt, in repeating the line. Śvámi bh: eMt tu eva bhokṣyate.

In bMt ramyta.

In eMtsamā: bMt manās, so gMt in repeating.

In eMtsatātvāśaiva (omitting tu).

This line is in eVa only. Introdu. § 40.

So Mt, mostly. CMt"sváti" misprinted as "rácáti" : beenMt and gMt (in repeating) Skandhasvātīs, dMt "svāmīs"; IMt Sākhasvārātās (an easy misreading).

Misread as samaiva tvā in gMt (repeated), "teem" in bMt; eMt saptā cāiva.

This line in eVa only; thus, Skandha- svātīs samātāsama, where sama is misreading for sapta.

This line only in Mt, eVa; bMt Bhagendram; eVa Mënā; fMt naren.

So Mt genny: fMtsvarnas, but gMt repeats as in text; nMt Sātikarnas; eVa Sātakarnis.

In eMt msa: after this nMt adds by mistake and superfluously varśāṇi paśca-viśvātī (from l. 19).

In eVā samā-trayaṁ.

This line only in Mt, eVa: bMt Kusalāḥ; fMt Kṣetudāḥ.

47 This line only in Mt, eVa. So Mt genly; fMt "svámi"; CMt Medhasváti; nMt Sánghasváti, an easy misreading; eMt Sánghas saip. Vś, Bh Meghaváti, fVś Meghás; kVś Meghaññáti. The name has been corrupted in eVa which reads—
daśa cāṣṭau ca bhaviṣā Meghásváti 44 bhaviṣyati

This line only in Mt: bMt Sātvír bhaviṣyate, nMt Śvámi bh; gMt, in repeating the line. Śvámi bh: eMt tu eva bhokṣyate.

In bMt ramyta.

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So Mt genny: fMtsvarnas, but gMt repeats as in text; nMt Sātikarnas; eVa Sātakarnis.

In eMt msa: after this nMt adds by mistake and superfluously varśāṇi paśca-viśvātī (from l. 19).

In eVā samā-trayaṁ.

This line only in Mt, eVa: bMt Kusalāḥ; fMt Kṣetudāḥ.

48 This line only in Mt. eVa. So ACbdMt: eVā "karṇo"; fMts "konο", gMt (in repeating) "varṇo"; dMt "ñeno"; eVā "ñeno"; kMt Sātvātīs; nMt Sātikarno.

49 This line is in Mt, except ACMt: lMt sād-triśāśd; gMt (in repeating) sād-viśad; nMt sād-viśa (= sād-viśā). 50 So dmMt and gMt (in repeating): IMt deva; jkMt caiva; eMt tu eva; hψMts dve ca.

51 In nMt Śantīk; eVā Śatikarnis.

Ca in cefMt, and gMt in repeating.

In fMt "dētā samo.

53 But bojhMt "sahvatsaro" eMt "de v", gMt (in repeating) taksāvino. 54 This line only in Mt, eVa. So ACbdMt: eVā "karṇo"; fMts "konο", gMt (in repeating) "varṇo"; dMt "ñeno"; eVĀ "ñeno"; kMt Sātvātīs; nMt Sātikarno.

55 This line is in Mt, except ACMt: lMt sād-triśāśd; gMt (in repeating) sād-viśad; nMt sād-viśa (= sād-viśā). 56 So dmMt and gMt (in repeating): IMt deva; jkMt caiva; eMt tu eva; hψMts dve ca.

57 So Vā, Bā: eVā "tṛiśāśd. 58 This name has been greatly corrupted. So bklMt; gMt (in repeating) "vi" : eMt Pulomāvid; fMt Sātukarnis (an easy misreading). In Vā: dψVā Padumāvid (or, as it may be read in dψVā, Yadu); and so aVāVā and 3 MSS of CVā: then by easy misreadings, dψVā Patu (= Ya or Ya); eVā Patra- mātī (or Ya); fVā Śaṭumāvid; 4 MSS of CVā Śaṭu; mVā Sātu or Śatu; fVā Śaṭrumātī; aVā and 2 MSS of CVā sāt varasi (by attempt at emendation). By regarding the final ei (in Pkt) as an expletive (= vai or api), kVś Padumān or Patu; aVāSVē Puṭu; bψ Padumātī ca; other Vś Padumān. Then arBh Yatamāna; Bh genny Ato; nBh Ato; nBH Asiṇa; dψBh Ara; rψBh Rasā. For this name fMts substitute (a second) Meghasvāti; and gMt Bhełha.

59 There is great variation in this name.
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praṇa Mantalako 74 rājā 75
bhaviyati samā ṯraṇah 77
Purindraseno 79 bhaviṭā
tasmāt saumuḥ bhaviyati 81
Sundarah 83 Śātakarnis 84 tu
abdam 85 ekam bhaviyati
Cakorah 87 Śātakarnis 88 tu sān
māsān 89 vai bhaviyati 90

Vā genly bhaviṭā Nemikṛṣṇas; dVā "Nemikṛṣṇas; mMt "Nemikṛṣṇas; dMt "Nemikṛṣṇas; fMt "Nārīk; fMt "Saurīk; fMt "Gaurd; oMt "Gaurkṛṣṇas. AC'Mt bhaviṭ-Ariṭkāvarṇas; bMt "Ariṭkāvarṇas; nMt Ariṭkāvarṇa. Vā Ariṭkāvarṇa; so aBh. Bā bhaviṭ-Ariṭkāvarṇa. Bh Ariṭkāvarṇa. It is impossible to extract the correct name out of this confusion, and I have adopted Ariṭkāvarṇa as the most central form.

So a'ā'vādoḍyā: Vā genly, dMt, Bā olin. Mt varṣāṇī ... tiḥ; jMt reads this half line, sān-māsān vai bhaviyati.

So all, except IVā Hāla: Bh Hālala; Bā Hālala. Bh Hālala. There is great variation in this name. AC'OMt Manḍalako; cMt Manḍalako, eMt olaṅka; oMt Menulako; fVmMt Manḍalako; dMt Manḍalako; mMt Kuṇḍalako. Then kVā Pantalaka or Pāt; Vā genly Pāt; IVā Pāt; deVā Pāt; dVā Pākā; aVā Prakā (or Pratāḥ)? Bā Pātalaka. Bh, losing the first syll., Talaka (see Appendix II, § vi); eBh Tanaka; eBh Halaka; dBh Sub. Vā, by losing the third syllable, Saptaka; fVĀ Saptakī; bVā Masaḥka (misreading of Maṭakā?): eVĀ reads this half line, paṇā raśvahā ... ko rājā. Manṭalaka or Pātalaka seems the most likely form, from which the other readings might have been derived by misreadings. Bh says, tasya evaṁyajāḥ.

So Mt, eVĀ: bMt rājaḥ.

Vā, to compensate for the lost syllable in Saptaka, and by the meaning of saṇa, reads rājāno and turns the two following words into pluralas: mVĀ raṇāmaḥṇo. Bā nāma. The correct reading must be rājā.
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aśṭā-viṁśatī 91 varṣāṇī Śivasvātīr 92 bhaviṣyati
rājā ca Gautamiputra 93 eka-viṁśat tato 94 nrpaḥ 95
aśṭā-viṁśaḥ 96 sutas 97 taṣa Pulomā vai 98 bhaviṣyati
[ek-ōṇa-triṁśatim bhavyaḥ Śatakarnis tatho nrpaḥ] 99
Śivasrīr 1 vai Pulomā tu 2 sapt-aiva 3 bhavīta nrpaḥ 4
Śivaskandhā 5 Śatakarnī 6 bhavit-āsy-ātmajāḥ samāḥ 7

nava-viṁśatī 8 varṣāṇī
ek-ōṇa-triṁśatim 9 rājā

Yajñāśrīr 10 Śatakarnīkāḥ 11

Yajñāśrīr 12 Śatakarny atha 13

88 So Vā, oṣefjumī, Vā, with variations.
Mt geny Śatakarnā. Instead of this name Bh geny vatako yatra; "Rḥ vatsikā; nBh (and Bhī) navamo; "jīh cavaka; altered to vatako; Gṛba bahavā; dĪb batako (or paṭako) yasya. Read vatako yasya?
89 In bēMrt māso; eVā sat samān.
90 So Mt. Vā geny vai narādhipaḥ; eVā bhavit nrpaḥ; kVā vi[ta] narādhipaḥ.
91 So Mt, bṁVā, bD. Vā geny, jĪt viṁśat tu.
92 So Mt, dĪVā, bD. VĪ, Bh agree: IVŚ eko-viṁśatī; aVī Śivac Śvātī; jĪMt Śikhāvatīr; kBh Śiraś; jMt Śiraś. CādīVā Śivac-vēmā; a-ługheVā śvāmīr; mVĀ śvāmīr. Bh calls him arindamaḥ.
93 In bēMrt, bVŚ Gotamiḥ 2. VŚ, Bh Gotamīp. IVŚ Gomatiḥ. Mt adds ky.
94 So dGImī, aVā; cmMt "viṁśaḥ". AmMt eka-viṁśatī ato; CMt aka-6 by misprint: bMt, aVā aVā bghehVā eka-viṁśatamo; īVĀ, bD viṁśat samā. Eka-viṁśatamo, "21st king", can hardly be right, because he is not 21st in any list except A Mt where two preceding kings are omitted; and he can only be made 21st by omissions.
95 So Mt. bāfghimVĀ, bD, though it is redundant. AjKĀ nrpaḥ.
96 This line only in Mt: dGImī 6ta; bMt 6si; CMt 6saṭi.
97 In nMt tutas; jMt tatas; bMt samas.
98 CBMt Pulomā vai; but bMt Pulomū tu in next line. VŚ Pulomān; IVŚ Puṭ; aVŚ Kūṭ. Bh Purimān; kBh Purū; dĪb Purū. The name should not doubt be Pulomānī. VĀ alto, tat-puraḥ.
99 This line only in EVĀ: see p. 37.
1 This line only in Mt, eVĀ. So Mt geny: cMt "śrī; nMt "śrā; bMt Śivasvī; jMt Śirogrīvāḥ (omitting vai). VŚ Śatakarnī Śivasvī; nVŚ makes this two kings, tasya-ah Śatakarnīḥ tatās Śivasvī (see p. 37): dĪB Sacasvī; nBh Midasvī; Bh geny Medas; kBh Medās; fĪB Medās. This half line in EVĀ is, śiraś putra āviś tu.
1 So Mt genly; cMīt "māḥ tu; bhMt "māso. But jMīt "māt tu; CMīt Sulomā tu.
3 In bMt somaevra; eVĀ caṭāso.
4 In eVĀ samād. 5 This line only in Mt, eVĀ. So Mt genly. VŚ, afmnrMīt agree: īVŚ āskadra; dGImī, Bh genly, bhMt āskandā (altered in īVŚ to āskanda); bhMt āsvanda; kVŚ āsunda: jMt Śivasvātāḥ, eVĀ āskandā. 6 So oṣefjumī, eVĀ; bMt Sāmak. A CMīt Śatikārṇḍ; īMt Śalaiḥkārinā; jMt Nṛpaskando.
7 So oṣefjumī; bMt defective viṁśat; bhMt bhaviṣyati tu; A CMīt bhaviṣyati hy āc: eVĀ bhaviṣyati samā nrpaḥ. No number is mentioned. Perhaps Mt should read, bhaviṣyati tasmāt trayo samāḥ (see Appendix I, § iii), and eVĀ bhaviṣyati samās tamāḥ.
8 So Mt: jMt "viṁśat tu; jMt "śrīve tu; bēMrt read this line—
nava varṣāṇi Yajñāśrīr 1 kurute Śatakarnīkāḥ;
where bMt "śrī; bMt kurna, nMt kūrata; cMt "šrā, nMt Śatikārṇḍ, nMt Śahakārināḥ,
9 Yajñāśrīr 10 Śatakarnīkāḥ 11

11 In kMt Śatakarninā.
12 So CāeVĀ; mĀ Vajnā Śrī. Bd Yajnā Śrī: aVā aVā bgheVĀ Yajuvārī̄-h; dĪVĀ Yajuvārī̄-h. VĀ Bh Yajñāśrīr with
ANDHRAS

sad eva 14 bhavitā 15 tasmād 16 Vijayas 17 tu samā nrpaḥ 18
Caṇḍaśrī 19 Śatākarnī 20 tu 21
tasya putraḥ samā daśa

Pulomāvīḥ 24 samāḥ sapta 25 anyās teśām 26 bhaviṣyatī
ek-ōna-vimśatīr hy ete 27
Andhra 22 bhokṣyanti vai mahīm
teśāṁ varṣa-śatāni syuṣ
catvāri śaṣṭī 32 eva ca.

marg. alteration ॐāra in aBh; "Bh ॐā, altered to ॐār: kVṣ Suṣṭikāraī. Bh adds
tat-sutas.
14 In eVā "opi: 2 MSS of CVā Śāmakarṇī
ahta.
15 In eVā ete.
16 In fMt nacītā (misreading of bhavitā in
old Bengali script t).
17 In bemMt yasmād; eVā vastu.
18 So all: but deVā Vijaya; fMt, jVē
Vijay; eVā deśaḥ yaśu (omitting tu); jVē
Deśayajña; fBh Viṣaya. Bh says, tat-sutos.
19 So Vā, Bē. Mt genly samās tataḥ;
bomMt samānta; fMt (sa) samā daśa.
20 So Mt genly; eMt Caṇḍaśrī; eMt
Vaiḍę; fMt Candraśrī. Vs genly Candra-
śrīḥ; eVs Candraśrīḥ; fBs Candrā; dBs Candraśrīja, fRb
Cājya, aBh āyīṣya, Bh genly āyīṣya.
21 Mt genly Śāntikarmas, with variations;
byMt Śāmakarnī.
22 So Mt, eVā. Vā, Bē ca.
23 So Vā. Bē Caṇḍaśrī-Śrī.
24 In eVā samās trayaṁ; aVā samāsārayaḥ.
25 So eVā, aVē; jVē "mād. Bē "mārīḥ.
Vē genly "mācāth; oḍeṣkVē "mācāth; jVē
"mād; jVē Anuḷomāvīḥ. Bh genly Saḷo-
madhaḥ; mBs Suṭ; fBs MAt (all easy
misreadings).
26 Mt genly Pulomā saṇta varṣañi; CbdmMt
Suṭ; where the last syll. of the name has
been probably regarded as a particle and
ousted by the change of Pkt varṣā to Skt
varṣāṇi. Vā genly Pulavāopi.

28 So Mt, Vā genly: eMt antyaḥ, nMt
antāḥ, fMt antyaḥ; all mistakes for antyas
teśāṁ, probably the true reading, cf. p. 12,
1. 22; p. 18, note 9. Caṭvāryaṁ ca
(ô omits ca). Bē tatāś caṇḍām; eVā saṁ
tasmād.
29 So Mt, genly: fMt "satī"; dMt "satī
cete; jMt "śad ete ca; nMt ek-bṛha-navatiṁ
hy ete, eMt tēkānā-n'.
30 So Vā, Bē: mVā omits this line.
31 So Mt genly: eMfMt Andhrā; dMt
Andhrān; Bē Nrpa.
32 In eVā aKāṭā.
33 So Vā. Bē, jVē vai.
34 So Mt: nMt śaṣṭīr, fMt śaṣṭim: jMt
reads this line—
dvādaśa-ādhiḥkahī eteśāṁ rājaṁ śāta-
catuṣṭayam.
35 This line is in Vā, Bē: not in mVā.
So Vā genly: kVē paṭaṇaḥ saḥ ca": belfjVē
"paṭaṇaḥ ca"; eVē "paṭaṇaḥ caiva hi. Bē
paṇiḥśat paṭaṇaḥ tatha-ivā ca. Vē says—
evam ete trīṃśat* catvārya abda'-śatāni
saṭ-paṇiḥśad*-ahākāṁ pṛthivim bhokṣyantī;
where * kVē omits trīṃśat; 1kVē aṣṭa; jVē
paṇiḥśad-ādhat. Bh says—
ete trīṃśaḥ * nṛpatayā catvārya abda'-
śatāni ca
saṭ paṇiḥśac ca pṛthivim bhokṣyantī,
Kuru-nandana:
where * aBh has viṁśan written above;
"gBh aṣṭa.
Various Local Dynasties.


Corresp. passages—CVs iv, 24, 13–16; GBh xii, 1, 29–32b.

The account of these dynasties consists of three parts, the first of which summarizes the number of kings in each dynasty and the second states its duration, while the third adds certain subsequent kings. In the first part the Matsya, Vayu, and Brahmânda agree generally, but in the second the Matsya has one version and the two others another. Here the dynastic matter in the Matsya ends, and the third part is found only in the two others. The Bhagavata gives the first part in verses which are much like the texts of those Purânas, only the concluding portion of the second, and a very brief notice of the third. In the first part therefore the two versions are printed side by side. In the second part the Matsya version and that of the Vayu and Brahmânda are compared side by side, but in the third there is only the text common to those two. The Bhagavata statements in both these parts are given in the notes. The Vishnu in prose agrees closely with the Bhagavata.

The Va and Bd mention the dynasties in the second part in the same order that all three Purânas observe in the first part, but the Mt verses are disarranged in the second part, and are re-arranged here in that order for convenience. This involves no tampering with its text, because each line is complete in itself and independent, except ll. 12, 13 which compose a couplet forming verse 22 and which remain undisturbed; hence the Mt verses are placed here thus, 23b, 24a, 20b, 21b, 20*, 21*, 22b, 23b, 24b. The Mt is generally complete; but EMt omits ll. 12–14; fMt l. 8; gMt repeats ll. 3, 4 after l. 10; EMt omits ll. 4, 5; hPMt have nothing. ACVa omit ll. 7, 8, but ACVa mentions them in a note; most other copies give them; aIVa omits ll. 7 (second half)–9 (first half); aIVa ll. 1–3, but they are added in the margin. Of Bh versions f omits ll. 1–5, but they are added in the margin; b has nothing.

These local dynasties are all classed together as more or less contemporaneous. The number of years assigned to them must be considered according to the remarks in Introdn. §§ 42 ff., and with reference to the middle of the 3rd century A.D. when the account was first compiled as preserved in the Mt, for the revised versions in Va and Bd did not revise the periods.1 If those remarks be sound, the Sriparvatiya Andhrabhrtiyas had at that time reigned 52 years, or (if we read devi-pañcâdânam) possibly 100 roundly, according to Mt; while the Va and Bd reading is no doubt corrupt and should perhaps be 112 or 102 years. The Abhiras had then reigned 67 years, the Gardabhilas 72 years, the Sakas 183 years, the Yavanas 87 or 82 years, and the Tushâras 7,000 or 500 according to the proper construction of the sentences but perhaps 107 or 105 is really meant. The 13 Gurunâs or Murunâs had then reigned half of the quadruplet of 100 years, that is 200, according to Mt, or 350 according to Va and Bd, but the latter is probably a corruption of the former

1 Except in l. 6, if Mt reading devi-pañcâna- to dasa dce ca satam ca vai ; see Introdn. satam is right, and if we emend Va and Bd | § 41.
reading, for Vš and Bh say precisely 199 years. The 11 Hūṇas or Maunas had then lasted 103 years.

Mention of these races is found in the inscriptions; thus Ābhīras in Lüders' List of Brahmī Inscriptions, nos. 963, 1137 (Epig. Ind. x, Appendix) and Fleet's Gupta Inscriptions, p. 14; Śakas, Lüders' list, nos. 1123, 1135, 1137, 1148, 1149, 1162, and perhaps 1001–2, and FGI p. 14; Yavanas, Lüders' list, nos. 669, 965, 1093, 1123, 1140, 1154, 1156; Muruṇḍas in FGI, p. 14, and Muruṇḍadevi, id., pp. 128, 132, 138; Hūṇas, FGI, pp. 56, 148, 206. A Vākāṭaka prince Vindhyāsakti is mentioned in Kielhorn's Inscriptions of Northern India, no. 622 (Epig. Ind. v, Appendix).

Mt, Vā, Bd.

Andhrānām 1 saṁsthite rājye 2
teṣām bṛṭy-ānvayaḥ 3 nṛpāḥ 4
'saptāiva=Andhra 6 bhavisyanti
daśābhirās 7 tathā nṛpāḥ 8
saptā Gardabhīnas 9 cāpī
Śakās cāsātāsāiva tu 12
Yavan-āstau 14 bhavisyanti
Tuṣārās 16 tu 17 caturdasa

Bh (with Vš).

Saptābhīrā Ānḍhrabhṛtyā 5
daśa 10 Gardabhīno 11 nṛpāḥ
Śakā 12 śoḍaśa 14 bhūpāla
bhavisyanty ati-lolupāḥ 15
tato 'stau Yavanā 17 bhāvyāś
caturdasa ca Tuṣkarāh 20

---

1 So oṣṇMt, Vā, Bd. Mt genly Andhā; jMt sandhā; eVā Arthatānāh.
2 So oṣṇMt; jMt sanshite; hMt saṁsthite; other Mt saṁsthite; eVā saṁsthite vānā. Vā, Bd saṁsthite paṇca; so mVā (defective).
4 So Mt: fnVā punāḥ, Vā, Bd punāḥ.
5 Bh genly āvabhṛtya; eBh Aḥ; aBh oA; jBh āvabhṛtya. Vš rightly Anṛha-brhṛtyāḥ saptā-Abhirā; jVš Andhā.
6 So Mt; eVā sapta oAndhrā. Vā, Bd saptāste tu; kVā ?nu.
7 So Mt, Vā, genly, Bd: dVā oĀbhārās; eVā dār-Ābhārās, dMt var.; jMt var-Ābhārā; hMt nār-Ābhīrās; jMt nain-Ābhārā: mMt, kVā defective; jMt Ābhārās ca.
8 So Mt mostly: Vā, Bd tato; doMt nṛpās tathā, eMt bṛṭyāḥ, eMt mṛtāḥ, jMt vrpaḥ; jMt nṛpās tado.
9 So Vā, bēkMt, Bd: eMt Mārdā, but when repeated Gardabhīlas as in Mt genly: jMt Kardabhel; jMt Gataḥhrtytā.
10 Vš agrees.
11 So Bh genly, aVš: kVš ṃnā; pBh Garbhātīno. Vš genly Gardabhīlāḥ bhūbhūno, kVš bhikāḥ; qBh ydasārdagabhbino; jVš, eBh crp.
12 So Mt genly; jMt Śakāśaś: dMt Śakāś cāiva dasā, eMt Śākāś, but eMt in repeating reads as in text: jMt +Kośāva dasā. But eVā tathāstādasa vai Śakāḥ; Vā, Bd tato 'tha dasā; kVš has Thatāā
du.
13 So Vš. Bh Kāśāḥ; eBh Kānā.
14 Vš agrees.
15 So Bh mostly: cefgijklmqBh ca lo?; hBh na lo?
16 By double sandhi (= Yavanāḥ aṣṭau); fnVā Yāo: jyM Mt Yavanāḥ ca. This half line is in jMt aṣṭau tu Yavanā aṭhāras, in eVā tatācaiva Yavanā aṣṭau.
17 Vš agrees: jBh Yavanā.
18 In jMt Tuṣkārāt; cMt Tuṣagāt.
19 So Vš, eMt, Bd. Mt ca; jMt omits.
20 So BaoghjimpBh: dBh oTuṣkārāḥ, rBh oTuṣkārāḥ, nBh and v.r. in Gbh oPuṣka-
<table>
<thead>
<tr>
<th>Mt, Va, Bd.</th>
<th>Bh (with VŚ).</th>
</tr>
</thead>
<tbody>
<tr>
<td>trayodasa (Gurundāś)</td>
<td>trayodasa (Gurundāś)</td>
</tr>
<tr>
<td>(Muruṇḍāś)</td>
<td>ca</td>
</tr>
<tr>
<td>{Maunā 24 hy ekādaśaiva tu 28.}</td>
<td>tu.</td>
</tr>
</tbody>
</table>

Mat.

Andhrā 29 Śrīparvatīyāś 30 ca te dvi-pañcaśatam 32 samāḥ sapta-saṭiś 35 tu varṣāṇi 36 daś-Ābhirās 38 tathāśaiva ca 39 sapta Gardahīlā 41 bhūyo 42 bhokṣyant-āmāṃ vasundharam 45 satāni trīṇy aṣṭiṃ ca 47 Śakā hy 49 aṣṭādaśaiva tu

sūḥ. Gōṛkṣaṇ Bhūrṇa ḍākā, Bhū ṃaṃ. CVŚ caturdasa Tukhāraḥ, bodeśjīḥVy ṃ Tukhāraḥ, aVy ṃ Tukhāraḥ, aVy ṃ Kharāḥ.

Both forms are well supported. Mt genly, Bd Gurundāś; nMt Gar. Va genly, jMt Mar; jVŚ, nMt Mur; jVŚ Mer. Others, jyjMt Pur; cMt Puramāṇāś; eMt Purunāṇāś; aMt Purunāṇāś; 4 MSS of CVŚ Manuśadv, which ACVŚ adopt; eVŚ Rauṇḍās with tu for ca. Gurundā occurs in Bhaviṣya iii, 5, 32, where it is said Vraja-bhāga, Mahāraṣṭri, Yavana, and Gurundākā are the four Mleccha bhāgas. For Muruṇḍā see p. 45. Cf. notes 34, 46.

So VŚ, dfg Bh and Vr. in Gbh. Bh genly bhūyo daśa, an easy misreading; jVŚ omits.

So Bh genly; dVŚ Svar; aBh Survāndāś, sBh Suraṇāṇāś, sBh Sub. Vy Mūndāś, prob. error for Murunāṇāś, which IVŚ has.

Both names are well supported. Mt genly Hūṇā; jMt Hūṇā; IMt Jana; eVŚ Yavana; Va, Bd, 6Mt Maunā; nMt omāṭ. See note 34.

So Mt; jMt ceṭe : ceMt omit hy.
So eVŚ, Bd. VŚ ṣaṭādaśa.
So Bh, Vy : kBu Momā; aBh Maulā.
Vy agrees.

In gMt aV, dMt Andhā : jMt yuksi; dMt reads this half line Andhakāśaṃ parvatīyāś ca.

So ofyjmnMt; IMt omits Śrī. ACIMt

Śrīpār.; eMt parvatīyāś.

In eVŚ Rauṇḍāś.

So ACIVŚMt: oefjmnMt te dve paṇca satām, dMt dve paṇca ca satām : jMt ta dve paṇca daś-āpi ca for this half line.

In fVŚ satām; kVŚ satō. Read probably dāsa; see Introdn. § 41.

In kVŚ dve ca; eVŚ dve 'ṛddha-satāt.

In eMt 'ṣ; nMt 'ṣ.

In eMem sahasrāṇi.

This line is in a'-'bdeṣbhādVŚ, Bd; first half in a'VŚ, satpa-ṣati satām-śaka. Not in ACIVŚ, but mentioned in note to AVŚ: a'-'bdeṣbhādVŚ, Bd. Not in ACIVŚ, but in note to AVŚ.

In eVŚ ca-dāpi.

Sic: read deś-saptatimī.

In eVŚ, Bd 'tim.

In bgMt aṣṭiḥ ca; nMt triṇī ca tathā.

In bgVŚ aṣṭiḥ ca; fVŚ triṇī 'ṣiṭī ca; eVŚ triṇī ca; aVŚ omits this half line, see note 47.

Mt genly satāṇy, jMt tathā hy, no doubt corruptions of Śukā hy, and I have
VARIOUS LOCAL DYNASTIES

Mat.
Yavanāśṭau bhavīṣyantii 52
sapt-dāśīm 64 mahim imām
saptā varṣā 65-sahasrāni 66
Tuṣārāṇām 68 mahī smṛtā
satāny ardhā 60-catuskāni 61
bhavitavyāś 62 trayodāsa 63
Gurunḍā 65 Vṛṣalaih 66 sārdham 67
bhokṣyante 69 Mleccha 70-sambhavāḥ 71
satāni trīṇi bhokṣyante 73
Hūṇa hy 74 ekādaśaiva tu 75

emended it so: bhcnMt tana; cMt taca.
52 So Mt genly: becmMt o-deṣau; lMt va-data; jMt Andhā.
51 In a’-deṣam Vā ‘a.
53 Sic: better ca bhokṣyantii.
54 So behVā; sgyVā aśiṭīr; mVā āśiṭīr;
dVā, Bd āśiṭīr; jVā āśiṭīr. Ca’a’o’cVā aśiṭīn caiva.
50 So AlmMt; CbMt ‘i: but cemMt sam-aśīti-in, dMc ‘aśiṭīn; see Introdn. § 40.
Others, gMt samāśiṣyaṇi; jMt samāśeś; kMt samāśeś; jMt prasāś (see p. 16, note 79).
55 In dMt varṣasyātu; lMt varṣāṇāhin (one syll. short).
56 So all Mt: read satānāha?
57 In eVā satānākāṁ.
58 In jMt Tuhkharā.
59 In eVā Tuhkharā tu.
60 CcMt ca-ārkaṁ: dMt satām ardhā; kMt sat-ārtha-.
61 In bojkmMt caturthāṁ.
62 In cMt śatāṁ; jMt sammānti ca.
63 In mMt trayo nṛyāḥ; bMt caturdāsa.
This line and the next go together.
64 See note 55. This line and the next go together.
65 ACbMt Gurunḍā; nMt Gar; gMt Kur; mMt Mur; jMt Purv-
pāndā; cMt Puruṇā; dMt Sum[dev]ruṇā; jMt Sudanā.
66 In nMt dF̣; ejVā prF̣; bMt varṣabhāḥ.
67 In cMt sarvāṁ.
68 Bd, bhVā Gurunḍā; a’d-faVā Mur; Ca’a’o’cVā Mar; a’Vā Pur; jVā Munnjā;

Vā, Bṛj.
aśīti dve ca 65 varṣāṇi
bhoktāro Yavanā mahim 10
paṇca varṣā-śatānāha 77
Tuṣārāṇām 68 mahī smṛtā
satāny ardha-catūrthāṁ
bhavitāsa trayoḍāsa 64
Murunḍā 68 Vṛṣalaih 66 sārdham
bhāvyāṇāya 72 Mleccha-jātayāḥ
satāni trīṇi bhokṣyante 73
Maunā 76 ekādaśaiva tu 77

eVā Asandā. Regarding these Vś says—
ete prthivīṃ trayodāsa* varṣa-śatānī
nava-Navatya-ādhiṁ bhokṣyantii:
where * this means the 13 Gurunḍas, and so
IVś ete trayoḍāsa prthiviṁ; yet it has affected
śatānī; but dVś ete prthivīṃ Ābhār-ādyā
eMun-āntā ek-āśiṭītā attā [sic] poḍāsa:
‘eKṛ vata-varṣpinī: 1 dhjVś omit navā. Bh,
in consequence of the misreading bhāvyā
dāta (see note 25), says 10, and applies it
wrongly to the period instead of to the
kings—
ete bhokṣyantii prthivīṁ dāsa varṣa-śatānī
cā
nav-ādhiṁ ca navati *;
where * CBh omits this half line.
69 In fgMt śaukyantī.
70 In īMt muru; jMt yṣa.
71 In fgMt samyuvāḥ; cMt jātayāḥ; lMt jantavāḥ.
72 So āfimVā by double sandhi for bhāvyā
anyāḥ: jVā bhāvyānāḥ; gVā ‘dnye; bhVā
aṛtya; dVā bhāvyāṇe te; jVā bhāvyāṇe’s
te, showing influence of both readings: eVā
tath-ānty. Bh bhokṣyante.
73 In bognMt, Ca’Vā, ‘hit.
74 All Mt varṣāṇi with no name: no doubt
a corruption of Hūṇa hy (see 1. 5), and I
have emended it so.
75 In bMt ekādaśāṁ ca; fgMt asaṭaśa-
āva tu; see 1. 5.
76 So Bd, see 1. 5: eVā Yausās tu. Vā
genly Mlecchā. CVA śnechā by misprint.
77 Vś says—tataś ca Paurā‘ ekādaśa bhū-
patayo ‘bā’-śatānī trīṇi mahim bhokṣyantii:
DYNASTIES OF VIDISĀ, ETC.

Mat. | Vā, Bd.
tesētsanneṣu 78 kālena 79
tataḥ Kilakilā nṛpāḥ 81.
tac-channena ca 80 kālena 79
tataḥ Kolakilā vṛṣāḥ 82.

Vā and Bd.
tataḥ Kolakilebhyaś 83 ca Vindhyāśaktī 84 bhaviṣyati
samāḥ saṃ-navatiṁ 85 jñātvā 86 prthivīṁ tu 87 samesyati 88.

Dynasties of Vidisā, &c.

Text—Mt nil; A Vyā 99, 366–372; Bd iii, 74, 179b–185.
Corresp. passages—CVs iv, 24, 17; GBh xii, 1, 32b, 33.

The Vāyu gives the whole, and the Brahmana all except line 7. The Viṣṇu is concise but not clear, and the Bhāgavata has only three obscure lines: they mention no names except where stated in the notes. Among MSS a'fmaVā omit l. 7; eVā l. 11; kVā and bBd have nothing.

There are references to the people of Vidiśā, Vidisā, in Kielhorn's 'Inscriptions of Northern India' (Epig. Ind. v, Appendix), namely, Śāṅchi inscriptions, nos. 187–524 passim; Bharut inscriptions, nos. 712–885 passim. For Vindhyāśaktī see p. 45; and as regards Pravrīṇa, a successor of Vindhyāśaktī, named Pravaraṇa, is mentioned with his five successors, op. cit., no. 622. As regards Nakhaṇā, king

where *aVē Maunā, kVē Pauravā; 'aVē aṣṭa. Bh says—
Maunā * ekādaśa kṣitim
bhokyarnty abda'-satātāy aṅga' trīgī;
where *aVē Maunā, cBh omits this half line; gVē aṣṭa; 'aVē aṅtra, altered in dBh by later hand to  satān pānica; f Bh omits this line.

So Mt genly; dBh 'naṇeṇu chātreṇu: odMt ter-ūchānena, kVē ter-ūchāinen; kVē ter-ūchānena, fMt ter uča: kMt ter-ūchānen.

In bodhgmMt kāleṇu, eVā saṃ nerves.

So Vā genly; dVē ṛṭachānas ca: eVē ter-ūchānen. Bī teru chinnena.

So Mt, eVā: dMt Kīlāk®, fBh Kīlāk®; dBh Kīlākā, jmMt 'kīlau.

So Vā genly; dVē Kālīvānikā, but Kolakilebhyaś in next line. Bī Kolakilo nṛpā. Vē says (kVē omits)—
tesu channena * Kailakilā! Yavanā bhūpatayo bhaviṣyati:
where *deVē chinnena, dVē putreṇu, fVē kātreṇu, fBhVē tesu-ūchānen, dVē aṃ-nāmeṣu: dVē dVē bhoksyati, kVē aṃ-nāmeṣu: dVē Vidū. Bh omits.

In eVā samā, yāyāvati; kVē samān parṇamatiṁ.

In eVā bhūtra. Bī cūvā.

So dBhVē, Bī; eVē ūru. Vā genly ca.

But 2 MSS of CVs sa bhokṣayati; kVē merely saḥ, but adds moṣṭāpāṁāḥ (for Mauṇānāṁ) samāpi: eVā reads this half line prthivī tu gamiṣyati.
Narahama (see note 11) is mentioned, id. nos. 1099, 1131-5, 1174; Purika in nos. 782, 812, 837-9, and JRAS, 1910, p. 445. Bhogin may perhaps bear some allusion to Bhogavardhana, nos. 264, 266, 373, 572, 797. For Narahama see JRAS, 1910, p. 820; 1912, p. 785.

Nṛpāna 1 Vaidiśakām 2 caapi 3 bhavisyānas tu 4 nibodhata Śeṣasasya Nāga-rājasya putṛṇaḥ para-puraṇa-jayaḥ 6 Bhogi bhavisyate rājā 5 nrpo Nāga-kul-ōdvahā 8 Sadacandra 9 tu Candramāo 10 dvitiyo Nakha-vānams tathā 11 Dhanadharma 12 tataś caapi caturtho 13 Vānagara 14 smṛtaḥ Bhūtinanda 15 tataś caapi Vaidiśe tu 16 bhavisyati Śūngānām 17 tu kulasyānte 18 Śiśunandir 19 bhavisyati tasya bhrātā 20 yaviyāṁs tu namā Nandयāsāḥ 21 kila tasyādvarye bhavisyanti 22 rājānas te trayas 23 tu vai dauhitraḥ 24 Śiśukā 25 nāma Purīkāyaṁ 26 nrpo 'bhavat 27

1 So Bd, a 2-bdeghVā and 1 MS of CVā: other Vā erṣān. 2 Vaidiśākī in eVā; aVā Vaidiśikī: gVā ca diśāk. 3 Ed ca-dhīka; eVā ca-agāna. 4 So bdfhVā, Bd, mVā crip. Vā genly ca. 5 So aVābdeghVā, 2 MSS of CVā: other Vā svarā-pur. 6 Ed svarā-pur. Vā tataḥ Puraṇājayaḥ, i.e., after Vindhyāsakti: IVs tataḥ param Pur: abkVās Para-pur; HVs Puraṇyur. 7 In eVā 'egati nrpo, aVā 'tato. 8 In bdhVā Nāma. 9 This half line in eVā is Nāga-loka-samudrabhavah. 10 In aVā putrac C: eVā Dāmadhandras. Vā Rāmacandraḥ; bhVā Vāma. 11 So Vā genly. Bd 'dhiur; jVā 'āso; eVā 'ābho: dVā Vamānām. 12 In bdhVā tataḥ; Vā tu saḥ: eVā Nakhapaṇa-jaḥ (see above), which may be the true reading. 13 In eVā Vakhampita. Vā Dharmāḥ; IVs Dharmavārma. 14 In bhgyVā 'the; dVā 'shaṁ or 'tho. 15 Vā genly Vindājaḥ; Vā viṇāśah bhūmi (with excess syll.). Bd, IVs vamājaḥ: eVā, eVā Vānagara: bhgyVā Vānagara; IVs gara; IVs gāra: bhgāri; bhVās gīra; Bh genly gīra; bhVās gīra: bhVās gīra (misreading v as tr) Traṅgiri, eBh (Vā) Tuṅgiri; cBh Bhṛṅgīrī: hVā Vagara; kBh Vagiri. Vā genly Varaṇaḥ: kVā Uṛddara (or Duv). Vānagara seems the most central form. 16 So Vā. Bd: eVā Bhāmś. Bh genly Bhūtinanda (inverting him and Vānagara), IVs nandi, pBH nanda: pBh Bhūtinanda: kVā Kṛtanaṇī, Vā genly nandana. 17 So Bd. Vā genly vaja deute tu (eVā nu): aVā vaiṁte sa tu; eVā tvaikogāto or vaisiī. 18 So aVābdeghVā: eVā Śūkṣa; bhVā Śrīgī. Vā genly Aigā (see p. 32, note 6). 19 So eVā. Vā genly nakulasyānte: CVā nandanaṃ, which AVā adopts. 20 So eVā; akVā, Bh agree: eVā Śūra; gVā Śūri. Vā genly Śūra; IVs Śūra; bhVā Śukhī; IVs Madhī. 21 So bhkIVs, Bh, tad-bhrūta. 22 So Vā, Bd, Vā genly: fnVā Mandī; dVā Nandī; kVā Nandī; pBh [R]aNaNdī; IVs Nandīḍāh. Bh Yāndani; kBh Yāḍī. 23 In eVā tasyādvaryo bhavāya. 24 In mVā tāṁ trayas; bdVā tātra yas; kVā tāṁ nayas. 25 In bdVā dauhitrayaḥ: CVā dohitrāyaḥ, fVā daitā. 26 So Vā. Vā agrees. Bd Śiśioka; jVā Śiśuka; kVā Śūrī; IVs Śūra. 27 So Vā genly: dVā 'kāya, eVā 'kāya. Bd Purikāyaṁ; gVā Ripuk: see above. 28 In dVā bhavet.
Vindhyasakti²⁸-sutas caapi Pravira²⁹ nāma viryavān³⁰ bhokṣyate³¹ ca samāḥ şaśtim³² purūṁ Kāścanakāṁ ca vai³³ yakṣyate³⁴ vājapeyaś³⁵ ca samāpta-vara³⁶-dakṣiṇaḥ.
tasya putrās tu³⁷ catvāro bhaviṣyanti narāḍhipāḥ³⁸.

Dynasties of the Third Century, A.D.

Text—Mt nil; AVa 99, 373-382; Bṛ iii, 74, 186-193.
Corresp. passages—CVs iv, 24, 17, 18; GBh xii, 1, 34-37b.

The Vāyu gives the whole, and the Brahmāṇa all except the last three lines.
The Viṣṇu and Bhāgavata are condensed and not clear; but they are fuller about
Viśvaspāḥurjī, and the Bhāgavata version is placed on the right side by side with
the Vāyu and Brahmāṇa version in ll. 10-14.

Among MSS aṭṭmaVā want ll. 17-19; eVā gives ll. 1-10, then inserts the last
part of the Early Contemporary Dynasties (p. 23), all the Nandas, Mauryas, Śunga,
Kānvāyanas and the first 12 lines of the Andhras, by reason of a large displacement,
and then gives ll. 12-19 here, omitting l. 11: eVā and eBṛ have nothing.

Bāhlīkas are mentioned in Fleet’s Gupta Inscriptions, p. 141; Puṣyamitrā, id.
p. 55; Māhiṣatī (=Māhiṣmatī), pp. 375, 497-8, 501, and JRAS, 1910, pp. 444, 867. For other geographical
information my Translation of the Mārkaṇḍeya Purāṇa (Index) may be consulted.

Vindhyakaṇāṁ¹ kule ‘tite² nrpā vai Bāhlīkās³ trayaḥ⁴
Supratiṣko⁵ Nabhīraś⁶ ca⁷ samā bhokṣyaṇti⁸ trimśatim⁹

²⁸ Vindhyā in eVā; see p. 45.
²⁹ So Vā, Bṛ. Vṛ says Śūkka-Pravīra ca; IVs Śūkka-Pravīra ca. Bh merely
Pravīraṃ. See p. 48.
³⁰ Vṛ adds—ete³ varṣā-śatāṁ sañ¹ varṣāpi
bhaviṣyanti:
where *IVs etamāḥ, *IVs sañ pañca. Bh
says—
ity ete vai³ varṣā-śatāṁ bhaviṣyanti adhi-
kāni sañ:
where 1 eBṛ ity evam te [ya], arBṛ bhokṣyaṇty
ete, v.r. in GBh yuktā etc.
³¹ So beṣgVmVā, Bṛ. Vā genly bhokṣyaṇti,
eVā te, which may apply to Śūkka and
Pravīra; plural instead of dual, cf. next
dynasties, l. 2.
³² In bṛgVmVā sañīḥ.
³³ In bṛmVmVā pura³; mVmV ends nau: eVm
Pulakānāḥ Cakakānāḥ ca vai.
³⁴ So Bṛ. CVs ‘ti. Vā genly yakṣyaṇte,
aṭṭmaVā ‘ni. The sing. is clearly right, but
see note³⁵.
³⁵ In eVā vajimedhaiḥ.
³⁶ In eVā samāpte bahu-. ³⁷ In eVā ca; see p. 48.
³⁸ In eVā mu-murtayaḥ. Vs tataḥ tat-
purāḥ trayoḍas-aiva (IVs ‘aite). Bh tepāṁ
trayoḍaśa svatāḥ.

¹ In eVā Karmacānāṁ.
² So Vā genly: fVā kulinīte; mVā kulinā-
tena. Bṛ kulinānte, Pkt for kulānāṁ
ante.
³ So CēghVmVā. Bh, IVs agree: kBṛ Vah³⁵.
Vṛ genly Bāhlīkaḥ: cjBṛ Bāhlīkaḥ; dIVs
Vahīkāḥ. AbējVm Vāhīkās; fVā Vahṛ³⁶;
Bṛ Vah³⁷: JBṛ Vahṛ³⁷.
⁴ Vṛ agrees.
⁵ Vṛ agrees.
⁶ In AVa ‘tako; eVā Suprako.
DYNASTIES OF THE THIRD CENTURY, A.D. 51

Śakyamān-ābhavd 10 rājā Mahiṣānām 11 mahi-patiḥ
Puṣyamitrā 12 bhavisyanti Paṭumitrās 13 trayodaśa 14
Mekalāyā 15 nrpaḥ sapta 16 bhavisyant-īha sapta-tim 17
Kośalāyān 18 tu 19 rājāno bhavisyanti mahābalāḥ 20
Meghā iti 21 samākhyaṭā 22 buddhimanto nav-āva tu
Naiṣadhāḥ 23 pārthivāḥ sarve bhavisyantyā-śaṃkhāyāt 24
Nala-vamśa-prasūtās te viryavanto mahābalaḥ 25

where * d Bh Puṣya 1 3 dh Bh Damitra 1 4 ah Bh 
'tha.'
16 In g Va Mekalāyā, d Va Muh 2 5 h Va 
Mekalayā.
19 V s says—Mekalāk 2 6 ca sapta 1 Kośalā-
yaṇī tu nav-aṅga bhūpatayo bhavisyanti:
where * dV s Mekalaya, hV s Mekalāyāh;
1V s sapta-Andhrād, hV s 3 Andhra, kVs 3 dtra,
and hV s add tata 3 ca; 3IV s sapta Ka-
śālāh; 1V s navu, kVs tath-āvā, kVs tayeva.
Bh says, agreeing with some of these read-
ingas—
eka-kāla ime bhūpāḥ 3 sapta-Andhrāḥ sapta 
Kuśālāḥ:
where * d Bh bhūmeḥ; 3cm Bh āmbrāḥ, k Bh 
Āmpra; 3 ar Bh Kof, f Bh Kaus, d Bh 
Kop. Cf. eka-kāla here with the error
Mekālāyāh in h V s.
19 So e V s; B ā yantī ca sapta-tim. But
a tāh-dghhV s yantī santatiḥ; funV s yantī 
santatiḥ (short); GJ V s yantī ca sattamah,
and C V s mentions santatiḥ.
18 So e V s; d V s Kof. V s, Bh agree, see
note 18. V s genly, B ā Kom 3.
19 Ca in e V s.
20 In g Va nārādhīpāḥ.
21 In āh Va Medyā; e V s either; a V s Moḥhā- 
tithī.
22 In e V s 3khyāto.
23 V s says—Naishaḍhas 3 tu tāvanta 3 eva 3 
bhūpatayo bhavisyanti:
where * kVs Saiparaś; 3IV s tata; + k dhV s 
stop here: h V s omits the whole. Bh 
says—
Vaidūra—patayo bhāvyā Naiṣadhās 4 tata 
eva hi:
where * cj Bh Vaidūra, G Bh Vidyā; + G Bh 
Naiṣadhās. See p. 50.
24 In e V s 3 yantī manupayāt.
25 In g Va mahāyadāṭh, Ṛkt plural.
Māgadhānāṃ 26 maha-viryo
Viśvasphāṇir 28 bhaviṣyati
utsādaya pārthivān sarvān
so 'nyān varṇān 31 kariṣyati
Kaivartān 33 Paṇcaśākāṃśā 34 caiva
Pulindān brāhmaṇānāṃ tathā
dhāpayāniṣyatā 37 rājāno 38
nānā-đeśeṣu te janā 42
Viśvasphāṇir 45 mahā-sattvo
yuddhe Viṣṇu-samo bali 48
Viśvasphāṇir 50 nara-patīḥ klīv-ākṛtīr ivocayate 51

Māgadhānāṃ tu 27 bhavītā
Viśvasphūrjīḥ 29 puraṇā-jayāḥ 40
kariṣyaty aparān 32 varṇān
Pulinda-Yadu 35-Madrakān 36
prājās cābrahmaḥ 39-bhūyīśtāḥ 40
sthāpayāyātā 43 durmatiḥ 44
vyāvān kṣatram 46 utṣādaya 47
Pādmavatyānāṃ 49 sa vai pūri

26 In bṛddhāṃ Viṣṇu; eVā Madgadhāyān.
27 In adBḥ ca.
28 So ocf'yjVā, Bd. Vā genly 8ephaltir here, but 8ephaltir in I. 14; bVā 8ephaltir; eVā 8ephaltir; jVā Viṣṇu-spāṭhi.
29 So Bh genly: gBḥ 8ephaltir; rBḥ 8ephaltir; aBḥ 8ephaltir; cBḥ 8ephaltir; nBḥ Viṣṇu-spāṭhi. Vā says—
Māgadhāyān Ī Viṣṇusphāṭiṣa-sajjīo 'nyān varṇān kariṣyati:
where *acfyjVē Viṣṇu.
30 In dBḥ param-tapāḥ.
31 Defective in dVā, pārthivān sāsamvarṇān, altered to pārthivān so va kīrṇān.
32 So dekmyjBḥ: gafBḥ aparo: gyjyBḥ 'ti paro; cBḥ 'ti puro. For Vā see note 30.
33 In kVā 8eartyān; fVā 8eartyān.
34 So Vā; jVā Nāṇā. Bd Madrakānāṭa: eVā Yāpunāmā (or Pāpu).
35 In eBḥ Yadrā; kBḥ Yadrā (or Padrā); kBḥ Pulindāyāvān.
36 VĀ says—Kaivarta-Yadu-sPulinda-brāhmaṇānāṃ rājye sthāpayāyātī utsādyā-ākhiha-kṣatra-jiṭṭām:
where *bhjVē Yadrā or Padrā, gVē Yadrā or Pāṭu, devjVē Pāṭu, kVē Pāṭa, vVē Vāṭu, aVē Kātu, C'Vē Kādu: 1 C'Vē brāhmanyān, bVē Pulind-ābrahmanyān: 2 kVē uchādyojaya.
37 So eVā. Vā genly, Bṛd ogyānti. The sing. is required by the sense and is corroborated by Vē and Bh; the plural is prob. a mistake through misunderstanding rājāno.
38 So Vā, Bṛd: eVā rājā tvā. Hence rājāno is obviously not a nomin, but the Pkt accus. plural and = rājavah (see Pischel's Prakrit Grammar, § 399), because Viśvasphāṇi had, as said above, overthrown all kings and it was he who created these miscellaneous kings. Rājāno should have been Sanskritized as rājānāḥ with some expletive for the lost syllable, but was mistaken for the nomin. and so remained unchanged.
39 Cāṭhārma in dBḥ.
40 Bhūmiḥtā in aBḥ.
41 Nānā wanting in eVā.
42 So bṛhyVā (altered in d to 'janāḥ).
Here te janā are obviously not the nomin.
but the Pkt accus. plural and = tān janān (Pischel's Prakrit Grammar, §§ 363, 425),
because they refer to the Kaivartas, &c.
Not being fully understood they appear Sanskritized as te jānān in Bṛ; while they were mistaken for the nomin. and were Sanskritized as te janāḥ in a'=cfyjVē. CeVē read tajānā (an attempted emendation) which ĀVē adopts.
43 But gBḥ ogyānti.
44 Bhūpātīḥ in fBḥ.
45 Viṃvasphāṭir in eVē.
46 Kṣetraṃ in aBḥ; dBḥ akṛm.
47 But aBḥ utṣaṛya; fBḥ utaṛtya.
48 Bd 8ama-prabhā; jVē 8prabhā; mVē 8prabhā. After this line dVē inserts—
Viṃvasphāṭi Kaivarta-yanāḥ Chakānāḥ caiva Pulinda-kanāḥ.
49 Padmānā in eBḥ; see p. 53, note 1, 2.
50 So Bṛd; eVā. Vā genly 8ephaltir; eVā 8ephaltir.
51 So Vē genly, Bṛd; a'Vē ihocayate; eVā athāya: gVē 'kładvedikātrocayate; kVē 'kładvēdikātrocayate. 
Contemporary Dynasties of the Early Fourth Century.

Text—Mt nil; AVā 39, 382b–388a; Bṛ iii, 74, 194–200a.
Corresp. passages—CVś iv, 24, 18; GBh xii, 1, 37c–40.

The Vāyu and Brahmanda give the whole of this passage except ll. 12–15. The Viṣṇu gives the whole fully in prose. The Bhāgavata has ll. 3, 4 (condensed into one) and 12–17, and agrees closely with the Viṣṇu. Ll. 12–15 are taken from it and placed on the right, to supplement the account given by the Vāyu and Brahmanda; and they appear to be old slokas because they agree closely with the older prose account of the Viṣṇu. Among MSS, the Vāyu has ll. 1–6; AVā and 6Bṛ have nothing.

As regards Naiṣadhās and Kosala see p. 51; and for other peoples and countries my translation of the Mārkaṇḍeya Purāṇa may be consulted.

Nava Nākāś 1 tu bhokṣyanti purīm Campāvatīnī 2 nrīpāḥ Mathurām ca purīm rāmyām Nāgā 3 bhokṣyanti satpa vai 4 anu-Gaṅgā 5 Prayāgām ca Sāketaṃ 6 Magadhām 7 tathā etān janapadān sarvān bhokṣyante Gupta-varnasa-jāh 8

vātatiirorācyate; bVā satellite irācyate (short); dVā satellite sarvāt utthārayate. 52
Ucchādayita tat kṣatram in eVā; see note 50.
51 Saten punah in hVā; bVā satem; dVā sat;
ēVā yathākramum.
4 But dVā Jānakīyām vārājyata.
5 Vā genly yasajate: aVā nyasate; eVā nyasaya vai; dVā yasya, altered to yasma-jyeta; gVā tyaksyeta: tyaksyata is suggested in ČVā but it anticipates the next line. Yajñasyate seems the best emendation.
65 So Vā genly: bdVā sa nyā; āVā samyā; gVā sa yā; eVā nilākṣepinga: ĪVā reads this half line samyā sat-pārthīn rūpam.
57 In āVā nu.

1 So Vā. Bṛ Nāgās; eVā Rāmdhas.
2 Padmāvatīn in ĪVā; see l. 8. This line and the next refer to different cities and dynasties, but VŚ, reading Nāgas in both, condenses the two lines and the preceding mention of Padmavati (p. 52, l. 14) into one statement—
nava Nāgāḥ Padmāvatiṃś Kāntipūryaṃ 9 Mathurāyāṃ; where KBSD Padmaro nāma puryaṃ, fVŚ Pasānāvanyāṃ; eVŚ Kāṭęp, akVŚ Kāntala, hVŚ Kāntyāṃ; ČVŚ Madhurāyāṃ. Bh nil.
4 But dVā Nākā; hVā Nāmā; bVā Nānā;
eVā Yaunā.
5 In ĪVā satya vi; dVā satytam.
6 So a-bdēfghmvBṛ, Bd. ČfVŚ Čaṅgam.
7 So a-bdVā, Bd. ČfghmvBṛ tūtum; a-bdējīVā tū; eVā Sāketa.
8 In ĪVĀ Madhyagās; eVĀ Madhaagā.
9 So Vā genly: eVĀ Guptā; bVĀ Gūhya.
Bṛ satpa; ĪVĀ Manijāhāya-jāh. VŚ says—
54 CONTEMPORARY DYNASTIES OF EARLY FOURTH CENT.


Goja-Maṇḍāpa * Gāptāś 1 ca bhokṣyanti:

where * ṚVs Maṇḍāpad, ṚVs Maṇḍāha, ṚVs Maṇḍāha, ṚVs Gāptāś ca; 1 here bVs Ṛadd Maṇḍāha, ṚVs Maṇḍāha. Bh says—

Goja-Maṇḍāpa * Gāptāś bhokṣyanti 1 medinī 2:

where 1 f-Bh gopta; 1 f-Bh bhokṣyanti correctly; 1 f-Bh evat mahaṃ.

* Naiṣadhan in CaḍyāVs.

10 In dVā Yudkāśīṁ or PaḍŚ; dŚ Yudamānaḥ.

11 In bhVs Śārīṭyān; dŚ Śāśītān; dŚ Śeṭhān; dŚ Śauṭṭānān.

12 dŚ topadān (misreading y as p).

13 So Vā; mVā 3ja; Bd 3jān eVŚ Māla- dhānayeṣ. Vś similarly—

Naiṣadha * Nāmaśīka * Kālatoyaṅkān 1 janapadaṇ 1 Manidhārāvaṁśi bhokṣyanti 4:

where 4 ṚVs Naivada, ṚVs Śeṣārā (see p. 51, note 23); 1 f- ṚVs Naivika; 1 f- ṚVs yākān, IVŚ yākān; IVŚ Ṛpaḍ; 1 f- ṚVs dhāra-ra, dŚ Ṛdhāna, IVŚ Ṛdhānya, aVŚ Ṛdhānakā, bVŚ Ṛdhānakā, cVŚ Ṛdhā, ṚVs Maṇḍāhakaṇa; 1 ṚVs ṚvaniyaŚ, IVŚ ṚvaniyaŚ bhokṣyati. Bh, ṚVs omit this.

15 In f-Vś Kos; dVŚ Kośāla; dVŚ Cōkalaś.

16 So CIVŚ, Bd: caaśaśa PauśŚ; dVŚ PauśŚ; aVŚ PauśŚ; aVŚ Cāḍhrā-PauśŚ, bVŚ Paśaś; f-VŚ Cāḍhrā-PauśŚ, dVŚ odnupādaś.

17 In fVŚ Tāmaś; dVŚ Tāmralipta-ṛnud- Ṛgarān, bhVs Tāmaś, IVŚ Tāmaś.

18 In bhVs (Paśi) Campañś caea; dVŚ Paschaṇyāś.

19 Caśaśaśa 2cyant; ṚVs cyant.


Evils of the Kali Age.

Text—AMt 273, 25-34; AVa 99, 388b-412; Bd iii, 74, 200b-224.
Corresp. passages—CVs iv, 24, 18-29; GBh xii, 1, 41-2, 23.

After having thus brought the dynasties down to the early part of the 4th century A.D., these Purāṇas launch out into a prophetic description of the future evils of the Kali age, and the Vāyu and Brāhmaṇa deal with them at great length. It is unnecessary to set out these passages, because they merely embody gloomy brahmānic forecasts, which were no doubt based on actual calamities, but which have no historic value except in so far as they may portray, more or less really, miseries which the country underwent in lawless times. But the first portion of the description appears to depict the unsettled condition of the country in the early part of the 4th century, and this alone is presented here. The references for it are—

AMt 273, 25, 26a; AVa 99, 388b-393a; Bd. iii, 74, 200b-203; CVs iv, 24, 18, 19;

vrāty-ādvijā 39 bhavisyanti
śūdra-prāyā janāḥhipāḥ
Sindhos taṁ Candrabhaṅgām 30
Kauntīṁ 31 Kāśmīra-maṇḍalam
bhokṣyanti śūdra vrāty-ādyā 32
Mlecchas ca brāhmaṇa 33-varcaḥ 15
tulya-kālā ime 35 rājan
Mleccha 38-prāyaś ca bhūbhṛtah 37
ete 39 dharm-anṛta-parāḥ
phalgu-dāsī tivra-manyavaḥ.

| tulīya 34-kālam bhavisyanti |
| sarve hy ete mahiṣītaḥ |
| alpa-prasāda hy anṛtā 38 |
| mahā-krodhā hy adhārmikāḥ. |

rājya bhūpit- 57 IVś ālalāśvā, aIVś āśīra.
But IVś has only Saurāśvī; deIVś nil.
37 So Bh. except GOrBh Śārā.
38 In fBh Abhyuda-Pālayāh.
39 Or vrātyā deśāḥ.
40 So Bh. Vś similarly (IVś omits)—

Sindhuṣaṭa-Dārvikorvi*-Candrābhaga-
Kāśmīra-viśayān vrātyā 3 Mlecchaś-ādayāḥ
śūdra bhokṣyantā:
where *IVś Dārvikorvi, eIVś "kovi," IVś "kovi,
gIVś "kovi; aIVś Dātvikorvi, kIVś Dauvi,|
bIVś Dauvi; hIVś ālalāśvā: tIVś Kāśmītra:
+fIVś viśayān ca, eIVś viśayā: ṛIVś viśayā:|
vrātyā, kIVś rājya: tIVś Mlecchaś-ādār,|
kIVś Mlecchaś-ādār,
31 In grnBh ṛāḥ: cBh Kaute; dBh Kau-
ciṁ; fBh Kāṃcikā.

30 In cBh vrātyās te, cBh ṛūdrāt
ovāntā (one syll. short).
31 In afBh Mleccha bhārā.
32 So Vś, Bd: IVś kalpa.
33 Vś similarly—

ete ca tulīya-kālāḥ sarve prthivyām bhū-
bhṛto bhavisyantā *:
where *IVś bhokṣyantā.
35 Mleccha in cBh.
36 In rBh bhūpateḥ.
37 In dVś a-nṛpāḥ; bIVś hi nṛpāḥ.
38 In fBh nṛpā.
39 So Bh; so fBh, altered from dharmā
tvātyāyāḥ: fBh dharmaparāḥ. Vś says—
alpa-prasādā vyhat-kopāḥ sarvaś-kālam
anṛt-ādharmā-rucayāḥ:
where *eIVś sarve.

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EVILS OF THE KALI AGE

GBh xii, 1, 41-43. Of this account the Matsya contains only lines 1, 10; the Brahmaṇda omits ll. 4-6. The Vāyu contains the whole, but f, Vā omits ll. 4-6; jf, Mt, Vā have nothing. Vs has nothing corresponding to ll. 1-3.

A further description of the evils is given afterwards, see p. 57.

Bhaviṣyantāśa 1 Yavanā dharmataḥ kāmataḥ rthataḥ naiva mūrdh-ābhīṣktas te 2 bhaviṣyanti nāradhipaḥ yuga-dōṣa-durācara 3 bhaviṣyanti nrpas tu te striṇām bāla 4-vadhen-aiva hatvā c-aiva parasparam bhokṣyanti Kali-ṣeṣe 6 tu vasudhām pārthivās tatha 6 udit-ūdita-vamāsā 7 tu 8 udit-āstamitās 9 tatha bhaviṣyantāśa 10 paryāye kālena 11 prthivikṣitaḥ vihinās tu 12 bhaviṣyanti dharmataḥ kāmataḥ rthataḥ tair vimiśrā janapadā 13 Āryā Mlecchās ca 14 sarvāsā 15 viparyayena varṣante 16 kṣayam esyaṁ 17 vai prajāḥ.

1 In dehya 8 eyanti ha.
2 In eVā tu.
3 In eVā 10 doṣa durātmāno.
4 In CaVā bala: eVā stri-bāla-go-vadhaṁ kṛte, dVā 19 bāla-bandhanāt caiva. Vs similarly—
   stri-bāla-go-vadha-kartāḥ* para-svādāna 1-rucayo 17 lpa-saśāh:
   where * kVś 19 bālamāra-daḥa-rucayo; 19 kVś 19 aūdāta, 19 kVś parabhīṣāda-na, 19 kVś paraspara-dāma; 19 kVś 19 sucayo. Bh says—
   stri-bāla-go-dvija-gnāṇā ca para-lākṣaṇā-dhāna-aśāṅgā:
   where * dālī bh 19 adhātāh, eBh 19 avṛtyāh.
5 In eVā bhaviṣyanti Kali-āśaṃ.
6 In gVā tadā.
7 In eVā uditīdāt-vanāsṛṣaḥ. Vs says—
   udit-āstamita-prāyaḥ sv-alp-āyaṣu māheccāḥ aty-alpa*-dharmā ca bhaviṣyante:
   where * of Vs 19 ch-alpa, kVś 19 ch-alpa, IVś 19 ch-alpa; 19 IVś inserts na. Bh says—
   udit-āstamita-prāyaḥ alpa-sattvāl-pakṣa-āyyaḥ
   a-saṃskṛtaḥ kriyā-hinā rajasa tamasa-avṛtyāh.
8 CaVā te.
9 In eVā udıt̄v-deśa.

10 In bdhyā 8 eyanti ha.
11 In fVā kālasa na.
12 In eVā vihitās te; dVā vihitās tu.
13 In IMt samādānu.
14 So Mt genly; fMt, eVā Ārya-M 19; IMt varṣa 19 M 19; aMt Mleccha-prāyaḥ ca; fMt a-Mlecchās caiva. Vā genly, Bī Mlecchācāra ca. fVś 20 dvārās, dVā 19 dvāna 19. CVś Snehā 19 (misprint). Vs says—
   tais ca vimiśrā janapadās tāc-chila-vartino 1 rāj-kāraya-sūṣmiṇo Mlecchās ca Āryās ca viparyayena vartamanāḥ prajāḥ kaṣpayiṣyante:
   where * IVś vimiśrā; 19 IVś chih-anuvare; 19 kVś Mlecchācāryās, IVś 19 dacārās; IVś omits all after Mlecchās. Bh says—
   prajās te bhakṣayiṣyante Mlecchā rājanyā-rūpināḥ
tan-nāthās te janapadās tāc-chil-śāra-vādinaḥ
anyonyato rājabhī ca kṣayaṁ yasyanti
pijātāḥ.
15 In a'gojimt sarvatoḥ.
16 In CVā 'ta; gMt, dvVā 'taḥ: eVā reads this half line, paryāyaī vartamānānāḥ.
17 So Mt: gMt kaṣpayiṣyanti. Vs, Bī nāśaṣayiṣyanti.
Chronological and Astronomical Particulars.

Text—AMt 273, 35-52a; AVa 99, 413-430; Bd iii, 74, 225-243.
Corresp. passages—CVs iv, 24, 30-42; GBh xii, 2, 24-34.

Concluding passages containing chronological and astronomical particulars about the Kali age are found, more or less full, in all the five Puranas. Here the Vīṣṇu relinquishes its prose, and both it and the Bhāgavata adhere to an old sloka version (which the Vīṣṇu introduces with the phrase atrācayate), similar to the version of the Matya, Vāyu, and Brahmaṇḍa, but containing some verses not found in those three Puranas. Hence it is convenient to divide this subject into three parts.

The first part contains matter which is common to those three Puranas, and which the Vīṣṇu and Bhāgavata give partially. The passages are these—AMt 273, 35-45a; AVa 99, 413-423; Bd iii, 74, 225-226a; CVs iv, 24, 30-33; GBh xii, 2, 24-28a. The Vāyu and Brahmaṇḍa give the whole, the Matya all except the first two lines, and the Vīṣṇu and Bhāgavata have ll. 1, 2, 4-6, 18-20, 22.

Then those three Puranas insert 8 or 9 lines alluding to the evils of the age, which may be omitted, and CVs omits most of them. The Vīṣṇu and Bhāgavata offer instead other verses giving further particulars, and these constitute the second part, namely—CVs iv, 24, 34-39; GBh xii, 2, 28a-32. The verses in the Bh have been slightly re-arranged to correspond to the Vīṣṇu.

The Puranas all unite again in the old sloka version and this forms the third part. The passages are—AMt 273, 49b-52a; AVa 99, 428b-430; Bd iii, 74, 241-243; CVs iv, 24, 40-42; GBh xii, 2, 33-34. All give the whole, except that the Bhāgavata omits ll. 39, 40; but as there is considerable divergence, the Mt version and that of Vāyu and Bh are printed side by side, and the Vīṣṇu and Bh versions are given in the notes.

As regards MSS cMī omits ll. 21-23; cMt ll. 21-23, 39 (second half) 41 (first half); jMt ll. 15-17, 19; AMt ll. 6-9, 18; fMt ll. 12-15; sMt ll. 13, 14; eVA ll. 11-14; eVā l. 16; AVā ll. 1, 2 (first half); mAVA ll. 11, 13, 15, and places 12 after 14; yAMt, kVA, and fBh have nothing.

It is no part of the scope of this edition to discuss these chronological and astronomical particulars, beyond what is noticed in the Introd. § 25, and in the notes to the translation of this passage, infra.


1 In mA VA vanīsa vanītae.
2 In jVā yathā; bVā, fBh yadā.
3 Sukra in kVā.
4 Cā—yugāyugād vātre; mA VA rāve; kVā etair aṁśaṁ.
5 So eVā, Vā, Bh; IVā saṁkṛitiyanti. Vā genly, Bd bhaviṣyanti; CVā bhaviṣyanti (misprint).
6 So Va, Bd: eVā, Vā, arBh bhaviṣyati tada (bdvayeta tataḥ) Kṛtām; kVā gives the line twice and ends first kṣayam and then Kāleḥ. Bh tadā bhavati tat Kṛtām.
esā 7 vāṁśa-kramaḥ kṛṣṇaḥ 9 kṛttito yo 10 yathā-kramam 11
atītā, vartamānaḥ ca tathāiva-vānāgataḥ 12 ca ye 13
Mahāpadmānātha-ābhisekāt tu 15 yāvat Parīkṣito 16 janma
yāvan Nandā-ābhisekanam 5
evām 18 varṣaḥ-sahasraḥ tu jīveyam 20 pañcās-ad-uttaram 21
Pulomās tu 22 tathā-Andhāras tu 23 pramāṇam vai tathā vaktum 24
Mahāpadm-āntare 25 punaḥ 26 Mahāpadm-āntaram 27 ca yat 28
antarāṃ tac 29 chatāṇy 30 aṣṭau śat-śatimānt 31 tu 32 samās tatha 33
tāvat 34 kāl-āntaram bhāvyam 35 Andhr-ānt-ādyāḥ prakīrtitāḥ 38

7 So Va, Bd, bodemMt. AcīkāmMt evam.
8 In eva eva.
9 So Mt, bhēhVa. Vā genly kṛṣṇaṁ; ēMt kṛṣṇaḥ pramāṇaḥ, ēMt kṛṣṇaḥ.
10 So Mt genly; cenMt 'yām: eVa nā. Vā, Bd eVo.
11 Mt meyō kramāt.
12 So ċcfīMt, Vā, Bd, Vs. Mt genly reads the whole line in the nomin. sing., and ēMt the first half in locat. sing. Bh says—
13 ye 'tāt vartamānāḥ bhavīyantī ca pārthavīdh:
but deBh ye bhavīyantī pārthavīdh for the second half.
14 In ēMt tu ye. After this line Vs inserts this line—
ete vāṁśeṣu bhūpalāḥ kathītā munisattama.
Bh inserts this line—
te ta uddēśataḥ prāktā vāṁśayāḥ* Soma-
Śrīyaḥ:
where *f Bh vāṁśayoh, adreBh vāṁśa-jāḥ.
15 This line is in Mt, Vā, Bd. So Mt, Bd Mahānaṁaka, Vā Mahādeva, which both no doubt = Mahāpadm—see l. 7.
16 Bd 'śek-āntah.
17 This line is in Vs, Bh. So Vg, Bh ārabhya bhavate equivalently.
18 So Mt, Vā, Bd jāmaṃ yāvat.
19 So Mt, eVa: inMt ekam; ēVs ete: others etad.
20 In cenMt eva; bMt ēka.
21 Bh ātām; jBh ātām.
22 So Mt genly, Vā, Bd: ojMt 'sat-uttaram, ēMt 'tato tryanam: inMt, bVs paica-sat-
uttaram. But eVa, Vs, Bh paicās-ad-uttaram.
23 This line is in Mt. So jemMt; bdenMt 'te; gMt Pulobhās tu; eVa also Puloma ca.
AcīkāMt Pulomās tu. The correct reading
would seem to be Pulomāt tu, referring to the last Andhra king.
24 So AcīkāMt: bMt 'Andhāras tu; jyMt tato 'nāhrās tu; jMt tathā-Endrās tu; nMt
tathā c-Andhāra; ēMt tathārvarūḌ Andhāra; eMt tathārvarūḌ. The correct reading
seems to be tathā-Andhāra tu.
25 This line is in Vs, Bd. So a'e'a'dyfgIVa, Bd; mVā 'vaktu; 3 MSS of CVā 'vaktam
(= Pkt vattam !); a'IVa, 3 MSS of CVā 'vaktam: eVa (see note 26) tato vaktu; bVā
yadā vaktur. Vattam is most prob. the original Pkt word, and all these are attempts
to Sanskritize it without infringing sandhi.
26 In bMt-āttare.
27 In jMt puraḥ.
28 So Vā. Bd -āttaraṁ.
29 In eVa yataḥ.
30 So Vā. Bd 'ca. Mt genly anantaram;
jMt antare sat. This half line in ēMt is
dīnaṃntaram pakṣāntany aṣṭau; in bMt
vānaṁntasaḍgāntāmyaṇu.
31 In ēMī tāta.
32 So also nMt 'ṣaṃśinat (= śat-śatimānt);
dMt 'ṣaṃśinat = bMt, a'IVa 'ṣaṃśinat, dVā 'ṣaṃśinat,
a'IVa 'ṣaṃśinat or 'ṣaṃśinat.
33 So Mt, Vā, Bd ca.
34 So Mt, Vā, Bd smṛtāḥ.
35 So Mt, Vā, Bd ētāt.
36 So Mt, ēIVa, Bd; cMt bhāvyā. Vā genly bhāvyā.
37 So a' 'ajhIVa, Bd; bIVa 'c-And. Ca'jIVa
Andhr-āntā ye (t omits ye) pra2; eVā
sāndhān bhāvyāḥ pra2. Mt genly Andhr-
āntād ā-Parīkṣātaḥ; jyMt Andhrā, cenMt
kṣa(r): bMt vāṁśārādādayarākuśināt, jMt
asthāyā digestā tataḥ. Mt reading is cor-
rupt, because from Parīkṣito to the end of
the Andhras comprises the two periods in
Bhavisye 37 te prasaṅkhyātāh 38 saptarpayās tādā 40 prānṣu 41 pradipten-āgnīnā 42 samāḥ 44 sapta47-viṃśati-bhāvyānām 48 Andhrāṇānte49 'nvagāt50 punah53 saptarpayās tu vartante 57 yatra50 nakṣatra-maṇḍale

ll. 5–8. The reckoning is from the end of the Andhras onwards into the future.
37 So Mt: eMt 'ṣVVat; Mt omits. Vā, Bd bhaviṣyātai; Vā na dhṛṣṭai.
38 So Mt genly: eMt 'samākhyātak; jMt, Vā tāi prasāṅkhyātam. C'ā'Vā, Bd tatra soṇkhyātā; eVa 'khyātām; bōdghkēM Vā 'khyānām; bMt naṣṭa-sonkhyānām.
39 In IMt 'suśrūṣāśrūṣībhīḥ; bMt aurarsībhīḥ; jMt maharsībhīḥ; eMt purāṇe śrutisarṣībhīḥ.
40 In bōdghkēMt tathā.
41 This line is in Mt. So AcōM Mt: eMt pānāt (or yāt); eMt pāku; nMt prāṣyāḥ or prāṣrāḥ; bMt āyuḥ; fnMt te syuḥ; jMt vācyāḥ. These readings and Vā, Bd readings appear to be crp. It seems necessary to the sense of this whole passage that some lunar constellation should be meant here, and the true reading may perhaps be Puya. Puya as the constellation in Pratīpā's time might tally with Magha in Parīkṣit's time (see ll. 22, 24) about a century and a half later; see JRAS, 1910, p. 28.
43 So Mt genly: dMt pradṛṣṭāṃ; kMt pradṛṣṭāṃ; jMt pradiptā cādagni vai. Mt appears to be crp.
44 So AcōM Mt: ecfkēMt samam; bMt samam; jMt kse.
45 So Vā genly; ĀVā 'rojasī; eVā 'rojasā; dVā Pratīparājī, altered to Pratīpara-rājī. Bd pitṛye Pārīkṣita (omitting vai).
46 In fnVā viṃśatām, Vā sānkalāti. All the readings of this line in Mt, Vā, and Bd are no doubt attempts to Sanskritise an old Prakrit sōka, which was obscure. Perhaps the true reading should be, having regard to the forms of letters in the old scripts—saptarpayās tādā Puya Pratīparājī vai samam:

cf. samam in l. 19; or satam, see l. 22.
37 This line is in Mt: eMt satā; bnMt apātā. 44 So AcōM Mt: ocfkēMt bhāvyāna; bMt bhāyaṃ.
45 So Vā genly, Bd: Vā 'viṃśatā tair; bhVā 'viṃśatār (short): Vā saptā-viṃśatā tair, prob. the true reading.
46 In eVā bhāye.
47 So AcōM Mt for first 3 syll.: dMt Andhā; fnMt Addā: cnMt astṛnāṃ; jMkMt astṛnāṃ. For last syll. ccfkēM Mt te; AcōM Mt tu; dMt tvām. The whole is clearly Andhrāṇānte, see note 48.
48 In kMt 'nvagā, eMt 'gat, nMt 'gat; fnMt 'ndhakāt; qMt dhakāt; jMt 'gakā; ACMt yadā; bōM Mt tataḥ. The correct word seems to be 'nvagāt (sorit of anugā) or 'nvagā, the former meaning 'the cycle' followed on again', and the latter 'the Seven Reis were following on again'. The readings are thus equivalent, but the former seems preferable, because the v appears to be original, and was easily misread as dh in the Gupta script, while yadā and tataḥ are obvious emendations.
49 In jMt sudhāhā.
50 For first 3 syll. Vā, Bd Andhrāṇāṇāṃ, āVā 'nā; eVā manṭrānām. For fourth syll. Vā, Bd te. The whole is clearly Andhrāṇānte, which means Andhrāṇānte, Pkt for Andhrāṇānte ante, as the sense shows. But mtVā reads this half line Adhā sonkhyāyā smrtam, which belongs partly to l. 15.
51 So sVā, Bd, and dVā (altered from tvāyaḥ); gVā 'nevāyā; eVā 'nevāyā. Vā genly tvāyaḥ.
52 In Vā punah; gVā yutaḥ; sVā sūbhāḥ.
53 This line is in Mt. So CGTvātM: dMt pravartante: jMt saptarpayātī paryante; aVāM dMt saptā-viṃśatā-paryante, eM Mt paryante, kMt paryataḥ, fnMt parjanyo.
54 This line is in Vā, Bd: eVā 'viṃśatī or viṃśe 'ti.
saptarsayasya tu tiṣṭhanti 61 paryayena 62 satam satam 63
saptarśiṁāṁ yugam hy etad 64 divyayā saṅkhyaṁ smṛtasya 65
māsā 66 divyāḥ 67 smṛtāḥ 68 sat ca 69 divyādānāṁ tu 70 satpa hi 71
tehyāḥ 72 pravartate kālo 73 divyāḥ saptarśibhinas 74 tu vai 75
saptarśiṁāṁ 76 tu 77 yau pūrvaun 78 drṣyete 79 uditaun niśi 80
tayor madhye tu naksatram 61 drṣyate yathā 82 samam divi 83
tenā saptarśayo 84 yuktā jīyāya 85 vyomni satam samāḥ 86
nakṣatrāṇāṁ rśiṁāṁ ca 87 yogasyavaitan 88 nidārasanam

60 CHRONOLOGICAL AND ASTRONOMICAL PARTICULARS

61 In dVā parṣyaḥ; bVā paryayate.
62 In bodasyaMt kṛtaye.
63 In bMt bhidyantī.
64 In jMt parṣyaḥ sā.
65 In jMt satam satam; dMt satak satam; a'au'dydVā satik chataṃ; bVā satam satam; mVā satā satam; a'mbMt satam samāḥ.
66 So Vā; eVā hy ete; Bt tu etad; fgMt yuge hy etad, KMt 'ete: bhVā sugaṁ hy etad. But bMt tu paryanta, cmMt 'parṣyaḥ. Mt genly upary etat.
67 So Vā, Bt: cmMt tat smṛtaṁ divya-

saṅkhya-yā; KMt smṛtaṁ vai divya-

saṅkhya-yā; ACMt 'saṁjñayaḥ: fgMt smṛtaṁ divyaṁ tu saṅkhya-yā; bM Mt 'saṁjñayaḥ, and dMt crp.
68 So Bt. Vā genly sā sā; jVā sāsa; mVā sāpa; āVā sāyā; fVā sājñaya. Mt samā; nMt samo; emMt kosā; cmMt tado. Instead of this line eVā has two other lines—
aṣṭīr drvata-yugalāṁ ca yuka saptahbhir
epi ca

trūśya c-aṅyāni varṣāni smṛtaḥ saptarśi-

vataraḥ.
69 So Mt, Bt. Vā divyāḥ: nMt ditās; cmMt ditāt.
70 Vā emṛtaḥ; bodasyam tathā.
71 So Bt. Mt, Vā aṣṭīr erroneousaly.
72 So A[C]J[k]Mt; cmMt 'ca; emMt drvai-dānī ca. Bt divyā-dānī c-aṅvā. Vā divyā-dānā caiva: bM Mt 'ādāni tu (b, ca), fgMt 'ādāni ca.
73 So Bt: deṣayam, gVā sampati'-ḥ; other Mt, Vā genly sapahāḥ; jVā sapatiḥ: bhVā sapayamaḥ, where in bhVā nabhiḥ represents tehyāḥ in next line.
74 So Vā, Bt, bodhMt: eVā ehyāḥ; other Mt ehyāḥ: dVā reads this half line pravartate mahān kālo.
75 In kMt pravartitaḥ, dMt pravaritam; bMt 'ite kāle.
<table>
<thead>
<tr>
<th>Visṇu.</th>
<th>Bhāgavata.</th>
</tr>
</thead>
<tbody>
<tr>
<td>te tu Pārīkṣite kāle</td>
<td>te tvadiye dvijaḥ kāle</td>
</tr>
<tr>
<td>Maghāsv āsan 97 dvijottama</td>
<td>adhunā caũṣrīta 98 Maghāḥ</td>
</tr>
<tr>
<td></td>
<td>yadā devarṣayāḥ sapta</td>
</tr>
<tr>
<td></td>
<td>Maghāśu vicaranti hi 25</td>
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<td></td>
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<tr>
<td>tadā pravṛttas ca 99 Kalir dvādaś-ābda’-sat-ātmakah</td>
<td></td>
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<td></td>
<td>Visṇor bhagavata 2 bhānuḥ</td>
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<tr>
<td></td>
<td>Kṛṣṇ-ākhya ’sau 5 divam gataḥ</td>
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<tr>
<td></td>
<td>tadā-āvisat Kalir lokam</td>
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<td></td>
<td>pāpe yad ramate janaḥ 7</td>
</tr>
<tr>
<td></td>
<td>yāvat sa pāda-padmābhyām</td>
</tr>
<tr>
<td></td>
<td>sprśann āste 6 Ramā-patīḥ</td>
</tr>
<tr>
<td></td>
<td>tāvat Kalir vai prthivim</td>
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<tr>
<td></td>
<td>parākrāntum na ca’sakat 9</td>
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<tr>
<td>yāvat sa pāda-padmābhyaṁ</td>
<td>sartho nābhavat Kaliḥ</td>
</tr>
<tr>
<td></td>
<td>gate sanātanasāy-āṁśe 10</td>
</tr>
<tr>
<td></td>
<td>Viṣṇos tatra bhuvo 11 divam 12</td>
</tr>
<tr>
<td></td>
<td>tātāyāja s-ānujo rājyaṁ</td>
</tr>
<tr>
<td></td>
<td>Dharma-putro Yudhisṭhiraḥ</td>
</tr>
</tbody>
</table>

bhogyasya: hVā yogasya tan; hMt tu yogasya ētai; nMt reads this half line yogasyā-ṛti dārśayan.

97 Bṛ. hy athāyuktaḥ: f琇Mt mayā hy uktāḥ, dMt mayā-pūṣa; eVā mayā prakāśaḥ.
98 In f琇Mt this half line is kālena paritopitaḥ, hMt ’am.
99 In nMt ērutam; hMt kṛutan; f琇Mt same; nMt divi.
100 So a’o’o’ghVā; IVā Andhr-āśe, hVā Adhyāśe, dVā Adhrāśe. Mt genly prthiv-

manas (= saptarṣayāḥ); CMt ’nas; f琇Mt ’nam.
101 So Mt genly; f琇Mt ca. Vā genly, Bṛ. sa.
102 Obyf琇Mt ’ca; f琇Mt, dVā ’so; nMt ’Īd.
103 In f琇Mt, dVā ’syati.
104 So Mt, Bṛ.; f琇Mt satam”; dVā sate (altered to gata”): f琇Mt, dVĀ sate mama,

bhMt ’manā, gMt ’maṭa: eVĀ satan tadā; īVā same maṭa. ĀVā mate mama.

7 In īVās Maghāś ca’asam; kVŚs + L Mahā-

dyāsam; aBHs crp.

8 In gBH ṣu dōritā. 

9 So VŚ. Bh tu.

1 In īVŚs, gBH deśa; īVŚ śtma.

2 In dBH Visṇus tu bhagavān. 

3 In aBH jōto; kVŚ asāta-jōto. 

4 In kVŚs dvijottama.

5 In aBH sā: dBH Kṛṣṇo ’sau; eBH + Kṛṣṇapayotau sprty.

6 In īVŚs caivātṛ-dgataḥ Kaliḥ. 

7 In dBH manaḥ. 

8 In fBH āsid. 

9 In fBH u’dś; kṣṛBH ca’sakṛty. 

10 In deVŚ -ānte. 

11 In kVŚ tvayo; aBHs divo.

12 In aBHs divi.
62 CHRONOLOGICAL AND ASTRONOMICAL PARTICULARS

Viṣṇu.

vīparitāṁ dṛṣṭvā ca
nīmaṁ sa Pāndavaḥ
yāte Kṛṣṇe cakārātāḥ
so 'bhisekam Parikṣitah 13
prayāsyanti yadā ca-sa-te
Pūrva-Aṣāṅ̄hāṁ mahārṣyaḥ

yadā Mahābhīṣṇu 14 yasyanti
Pūrva-Āṣāṅ̄hāṁ mahārṣyaḥ 35
tādā Nandat 19 prabhṛty 16 eṣa 17 Kalī vṛddhim gamisyaṭi 18.

Bhāgavata.

yāsmin Kṛṣṇo divam yātas 19 tasmīṃ eva tādāhāni 20
pratipannai Kali-yugam 21 tasya saṁkhyāṁ nibodhata 22
catuḥ-sattvä 23 sahasrāṁ tu
vāraṇāṁ 24 vai 25 smṛtāṁ budhaiḥ 26
śaṣṭi-vāraṇāṁ sahasräṁ
saṁkhyātām 29 mānuṣeṇa tu 30

13 So all Vā, but CĪsā 26 kṣite.
14 In dhī Nārāyaṇaḥ; dī Bhāmāto.
15 In jīvā Nākā, ē Bhī Namītā; dīhā tadā tadā: ē Bhī tato Nandāt.
16 In devī praḥām.
17 In jīvā, ē Bhī eva.
18 In ē Bhī karisyaṭi.
19 In ē Bhī devā jāta: jMī reads—
yadā Kṛṣṇā chāvī yāṭhā śuklo Nārāyaṇas
tathā.
20 So Mī, ē Bhā, Vā, Bā, Bā tadā dīne,
altered in ēvā to tād-āṭīṭah.
21 So Mī, ē Bhā, Vā, Bh. Vā, Bā pānnaḥ
yogāḥ.
22 So Vā, Bā. Vā nībodha me. Mī pra-
manānāṁ tasya me ēṛṇu; īMī prapannāṁ:
Bhī in prāhūḥ purā-vidāḥ; dīhā ti-r-āduḥ;
see Appendix I, § ii.
23 So Mī, ē Bhā śāṭā; ē Bhā śāṭī;
dMī śaṭī (one syll. short).
24 In dMī varaṇāṁ; ē Bhī reads this half
line tadā saṁdhīyā pravartate.
25 In ē Bhā yatī; ē BhāMt tāt; dMī tu; dMī
na (for nu). 1
26 In ē Bhā tathā.
27 So Vā, Bā.
28 So ē BhāMt; a-saṁdhīyā śaṭitī; cē BhāMt
śaṭitī. ĀCMī catavāry śaṭa-
29 In ē BhāMt śaṭitā; dMī śaṭitā.
30 In ē BhāMt śaṭitā; dMī śaṭitā.
31 So Bd. ṇVā; ēvā ti-śavī; dVā
tucayāṭa, altered to tu smṛtaḥ; mVā rhūyate
(for r-ūcyate), see Appendix I, § ii. Vā
genly ucayate.
32 Instead of this and the preceding line
Vā has these lines—
trīṇi mānuṣa-saṁkhyāyā 27
ṣaṣṭiṁ cēiva sahasrāṁ
vāraṇāṁ tūcayate 31 Kalī 32 40

where * Mīs varāṇi; ́IVā varāṇāṁ dvīta.
Bh omits this statement.
33 In ē Bhā dīvya-. ē Bhā dīvya.
34 So a-dvīgāmīMt: ēGīVa'aBĪMt
śaṁkhyāyā; jMī tathā saṁdhīyā-pravītā; unless
it = "saṁdhīyā pratvītā".
35 So Vā genly: fnVā ́ōṁśeṣā hi kārte,
Bā ́ōṁśeṣā; jVā ́śaṁkhyā vihā kārte.
But gīVā ́śaṁdhīyā ́āṁśeṣā kārte, a-BīVā
śaṁdhīyā ́āṁśeṣā hi, bhVā ́śaṁdhīyā ́āṁśeṣā hi [tā]:
dVā for this half line (with clerical errors
uncancelled) sandhyayātā ca iti tathā saṁdhīyā
saṁdhīyāḥ sāhītā kārte: ēvā sa-saṁdhīyā-
ānām uḍāḥṣtām. For this line Vā reads—
śatāṁ tāṁ divīyāṁ sapta pañca ca
saṁkhyāyā *:
where * Mīs divīyāyā; but saṁdhīyāyā
appears to be the correct word since 1200
divyam varsha-sahasram tu 

tadā sandhyā pravartate 34

nihēse tu 35 tadā 37 tasmin 38 Kṛtam vai pratipatsyate 39.

divine years include the two sandhyās. Bh says—

divy-ābdānāṁ * sahaer-ānte caturthe tu'
punah Kṛtam:

where * gṛBh āṣṭānāṁ; 'cBh caturthena.

This line is in Mt, Vā, Bd, Vs. So Mt, eVā. Vā, Bd "ca; dVā naihēse ca. Vs nihēseṇa, jVē "tepanaṁ.

7 Vē tatas.

8 In jMt tasya.

9 So Mt, Vā, Bd. Vē bhaviṣyati punah (aVē tadā) Kṛtam. Bh adds—

bhaviṣyati yadā * niṇnām mana ātma-
prakāśakam1:

where * adqrBh and v. r. in G' Bh tadā; 'cBh ātma-op".
TRANSLATION

This translation is close to the original though not absolutely literal, and generally combines the various versions where they supplement one another. Words in italics are not expressed in the original but are supplied to complete the meaning. The notes deal only with the salient points, and for the rest reference must be made to the notes to the original text.

Preface.

Listen as I narrate all future events, as Vyāsa, unwearyed in work, proclaimed to me formerly, both the future Kali age and the manvantaras also. Thus I will first declare now the kings who are to be, both those descended from Aila and the Ikṣvākus and also the kings descended from Śudyumna, among whom the splendid kṣatriya stock of the families of Aila and Ikṣvāku is brought to an end. I will proclaim all these kings as mentioned in the Bhaviṣya Purāṇa. Moreover there will be other kings besides them, who shall arise, kṣatriyas, pāraśavas, śūdras, and others who will be foreigners; Andhras, Śakas and Pulindas, Cūlikas and Yavanas, Kauvantas, Ābhras and Śavaras, and others who will be of Mleccha origin; Pauravas, Vīhāhotras, Vaidiṣas, five Kosalas, Mekalas, Kośalas, Paundras, Gaumardas, and Svapgrastras, Sunidharmas, Śakas, Nīpas and others who will be of Mleccha race. I will declare these kings according to the total of their years and by name.

Pauravas.

Abhimanyu's son by Virāta's daughter Uttarā was Parikṣit. Parikṣit's son was king Janamejaya who was very righteous. From Janamejaya was born valiant Śatānīka. Śatānīka's son was valiant Aśvamedhadatta.

From Aśvamedhadatta was born a victorious son, righteous Adhisimakṛṣṇa, who now reigns great in fame.

Adhisimakṛṣṇa’s son will be king Nicakṣu. When the city Hastinapura is carried away by the Ganges, Nicakṣu will abandon it and will dwell in Kausāmbi.
He will have eight sons of great might and valour. His eldest son will be Usṇa; after Usṇa Citraratha is remembered; after Citraratha Śucidratha; and after Śucidratha Vṛṣṇimat; and after Vṛṣṇimat Susena will be a pure king. After Susena Sunītha will be king; after Sunītha will be Rucā; after him will be Nṛçakṣus. Nṛçakṣus' heir will be Sukhibala; and Sukhibala's son will be king Parīplava; and Parīplava's son will be king Sunaya. His heir Medhāvin will be king; and Medhāvin's son will be Nṛpañjaya. Durva will be his son; and Tigmātmān his son. After Tigma will be Bhadratha; after Bhadratha Vasudāna; after Vasudāna Śatānīka; after him will be Udāyana; and after Udāyana will be the warrior king Vahināra; and Vahināra’s son will be Daṇḍapāṇi. After Daṇḍapāṇi Nirāmitra; and after Nirāmitra Kśemaka.

These 25 kings will exist born of Pūru’s race. In this connexion this genealogical verse was sung by ancient brahmans—‘The race honoured by gods and rishis, from which sprang brahmans and kṣatriyas, will verily on reaching Kśemaka reach its end in the Kali age.’ Thus has been correctly proclaimed this Paurava race, the offspring of Pāṇḍu’s wise son, high-souled Arjuna.

Aikšvākus.

Next I will declare the race of the high-souled Ikšvākus. Bhadrabala’s heir was the warrior king Bhṛhatkṣaya. His son was Uruksaya; after Uruksaya was Vatsavyūha; after Vatsavyūha Pratīvyoma.

His son is Divākara who now rules the city Ayodhyā in Madhyadeśa. Divākara’s successor will be famous Sahadeva. Sahadeva’s heir will be high-minded Bhṛadasva; his successor will be Bhānaratha; and his son will be Pratīṭāsa; and Pratīṭāsa’s son will be Supratīka. His son will be Marudeva, and his son Sunakṣatra. After Sunakṣatra will be victorious Kinnarāśva; and Antarkīṣa will be Kinnarāśva’s great son. After Antarkīṣa will be Suparṣa and...
after Suparṇa Amitrajit. His son will be Brhadbhṛāja. Dharmin is remembered as his son. Dharmin’s son will be Kṛtaṇjaya. Kṛtaṇjaya’s son will be wise Ranaṇjaya; and after Ranaṇjaya will be Saṇjaya, a warrior king. Saṇjaya’s son will be Śākya. After Śākya will be king Śuddhodana. Śuddhodana’s son will be Siddhārtha; Rāhula will be his son. After him will be Prasenajit. After him will be Kṣudraka. After Kṣudraka will be Kulaka. After Kulaka Suratha is remembered; and Suratha’s son Sumitra will be the last king.

These Aikṣvākus have been declared, who will exist in the Kali age; born in Brhadbala’s lineage they will enhance their family, being warriors and learned, true to their word, self-restrained. These kings who were ancient have been all declared. In this connexion this genealogical verse was sung by ancient brahmans—This race of the Iksvākus will terminate with Sumitra; on reaching king Sumitra it will indeed reach its end in the Kali age.' Thus has been declared the kṣatriya stock descended from Manu, and that descended from Aila.

Bṛhadrathas.

Next I will declare the Bṛhadrathas of Magadha, who are kings in Sahadeva’s lineage in Jarāsandha’s race, those past, those existing and also those who will exist. I will declare them to their prominence: listen as I speak.

When the Bhārata battle took place and Sahadeva was slain, his heir Somāḍhi became king in Girirāja; he reigned 58 years. In his lineage Śrutāsrasas was 64 years. Ayutāyas reigned 26 years. His successor Niramitra enjoyed the earth 40 years and went to heaven. Sukṣatra obtained the earth 56 years. Bṛhatkarman reigned 25 years.

Senajit is now enjoying the earth the same number of years. Śrutāsraya will be for 40 years, great in strength, large of arm, great in mind and prowess. Vibhū will obtain the earth 28 years; and Śuci will stand in the kingdom 56 years. King Kṣema will enjoy the earth 28 years. Valiṁant Suvrata will obtain the kingdom 64 years. Sunetra will enjoy the earth 35 years (or

---

1 Mt calls him Sumitra also.
2 Mt, Vṛ, Bh Brhadbhṛāja. Vṛ Bharadevāja.
3 Mt crp.
4 Gr Dhanasraya. Vṛ aptly inserts a king Vṛāta before him.
5 Vṛ Krudhdodana.
7 Mt Puskala.
8 Gr Senajit.
10 Vṛ Rauṇaka.
11 Mt, Vṛ Bh Somāḍhi. Vṛ genly Somāṇi. Bh Mārgāri.
12 Vṛ Śrutāvata. Bd, many Vṛ, 67 years.
13 Mt Aprītipin. Mt, some Vṛ, 36 years.
14 Vṛ, Bd, 100 years.
16 Bh Bṛhatkarm. Gr Bhukarmaka.
17 Bh Karmajit.
18 That is, 23 years. Mt, 50.
19 Vṛ, Bh Vīpra. Vṛ, Bd merely nṛpa, and say 35 years.
20 Vṛ genly Bhurāta. Mt Anuvrata.
21 Some Mt, 25 years.
PRADYOTAS AND ŚIŞŪNĀGAS

Dharmanetra¹ will be 5 full years). And Nirvṛti² will enjoy this earth 58 years. Trinetra will next enjoy the kingdom 28 years (or Susrana’s³ sovereignty will last 38 years). Drīḍhasena will be 48 years. Mahīmeta⁴ will be resplendent 33 years (or Sumati will next obtain the kingdom 33 years). Sucala will be king 32 years. King Sunetra⁵ will next enjoy the kingdom 40 years. King Satyajit will enjoy the earth 83 years. And Viśvajit will obtain this earth and be 25 years. Ripuñjaya⁶ will obtain the earth 50 years.

These 16 kings are to be known as the future Brhadrathas; and their kingdom will last 723 years. And these 32 kings are the future Brhadrathas; their kingdom will last full 1000 years indeed.

Pradyotas.

When the Brhadrathas, Vitihotras and Avantis have passed away, Pulika¹² will kill his master and anoint his own son Pradyota, by force in the very sight of the kṣatriyas. He (Pradyota) will indeed have the neighbouring kings subject to him and be destitute of good policy. He, an excellent man, will be king 23 years. Palaka will then be king 24 years. Viśākhayuṇa will be king 50 years. Ajaka¹⁸ will have the kingdom 21 years. His son Nandivardhana will be 20 years.⁹

Those 5 kings after enjoying the earthwill endure 138 years.²¹

Those 5 sons, the Pradyotases, will endure 52 years.²²

Śiṣunāgas.

Śiṣunaga will destroy all their prestige and will be king. Placing his son in Benares he will make Girivraja his own abode. Śiṣunaga will reign 40 years. His son Kakavarṇa will obtain the earth 36 years. Kṣemadharmar will be king next 20 years. Kṣatravajas will obtain the earth 40 years. Vimbisāra will be

¹ Bh Dharmasūtra. Vṣ, Gr Dharma.
² Vṣ, Bd, merely nyāti.
³ Bh Śrama. Vṣ Susrana.
⁴ Mt Dharmasūtra. Vṣ, Bd, 58 years, crp.
⁵ Some Mt, merely Netra.
⁶ Mt Acūla. Vṣ, Bh, Gr Subala. Vṣ, 22 years; Bd, 40.
⁷ Vṣ Śunītika. Bh Śunītha. Gr Nīta.
⁸ Mt, 80 years.
⁹ Vṣ Virājī. Vṣ, Bd 35 years.
¹⁰ Vṣ, Bd Avīṣajī. Gr Iṣuñjaya.
¹¹ See p. 17, note ⁹⁹.
¹³ Or ‘Pulika’s offspring’. Mt has the name Palaka for Pradyota.
¹⁴ Or (some copies) ‘will not act righteously’.
¹⁵ Or (some copies) ‘sickly in mind’.
¹⁶ Mt, 28 years.
¹⁷ Mt, 53 years.
¹⁸ Vṣ Rājaka. Vṣ Janaka. Mt Sūryaka.
¹⁹ Vṣ, 31 years.
²⁰ Vṣ Varivarshana. Mt, 30 years.
²¹ So Mt; some copies, 152 years.
²² So Vṣ, Bd, Vṣ, Bh.
²³ So Mt. Vṣ, Bd seem to mean the same.
²⁴ Vṣ Sakavarṇa. Mt, 26 years.
²⁵ Mt, 36 years.
²⁶ Bh Kṣetrajñī. Mt Kṣemajī, 24 years.
king 28 years. Ajitaśatrú will be king 25 years. Darśaka will be king 25 years. After him Udayin will be king 33 years. That king will make as his capital on the earth Kusumapura on the south bank of the Ganges in his fourth year. Nandivardhana will be king 40 years. Mahānandin will be 48 years.

These will be the 10 Śaśunāga kings. The Śiśunāgas will endure 360 (or better, 163) years, being kings with kṣatriya kinsfolk.

Early Contemporary Dynasties.

Contemporaneous with these aforeaid kings there will be other kings; all these following kings will endure an equal time: namely, 24 Aikṣvākus, 27 Pañcālas, 24 kings of Kaśi, 28 Haihayas, 32 Kalinjas, 25 Āsakas, 36 Kurus, 28 Maithilas, 23 Śūrasenas, and 20 Vitihotras. All these kings will endure the same time.

Nandas.

As son of Mahānandin by a śūdra woman will be born a king, Mahāpadma (Nanda), who will exterminate all kṣatriyas. Thereafter kings will be of śūdra origin. Mahāpadma will be sole monarch, bringing all under his sole sway. He will be 88 years on the earth. He will uproot all kṣatriyas, being urged on by prospective fortune. He will have 8 sons, of whom Sukalpa will be the first; and they will be kings in succession to Mahāpadma for 12 years.

A brahman Kautilya will uproot them all; and, after they have enjoyed the earth 100 years, it will pass to the Mauryas.

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1 All vary in this name. Bṛ 38 years. After him Mt erroneously inserts the first two Kaṇvāyana kings: see Kaṇvāyana, infra.
2 Mt, 27 years.
3 Bṛ, Vṛ, Bh Darbhaka. Mt Vṛmāhana, 24 years.
4 Vṛ Udayśa. Mt Udaśīin. Bh Ajaya.
5 This statement is in Vṛ, Bṛ.
6 Vṛ, 42 years.
7 Bṛ Sahānandi.
8 Many copies of Mt say 12, because of the mistake mentioned in note 1.
9 So Mt according to its real meaning apply: corrupted by Bṛ and Bh to 360; by Vṛ and Vṛ to 362.
10 For their list, see p. 65.
11 Vṛ, Bṛ, 25.
12 Vṛ, Bṛ, 34.
13 For their list, see p. 64, prob.
14 Mt says aptly, he will be ‘born as a portion of Kali’. Vṛ and Bṛ say, he will be ‘enveloped by Fate’.
15 So Vṛ and Bh.
16 Vṛ, Bh, ‘his rule will be untransgressed’.
17 Vṛ, Bṛ, ‘he will protect the earth 88 (or some copies, 28) years’.
18 Vṛ, Bh, ‘like a second Purāśu-Rāma’.
19 Vṛ, Bṛ, ‘urged on by predestination’, aptly.
Mauryas.

Kauṭilya will anoint Candragupta as king in the realm. Candragupta will be king 24 years. Vindusāra will be king 25 years. Aśoka will be king 36 years. His son Kunāla will reign 8 years.

Mt and eVā.

Kunāla's son Bandhupalita will enjoy the kingdom 8 years. Their grandson Dasōna will reign 7 years. His son Dasaratha will be king 8 years. His son Samprati will reign 9 years. Śālīśūka will be king 13 years. Devadharman will be king 7 years. His son Satadhanavan will be king 8 years. Bhradratha will reign 70 years.

These are the 10 Mauryas who will enjoy the earth full 137 years. After them it will go to the Śuṅgas.

Vā genly and Bd.

Kunāla's son Bandhupalita will enjoy the kingdom 8 years. Bandhupalita's heir Indrapalita will reign 10 years.

Devavarman will be king 7 years. His son Śatadhanus will be king 8 years. Bhradratha will be king 7 years.

These 9 Mauryas will enjoy the earth full 137 years. After them will go the Śuṅga.

Śuṅgas.

Pusyamitra the commander-in-chief will uproot Bhradratha and will rule the kingdom as king 36 years. His son Agnimitra will be king 8 years. Vasūjyeṣṭha will be king 7 years. His son Vasumitra will be king 10 years. Then his son Andhaka will reign 2 years. Pulindaka will then reign 3 years. His son Ghosa will be king 3 years. Next Vajramitra will be king 9 years. Dāhugavata will be king 32 years. His son Devabhūmi will reign 10 years.

These 10 Śuṅga kings will enjoy this earth full 112 years. From them the earth will pass to the Kaṇvas.

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1 Mt wants this statement.
2 Mt omits. All except Vś vary this name.
3 Mt omits. Vś, Bh mention Suyogas instead.
4 Mt, 'his (i.e. Aśoka's) grandson', but the text is crp.
5 Mt wants this statement.
6 So also Vś, Bh: eVā Śatadhanus. Mt, 6 years.
7 Vā Vṛhadāraka, but Vṛhadratha at beginning of next dynasty.
8 So Mt genly; eVā, 87.
9 So also Vś, Bh: eVā, 9.
10 But eVā, 'after them will be the Śuṅga'.
11 Or, 'the earth will go to the Śuṅgas'.
12 Vā, Bd, 60 years.
13 Vā, Bd, Vś, Bh Śuṣyjeṣṭha.
15 Vś Ghosavasu. Mt crp Yomegha.
16 Bd, 7 years. Vā no term.
17 Mt Samabhāga appply, but text crp.
18 Vā Kṛṣeṇabhūmi here, but Devabhūmi in next dynasty.
Kānvāyanas (Ṣuṅgabhṛtyas).

The minister Vasudeva, forcibly overthrowing the dissolute king Devabhūmi because of his youth, will become king among the Śuṅgas. He, the Kānvāyanas, will be king 9 years. His son Bhūmimitra will reign 14 years. His son Nārāyaṇa will reign 12 years. His son Susarman will reign 10 years.

These are remembered as the Śuṅgabhṛtya Kānvāyanas kings. These 4 Kāvya brahmans will enjoy the earth; for 45 years they will enjoy this earth. They will have the neighbouring kings in subjection and will be righteous. In succession to them the earth will pass to the Andhras.

Andhras.

The Andhra Simuka with his fellow tribesmen, the servants of Susarman, will assail the Kānvāyanas and him (Susarman), and destroy the remains of the Śuṅgas' power and will obtain this earth. Simuka will be king 23 years. His younger brother Kṛṣṇa will next reign 10 years. His son Śrī-Satakarni will reign 10 years. Then Pūrṇotṣaṅga will be king 18 years. Skandhasambhi will be king 18 years. Śatakarni will reign 56 years; his son Lambodara 18 years. His son Apīlaka will reign 12 years. Meghasvāti will reign 18 years. Śvāti will be king 18 years. Skandasvāti will be king 7 years. Mrgendra Śvātikarna will reign 3 years. Knntala Śvātikarna will be king 8 years. Śvātivarṇa will be king one year. Pulomāvi will reign 36 years. Aṃśṭakarna will reign 25 years. Then Hūla will be king 5 years. Mantalaka will be a powerful king 5 years. Purkaṣeṇa will reign 21 years. Sundara Śatakarni will reign one year. Cakora Śatakarni will reign 6 months. Śivasvāti will reign 28 years. King Gautamiputra will be king next 21 years. His son Pulomā will reign 28 years. [Śatakarni will be king 29 years.] Śivaśrī Pulomā will be king 7 years. His son Śivaskandha Śatakarni will be king three years. Yajñasrī Śatakarnīka will reign 29 years.

1 Mt, ‘will become the Śaṅga king’.
2 Bd, 5 years.
3 Va, Bd, 24 years.
4 Bd, 4 years.
5 This is the name emended. Mt Śituka.
6 Va, Bd Śinduka. Vs Śrīpraka.
7 Mt, 18 years.
8 Va, Bd, no number.
9 This sentence is not in Va gently nor Bd.
10 Much variation in this name.
11 Or Āti, 12 years. Not in Va, Bd.
12 Much variation in this name.
13 Bd, 18 years.
14 Or Patatalaka. Bh Talaka. Va Saptaka.
15 Mt Purindrasena, but no number.
16 Properly Pulomāvi.
17 A doubtful line found only in Va.
18 Or ‘after Puloma Śivaśrī’.
19 Conjectural emendation; no number mentioned.
20 Va, Bd, 19 years.
After him Vijaya will be king 6 years. His son Candaśri Satakarni will reign 10 years 1. Another 2 of them Pulomāvi will reign 7 years.

These 30 Andhra kings 3 will enjoy the earth 460 years 4.

Various Local Dynasties.

When the kingdom of the Andhras has come to an end there will be kings belonging to the lineage of their servants: 7 Andhras 5, and 10 Abhira kings; also 7 Gardabhins 8, 18 Śakas 7. There will be 8 Yavanas, 14 Tuṣāras 8, 13 Muruḍas 9, 11 Mannas 10.

The Śirparvatiya Andhras will endure 52 years 11; the 10 Abhira kings 67 years; the 7 Gardabhins will enjoy the earth 72 years 12; the 18 Śakas 13 183 years. The 8 Yavanas 13 will enjoy this earth 87 years 14. The earth is remembered as belonging to the Tuṣāras 7000 years 15. The 13 future Muruḍas 16 along with low caste men, all of Mlecha origin, will enjoy it half 400 years 17. The 11 Mannas will enjoy it 103 years 18. When they are overthrown by Time there will be Kilakila kings 19.

Then after the Kilakilas Vindhyaśakti 20 will reign. He will enter upon the earth after it has known those kings 96 years 21.

Dynasties of Vidiśā, &c.

Hear also the future kings of Vidiśā. Bhogin, son of the Nāga king Seṣa, will be king, conqueror of his enemies' cities 22, a king who will exalt the Nāga family. Sadaśandra 23, and Candramāsa who will be a second Nakhavant 24, then Dhanadharman 25.

1 VA, BD Dandaśrī, 3 years.
2 Or 'the last'.
3 Mt, 19.
4 BD, 456; VA crp, but apply the same.
5 BH and VA Andhra-bhṛtyas.
6 Or Gardabhiṣas.
7 VA, BD, 10. BH, VA, 16. BH calls them Kankaśas.
8 Or Tukhāras or Tuṣāras.
9 Mt, BD, BH Gurundas. VA Mūndas (for Murundas).
10 VA genly, 18. Mt, 19 Hūnas.
11 Or possibly 'twice 50'. VA, BD crp but probably 112 or 102.
12 Mt Gardabhinas, but no term.
13 VA and BD no number.
14 VA and BD, 82.
15 VA, BD, 500; but prob 107 and 105 are meant respectively.
16 See note 9.
17 That is, 200 years; VA, BD say 199. VA, BD erroneously, 360.
18 Mt Hūnas.
19 VA says they were Yavanas.
20 VA says he was a Kilakila.
21 This seems to be the meaning; but literally, 'he after having known 96 years will enter upon the earth'. But perhaps samayati may mean 'he will come to an end' (= samatāṃ samayati, see p. 8, note 85), for, though sam-ī does not have that meaning, yet samaya has it. The sentence would then be, 'After having known the earth 96 years he will come to his end.'
22 VA treats the word puranīyaya as his name.
23 VA Rāmacandra.
24 Or 'Nakhapāna's offspring' in eVA.
25 VA Dharma.
and Vaṅgara ¹ is remembered as the fourth. Then Bhūtinanda will reign in the Vaidiśa kingdom.

When the family of the Śuṅgas ² ends, Śisunandi ³ will reign. His younger brother was named Nandiyaśas ⁴. In his lineage there will be 3 kings. His daughter’s son named Śisuka was king in Purīka.

Vindhyasakti’s valiant son, named Pravīra, will enjoy the city Kañcanakā 60 years, and will sacrifice with vajapeya sacrifices replete with choice largesse. His 4 sons will be kings.

**Dynasties of the Third Century, A.D.**

When the family of the Vindhyasakas has passed away, there will be 3 Bāhlika kings. Supratīka and Nabhīn ⁵ will enjoy the earth 30 years. Śakyamāna ⁶ was king of the Mahīśis. There will be 13 Puṣyamitrās ⁷ and Paṭumitrīs ⁸. In Mekalā 7 kings ⁹ will reign 70 years. In Kosāla there will be 9 very powerful and wise kings celebrated as ‘Meghas’. All the kings of Nisadha ¹⁰, born in the family of Nala, valiant and very powerful, will exist till the termination of the Manus ¹¹.

Of the Magadhas the king will be very valiant Viśvasphāṇi ¹². Overthrowing all kings he will make other castes kings, namely, Kāivartas, Pañcakas ¹³, Pulindas, and brahmans. He will establish those persons as kings in various countries. Viśvasphāṇi the magnificent will be mighty, Viṣṇu’s peer in battle ¹⁴. King Viśvasphāṇi is called eunuch-like in appearance. Overthrowing the kṣatriya caste he will create another kṣatriya caste. After gratifying the gods, the pīṭras and brahmans once and again, he will resort to the bank of the Ganges and subdue his body; after resigning his body he will go to Indra’s world.

**Contemporary Dynasties of the Early Fourth Century.**

Nine Naka ¹⁵ kings will enjoy the city Campāvati; and 7 Nāgas will enjoy the charming city Mathurā. Kings born of the Gupta race will enjoy all these territories, namely, along the Ganges, Prayāga, Sāketa, and the Magadhās. Kings born from Maṇādhānya ¹⁶ will enjoy all these territories, namely, the Naisadhas, Yadukas, Śāśītās ¹⁷, and Kālatojakas. The Devarakṣitas will enjoy the Kośalas, Andhras ¹⁸.

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¹ Bh Vaṅgirī. Vs Varāṇga. Vā Viṅśaja.
² Many Vs Aṅgas.
³ Vs genly Suśinandi. Vā Madhun.
⁴ Bh Yāsionandī.
⁵ Bd Gaṅgirī.
⁶ Bd Śākamāna.
⁷ Or Puṣyamitrās. Bh names one of them as Durmitrā.
⁸ Vs adds Padnamitrās.
⁹ Bh says Andhras.
¹⁰ Bh calls them ‘lords of Vaidūra’ also.
¹¹ Or perhaps, ‘as long as Manu’s race’.
¹² Bh Viśvasphārī. Vs Viśvasphāṭīka.
¹³ Bd Madrakas. Vs Yadus. Bh both.
¹⁴ Bh says his city will be Padmavatī.
¹⁵ So Vā; but Bd, Vs Nāgas.
¹⁶ Vs Maṇidhāra.
¹⁷ Or Śāśītās or Śāśīkās. Vs Naimiṣikas.
¹⁸ Vs Oḍrās.
and Paṇḍras, the Tamraliptas and coast-folk and the charming city Campā. Guha will protect all these territories, namely, the Kalingas, Mahiṣas, and the inhabitants of the Mahendra mountains. He who is named Kanaka will enjoy Strīrāṣṭra 2 and the Bhokṣyakas 3. The Saurāṣtras, Āvantyas and Ābhāras, the Śūdras 4, Arbudas and Mālavas 5, there the kings will be outcaste dvījas and non-dvījas, mostly śūdras. Śūdras, outcaste dvījas and others, and Mlecchas destitute of Vedic holiness will enjoy the Sīndhu’s bank, the Candrabhāga, Kauntī 6 and the Kaśmīra realm.

All these kings will be contemporaneous, niggards in graciousness, untruthful, very irascible and unrighteous.

**Evils of the Kali Age.**

There will be Yavanas here by reason of religious feeling or ambition or plunder; they will not be kings solemnly anointed, but will follow evil customs by reason of the corruption of the age. Massacring women and children and killing one another, kings will enjoy the earth at the end of the Kāli age. Kings of continual upstart races, falling as soon as they arise, will exist in succession through Fate. They will be destitute of righteousness, affection, and wealth. Mingled with them will be Ārya and Mleccha folk everywhere: they prevail in turn; the population will perish.

**Chronological and Astronomical Particulars.**

All the Purāṇas.

When the moon and the sun and the constellation Tisya and Bṛhaspati shall come together in the same zodiacal sign, then may the Kṛta age be.

This is the entire series of genealogies which has been declared in due order—the kings who have passed away, and those who exist now, and those who are future.

Now from Mahāpadma’s 9 inauguration to Parīkṣit’s birth, this interval is indeed known as 1050 years 10. Moreover in the interval which elapsed from the last Andhra king Pulomāvi to Mahāpadma—that interval was 836 years. An equal space of time is still future; subsequent kings beginning from the end of the

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1 Vs Samudratāta-puṛi.
2 Or Strīrāṣṭra.
3 Bd Bhajakas. Vs Mūpikas.
4 Or Śūras.
5 Vs Marubhūmi.
6 Vs Dārvidorvī in various forms.
7 Bh adds ‘cattle and brahmans’; and

says ‘they will ravish other people’s wives and riches’. Vs similarly.
8 Vs adds ‘they will be audacious through royal support’.
9 Bd Mahānandade. Vs, Bh Nanda. Vā Mahādeva.
10 Vs, Bh, 1015 years.
Andhras are declared therein. They have been enumerated in the Bhavisya Purâna by śrutārśis who knew the ancient stories.

The Great Bear was situated equally with regard to the lunar constellation Pushya while Pratipa was king. At the end of the Andhras, who will be in the 27th century afterwards, the cycle repeats itself. In the circle of the lunar constellations, wherein the Great Bear revolves, and which contains 27 constellations in its circumference, the Great Bear remains 100 years in (i.e. conjoined with) each in turn. This is the Cycle of the Great Bear, and is remembered as being, according to divine reckoning, 6 divine months and 7 divine years. According to these constellations, the time proceeds by means of the Great Bear. The two front stars of the Great Bear, which are seen when risen at night, the lunar constellation which is seen situated equally between them in the sky, the Great Bear is to be known as conjoined with that constellation 100 years in the sky. This is the exposition of the conjunction of the lunar constellations and the Great Bear. The Great Bear was conjoined with the Maghâs in Parîkṣit's time 100 years. It will be in (i.e. conjoined with) the 24th constellation 100 years at the termination of the Andhras.

Viṣṇu and Bhāgavata.

The Great Bear was in (i.e. conjoined with) the Maghâs in Parîkṣit's time; then began the Kali age comprising 1200 divine years. When the portion of the lord Viṣṇu, which was born in Vasudeva's family and named Kṛṣṇa, went to heaven, then the Kali age set in. As long as he touched the earth with his lotus-feet, so long the Kali age could not encompass the earth. When that portion of the eternal Viṣṇu had departed from earth to heaven, Dharma's son Yudhiṣṭhira with his younger brothers relinquished his kingdom. That Pāṇḍava, beholding the adverse omens when Kṛṣṇa had departed, performed Parîkṣit's inauguration. When the Great Bear will pass from the Maghâs to Purvā Asāḍhā, then, starting from Nanda, this Kali age will attain its magnitude.

1 Called the 'Seven Rishis'.
2 Or 'was in (i.e. conjoined with) Pushya 100 years'. These readings are emendations, see p. 59, note 46.
3 Ancestor of Parîkṣit in the seventh degree, see JRAS, 1910, p. 28.
4 This statement read with the preceding statements would imply that some 814 years are allowed for the interval between Pratipa and Parîkṣit: thus Pratipa to Parîkṣit 814 years, Parîkṣit to Mahāpadma Nanda 1050 years, Mahāpadma to the last Andhra king 836 years—total 2700 years. Thus the period from Pratipa to the end of the Andhras comprised a complete cycle of the Great Bear, and then the cycle began again.
5 So Mr: explained in subsequent statements.
6 So Vi, Bd.
7 Or 'in the sky'; or 'in the northern region'.
8 That is, according to the commentators, 'the constellation which is situated equally on a line drawn south and north between the two front stars (the two Pointers) of the Great Bear'.
9 Apptly, either no. 24 in the order of reckoning the lunar constellations, or the 24th after the Maghâs.
10 Including the twilights.
11 That is, the Great Bear was conjoined with Purvā Asāḍhā in Mahāpadma Nanda's time.
All the Purāṇas.

On the very day, on which Kṛṣṇa departed to heaven, the Kali age arrived. Hear its reckoning. It is remembered by the wise, as computed according to human reckoning, to be 360,000 years\(^1\) or 1000 divine years. Then the twilight sets in. When that is completely finished, the Kṛta age will then arrive.

\(^1\) Mt, 460,000 years.
APPENDIX I

The Account was originally in Prakrit.

Proof is offered here of the statement made in the Introduction, § 15, that the Sanskrit account as it stands in the Matsya, Vāyu, and Brahmāṇḍa is a Sanskritized version of older Prakrit ślokas, as indicated by these peculiarities: first, certain passages violate the śloka metre, whereas in Prakrit form they would satisfy the metre; secondly, certain Prakrit forms actually occur, especially where they are required by the metre, which the corresponding Sanskrit forms would violate; thirdly, Sanskrit words occur at times in defiance of syntax, whereas the corresponding Prakrit forms would make the construction correct; fourthly, mistaken Sanskritization of names and words; fifthly, the copious use of expletive particles; sixthly, irregular sandhi. Those three Purāṇas will be dealt with first, and along with them such portions also of the Bhāgavata and Viṣṇu as have preserved the old ślokas uncondensed; but the main portions of these two Purāṇas consist almost entirely of a condensed redaction, and their character will be considered afterwards.

1. As an illustration of the first peculiarity, the Mt and Vā, when naming the last Paurava king, end the line thus (p. 7)—Nirāmitrā tu (or ca) Kṣemakaḥ, ‘after Nirāmitra was Kṣemaka’; where the tu or ca in the fifth syllable should be short but is long by position before kṣ. No one composing in Skt could end a śloka line with Kṣemaka, but its Pkt form Kṣemaka satisfies the metre perfectly. There can be no doubt therefore that this line was composed in Pkt originally, and that the Skt redactor restored the Pkt name to its Skt form and in so doing overlooked the fact that the change violated the metre. The fault was however noticed afterwards, because eVa corrects it by altering the half line to bhavitā Kṣemakas tatha (p. 7, note 1). Precisely similar is the mistake in the line that ends with samā bhokṣyanti trimśatim 2, where no difficulty would occur in Pkt since trimśatī would drop its r there 3.

Again the Mt reads at the end of a śloka line, aṣṭāvīṁśatīr Haihayāḥ 4, where the fifth syllable is long by position contrary to rule; and here the literary Pkt form visati without a termination would fit the metre. The Vā and Bḍ read instead caturvīṁśat (or viṁśat) tu Haihayāḥ and avoid the irregularity by reducing viṁśatī
does not militate against this view, because the kṣ in the middle of this expression would have been kkh in Pkt.

1. The Bḍ has lost this line in a large lacuna.

2. P. 50 (Dynasties of the 3rd Cent.), 1, 2; the differences of reading there do not affect this point.

3. The phrase ā-Manu-śayāt in the Vā and Bḍ at the end of a line (p. 51, l. 8) does
APPENDIX I

to viśnuṣṭ or viśāka and replacing the lost syllable by a superfluous tu, which is the nearest approach to it. This expedient is very common as will be seen in the notes.

Next may be cited cases where a half line has a syllable too much, which would disappear in Pkt, and the significance of these cases lies in the fact that the superfluity was unnecessary since good Skt equivalents were available, if the verse had been composed directly in Skt. Thus the Bh has a sloka prophesying Viṣṇu’s incarnation as Kalki thus—

dharma-trāṭya satvena Bhagavān avatāriṣyati.

The second half line has a syllable too much, but the Pkt verb otarīssati would exactly suit the metre and was no doubt the word used originally, as dBh (an old MS of 1407) shows by reading Bhagavān vatarīṣyati, where n and va are separate letters. Many two-syllabled equivalents for bhagavān were available to suit the metre. Again eVa has for the first half of a line, sapta varṇāṇi Devadharmana, where varṇāṇi is obviously a misreading of varṣāṇi, and there is a syllable too much; but the Pkt form varṣā or varṣa satisfies the metre. To one composing in Skt samāk would have avoided all difficulty. Similarly bMt has the first half of a line, aṣṭāvindati tathā varṣā with a syllable too much, but the Pkt attāvarśānāṃ would rectify the metre; whereas one composing in Skt could have written simply aṣṭāvindati-varṣāṇi, which is indeed the general reading of the Mt now. This instance may give us an insight into the process of Sanskritization, if, as the bMt reading suggests, the original Pkt was attāvarśānāṃ tathā varṣa.

if. Actual Pkt forms occur rather often. First may be cited the Vā and Bd line—

sthāpayīṣyati rājāno nānā-deśeṣu te jana:

where rājāno and te jana are Pkt accusatives after the verb. They were misunderstood as nominatives, and the verb was altered to the plural in all copies of the Vā except eVa, and in the Bd. Similarly the Bh introduces the Bāhrdratha dynasty with the old line—

atha Māgadha-rājāno bhavītāro vadāmi te.

Here rājāno and bhavītāro are accusatives, hence the line is not Skt but is actually good Pāli. Br/Bh correct the faults by altering bhavītāro to bhāvino ye. Again the Mt has a half line prasaṇḍha hy avaniṇī nṛṇaḥ in many copies, and prasaṇḍha vyaśāṇi nṛṇaḥ in some copies, while the corresponding reading of the Vā and Bd is bālyād vyaśāṇiṇā nṛṇaḥ. The Mt reading should evidently be prasaṇḍha vyaśāṇiṇi nṛṇam, and points to a Pkt original something like parṣajyaka (or parṣayaka) vyaśāṇiṇī nṛṇam; but this when Sanskritized became prasaṇḍha vyaśāṇiṇi nṛṇam with a syllable too much, and so was adjusted in two ways, (1) the half-Pkt form vyaśāṣṭriṇi was used as an accus. in many copies and became corrupted to hy avaniṇi; or (2) the half line was emended to prasaṇḍha vyasāṇiṇi in some copies. The Vā and Bd may have substituted bālyād (or bālāḥ?) for prasaṇḍha to rectify the metre.

Next may be cited a number of actual Pkt or half-Pkt words. All such forms cannot be deemed original, because the copyists, who were not always sufficiently literate, did write Pkt forms sometimes instead of Skt forms, but such deviations are

1 Bh xii, 2, 16; omitted from p. 57.
2 P. 29, s. 11, and note 48.
3 P. 19, note 48.
4 P. 52, l. 13 and notes.
5 P. 14, note 1.
6 P. 33, note 4.
7 This would be the correct accus. in Pkt, see Pischel’s Prakrit Grammar, § 405.
trivial and obvious mistakes. It is different however when the Pkt forms violate grammar or sandhi, or suit the metre, and such are these—uccadāyitvā (p. 53, note 52), mahāyastāḥ as a nomin. plural (p. 51, note 23) and varṣa (see p. 78). There are also instances of the Pkt genit. plural in "āna (p. 35, note 41), and of its blending with ante into "ānānte, namely kulaṃdante (p. 50, note 3) and Anuhrāṃdante (p. 59, notes 51, 54; p. 61, note 25). Other words appear to be Pkt survivals and not copyists' errors, such as attirīvāsat (p. 19, note 41), athočāya (p. 34, note 3), tēsvocchante (p. 48, note 43), samā for namās before tamāt in Vā genly (p. 34, note 18), and Aśakāh in Vā and Bḍ (p. 24, note 15). In an old verse IBh has pāpamānū hārīyati (p. 26, note 56), which seems more than a mere clerical error. Mistakes precisely like these are found in Buddhist Skt.

The Bhāgavata has an old verse—

yasmin Kṛṇo divaṁ yātā tasminn eva tadāhānī-
pratipannam Kaliyugam iti pṛśuḥ puruṣavidāḥ.

The Mt, Vā, Bḍ, and Vś all have this verse, but read the last half line taṅga saṁkhyān nilodhata or in equivalent words 5. The Bh reading appears to be the oldest version, because its verse is complete in itself and is obviously an old saying, whereas the last half line in the other authorities was evidently substituted to connect this statement with the following verse when this collective account was drawn up; the reverse is hardly credible. Further, one old Bh MS (IBh, dated 1407) reads iti-r-āḥuḥ puruṣavidāḥ, and this with its euphonic Pkt r is no doubt the original form, which in the process of Sanskritization was amended to iti prāhuḥ as in all the other Bh copies; here also the reverse is hardly credible. Iti-r-āḥuḥ is the Pkt iti-r-āḥu 4. There are one or two other instances of an r inserted, which seems to be euphonic 6, and it may possibly be that the final r in the nominatives of numerals is sometimes as much a euphonic Pkt r as a Skt r by sandhi 6.

Similarly no doubt are to be explained the Bḍ reading of p. 62, l. 40 and the Vś readings in note 31 thereto. The reading in literary Pkt would have been something like vassāna uccate Kali or rather vassāna-r-uccate Kali. Turned into Skt, vassānām uçate Kaliḥ was good and sufficient, yet notwithstanding, the desire for an expedient to prevent the hiatus persisted in the Sanskritization, for vassāna has preserved the euphonic r, and bhja inserted tu instead. These were no doubt the original forms of the Sanskritizations, but it was perceived that no such expedient was wanted, hence most copies of the Vś dropped it. The reverse is not credible.

Most common is the use of numerals with the Pkt freedom from case-terminations, as well as only half Sanskritized, such as—prāhūti and asprāhūti 7, and vihūti often both in the text and in the notes. Some of these instances might be due to the carelessness of copyists in omitting visarga or anusvāra, but that does not account for all such peculiarities, since they are found in carefully written MSS and are sometimes obligatory for the sake of the metre. Thus the Vś and Bḍ read as the last half line of a śloka, asprāhūtati Maitilāḥ 8, and this was no doubt the

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1 E.g. see p. 2, note 16; p. 43, note 77; and these are found even in Bh MSS, see p. 46, note 27.
2 This is possible only in Pkt and does actually occur, see Pischel, op. cit. § 409.
3 P. 62, ll. 37, 38 and notes.
4 See Pischel's Prakrit Grammar, §§ 353, 518.
5 See hatva-r in p. 38, note 3.
6 As in p. 43, l. 36, where the accusative would be proper.
7 P. 25, l. 5 and note 17.
8 P. 24, l. 6.
original reading because the Mt have it also; but the Mt has generally altered vihasta to vihastā (or "at or by") tu. The Skt form vihasta would violate the metre, and the Mt has avoided the difficulty of Sanskritization by substituting tu for the final syllable. This is the converse of the first irregularity noticed above (p. 78), and many similar instances of tu substituted for a final $t$ will be found in the notes.

iii. Of the third class of peculiarities the following are instances. As the last half line of a sloka the Vā and Bṛ have in one place varṇī bhavātī trayaḥ, and in another trayaḥ putraḥ samās trayaḥ; and the Mt has in another place bhavātī samās trayaḥ. In all these passages grammatical concord is violated, because (1) these are accs. expressions denoting duration of time, and (2) varṇī is neuter, samās feminine, and trayaḥ masculine and nomin. But, if the Pkt tao be substituted for trayaḥ, concord is established, because tao is both nomin. and accus. in all three genders, and the metre also is satisfied. Such expressions could not have been composed in Skt originally. There can be no doubt that they were originally in Pkt and that, when the verses were Sanskritized, the exigencies of metre induced the redactor to convert tao into trayaḥ, because the correct equivalents triṣi and tīrāḥ would not suit the metre.

The same fault occurs in places where metre was at stake. Thus all three Purāṇas read catvārinkhāt trayaḥ evaḥ as the first half of a line, where samās or varṇī is implied and trayaḥ is wrong as regards both gender and case. CVā attempts to rectify the discord by reading trayaḥ. Similarly in another passage the Mt has samās trīny evaḥ, while the Vā and Bṛ read samās tīrā evaḥ. It is impossible to suppose that these wrong expressions were composed originally in Skt, and they are intelligible as perfunctory Sanskritizations of Pkt expressions containing the numeral tao, or tiṣṇi which also is of all three genders. Similarly we find the phrase vāyu-uttera-kata-trayaḥ used with varṇī in the Bṛ and with samās in the Mt. Other instances are saptāṁśitī tu varṇī, and astāṁśitī tu varṇī, where the case is wrong; ye cānaye Mleccha-jālayaḥ which CVā has corrected to gāvārāya; and perhaps divyādāni where the correct divyādāsā was as easy as in the Bṛ.

iv. Some forms of names look strange as Skt but are readily intelligible if they are mistaken Sanskritizations of Pkt forms. Thus the name Śītunāga as found in the Bṛ, Vā, and Bh appears as Śītanāka in the Mt and Vā. Śītanāka as Pkt might naturally be Sanskritized as Śītanāka, because a Pkt $g$ often represents a Skt $k$; otherwise it is difficult to see how the form Śītanāka could have arisen. Similarly CVā has Śindka and Śindka for Śūaka; ēka-kṣatra appears instead of ēka-kṣatrāṇi, and ēka-kṣatrāṇi instead of ēka-kṛatrāṇi.

1 P. 32, l. 8. The Mt reads correctly trīni varṇī.
2 P. 43, l. 32. The Mt reads differently, samās dāta.
3 P. 40, l. 15. The Vā and Bṛ omit this, except eVa which alters it to samās-trayaḥ.
4 Pischel's Prakrit Grammar, § 438.
5 Unless he recast the line, which was obviously not attempted, except by Mt in the first instance, see note 1.
6 P. 22, l. 14 and notes.
7 P. 32, l. 7; but if $g$Mt alter it to tīrā vai.
8 Pischel's Prakrit Grammar, § 438.
9 P. 22, note 41.
10 P. 46, l. 7.
11 P. 25, note 17.
12 P. 3, l. 11 and note 17.
13 P. 60, l. 16 and note 70.
14 P. 21, ll. 1, 3; p. 22, ll. 15, 17; and notes thereto.
15 P. 20, note 30; p. 32, note 47; p. 49, note 17.
16 P. 25, l. 4 and notes 14, 18.
THE ACCOUNT ORIGINALLY IN PRAKRIT

In this class may be mentioned certain incorrect forms: thus the Vā generally reads caturās instead of catarās in p. 34, l. 7 (note 20), where the Pkt caturā may have been used as a nomin. though it is strictly accus. 1 So the Mt generally has catarāminād instead of catarās ca (or tu), which would be an intelligible mistake if the Pkt was cattārī ca, for cattārī though neuter was often used as masculine 2. The plural verb bhokṣayanti instead of the dual in p. 50 (DYNASTIES OF THE 3RD CENT.), l. 2, would be correct in Pkt but not in Skt.

Vernacular names had to be Sanskritized and so developed strange forms; compare for instance Simuka in p. 38, note 17, and other Andhra names.

Attention may also be drawn to p. 59, l. 11, where all the divergent readings are obviously attempts to Sanskritize one and the same original Pkt statement that was puzzling.

v. The fifth class of peculiarities is a very noticeable feature of these texts, namely, the copious use of particles as mere expletives, such as tu, hi, ca, vai, &c., and especially tu. The lines in which two such particles occur are too numerous to be mentioned, but three and even four are sometimes found in a single line, and the following lines are cited as most illustrative:

bhavīta cāpi Sujyēṣṭhaḥ sapta varṣaṇī vai tatah 3
Śvātīś ca bhavīta rājā samāś tv aṣṭādaśaiva tu 4
Sivāśīr vai Pulomā tu aṣṭādaśaiva bhavīta ṇṛṣṭah 5
sapta Gardabhinnā cāpi tato 'tha daśa vai Sakāh 6
trayodasa Muruṇḍas ca Maunā ḫy ekādaśaiva tu 7
saptaśaṣṭis tu varṣaṇī daśabhīrās tathaiva ca 8
satāni trīṇy asitihi ca Sakā ḫy aṣṭādaśaiva tu 9
Pulomās tu tathā Andhrās tu Mahāpadmāntare punah 10.

One cannot imagine that these verses were composed originally either in Skt or in Pkt with so many expletives, when the authors could easily have improved their verses by employing appropriate words denoting 'reign' or 'exist' or 'relationship'. No one composing in Skt would mar his verse and proclaim his literary poverty by such shifts; but these blemishes are readily intelligible, if the verses were originally in Pkt as chronicles of the past and were converted into Skt prophecies. Future tenses are longer than past tenses, and if they could not be fitted into the place of the past tenses, it would have been natural to substitute expletives. Thus it may be conjectured that the second, fifth, sixth, and seventh lines ended originally with a past verb corresponding to abhayat or abhaevan. Again, Pkt forms are sometimes longer than their Skt equivalents, and the substitution of the latter would have been compensated for by adding an expletive; thus in the third line Sivaśīr vai no doubt stands for the Pkt Sivasīri, and in the eighth line Pulomās tu tathā Andhrās tu probably mean the ablat. case and stood originally something like Pulomāda tathā Andhrāda, or Pulomamkā tathā Andhrāmākā.

It has been noticed above (pp. 78, 80) that the particle tu is used sometimes to compensate for the loss of the final syllable of vinītati and trimītati. When the full forms of these words vitiated the metre, they were reduced sometimes to vinīt

1 Pischel's Prakrit Grammar, § 439.
2 P. 35, note 77. Pischel, § 439.
3 P. 31, l. 4, Vā and Bd.
4 P. 40, l. 13, Mt.
5 P. 42, l. 29, Mt and eVā.
6 P. 45, note 78, Vā and Bd.
7 P. 46, l. 5, Vā and Bd.
8 P. 46, l. 7, Mt.
9 P. 46, l. 9, Mt.
10 P. 58, l. 7, Mt.
APPENDIX I

or viśāṇa, and triṁśat or triṁśa and the lost syllable was replaced by an expletive tu. This expedient is very common and many instances of it will be found in the notes. Indeed it is hardly too much to say that the occurrence of tu throughout the account, if not required by euphony (see next para.), almost certainly indicates a lost syllable, and in many cases tu in the Mt and evas has been altered to ca in the Va and Bṛ as an improvement. Other instances of compensatory expletives may be surmised in the notes, such as these—Sūryāc-āntarikṣa ca (p. 10, l. 13) is hardly explainable unless the second ca has replaced the lost syllable of the Pkt ablative; and Dharmināh sa (p. 11, l. 15) no doubt stands instead of the Pkt genitive Dharmināsa.

The use of expletives was however carried beyond necessary requirements, and they are often inserted merely to prevent two vowels from coming together, as tu in the second of the above-cited lines, and hy in the fifth and seventh lines. Skt sandhi did not require this device, but it is intelligible in Pkt. This superfluity is found in the Bh also, where it has not condensed the older slokas, as in śūdra-prayās tu adhārmikāh (p. 25, l. 3).

vi. The instances of irregular sandhi may be divided into two classes; first, those in which the form it takes resembles Pkt sandhi and is unnecessary, because regular Skt sandhi would have been proper and sufficient; and secondly, those in which it consists of double sandhi in order to contract the words for the metre.

Of the first class may be cited varṣāni 'kāravyat instead of varṣāni akāravyat (p. 15, note 2); trīṇi 'ātītī for trīṇī 'ātītī (p. 46, note 4); Daśaratopo 'ātum (p. 28, note 1); and Agnimitrao 'ātum for Agnimitro 'ātum (p. 31, note 45). Such sandhi can be explained through Pkt, and it is difficult to understand how any one composing in Skt could have adopted it; nor is it probable as a copyist's error.

The second class is commoner, and we find—bhaviṣyātum for bhaviṣyāh əṣṭau (p. 5, l. 10); bhaviṣyādāyaṇas for bhaviṣyāh Udaṇṇa (p. 7, l. 28); Yacanāṣṭau for Yacananāh əṣṭau (p. 45, l. 4; p. 47, l. 10); and bhāvyāngāh for bhāvyāh angāh (p. 47, l. 13). Here ordinary sandhi would have given a superfluous syllable, and the double sandhi rectifies the metre; but the significance of it is that it was easily avoidable in Skt, because the first two phrases might have been written bhāvino əṣṭau and bhaviṣyo Udaṇṇa. The simplest explanation seems to be, that the conversion of the Pkt past tense into the Skt future was made perfunctorily, and overloaded the verse with a superfluous syllable which was adjusted by the double sandhi. The third phrase would have been Tonā ātta in Pkt, and the Sanskritization of Tonā into Yacanāh produced the difficulty of the extra syllable. Attempts at improvement were made; see p. 45, note 18. There are many similar instances, such as tatātādyā and tatātādyā (p. 34, notes 3, 4); adādhyāya and tatātādyā (p. 38, note 4).

Crisis of this kind is ordinarily explained as arya-sandhi, but this explanation is manifestly untenable here 1. All these irregularities are readily intelligible on the two suppositions, that Pkt words were converted into their Skt equivalents, and that past tenses were changed to futures, with the metrical difficulties that naturally ensued.

vii. All these peculiarities are found in the Mt, Va, and Bṛ throughout, and show that their version must have been composed originally in Pkt slokas and that the slokas were Sanskritized for incorporation in the Bhaviṣya, from which the Mt

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1 In the Purāṇas what is called arya-sandhi is really Prakrit sandhi; see p. 20, note 4.
and Vā confessedly, and the Bṛḍi impliedly, borrowed their accounts (see Introd., § 7). The Prakritisms which have been cited are not mere casual variations, for such might be due to the ignorance or carelessness of copyists, but have an important raison d'être in the verse in many cases. The same conclusion holds good for the Vṛṣṇi and Bh in the passages where they have preserved the old sloka form.

viii. The main part of the Vāisu account is in prose and, not being affected by the exigencies of metre, runs in ordinary Skt, and displays no verbal peculiarities. It contains the same matter found in the Vā and Bṛḍi but in a condensed shape, and closes its account where they end, so that it must have been composed directly in Skt from them or their original, the revised version in the Bhavīṣya, for it is not probable that its account was a new and independent compilation, when the compilations in those Pūrāṇas were available. A difference may be noticed in its account to this extent that the dynastic matter is generally narrated in curt sentences, often without regard for sandhi ¹, and that the subsequent matter of the evils of the Kali age is in ordinary good prose Skt with a predilection for compound phrases. Hence it would seem that the dynastic portion was an earlier and somewhat crude condensation, and that the latter portion was an addition made with regard to the canons of good prose.

ix. The Bhāgavata account, which is mainly a condensation, is evidently a later redaction. Peculiarities of the kinds noticed above do not appear therein, but it is in good Sanskrit, and phrases occur in it which indicate that it must have been composed directly in Skt. Two are especially significant. A sloka line ends with the words ekādaśa kṛtīm (p. 48, note ²⁷), where the ā is long by position before kṛ as it should be, but would not have been long in Pkt in which kṛ would have become kṛ; so that this line must have been composed in Skt and not in Pkt. Similarly another line ends iti śrutam (p. 32, note ⁴⁵), where the second i is long by position in Skt but would not have been so in Pkt.

x. The Gauḍa has no Prakritisms except in some of the names, and these are too uncertain a basis on which to argue, for these Prakritisms might be original or might be due to the carelessness of copyists, yet one name certainly seems somewhat suggestive ². All that is clear is that its account is the last and concisest redaction, that it was probably composed afresh in Skt, and that it makes frequent use of the termination ka for the sake of the metre. Its treatment of the name Adhisēvakṛṣṇa suggests that it was composed from a bare list of kings, for it divides the name into two, Adhisēma + ka (ending one line) and Kṛṣṇa (beginning the next line)³—which seems inexplicable unless it had only a prose list and chopped the names up into groups for each line.

¹ As in p. 18, note ⁷; p. 30, note ⁴⁶; and in these curt sentences tasyaśe Akṣara-vardhanah, tataḥ ca Aṇiṣṭakarma, and tasmāt Yajñāśrīḥ.
² Daśasenaka appears as Daśasenaka in ⁴⁶Gr, which may be a faulty Sanskritization of the Pkt Daśasena + ka, though it might also be the form of that name in one kind of Pkt; see p. 16, note ⁷⁶.
³ See p. 4, note ⁶. 
APPENDIX II

The Oldest Scripts used in the Account.

Mistakes are found in the MSS, which can, it seems, be only explained satisfactorily by supposing that they arose out of misreadings of the ancient scripts (see Introdn. § 26). Some mistakes are obviously mere clerical blunders, but others cannot be accounted for naturally in that way. Kharosthi being the oldest Indian script that we know of, mistakes that could be traced to misreadings of its letters would be most significant. Such instances may singly be open to some distrust, but collectively they would have cumulative force; and without pronouncing a positive opinion, it does yet seem to me that certain misreadings do point to Kharosthi as their source. Such mistakes may prevail in many MSS, if they passed undetected from the beginning; otherwise they may only occur in single MSS, having been corrected in all the others.

i. First may be cited an instance from the Vs, because it affords the best illustration of a misreading that seems significant, though the Vs does not contain the oldest version. It calls Aśoka generally Aṣokavardhana, but kVs has Ayokakarvardhana (p. 28, note 23). Here yo is obviously a misreading of əo; the copyist read the əo as yo and wrote yo, then he (or some one else) perceived the mistake and wrote or inserted əo in the copy, but the yo was not cancelled and the erroneous name Ayoko remained and was repeated till it appears in kVs. Now əo could not be mistakenly read as yo in any Indian script except Kharosthi, and in that əo and yo were often written so much alike, that it is very difficult at times to say merely from the shape which letter was meant. Hence it seems reasonably certain that this passage in the Viṣṇu must have been originally taken from a Kharosthi MS. Had this mistake occurred in verse, the extra syllable would probably have been detected and the error corrected, but there was no such check in the prose of the Vs, and the mistake might have been followed in one copy (from which was descended kVs) though rectified in others.

Other misreadings of ə and y occur, namely—Ayōda for Aśoka in lMt¹, where the second misreading of k as d might have arisen later in the Gupta script; Māgadhē in lMt² where the more general readings are Māgadhē ye, Māgadhe yo or Māgadheya; Kōyāla in cyVs³ for Koṣala, where yā might easily be read for əa because Kharosthi often did not distinguish between long and short vowels; and Śāliyāka in eVā for Śāliśāka⁴; Mauṛyā dayo daša in IVs⁵, where daša was probably first misread and written as daya, which was afterwards amended so as to read Mauṛyā-dalaya incorrectly.

ii. Some similar variations seem to point to the same conclusion. The Mt

¹ P. 27, note ².
² See Bühler’s Ind. Palaeog., Table IV, cols. xxx, xxxii, and Table V, cols. vii, ix.
³ P. 14, note ².
⁴ P. 54, note ². Kōyāla is an error in writing, different from Koṣala which was a variation of Kauśalya in pronunciation; see Actes du XIVe Congrès International des Orientalistes, Alger, 1905, p. 217.
⁵ P. 29, note ².
⁶ F. 30, note ². 
THE OLDEST SCRIPTS USED IN THE ACCOUNT 85

reading, Kāśyapa, appears in dyMt as Kāleya; and the mistake of l for i seems best explainable by their similarity in Kharoṣṭhī. The Vā and Bd read Kālakāsa, which is probably a similar misreading of the equivalent name Kālakās.  

iii. Two other letters which might be confounded in Kharoṣṭhī but not in any other script are k and bh, and there are some variations which seem to have so originated. The Vā generally, and the Mt sometimes, have Tungq instead of Swgā, a misreading the cause of which is not clear, but the name Swagabhṛtya is generally corrupted to Tungakṛtya in the Vā, while eVā alone among the Vā MSS has preserved it nearly right as Swagakṛtya. Here it seems certain that bh was misread as k in a Kharoṣṭhī MS. The converse appears to be the cause of the faulty Mt reading in p. 41, line 22, where saumyo bhāvityati, with no mention of the length of the reign, seems to be a misreading of the Vā and Bd reading so 'py eka-vimśatini, for, while saumyo might be a later mistake and emendation for sopye, bhāvityati could be a misreading of ka-vimśati in Kharoṣṭhī only. The two forms would be bhavasyati and ka-risati in Pali and probably also in literary Pkt, and these two would be almost identical in Kharoṣṭhī which generally wrote long and short vowels alike and doubled letters as single.

iv. As regards Brāhmi, I have not found any variations of importance which can be assigned definitely to misreadings of it, and there is not the same scope for detecting such errors, because there is more resemblance between Brāhmi and Gupta letters than between them and Kharoṣṭhī. All the mistakes that I have detected, which might be attributed to misreadings of Brāhmi letters, might equally well, or even better, be attributed to misreadings of Gupta letters. Hence it seems to me, speaking with diffidence, that no light is thrown by Brāhmi on the age of the account or the MSS, and that, so far as the negative argument is of weight, Brāhmi writing played no part in the early MSS of these dynastic accounts. If this be so, the accounts passed from Kharoṣṭhī into the Gupta script.

v. If these explanations of these variations be reasonable and not fanciful, it appears that the Mt, Vā, and Vs all betray the fact that their accounts were originally copied from MSS written in Kharoṣṭhī. This script was in use till a.d. 300, or perhaps even half a century later. This conclusion would, as regards the Mt and Vā, agree with the period assigned to them. There is no further indication regarding the date of the Vs, and as Kharoṣṭhī MSS would have lasted some centuries, the Vs account might well be later and yet have been extracted from such a MS. There has been no opportunity of testing the Bd account in this way, because I have not been able to collate any MS of it; and the printed edition betrays no misreadings of this kind; but it is so closely like the Vā that the same conclusion probably holds good for it.

vi. Nor have I found any variations in the Bhāgavata which point to misreadings of Kharoṣṭhī or even of Brāhmi. I have noticed only two peculiarities which may perhaps be significant.

In the list of Andhra kings Hala was succeeded by a king whose name consisted of four syllables, the best supported forms of which are Mantalaka—or

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1 P. 23, note.
2 P. 32, note; p. 33, note.
3 Perhaps through the Pkt form Swgā; careless made might be read as l in Kharoṣṭhī. The mistake is ancient as it is found so widely.
4 P. 34, note; kṛtya might be a modern misreading of kṛtya.
5 JRAS, 1907, pp. 184–5.
APPENDIX III

Janamejaya's Dispute with the Brahmans.

The dispute between the Paurava king Janamejaya and Vaiśampāyana and other brahmans is narrated in AMt 50, 57ab-65 and AVa 99, 250-256 and gives us an instance of how the text was revised. The Mt version, which is the oldest, says the king made a successful stand against them for some time, but afterwards gave in, making his son king, departed to the forest (according to custom); but the Vā version has abridged the inconvenient verses, and says he perished and the brahmans made his son king. This alteration may have been made (1) either in the Bhuviṣya when it was revised, and so passed into the Vāyu itself; but it is impossible to decide this point, because Vāyu and the Bd, which would have thrown much light on it, have unfortunately lost this passage in lacunae. What is clear is that a story of royal opposition to brahmanic claims was modified early in the 4th century A.D. to maintain brahmanic prestige.

As regards MSS, δhhMt omit l. 6, read l. 9 instead of it and omit l. 9 from its place; εffynMt omit l. 9; δMt ll. 9, 20; δMt ll. 6-9; mMt reads l. 9 instead of l. 6, as well as in its proper place; νδVā omit ll. 11-13; δVā ll. 11-13, 18-20; δVā ll. 14, 15; fVā ll. 16, 17; and εffmVā want the whole.

1 See Introd. §§ 24, 30.
2 See Bühler’s Ind. Pal., Table IV.
3 See p. 4, l. 2.
4 See Introd. § 23.
JANAMEJAYA'S DISPUTE WITH THE BRAHMANS 87

**Matsya.**

Janamejayaḥ Parikṣitaḥ
putraḥ parama-dhūrṃikaḥ ¹
brahmāṇaḥ ² kalpayāmāśa
sa vai ³ vājasaneyakaṃ ⁴
sa ⁶ Vāisampāyanaṇaiva ⁷
saptah ⁹ kila ¹⁰ mahāśriṇā
na sthāyasatīḥa ¹² durbuddhe ¹³
tavaid vacanam bhuvī
yāvat sthāyasī tvam loke ¹⁴
tāvad eva ¹⁵ prapatsyati ¹⁶
kṣatrasya vijayām jñātvā ¹⁹
tataḥ prabhṛti sarvāsāḥ
abhigamyah sthitāś ²⁰ caiva ²¹
urpaṃ ca Janamejayam
tataḥ prabhṛti śīpene
kṣatriyasā tu yājīnāḥ ²⁵
utsannā ²⁶ yājino ²⁷ yajña ²⁸
tataḥ prabhṛti sarvāsāḥ
kṣatrasya ²⁹ yājīnāḥ ³⁰ kecic ³¹
chāpī ³² tasya mahātmanāḥ

**Vāyu.**

Parikṣitaḥ tu daṇḍo
rājasij Janamejayaḥ ¹
brahmāṇaḥ kalpayāmāśa
sa vai vājasaneyikān ⁵
asapat taṁ ⁸ tādāmarsād
Vāisampāyanaḥ ¹¹ eva tu
na sthāyasīha durbuddhe
tavaid vacanam bhuvī
yāvat sthāyasī aham loke
tāvā naitat ¹⁷ praśasyate ¹⁸

abhitāḥ ²² saṁsthitāḥ ²³ cāpi
tataḥ sa ²⁴ Janamejayaḥ

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1. This is l. 2 on p. 4.
2. In fM brāhmaṇaṁ, jM brah.
3. In enM makhe; jM makham; eMt makha.
4. In cfM yikam; kM yake.
5. In a'a'dhVā 'yakān.
6. In eM tāṁ.
7. In oenMt 'yane caiva.
8. So a'a'a'bdghVā. CaVā aasaptaṇāḥ.
9. In benMt saptah; jM saptah; lMt sapuḥ.
10. In eM kati.
11. So CaVā: but a'a'a'bdghVā 'yanam.
12. In bdMt 'tī.
13. In jMt durbuddheḥ.
14. So CGVa'a'Mt: lMt vai loke; enMt loke tvāṁ; a'a'bdghVā 'smīn; eMt lokeśu. But bdghmpMt sthāsyāmy aham loke, and jMt cṛpyā.
15. In lMt dat.
16. So CGVa'a'Mt: mpMt 'pasyati; eMt 'pasyati; dMt 'katasyati; jMt 'catasyati; a'a'ofympMt 'vatsyati; nMt 'vatsyati; lMt 'vatsyati.
17. In a'Vā naiva.
18. So Ca'a'Vā: but a'a'Vā prapatsyati; bdhhVā 'pasyati.
19. In fajM jñātvā: bdhmpMt substitute l. 9 for this line; see note ³⁷.
20. In bedejMt sthitā.
21. Causāṁ in eMt.
22. In dVā 'pravātītakā; dVā 'pracittītakā.
23. In dVā sa śhīlaḥ.
24. In lVā 'taka sa; dVā 'takasaj; dVā 'tak sa.
25. In enMt yājīnāḥ; bdgjmpMt vajinaḥ; hMt rājinaḥ.
26. So ACMt: bdhpMt omit this line, see note ³⁷, but enMt has it here also. In bdMt uchannā; enMt trasyannā above, utsanā here; hMt utkalasya.
27. In bdmpMt vajina; hMt rāj.
28. So ACMt: bdhpMt vajinaḥ; hMt rājinaḥ.
29. In bdmpMt vajina; hMt rāj.
30. In dhpMt vajıṇe.
31. In dM tāṁ.
32. In dMt cāpi.
Matsya.

पूर्णमासेन 53 हविषा
िष्या तस्मि 54 प्रजापतिम
सा 55 वैसम्पायणेनार्या
प्रविश्या 57 वरितस 59 तताः 39
पारिक्षित शुद्धि 'साँस 42
पुरावो जनामेियामा
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53 In dMt पर्वमात।
54 In fMt द्रष्याबो; eMt िष्या तस्मि 8मिन; dMt िसमिन; nMt िसमिन।
55 In d'a'केल्मट काँ मट िसमिन; fMt िसमिन; dMt िसमिन।
56 In dMt नारविनाम।
57 In mMt तुताः।
58 सिस: राये तावद्धि िष्याम।
59 In d'a'वा मुखेः।
60 In Cकेकूसस्मी िसो वायि; kMt िसर्मां तताः िष्याम।
61 िस खके खके प्रजापतिः ।
62 In fMt िष्याम; ef'कलिमट िष्याम।
63 So Cकच्चम्बा; d'वा 'कृष्णि; िस स्ियाम ।
64 िस सीसां िसर्मां तताः िष्याम।
65 In dMt तुताः।
66 In dMt िफ्म िसर्मां तताः िष्याम।
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70 In dMt िथा।
71 In dMt िथा।
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80 In dMt िथा।
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This Index contains all the names mentioned in this work, except those that are obviously erroneous or untrustworthy. The following abbreviations are added to distinguish the names; and all names that are not so distinguished are the names of kings or princes:

- $b =$ brahman.
- $c =$ country.
- $d =$ dynasty.
- $f =$ family.
- $k =$ king or prince.
- $mt =$ mountain.
- $p =$ people.
- $pat =$ patronymic.
- $q =$ queen.
- $r =$ river.
- $t =$ town.

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