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Title Purana Text of the Dynasties of the
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THE PURAṆA 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 Bhaviṣya Puranas. 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 Hastinapura and moved in king Nicaksus' time to Kausammbi, the Aiksvakus who reigned at Ayodhya, and the Barhadhrathas who reigned in Magadha. 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 Aiksvakus to the ancient line, and the later Pauravas and Barhadhrathas¹ 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 Vayu, Anandasrama editions of 1907 and 1905 (cited as *AMt* and *AVa*).

Brahmanda, Śri-Vehkatesvara edition of 1906 (cited as *Bd*).

Bhāgavata, Ganpat Krishnaji edition of 1889 (cited as *GBh*)².

Visnu and Garuda, Jivananda Vidyasagar's Calcutta editions of 1882 and 1890 (cited as *CVs* and *CGr*).

The only copy of the Bhaviṣya that I have seen, containing the dynastic matter, is the Śri-Venkaṭeśvara edition.

The passages containing this dynastic matter are these³:—

A Matsya 50, 57-89, and 271, 1 to 273, 55.

A Vayu 99, 250-435.

Brahmaṇḍa iii, 74, 104-248.

¹ The Barhadhratha 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 13, 123-141, and Harivaṃśa 191, 11063-81 (which are wholly unlike these authorities and are obviously absurd).

CViṣṇu iv, 20, 12 to 24, 44.

GBhāgavata ix, 12, 9-16; 22, 34-49; and xii, 1, 2 to 2, 86.

CGaruḍa 140,40 and 141, 1-12.

Bhavisya III, i, 3 and 6.

The accounts are in verse in the sloka metre in all except the Visnu, which is mainly in prose except in the final portion.

The Versions and their Characters.

3. The versions of the Matsya, Vayu, and Brahmanda 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 Bhavisya Purana¹; *secondly*, where the V&y and Brahmanda differ from each other, one of them not seldom agrees with the Matsya²; *thirdly*, single MSS of them sometimes vary so as to agree with the reading of the Matsya³; and *fourthly*, one Purañā 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 verse⁴ 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 Vayu 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 liue 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, Aikṣvaku, and Barhadhratha 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, Vayu, and Brahmaṇḍa 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 Visnu has slokas at the end of the Paurava and Aiksvaku dynasties, and the

¹ See § 7.

² Thus the Vayu 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: Vayu*.

⁴ Thus p. 28, l. 3, 4 of the Matsya version do not occur in any copy of the V&y or Brahmāṇḍa except eVa.

whole of its final chronological and astronomical portion is in verse; and it cites all these as pre-existing śloka. The Bhāgavata has at times fuller verses which resemble those of the three Puranas, and its final portion agrees largely with that of the Visnu. Wherever the Visnu and Bhāgavata have the fuller form of verse, they agree with or approximate to the version of those three Puranas, and BO testify that they have been derived from an original which was the same as or closely like the original of those Puranas. 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-Viṣṇu¹, and the age of the Bhāgavata will be considered further on².

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

6. The only copy of the Bhavisya which contains this dynastic matter is the Venkatesvara edition, but its account is altogether vitiated and worthless. It says each Paurava king reigned at least 1000 years, and Kṣemaka's son was Pradyota (III, i, 3, 82-96); and it declares that Gautama founded Buddhism in Mahananda's time, that Gautama reigned ten years, and that his successors were Śākya-muni, Śuddhodana, Śākyasiṃha, his son Buddhasiṃha, 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 century³. In other copies the ancient matter has dropped out, and some very modern events have been particularized⁴.

The Bhavisya the Original Authority.

7. The Bhavisya is declared to have been the original authority for these dynasties. Both the Matsya and the Vāyū expressly state that their accounts are based upon it. Thus in the Preface the Sūta says he will declare all the future kings **tan sarvan kirtayisyami Bhavisye kathitan nrpan.**

This is the Matsya version, and the Vāyū, agreeing, makes it more precise by reading *Bhavisye pathitan*⁵. Here *Bhavitye* cannot mean simply 'in the future', but must mean 'in the Bhavisya Purana'. Again, when mentioning the Paurava kings after Adhisimaksna's reign, the Sūta introduces them with a verse, of which the second line runs thus according to the Matsya:—

tasyanvavaye vaksyami Bhavisye kathitan nrpan.

¹ It alludes to Kṛṣṇa thus:—Bhagavataḥ sakala-surrura-vandita-carana-yugalasyat-meccha-karana-manusa-rupa-dharino 'nubhavat(iv,20, 12).

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

³ See ZDMG, lvii, 276.

⁴ See *List of Authorities: Bhavisya, infra.*

⁵ See p. 2, l. 7 and notes thereto. The Brahmanḍa 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.

The Vayu agrees, except that it reads *Bhavisye tavato*¹. The Matsya words can mean nothing but 'in the Bhavisja Purana', and this is the best rendering of the Vayu's words also, even if *tavato* be not a misreading².

8. Again, when citing the genealogical sloka at the end of the Aikṣvaku dynasty, the Vayu says it was *bhavisya-jnair udahrtah*, and the Brahmanda *bhavisyaj-jnair udahrtah*, but the Matsya says truthfully *viprair gītah puratanaih*. Here *bhavisya* and *bhavisyat* can hardly mean 'future' because the plural is used. Vyasa alone was supposed to be gifted with foreknowledge, and those men could only repeat what they received from him; but, as the Suta says he got his knowledge from Vyasa directly (p. 2), it was futile for him to refer to them as authorities. The best interpretation therefore is that *bhavisya* means the Bhavisya Purāṇa, and that *bhavisyat* is a perversion of it. Lastly, in the concluding portion of this account of the Kali age the Matsya, Vayu, and Brahmaṇḍa have this line generally:—

Bhavisye te prasankhyatfih purana-jnaih Srutarsibhih.

Here also *Bhavisye* can only mean 'in the Bhavisya Purana'; and that this was the meaning is testified to by two MSS of the Matsya which read the second half line, *purane sruti-sarpibhih*³. These passages therefore prove that the versions of the Matsya, Vayu, and Brahmaṇḍa 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 Bhaviṣja 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 Parasara to Maitreya, and sets out the Paurava genealogy from the standpoint of the reign of Abhimanyu's son Parīkṣit, and the Aikṣvaku and Bārhadratha genealogies from the time of the great battle between the Paṇḍavas and Kauravas⁴. This is absurd, because Parasara was Vyasa'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 ṛishis in Naimiṣa forest and (except in the Garuḍa) at their twelve-year sacrifice⁵. The Vayu fixes the time of that sacrifice as the

¹ Not cited in the Preface (see p. 1).

² See also p. 3, note ⁴⁵.

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* I, 4; *AVa* I, 13-15; *Bd* i, 1, 17, 18, 35, 36; *GBh* i, 1, 4-6; *CGr* I, 3-11

They differ in the Suta's name.

PROPHETIC FORM OF THE ACCOUNT ix

reign of the Paurava king Asimaksrna¹, who is more often called Adhisimaksrna², and who was fourth in descent from Parikṣit; and the Matsya and Vayu say the same in nearly the same words when mentioning that king in this account of the Kali age³. These two Puranas thus deal with these genealogies from the standpoint of his reign, and the Brahmanda, Bhagavata, and Garuda constructively profess to do the same.

11. The Matsya and Vayu carry out that view. They bring the Paurava genealogy from Abhimanyu and his son Parikṣit down to Adhisimaksrna as already past, and name Adhisimaksrna as the reigning king⁴; 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 Aiksvaku and Barhadhratha genealogies, these two Puranas name Divakara as reigning then in Ayodhya and Senajit in Magadha⁵, and mention their predecessors as past and their successors as future. Hence they virtually declare that these three kings were contemporary⁶. The position taken in the Brahmanda is the same, though it is obscured by a large lacuna in which all the Paurava and Aiksvaku kings are lost, and its account begins with line 23 on page 12. Thenceforward it agrees with the Matsya and Vayu and mentions Senajit as the reigning Barhadhratha king. The Bhagavata and Garuda, though professing to have been recited in Adhisimaksrna's reign, take the former the standpoint of Parikṣit's reign¹, and the latter that of his son Janamejaya⁸; and both treat all the successors and also all the Aiksvaku and Barhadhratha kings after the great battle as future. The Visnu agrees with the Bhagavata 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 *ahhava!*⁹, *smrta*¹⁰, &c. Some MSS have tried to be more consistent by modifying such words¹¹. One-line found in three MSS frankly states that the whole Aiksvaku dynasty was ancient, and naturally does not appear in any of the other MSS¹². There can be no doubt therefore that the accounts have been steadily though slowly revised in details, so as to improve their prophetic character.

¹ In its verse, I, 12—

Asimaksrne vikrante rajany an-upama-
tviṣi
prasasatim dharmenabhumim bhupima-
sattame.

² See p. i, note ,

³ *AMr* 50, 66, 67 ; *AVa* 99, 258, 259.

⁴ See p. 4, l. 6.

⁵ *Seep.* 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 Yudhisthira's reign after the

great battle, before Parikṣit came to the throne, see § 14.

⁷ *GBh* ix, l. 6.

⁸ *CGr* 140, 40.

⁹ *E.g.p.* 10, note²³; p. 11, l. 18.

¹⁰ *E.g.p.* 6, l. 11; p. 11, l. 14, 21.

¹¹ *E.g. bhgyet* for *abhavat*, p. 10, note"; p. 11, note³¹.

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.

13. Though the account is said to have been narrated to Paurava kings or, to rishis in Naimisa 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 Vidisa, 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 Yudhisthira abdicated and Parikṣit began to reign². But, as shown above, these Puraṇas 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 Vayu³ 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 Suta's reply from their position in Adhisimakṛṣna'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, Vayu, and Brahmāṇḍa was originally in Prakrit, or, more accurately, that it is a Sanskritized version of older Prakrit slokas. The indications are these: *first*, certain passages as they stand now in Sanskrit violate the sloka 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, Vayu, and Brahmāṇḍa;

¹ The *Early Contemporary Dynasties* summarize all except the Māgadhæ (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 Bā-

rhadratha kings, some 20 years must be prefixed to the former.

³ This portion in the Brahmāṇḍa 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 Garuḍa 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 Slokas was a literary language not far removed from Sanskrit¹. 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 reciters² 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 times³. 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 Magadhas 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 Slokas were composed in Magadhi; or, since the account, much as we have it now, was compiled and edited apparently in North India⁴, and one verse that the Bhāgavata has preserved is in Pali⁵, 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 Sutas, magadhas, and vandins; 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 Diuesh Chandra Sen's excellent 'History of Bengali Language and Literature', pp. 162-7, 584-5, 588-90. Since the brahmins 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 Purāṇic 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, § ii. Certain other words mentioned in Appendix I appear to be Pali.

Age of the Compilation of the Account.

18. The account supplies two kinds of internal evidence to fix the time when it was compiled, namely, *first*, the subject matter, and *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 particulars¹. 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 kings², 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 Vāyu, Brahmāṇḍa, Viṣṇu, and Bhāgavata all carry the narrative on to the rise of the Guptas, which is the later stage. The Guptas are mentioned as reigning over the country comprised within Prayāga, Saketa (Ayodhyā), 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, Maṇḍhanyas, and others as reigning contemporaneously over the countries which surrounded the Gupta territory³ and which were subjugated afterwards by Samudragupta⁴. 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 Allahabad⁵, 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

¹ The earlier part pp. 1-55, and the later pp. 55 ff.

² That is l. 15 on p. 48. The Vs says they were Yavanas, see note³² thereto.

³ See pp. 53-5.

⁴ V. Smith's *History*, 2nd edn. pp. 267-9; and JRAS, 1909, p. 342.

⁵ V. Smith's *History*, p. 266.

soon after the middle of the 3rd century¹ 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 Brahmaṇḍa contain and the Visnu and Bhagavata have condensed. It has been shown that the Matsya, Vayu, 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 supplemented 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 century²; and it would appear that the Matsya borrowed what the Bhaviṣya contained before the Gupta era, and that the Vāyu and Brahmaṇḍa 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 eVāyu, 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 Brahmaṇḍa has the full compilation in a version resembling the Vāyu closely, eVāyu has a version containing the full compilation in a text intermediate between the Matsya and all other copies of the Vāyu³, 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*; 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 eVāyu. 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 Samudragupta'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 Yajnasri'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

If so, the Bhaviṣya may perhaps have existed in that century.

² But not of course in its present condition.

³ The position of eVa. is best shown in the account of the Mauryas, pp. 27-9.

* This, as already pointed out, is what has been habitually done to it.

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 scripts¹, 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 Brahmi.

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 Matsya, 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 Bhaviṣya, that the Bhaviṣya 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 Bhaviṣya to bring it up to date about the year 320², it would seem that the composers of this portion were probably in Madhyadesa, 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 Brahmaṇḍa, and also the slokas 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 Bhaviṣya, Matsya, 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 those Puranas directly in Sanskrit not very long after the Gupta era, (say) perhaps before the end of the 4th century. The Bhagavata was, as shown in Appendix I I, composed afresh in Sanskrit, except in so far as it has incorporated old Slokas; 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, ² n. r and v, c and v, &c. such as mistakes of p and y, n and r, l and

See §§ 19-21.

the closest resemblances¹; and it was probably not composed till the 8th century or even later. These conclusions strictly refer only to these dynastic accounts.

Sanakritization of the Account.

28. It has been shown that the account was first compiled for the Bhaviṣya Purana 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 Purana should treat of, the Bhaviṣya, 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 Puranas which dealt with ancient stories². The account of

¹ See p. 18, note⁷; p. 25, notes^{6,16,22}. p. 28, note³⁹; 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 Brahmanda in p. 22, note⁴⁶; p. 35, note⁴²; p. 41, note³⁰.

The title Purāṇa indicates that such works narrated ancient stories, but the Bhaviṣya professed by its name to treat of the future, and the title Bhaviṣya Purāṇa is a contradiction in terms. Such a name could hardly have been possible, until the title Purana 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 Bhaviṣya Purana therefore proves that the kind of composition that passed under the title Parāṇa had become stereotyped before the title could have been assumed by the Bhaviṣya; that is, that genuine Puranas must have preceded it so long before as to have specialized the title Purana. It has been shown above that the Bhaviṣya 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 brahmanic 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 *prarartayitva* in p 88, K 14. It was the brahmins probably 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 Vyāsa. I should say therefore, speaking generally, that what may be called the kṣatriya, 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

these dynasties would then naturally have been required for the Bhaviṣya, and all that was necessary was to collect the Prakrit metrical chronicles and convert them into Sanskrit prophecies uttered by Vyasa¹. That was done as shown in Appendix I, and then the Matsya first, and the Vayu and Brahmaṇḍa afterwards, borrowed the account from the Bhaviṣya. The original Bhaviṣya 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 Bhaviṣya 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 sloka metre. The first process appears to have been made word by word as nearly as possible², and the Sanskritization was crude as the many Prakritisms noticed in Appendix I indicate, for they must have existed in the Bhaviṣya account, otherwise it is difficult to see how they could appear in the Matsya, Vayu, and Brahmaṇḍa. Indeed it would almost seem that the Bhaviṣya 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 recast³. 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 'Pauranic Renaissance', which he has described very clearly in his excellent work 'The History of Bengali Language and Literature' (ch. iv).

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 Bhaviṣya. 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 Venkatesvara edition of the Bhaviṣya 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.

² See the phrase *astavimsati tatha varsa* in Appendix I, § i.

³ Cf. for instance the lines in the *Andhras* where the two versions are given, and the notes thereto.

Errors, omissions, and rare verses.

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 copyists¹, damage to² or loss of³ leaves, or disarrangement of leaves⁴. 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 inelegant⁵, or to remove inconsistencies⁶. Among the latter some alterations, though made apparently in good faith, involved tampering with the text, as in the Śisunaga dynasty, where the Matsya, by mistakenly introducing the first two Kāṇvāyana 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 indefinite⁷. Misreadings have also produced incorrect statements and there are many errors in names and numbers⁸; but of deliberate falsification I have found no instance except in the story of the dispute between Janamejaya and the brahmins⁹.

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 brahmanically-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 eVāyu, alone of all the Matsya, Vāyu, and Brahmāṇḍa MSS,

¹ As for instance the mistaken introduction of the first two Kāṇvāyana kings among the Śisunagas in the Matsya (see p. 21 and note²⁴).

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 eVāyu of the last half of the Early Contemporary Dynasties, all the Nandas, Mauryas, Sungas, and Kanvayanas and the first twelve lines of the Andhras after Viśvasphāṇi

(see pp. 23, 24, 27, 30, 33, 35, 50).

* See p. 26, note⁴²; p. 33, note⁵²; p. 52, notes^{37,38,42}.

⁶ As in p. 29, note³².

⁷ See p. 22, note⁴³.

⁸ As where the Bh misread *trayodasa* as *bhūyo data*, p. 46, note²². As regards the readings *Tusara* and *Tukhara* in pp. 45, 47, it may be noted that 8 has often been pronounced *kh* for centuries in North India, and that the letter *ṣ* was used at times for *kh*; hence these two letters are often confused: cf. p. 6, notes^{32,43}. p. 19, note¹¹; p. 41, note⁸⁰; p. 51, note²⁴; &c.

⁹ See Appendix III.

contains the verse about Śalisuka, and his existence might be doubted if it depended on that alone, but it is testified to by the Visnu and Bhāgavata¹. Again in the Bhāgavata only one copy has preserved the verse about Suśarman². Such being the conditions, no verse should be discarded even if it is found in only one MS. Thus line 26 of the Aiksvakus appears only in three MSS, and lines 12-14 of the Preface only in eVayu; 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 Barhadrahas found only in jMatsya, and line 28 of the Andhras found only in eVayu, may be genuine. Other peculiar verses will be found in the notes³.

Formation of this Text.

32. The Bhaviṣya 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 Vayu versions are of far greater value than the Brahmāṇḍa, because they have been printed at Calcutta and in the Anandāsrama 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 Venkatesvara edition has been available⁴, 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, eVayu 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 slokas, 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, Vayu, and Brahmāṇḍa, its versified lists preclude the

¹ P. 29, l. 10. He is also mentioned in the *Gargtsamhita* according to Max Muller in 'India: what can it teach UB ?' (ed. 1883) p. 298; but the passage is spurious, see JRAS, 1912, pp. 792-3,

² See p. 34, note ¹⁹

³ As p. 40, l. 13; p. 42, note*.

⁴ See *List of Authorities, Brahmāṇḍa Purāna*.

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 Visnu and the Ganpat 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 Garuḍa 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 Venkatesvara edition of the Bhavisya is of no value as already explained.

35. As regards variations in words, these when small, such as errors in sandhi¹, or optional ways of writing², or obvious clerical mistakes³, or mere trivial differences⁴, are generally disregarded or corrected unless there is something noteworthy in them⁵, 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*, *c* and *v*, *n* and *l*, *n* and *r*, subscript *r* and *u*, and 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 Slokas, 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 script⁶.

36. Though I am not an advocate of the use of Roman characters in lieu of Devanagari, 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 Purāṇic accounts of the dynasties of the Kali age. Hence the Roman character has been used throughout, because it

¹ E.g., in p. 60, note ⁶³ *dfIva* have *Satat* *satam* actually.

² As where conjunct nasals are written for convenience as *anusvāra*, or where consonants conjoined with *r* are optionally doubled.

³ Thus the Calc. edition of the Vayu has *Snecca* sometimes instead of *Mlecca* by an obvious printer's error: see p. 47, note ⁷⁶.

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, note⁴⁵; p. 40, note⁶⁹; p. 47, note⁷²; p. 49, note¹⁴.

offers several advantages over Devanagari, namely, (1) words can be separated which would be all run together when written properly in Devanagari; (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 *au* 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 sandhi¹ and I trust this sign may be pardoned here, especially as this Puranic account is not literature but only patch-work 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 occurred², it will help to elucidate doubtful passages³, 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 Purāṇic 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 Chiefly where names have fused with other words by single or double sandhi, as *bhaviṣyodayanas* (p. 7, l. 23; p. 82) and *bhavitatoka* (p. 27, l. 2; p. 28, l. 4 in eVa); these are printed as *bhaviṣy=Ōdayanns* and *bhavit=Asoka* in order to bring out the name clearly. It could hardly be dispensed with in such cases of double sandhi as *Yavaṅṣtau*

and *bhavyanyah* (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, note⁶⁹; p. 41, note⁷⁴.

³ E.g. p. 52, notes^{37,38,42}.

* P. 59, line 11 is an excellent crux for such solution.

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 *vimsati* and *trimsati*, and their abbreviated forms *vimsat* and *trimsat*, *virmsa* and *trimsa*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 *v* in the Prakrit forms of these words might have been confused from the first in Kharosthi. 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 *asta*, and there can be no doubt that *abda* and *asta* have often been confused. Thus, where most MSS read *astapancasatam cabdan*⁶, one has °*castan*, two °*castan*, and one °*casta*; and here *asta* is plainly a corruption of *abda* because it is impossible after *astapancasatam*. Again, one set of readings is *so sma dasa*, *go 'smad data* and *tasmad data*, and another set is *astam dasa*, *astadasa* and *90 stadasa*⁷: the latter suggest the reading *abdan dasa*, which (with the frequent use of anusvara for nasals) would be often written *abdām dasa* and might be misread as *astamdasā* and so pass to *astddasa*: thus *abdan dasa* 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 *asta* 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 *bda*; and *bda* may be mistaken for *dva* (= *dvau*)⁹; hence *dva* and *dvau* become a third alternative, and this possibility may harmonize other passages¹⁰. Secondly, *sama* and *sapta* have been confused sometimes, for it is not always easy to distinguish *m* and *pt* where written carelessly in the more modern scripts, as I have found. Thus two readings occur *saptasitim* and *samasitim*¹¹, and either might be derived from the other¹².

¹ See p. 39, note⁴⁵ for an instance.

² E.g. Vindusara, whose name is given correctly only by the Visnu (p. 28, notes^{23,24}).

³ As in p. 6, note²⁹; p. 42, note⁹⁸.

⁴ In nMt *sadvimsati* looks like *sadgimsati* generally, and *sattrimsati* like *sadimsati*.

⁵ For a clear instance see p. 57, note*.

⁶ P. 15, l. 17, and notes.

⁷ P. 39, l. 5, and notes.

⁸ See p. 19, note⁴⁵; p. 30, note⁴⁶; p. 43, note³⁸; p. 47, note⁷⁷; p. 60, notes^{70,88};

p. 61, note'; p. 62, note³⁵. For the reverse cf. perhaps p. 29, note³¹.

⁹ I have not seldom found *bd*, *db*, and *dbh* inverted in the MSS, and *b* is generally written as *v*. See p. 22, note⁴³.

¹⁰ Cf. probably p. 40, l. 13.

¹¹ That is, *ḍavnah asitim* by double, or Prakrit, sandhi: p. 47, note⁵⁴.

¹² See also p. 29, note⁴⁴; p. 31, note¹²; p. 40, notes^{54,55}.

41. Misreadings could easily affect other numerals. Thus, *catvarimsa-t* occurs at times where it may be erroneous¹, and in such cases it might easily be a mistaken Sanskritization of Prakrit *cattāri sa* (or perhaps *ca*), for *cattāri* is both nomin. and accus., and is of all three genders². Again *data* and *sata* are sometimes confused³, and, since *data* appears in Prakrit as *dasa* and *data*, and *fata* as *Soda* and *sada*⁴, either word might easily be altered to the other, since metathesis occurs in the MSS⁵. Again the final *ti* of numerals, especially *saptati*, may be a misreading of *vi* which may in Prakrit represent '*pi*'⁶ or '*vai*'⁷ (Pali *ve*), for *v* and *t* might easily be confused in Kharosthi, so that *saptati* should probably be *sapta vai* in some cases³. 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 *caturvimsati*, 24; *astatrimśac-chatam*, 138; *saptatrimśac-chatam*, 137⁹; 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 *trini*, and 'hundred' seems to appear similarly in the plural as *satani*. If this view be right, *trini satani* mean 'three hundred', but *satani trini* '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 *satani triny asitim ca* years¹⁰. 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, Nahapāna 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 Purāṇic notice was written after they had reigned 380 years, that is, about the year A.D. 458¹¹. 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

¹ See p. 14, l. 10; p. 21, ll. 3, 6; p. 22, l. 13; &c.

² Pischel's Prakrit Grammar, § 439.

³ See p. 30, note⁴⁵; p. 33, note⁵⁰.

⁴ Pischel, *op. cit.*, §§ 442, 448.

⁵ See p. 7, note⁶⁸; p. 32, note⁷⁰; p. 39, note⁴⁵; p. 45, note¹¹; p. 49, note²⁰; also *nṛpaḥ* and *punaḥ* are confused through their Pkt forms *napa* and *pana*, see p. 11, note⁵¹, and p. 45, note⁴.

⁶ Pischel, *op. cit.*, § 143.

⁷ *Sapta vi* actually occurs for *sapta vai*,

p. 53, note⁴. Similarly in names a final *vi* has been treated as a particle and the name curtailed, cf. p. 40, note⁶⁹, p. 42, note⁹⁶, and p. 43, note²⁴.

⁸ *E.g.* p. 28, 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 458¹. This is incredible, because the Gupta kings were orthodox Hindus, guided by brahman advisers, and skilled in Sanskrit²; and this Purāṇic 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 *satani triny asitim ca* occur in the Matsya as well as in the Vāyu and Brahmāpṛṣṭa, 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' stultifies them.

44. We may now try reading these words as 'hundred, three, and eighty', 183. Applying them to Nahapana 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 Sakas, 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 meaning³, 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 Sakas 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 Hunas or Maunas along with the Śakas. They are said to have reigned, eleven for *satani trini* years³. 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; Hūṇas 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.

» *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).

India in A.D. 260. The corresponding line relating to the Tusaras is certainly corrupt, and their period should probably be 105 or 107 years¹, 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 Brahmanḍa, 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 brahmins, 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 sūdra. All they did was to extend the account by adding the fresh matter contained in p. 48,1.16 to p. 55,1.17; 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 years³.

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 Brahmanḍa got their accounts from it (§§ 7, 8), though

¹ P. 47, l. 11 with p. 45, l. 4. *Sahasrani* is sometimes a corruption of *sa* (or *tu*) *varsani*, see p. 25, note¹⁵; p. 46, note¹⁶.

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 Kāpāyanas

was not Simuka as these Purāṇic 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 *ekonavimsatir* should probably be *ekonatrimsatir*, which is quite possible, see § 39.

they no doubt, and many of the Puraṇas certainly, existed before the Bhaviṣya (§ 28, note). Metrical accounts of the dynasties, that reigned in North India after the great battle between the Paṇḍavas 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 (§ 18) and was famous for its bards and minstrels (§ 17); and the Prakrit in which they were expressed was no doubt a literary Magadhi 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 vamsas 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 Yajnasri 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 Andhras², together with the final portion³, 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 Kharosthi 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 matter⁴ and much addition to the * Evils of the Kali Age⁵: it was still in Kharosthi, 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 Brahmāṇḍa⁶, 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 Paurava, Aikṣvāku and Bārhadratha kings (§ 11) may have something genuine in it.

² P. 1 to l. 15 on p. 48.

³ Pp. 55-63: see § 25.

⁴ P. 48, l. 16 to p. 55.

⁵ Pp. 55, 56.

⁶ But the Brahmāṇḍa may have copied from the Vāyu (§ 23, note).

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 Bhagavata also drew its materials from the same sources, from the Brahmāṇḍa and more particularly the Viṣṇu; it retained 60me of the old slokas, but in the main condensed the matter into new Sanskrit Slokas; 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 slokas; 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 Venkatesvara 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, appendixes, 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 Purana 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.

OXFORD, *May* 15, 1913.

LIST OF AUTHORITIES

Editions and Manuscripts collated.

BHĀGAVATA PURĀṆA.

- Bh.** 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 Gappat Kṛishṇājī 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 Śāraḍa script. Writing good and almost free from mistakes.

MSS in the India Office Library.

- gBh.* No. 3206, E 3461. Date about 1650. Fairly good.
- hBh. Nos. 2759-60, E 3463-4. Dated 1762-3. Contains sk v-xii; writing poor but fairly correct, except for many small clerical errors.
- jBh. No. 976, E 3466. Modern. Contains sk viii-xii; well written and fairly correct.
- kBh. NOB. 654 and 656, E 3470 and 3472. Modern. Carelessly written.
- lBh.* Nos. 1838-9, E 3474-6. Modern. Well written, with few clerical errors; is close to *GBh.*
- mBh. Nos. 2502 and 2506, E 3489 and 3493. Dated 1779-81. Fairly good.

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- nBh. Nos. 2766-7, E 3495-6. Dated 1780-1. Fairly well written, with few clerical errors.
- pBh. Nos. 2437 and 2439, E 3503 and 3505. Date, 18th cent. Fairly good.
- qBh. 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.
- sBh. 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. ■

BHAVISYA PURĀṆA.

Edition published by the Śri-Venkatefivara Press, Bombay. The Pratisarga-parvan 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, 9 no. 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 Vinḍhyeśvarīprasād Dvivedī, but it deals with later events and especially with the Mohammedans.

BRAHMĀṆḌA PURĀṆA.

- Bd. The edition published by the Sri-Venkatesvara 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, note²⁴; p. 26, note⁵; p. 34, note⁵; p. 51, note¹⁰.

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).

GARUḌA PURĀṆA.

CGr. The edition published by Jivananda Vidyasagar, Calcutta, 1890. It contains no notes of variant readings.

MSS in the India Office Library.

aGr. No. 1199 c, E 3353. Dated 1727? Far from correct. Account begins, fol. 114^a 1. 1.

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

cGr. No. 1199 a, E 3354. Dated 1800. Badly written. Account begins, fol. 127^a, 1. 2.

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

MATSYA PURĀṆA.

AMt. The Ānandasrama (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 **■**, and cited here as a¹, a², a³, and a⁴ respectively.

CMt. The Calcutta edition by Jivananda Vidyāsāgar, 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 errs 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 Vā and Bḍ.

cMt. Fraser 1; Auf. Cat. nos. 813-4. Date, 17th cent, apptly. Fairly well written and genly correct. Where it varies from AMt it agrees often with AVa. Paurava kings, vol. i, fol. 113^a, verse 55; the rest, vol. ii, fol. 575^b, 1. 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 AVa. Paurava kings, fol. 63^a, 1. 8; other dynasties, fol. 307*, 1. 2.

- eMt. No. 2032, E 3549. Dated 1767. Writing poor and full of clerical mistakes: agrees genly with cMt and sometimes corruptly. Paurava kings, fol. 67^b, 1. 13; other dynasties, fol. 321^b, 1. 8.
- fMt. No. 1080, E 3550. Dated 1795. Fairly well written; many small clerical mistakes (as s for c often) and a very few corrections, Paurava kings, fol. 62^a, 1. 13; other dynasties, fol. 327^b, last line.
- gMt. Nos. 406-7, E 3551-2. Modern. Much like fMt. Paurava kings, vol. i, fol. 79^a other dynasties, vol. ii, fol. 437^b.
- hMt. No. 2831, E 3553. Modern. Contains only the first part of the Mt. Fairly well written; some special readings. Only Paurava kings, fol. 166^b, 1. 9.
- jMt. 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. 62^b, 1. 6; other dynasties, fol. 330^a, 1. 9.
- MSS in the Dekhan College, Poona* (collated for me by a paṇḍit through the kindness of the Professor of Sanskrit at the College).
- kMt. Skt MS no. 28 of 1871-2. Much like ce Mt.
- ZMt. Skt MS no. 164 of 1887-91.
- mMt. Skt MS no. 340 of Visrama (first collection).

MSS in the British Museum.

- nMt. Add. 14348. Date, 18th cent. Fairly well written; fairly accurate, though with some carelessness: resembles cMt. Paurava kings, fol. 98^b; other dynasties, fol. 508^a.
- pMt. Add. 26414. Date, 18th cent. Fairly well written and genly correct; closely like AMt. Contains only the Preface and Pauravas; begins fol. 42^b.

VĀYU PURĀṆA.

- AVa. The Anandasrama (Poona) edition, 1905. It is based on five copies, the Calcutta edition (marked ॐ; see (CVa below), and 4 MSS marked ॐ, ॐ, ॐ, and ॐ and cited here as a¹, a², a³, and a⁴ respectively.
- CVā. The Bibliotheca Indica edition, Calcutta. It is based on 6 MSS, but only rarely notes variant readings.
- aVa. See AVa.

MSS in the Bodleian Library.

- bVa. 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. 237^a, 1. 4.
- cVa. Wilson 355; Auf. Cat. no. 103. Date 15th cent. Unfortunately contains nothing about these dynasties.

MSS in the India Office Library.

- dVa. Jones MS; W 6a, 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. 386^a, 1. 9.

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- eVa. Jones MS; W65, 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, fob 198^a, l. 11.
- fVa. No. 1869, E3587. Date, about 1600. Fairly well written, but many small errors. It has a large lacuna at the beginning, and commences in fol. 358^b, l. 5 with l. 23 of the Aikṣvakus.
- gVā. No. 2103, E 3589. Dated 1483. Fairly well written. Account begins, fob 311^b, l. 10.
- hVa. No. 1310, E 3590. Modern. Full of mistakes, especially at the beginning; agrees closely with bVa even in the errors.
- jVa. No. 264, E3591. Date, about 1800. Badly written, full of mistakes and gaps; has a lacuna at the beginning and commences only with l. 23 of the Aikṣv&kus in fol. 347^a, 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 MB no. 8 of 1874-5. Has lost all the account after l. 17 on p. 48.
- /Va. 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.

VIṢṢU PURĀṆA.

- CVs. The edition by Jivananda Vidyasagar, Calcutta, 1882. Has a commentary, but no notes of variant readings.

MSS in the Bodleian Library.

- aVs. Wilson 26; Auf. Cat. no. 112. Date, 18th cent. Beautifully written in Bengali characters. Account begins, fol. 102^a.
- bVs. Wilson 108; Auf. Cat. no. 109. Dated 1703. Fairly well written and fairly correct. Much like aVs.
- eVs. 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.
- fVs. No. 1380, E 3607. Modern. Fairly good.
- gVs. No. 1695, E 3608. Modern. Well written and accurate.
- hVs. Burnell MS no. 374. Fairly well written, with some variant readings.

MSS in the Indian Institute, Oxford.

- jV§. 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.
- kVs. Cat. no. 121. Dated 1736(?). Fairly well written and genly correct, but has strange mistakes at times, probably through defects of the MS copied: contains several interesting readings.

MS in the Royal Asiatic Society.

- lVs. 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 Barhadhrathas: agrees often with hVs. A valuable MS, which checks the readings of North Indian MSS. Account begins, fol. 166^a, l. 7.

ABBREVIATIONS.

* (prefixed) denotes a hypothetical word.

† (prefixed) denotes a corrupt reading.

apptly = apparently.

crp = corrupt, corruptly.

genly = generally.

MBh = Mahābhārata.

Pkt = Prakrit.

prob = probable, probably.

Skt = Sanskrit.

syll = syllable.

THE PURAṆA TEXT

OF THE

DYNASTIES OF THE A KALIAGE

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 Luders' List of the Brahmi Inscriptions (Epig. Ind. x, Appendix),

p. 50, line 17, for pp. read Luders' List of the Brahmi Inscriptions, nos.

Pargiter : Dynasties

account are omitted as superfluous⁸. The Preface therefore consists of—

Text—AMt 50, 72-76 ; AVa 99, 264-269.

All copies contain this preface, except that kMt omits lines 6-10; hMt misplaces 1. 11 after 1. 5 ; eVa has lost the first 5½ lines and it alone contains 11. 12-14 ; gVa omits 1. 11 ; and fjm Va have nothing. All agree in the text except where noted, and where the Matsya and Vayu are different, both versions are given, the Matsya on the left and the Vayu on the right. The Brahmanda has lost the preface in a large lacuna. The Visnu, Bhagavata, and Garuda have no preface.

¹ AMt 50, 57 ; AVa 99, 249b-250a.

² AMt 50, 58-64 ; AVa 99, 2506-255.

³ AMt 50, 65-67 ; AVa 99, 256-259.

⁴ AMt 50, 68-71 ; AVa 99, 260-263.

⁵ AMt 50, 72-76 ; AVa 99, 264.-269.

⁶ AMt 50, 77-89 ; AVa 99, 270-280a.

⁷ This is given in Appendix III as it shows some brahmanical tampering with the Vāyu.

⁸ See Introdn. § 14.

MSS in the Indian Institute, Oxford.

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

MS in the Royal Asiatic Society.

- JVS. 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 Barhadhrathas: agrees often with AVs. A valuable MS, which checks the readings of North Indian MSS. Account begins, fol. 166^a, l. 7.

ABBREVIATIONS.

(prefixed) denotes a hypothetical word.
 † (prefixed) denotes a corrupt reading.
 apptly = apparently.
 crp = corrupt, corruptly.
 genly = generally.

MBh	= Mahābhārata.
Pkt	= Prakrit.
prob	= probable, probably.
Skt	= Sanskrit.
syll	= syllable.

THE PURAṆA TEXT

OF THE

DYNASTIES OF THE KALI AGE

PREFACE

The Matsya and Vayu Puranas 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 Janamejaya¹, and then describe Janamejaya's dispute with Vaisampayana and the brahmins about his Vajasaneyaka doctrine². They then continue the genealogy to Adhisimakṛsna, in whose reign was performed the twelve-year sacrifice during which these Purāṇas profess to have been recited³. At this point the rishis ask the Sūta for a full account of the Kālī age⁴ and he proposes to give it in verses which are here treated as the Preface⁵. Then starting from Adhisimakṛsna as the existing king, he carries on the dynasty to its close⁶. 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 dispute⁷, the rishis' questions, and the Sūta's resumption of his account are omitted as superfluous⁸. The Preface therefore consists of—

Text—AMt 50, 72-76 ; AVa 99, 264-269.

All copies contain this preface, except that kMt omits lines 6-10; hMt misplaces 1. 11 after 1. 5 ; eVa has lost the first 5½ lines and it alone contains 11. 12-14 ; 9Va omits 1. 11 ; and fjm Va 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 Vayu on the right. The Brahmanda has lost the preface in a large lacuna. The Visnu, Bhagavata, and Garuḍa have no preface.

¹ *AMt 50, 57; AVa 99, 249b-250a.*

² *AMt 50, 58-64; AVa 99, 2506-255.*

³ *AMt 50, 65-67; AVa 99, 256-259.*

⁴ *AMt 50, 68-71; AVa 99, 260-263.*

⁵ *AMt 50, 72-76; AVa 99, 264-269.*

⁶ *AMt 50, 77-89; AVa. 99, 270-280a.*

⁷ This is given in Appendix III as it shows some brahmanical tampering with the Vāyu.

⁸ See Introdn. § 14.

Sùta uvāca—

Yathā me¹ kirtita pūrvam² Vyāsen=āklista³-karmanā
bhāvya⁴ Kali-yugam⁵ c=aiva tathā manvantarāni ca⁶
anāgatāni⁷ sarvāṇi bruvato me nibodhata
ata ūrdhvam⁸ pravakṣyāmi bhavi'syā ye⁹ nṛpās tathā¹⁰

Aid-Ēkṣvākv-anvaye¹¹ c=aiva Ailāmā¹² c=aiva tath=Eksvākūn¹³

Paurave c=ānvaye¹⁴ tathā Saudyumnāmē¹⁵ c=aiva pārtbivān
yesu¹⁶ samsthāpyate¹⁷ ksatram¹⁶ Aid-Ēkṣvāku¹⁹-kulam²⁰ éubham²¹
tān sarvān kirtayisyāmi²² Bhavisyē²³ kathitān²⁴ nṛpān²⁵ 7
tebhyo 'pare 'pi ye²⁶ c=ānye²⁷ utpatsyante nṛpāh punah²⁸
ksatrāh²⁹ pāraēavāh³⁰ sūdras tath=ānye ye³¹ vahis-carāh³²
Andhrāh³³ Sakāh Pulindās ca Cūlikā³⁴ Yavanas tathā³⁵ 10

¹ Yath=aiva in jMt.

² So Mt. Va sarvam.

³ So Mt, Va °adbhuta.

⁴ Bhāvath in eMt; kMt bhavet.

⁵ Yuge in cejnMi.

⁶ So Mt. Va tu.

⁷ A tr=āgatāni in lMt.

⁸ Param in jMt.

⁹ SO Mt genly: bdMt bhavisy-ārthe; cejnMt bhāvino ye. Vā bhaviṣyanti. For this half line lMt reads bhaviṣyān kathitān (nṛpān omitted) as in l. 7.

¹⁰ Smṛtaḥ in fgjMt. Va tu ye.

¹¹ So a²a⁴bejmMt; CGVgpMt °k-ānvaye: cMt Ail-Ēk°; jMt †Ain-Ēk°; hMt †Ainak°; dMt †Ed-Ēk°; nMt crp: a³kMt Aid-Ēkpvāku-nrpe: a¹Mt Iksvākor anvaye: lMt †Eksakasya. Aida = Alia.

¹² Elam's in ghkVa.

¹³ In gVa tath=Aik°.

¹⁴ But nMt vsanvaye; eMt c=anya[ta]ye. This is pleonastic because the Pauravas were Aīlas, see JRAS, 1910, pp. 16, 20.

¹⁵ This reading is better. The Saudyumnas were distinct from the Aīlas and Aiksvakus, being the descendants of Sudyumna, who was Manu's daughter Ila when she gained man's forni according to the fable; and they comprised the early kings of Gaya and the eastern region, Utkala and perhaps a country named Haritasva or Vinatasva in the west: see one version in Mt 12,17-18; and another in Va 85,19, Bd iii, 60, 18-19, and Hariv. 10, 632.

¹⁶ In hMt yehi (PKt for yebhih?).

¹⁷ So Va, ceMt: Mt genly samsthāpyate.

¹⁸ So a²⁻⁴Va; Ca dghklVa ksetram, a frequent mistake for ksatram. Mt genly tac ca; cefghjMt tatra.

¹⁹ So Mt genly; jMt Ain-Ēk°: hMt Ail-Ēkavākam, eVa °kun: dMt Ed-Ēk°. Va genly Aiksvākavam: lMt †Eksakasya.

²⁰ So Mt. Va idam.

²¹ Śrūtān in lMt; smṛtān in dMt,

²² Kathayisyāmi in jMt.

²³ But cMt bhaviṣyān; enMt °syā; jMt °syat: see Introdn. § 7.

²⁴ So Mt. Va pathitān; bVa pathito.

²⁵ Nṛpa in 6Vā.

²⁶ So Mt: nMt omits ye. Va pare ca ye.

²⁷ So Va; eVa 'py anye. Mt genly tv anye hy; bcdghjMp Mt omit hy.

²⁸ So Mt; eVa nṛpās tathā: Va genly mahikṣitah.

²⁹ So Mt, Va genly: cejnMt, eVa ksatra-; a^{1k}Va †ksetrāh; eMt †ksatriyāh.

³⁰ So Mt, Va genly: fgjMt pārasavāh, so nMt with pāravaiāh also; bMt †pārasarāh; eVa †pāraēarāh; eMt †parava; nMt iy&h-ravāh; lMt †pāsavi.

³¹ So Mt genly; jMt ca for ye: hMt tathā ye 'nye. Va tatha ye ca; eVa tathā c=aiva.

³² So Mt genly: Ca a¹bdmpMt mahisvarāh. Va dvijātayah.

³³ So Va genly, chjlnpMt; fgMt Andhrāh: dhVa, Mt often, Andhah: kVa Adhryāh.

³⁴ ACMt Cutlika; eVa Cul; bVa Vul°; hVa Vun° (or Vūt°); dVa Vru°; Va genly Tūl°; hMt Dhul°; jMt Mul°; bmp MtCa°; eMt Pulihās; fgMt Valimkā; dMt Bāhikā:

Kaivart-Ābhira-Śabara³⁶ ye c=anye³⁷ Mleccha-sambhava³⁸
 Paurava Vitihotra vai Vaidisah³⁹ pafica⁴⁰ Kosalah
 Mekalah Kosalah Paundra Gaunardah Svasphrakas ca ha⁴¹
 Sunidharmah Saka Nipa yas c=anya Mleccha-jatayah⁴²
 vars-agratah⁴³ pravaksyami⁴⁴ namatati c=aiva tan nrpan⁴⁵.

15

Pauravas.

Text—*Amt* 50, 57, 65^a, 66, 78-89 ; *AVa*, 99, 249^b, 250^a, 256^a-258^a, 271-280^a; *Bd nil*.

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

The arrangement of this dynasty has been explained above (p. 1). In the first portion the *Matsya* and *Vayu* 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 *Brahmaṇḍa* has lost the whole in a lacuna.

The *Bhāgavata* is somewhat full about the first seven kings, but combines the rest in a succinct list. The *Viṣṇu* agrees closely with it. The *Garuḍa* gives merely a list of names.

All copies of *Mt* give the whole except lines 5, 27; and besides *eMt* omits 1. 28 (second half) to 1. 30 (first half); *fMt* 11. 10 and 17 (second half) to 20 (first half); and *gMt* 1. 10. The *Va MSS* are complete, except that *eVa* has lost 11. 1-6, 11 (first half) and 16 (second half) to 18 (first half): all copies, except *eVa*, omit

gVa omits this half line. *Culika* appears to be the best form, see *JRAS*, 1912, p. 711.

³⁵ So *Mt*. *Va Yavanaih saha*.

³⁶ So *Mt*, *Va* genly (*Sabara* or *Sav*^o); *eVa* *Kaivart-Araibhira-varah*; *nMt* *Kauvart-Obhira-Sabaro*.

³⁷ So *Mt*, *Va* genly; *nMt* *ye v=anye*: *eVa* *yas c=anya*, correcting the faulty grammar.

³⁸ So *Mt*. *Va jatayah*.

³⁹ This line only in *eVa*, which reads *Ritihotra vai Vaidikah*; this should obviously be *Vuihotra vai Vaidisah*, and has been emended so. For the *Vltihotraa* see *Pradyotas*, line 1, *infra*; for *Vaidiṣas* see *Dynasties of Vidisa*, &c, *infra*.

⁴⁰ *Panca* suggests that *Pancalas* are meant, and that this name has been in some way curtailed. For them see *Early Contemporary Dynasties*, line 2, *infra*.

⁴¹ This line only in *eVa*. For *Mekalah*

see *Dynasties of the 3rd Century*, line 5, *infra*.

⁴² This line is only in *eVa*.

⁴³ So *Va* genly, *chjknMt*. *Mt* genly *parayatah*. Other copies intermediate, *eMt* *vasagratah*; *dVa* *vasayatah*; *bVa* *varsayata*; *hVa* *varyayata*. *Vars-agratah* occurs in this context, *AVa* 99, 261 —

vars-agrato 'pi prabruhi namatas c=aiva tan nrpan.

Vars-agra occurs in *AVa* 21, 16, 21; 22, 3; where it means the 'total number of years'; hence *vars-agratah* here, being applied to the kings, would mean 'according to the totals of their years'. *Paryayatah* is also good,

⁴⁴ In *kMt* *pravisiyami*.

⁴⁵ So *Mt* genly, *Va*: *ceklnMt* read this half line, *bhavisyan (n, ^osyat) kathitan (I, kasikan) nrpan*, which should no doubt be *Bhaviṣye kathitan nrpan*; see 1. 7.

11. 10 and 20 (second half) to 25 (first half); hVa omits 11. 15 (second half) to 18 (first half); /Va 11. 17 (second half) to 1. 20; and *ff'mVā*. have nothing. Also *adsBh* have nothing; and *abGr* omit all kings after the second Satanika.

For notices of the earliest of these kings elsewhere see *Introdn.* § 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'.

Abhimanyoh Pariksit tu ¹	Uttarayam tu Vairatyam
putraḥ para-puraṁ-jayaḥ	Pariksid ¹ Abhimanyu-jah ²
Janamejayaḥ ³ Pariksitah	Pariksitah tu dayado ⁴
putrah parama-dharmikah	raj=asiḥ ⁵ Janamejayaḥ
Janamejayaĉ Chatānikas ⁶	tasya putrah Śataniko ⁶
tasmaj jajne sa viryavan ⁷	balavan satya-vikramah
putro 'Svamedhadatto . bhuc ⁸ Chatānikasya viryavan	
putro 'Svamedhadattad vai jatah para-puram-jayah ⁹	5
Adhisimakṛsno dharm-atma ¹⁰ sampratam yo ¹¹ maha-yasah ¹²	

¹ *Pariksitā-su-* in mMt. All agree in this name. Parikṣit's name is often written in the MSS in other ways, as *Parikṣita*, *Parikṣi*, *Parikṣ*, &c; these variations are left unnoticed here. Bh begins with a verse about his birth as told in the MBh, and Vś amplifies it in high literary style.

² *Abhimanyuna* in bVa.

³ 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 *Janmejaya* (as in *ceffMt* here), thus obviating the superfluous syllable.

⁴ *Pariksitasya* (omitting *tu*) in bVa. Bh says Parikṣit had three other sons—

Tav=eme tanayas tata Janamejaya-purvakah

Śrutaseno Bhimasena Ugrasenas ca viryavān.

Virasena for *Bhimasena* in rtBh. Vś concurs in this; so also MBh i, 3, 661-2.

⁵ *Raja sa* in kVa.

⁶ All agree in this name. Vs styles him *aparāh Satānikah*, with reference to an earlier Satanika, who was son of Nakula and Draupadi and was killed in the great battle. Bh is fuller and contains these two lines—

tasya putrah Satāniko Yajnavalkyat
trayim patban

astra-jnanam kriya-jnanam Śaunakat
param eṣyati.

Vś agrees, and expands this statement, improving it by reading *Kṛpaj jñānah* instead of *kriya-jnanam*. MBh says Janamejaya had a second son, Saṅkukarṇa (i, 95, 3837-8).

⁷ *Su-viryavan* in jMt.

⁸ So Va; hMt agrees but has *vai* for *'bhuc*. Mt crp *ath=Asvamedhena tatah* (fgMt *sutah*); kMt omits this line. Vs and Gr give the name as *Asvamedhadatta*; kVs^o *datt*, Bh as *'medhaja*. Between him and the preceding Śatanika Bh inserts a king *Sahasranika* thus—

Sahasranikas tat-putras tatas" c=aiv=Ās-
vamedhajaḥ:

but no other authority supports it.

⁹ So Va: kVa *pura-puram*^o. Mt omits this line, condensing it with the next.

¹⁰ So Vā except that the name varies; all have a superfluous syllable: hVa *Adhisima-
[ta]kṛsno*; Ca'a'Va *'samak*^o; gVa *'samah
Kṛsno*; a'Va *'masak*^o; a³ Va *'masak*^o; kVa
Adhimak^o. Mt genly *jajne 'dhisomakṛsn-
akhyah*; fgMt *'simak*^o; jMt both; eMt
'smah Kṛsn; nMt †*Adhinsamak*^o; pMt
Adhisomakṛsnasyah) bMt *'kṛsnasya*; dMt
'simah Kṛsnasyah; gMt *'simakṛsnas ca*;
hMt *asit Kṛsna sutas tasya*; jMat misplaces
this line after 1. 3. Mt readings seem to

Adhisimaksrna-putro¹³ Nicaksur¹⁴ bhavita nrpah¹⁵
 Gangay=apahrte¹⁶ tasmin nagare Nagasahvaye¹⁷
 tyaktva Nicaksur nagaram¹⁸ Kausambyam sa¹⁹ nivatsyati²⁰
 bhavisy=astau²¹ sutas taaya²² maha-bala-parakraraah²³ 10
 Bhūrir²⁴ jyeṣṭhaḥ²⁵ sutas tasya bhaviṣyad Uṣṇas tat-putra²⁶
 tasya²⁷ Citrarathaḥ²⁸ smṛtaḥ Uṣṇāc Citrarathaḥ²⁸ smṛtaḥ

be corruptions of *Adhiśimakṛṣṇo 'sya* in Pkt form *°krsna asya*. Vs *Adhiśimakṛsna*; *kVs °simah Krs°*; Gr *°simakah Krs°*. Bh *Asimakṛsnas tasy=api*; *hBh Asisak°*; *fBh avdtsit Kṛf*; *gBh crp*. In two later lines (omitted here) *a¹a²a⁴Mt* (verse 77) and *a³a⁴* (verse 270) have *Adhiśimak°*. The correct name appears to be *Adhiśimakṛsna*, with a shorter form *Asimak°*. The longer form is best supported here, though the shorter would improve the metre.

¹¹ So jMt: jMt sa. Va *samprato 'yam*. See corresponding lines about Divakara of the Aikṣvākus and Senājit of the Bārhadrathas, *infra*.

¹² So Va, Mt genly: *a³cenMt maharathaḥ*. After this line Mt and Va insert three lines stating that the twelve-year sacrifice was performed during his reign; see *Introdn. § 10*.

¹³ So Mt, Va, except that there are variations in the name; cMt adds *'bhūt* and *CGVā³a⁴ jMt tu* superfluously: *a¹a²deMt, ghVa, Adhiśimah Kṛsna-putro*; kMt *°masah K°*; *dVa. Asimak°*; nMt merely *Kṛsna-putro*; eVa *Dadhicikṛsna-suto*. Bh says *tat-sutah*, 'son of the preceding'.

¹⁴ There is great variation in this name here and in 1. 9. Mt often *Vivaksu*; byMt *Vicaksus*; dMt both; hMt *Nrcakru*; *a²cenMt Nrcaka*: afterwards fMt *Nicaksusy* IMt *Nṛyaksu*, kMt *Nṛcaka*. Vā genly *Nirvakra*; eVā *Nṛvadha* here. Vṣ genly *Nicakṣus*; *bcdefgVṣ, jMt, tBh Nicakru*; IVṣ *Niscakru*; *kVs crp*: aGr *†Nivadra*; bGr *†Nivaha ?*; CGr *Anirvddha*. Bh genly *Nemicakra*; eBh *Nemimsc°*; nBh *Naimic°*; rBh, aVs *Nic°*. I have adopted *Nicaksus* as the most central form; but the true name may be *Nrcaksas*, a word occurring in *Rigv. x, 14, 11*.

¹⁵ So Mt. Va *kila*.

¹⁶ So Va, cenMt. Mt genly *Gangayd tv*

hrte; bMt *°dhte*; mMt both; dMt *brte*.

¹⁷ Similarly Vs—yo Gangays=apahrte Hastinapure KauSambyam nivatsyati. Bh also—Gajahvaye hrte nadya Kausambyam sadhu vatsyati:

where *gBh °sa tu vat°*; *rBh °sa nivat°*; *pBh ends neṣyati*.

¹⁸ So Mt genly with variations in the name, see note¹⁴: *a²a³cenMt Nrcako nagaram tyaktva*; AMt *°svam vamsam tyaktva*: eVa *tyaktva Nṛbandhu vasam* (with a syll. lost). Va, genly *tyaktva (gVa kṛva) ca tam sa vasam ca*; CVa *°su-vasam°*; *dVa °tam tu vasam svam*; *hVa °nam sarvasa va*; *bVa †nya[ttakam]tkam ca nam sa vasa va*. These variations suggest the reading, *tyaktvā ca tain ṣva-vasam* (or *vamsam*) *ca*.

¹⁹ So Va genly (*gVa* omits *sa*) and rBh; *lVa † Kausamdyam°*; fMt *sa Kauidmbyam*; *gMt sa Kausavya*. Mt genly *Kausambyam tu*; jMt *°su*; dMt *† Kausanam*; hMt *† Kausalyantu*. Vs, Bh corroborate; eBh *† Kausikyam*; *kVa Kausak°*.

²⁰ So Mt, Va genly, Vs: *bVa nivesyati-hYa. nives°*; *dVa nivesmani*; *gVa sannivetsyati*.

²¹ This line is only in Mt, but not in *dfgjMt*: *a³Mt bhaviṣyas ca*; *hMt °sye yah*; *mpMt °syaksau*; kMt omits *astau*: eVa has only the first half line, *bhaviṣyas tu sutas tasmāt*.

²² C=aiva in *a³Mt*.

²³ In hMt *Uṣṇa Citraratha smṛtaḥ*.

²⁴ Bhuri in *bdfgjkmMt*; hMt Bhuvi; IMt *Bhūmi*.

²⁵ In hMt *sreṣṭhaḥ*.

²⁶ So Va. vs *tasy=apy Usnahputro*. CGr *Uṣṇa*; abGr *Usca ?*; Bh *Ukta*; tBh *Upta*.

²⁷ *Tatas* in *bcdefghnpMt*; mMt both; jMt *tatra*.

²⁸ All agree in this name, except eVa *Tvaṣṭa Dhitrarathaḥ*.

Sucidrathas²⁹ Citrarathad³⁰ Vrsnimams³¹ ca Sucidrathat
 Vrsnimatah Susenas ca³² bhavisyati sucir nrpah³³
 tasniat Susenad bhavita Sunitho³⁴ nama parthivah³⁵
 Rucah³⁶ Sunithad³⁷ bhavita³⁸ Nrcaksur³⁹ bhavita tatah⁴⁰ 15
 Nrcaksusas⁴¹ tu dayado bhavita vai⁴² Sukhibalah⁴³
 Sukhibala-sutas c=api⁴⁴ bhavi⁴⁵ raja Pariplavah⁴⁶
 Pariplava-sutas c=api⁴⁷ bhavita Sunayo⁴⁸ nrpah

²⁹ So V5, fJMt; CGr agrees: *ceghnMt* *Sucidratha*; a²a^{3k}Mt *Suidr*^o; hVs either; bMt, kVa *Sucidravya*, so dpMt with °*dravat* at the end: other Mt *Sucidrava*. Vs genly *Suciratha*; cVs *Suvir*^o. Bh *Kaviratha* and *Kuvir*^o about equally; jBh *Tuvir*^o; fBh *Kathir*^o; rsBh *Sucir*^o. The proper form should probably be *Sucadratha*. Omitted in dIVs, abGr.

³⁰ *Caitraratho* in a²a³kMt; enMt Cit^o. Bh says *sutah*.

³¹ So Mt genly; Vs *fgjklqBh*, CGr agree in the name: *mpMt* *Vinumams*; *cejnMt* *Vrstim*^o; in next line pMt *Vrsnimatah*; lMt *Vrsti*^o; nMt *Vrsi*^o. Va genly Dhrti-mams; dVa *Dhram*^o; gVa *Vrtim*^o; bVa *Vrtyam*^o; hVa *Vrnam*^o; kVa *Vrtirmas*. Bh genly, abVs *Vrstimat*; tBh *Vrti*^o; rBh *Dhrti*^o; eBh *Dhrti*^o; cBh *Krsti*^o. Omitted in abGr.

³² So Mt genly: eVa *Susena Dhrtimato* (with one syll. short). Va genly *Suseno vai mahaviryo*. Bh, Vs, CGr agree in the name; kV§ *Susena*. With the dialectical modification of *s*, cenMt read *Sukhenas tu*, so gVa and hVs; bVs, *knpBh* *Sukhena*: ZMt *Sukhanas tu*. Omitted in abGr.

³³ So Mt genly: *cfghjklmMt* *jpunar nrpah*; eMt *panu*^o. Va genly *mahayasah*; eVa *punah*, *punah*.

³⁴ So Mt genly, eVa. Vs, Bh agree; CGr *Sunithaka*; kBh *Sunitha*: j'Mt *Suniyo*; mpMt *Sunipo*, pMt *Sunithad* in next line. Va genly *Sutirtho*. Omitted in abGr.

³⁵ *Dharmikah* in eVa.

³⁶ So Va genly; gVa *Rucih*. Vs genly *Reah*; kVs *Rta*; jVs *Amca*; eVa *sa vat*. Mt *nrpat*. Bh, hVs, Gr omit him,

³⁷ *Sunito* in eVa. Va *Sutirthad*.

³⁸ *Samjanya* in kMt.

³⁹ So Mt genly; Vs, Bh, Gr agree genly: *cknMt* *Nrcakra*, eMt A W. Va genly *Tricofoo*; *bdVa* °*vaksyo*; gVa *Citrakso*; a³kIVa

Vivakso; eVa *Nrvandhur*. Others, pBh *Nrcakru*; cBh *Nrpaksu*; fBh *Sucaksus*; aVs A W, AVs Ntac^o, bVs *Tric*^o: see note⁴¹.

⁴⁰ So Va. Mt *su-mahayasah*; dMt *sa*^o; fghMt tu^o.

⁴¹ Readings here genly follow those in note³⁹; but bpMt *Nrcaksusasya* (omitting *tu*), ZMt *Vivaksasas*: IVa *Trivaksasya*, AVa °*ksyasya*, bVa °*viksyasya*; gVa *Citrakhyasya*; eVa *Nrvandhuvas*.

⁴² In fgMt^oca: *cehknMt* *bhavisyati*.

⁴³ So Mt, Va genly, here and in next line: *bdVa* *Susib*^o nMt *Sukhilava*, jMt *Sukhel*^o, cMt *Mukhil*^o; ekMt no *samsayah*: but in next line cMt *Sukhilava*, ekMt °*itala*, bVa *Suradhila*. Vs genly *Sukhabala*, Ws *SUKHab*^o, *abhkVs* *Sukhib*^o. Bh genly *Sukhinala*, pBh °*nara*; fBh *Susinara*; rBh *Sakhanana*. CGr *Mukhabana* aGr *Surabala*, bGr °*baja*. This name omitted in eVa. After him Gr adds, *medhavi ca nrpatijayah*, implying aptly two other kings, but no authority supports it.

⁴⁴ In dVa *sutah suta*; bVa † *suta[mr]tasi*; ekMt † *vasas c=api*. Bh *sutas tasmat*.

⁴⁵ So Mt genly. Va, cnMt *bhavyo*, eMt *bha*^o; AMt *bhavisyati* (omitting *rajā*).

⁴⁶ So many Mt, a³a⁴Va, here and in next line. Vs, Bh agree genly; and abGr: *bgrtBh*, CGr *Pariplava*; Ca¹Va *Paripluta*. CGVa³ lMt, ghVs, cBh *Parisnava*; kmt °*snuva*. The letters *pl* and *sn* are often written very much alike; so eMt °*snuva* here, °*pluva* in next line: gVa °*pluta*, °*plava*; kVa °*pluva*, °*plava*: bVa °*sraya*, °*plava*; kVs °*puna*; dVa °*slagha*; cfVs *Parimava*: IVa substitutes here *Dandapanir bhavisyati* from l. 25.

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

⁴⁸ So Va genly, hMt; Vs genly, CGr agree: also Bh impliedly, *Medhavi Sunay-atmajah*. Mt genly *Sutapa*; JMt °*tama*: tBh °*itapa*; pBh °*daya*; kVs °*vaya*; kMt °*nrpo*; eVa

Medbavi⁴⁹ tasya dayado⁵⁰ bhavisyati naradhipah⁶¹
 Medhavinah sutai c-api⁵² bhavisyati Nrpnanjayah⁵³ 20
 Durvo⁵⁴ bhavyah sutas tasya⁵⁵ Tigmatma⁵⁶ tasya c=atmajah⁵⁷
 Tigmad⁵⁸ Brhadratho⁵⁹ bhavyo Vasudano⁶⁰ Brhadrathat
 Vasudana⁶¹ Chataniko⁶² bhavisy=Odayanas⁶³ tatah⁶⁴
 bhavisyate c=Odayanad⁶⁵ viro raja⁶⁶ Vahlnarah⁶⁷
 Vahinar-atmaja⁶⁸ c=aiva⁶⁹ Dandapanir⁷⁰ bhavisyati 25
 Dandapaner Niramitro Niramitrat⁷¹ tu⁷² Ksemakah⁷³

⁴⁹ ratho: bgVā, aodgēhVṣ, abGr Munaya; AVā Munaya; iMt Munayo; ceMt Putrayo; nMt Putrāyo; rBh Vijāna.

⁵⁰ So all: but hBh Modhārin; kbBh Me-ghāvin.

⁵¹ So Mt, eVā. Vā genly Sunayasyādīha; bgVā Munay; AVā Munayādīha. Bh Sunay-Atmajaḥ.

⁵² So Vā: eVā nypaḥ sa tu; AMt nayasya tu. Mt genly na saṁstayaḥ.

⁵³ So Mt and Vā.

⁵⁴ So eVā. Bh, Vṣ, Gr agree. Mt Purāṅg; bVṣ Rīpūṅ; iVṣ Nṛpanaya. See p. 3.

⁵⁵ There is great variation in this name. Mt mostly Urvo; ceMt Uru; hMt Uror; jMt Urvyā; gMt Uroyau, fMt Uṛ; nMt Uru (or Kurvo); pMt Kurvo; dMt Jaya. But eVā Durvi. Bh genly Dūrva; nBh Duv; ceRh Dav; rBh Dār; pBh Purva. Vṣ genly Mrdu; fVṣ da; hVṣ Durva, iVṣ Dūr; abVṣ Durbala; kVṣ Durddharṣa. Gr Hari. Durva is the most central form.

⁵⁶ C-dpi in eVā.

⁵⁷ So Mt genly; eVā shortly Tigmadā. Vṣ, Gr Tigma, which Mt and eVā use in next line. Bh Tīmi; hMt Tīmāda, ceMt Nirm; fMt Nirm-dkhyas; jMt +Nind-dāma.

⁵⁸ In eVā taṁdā bhavisyati; Bh janīṣyati. ⁵⁹ So Mt genly, eVā: bMt mātmāda, dMt mātmāno, with excess syll: pMt Tigmad; hMt Tīmad; ceBh Mt Nirmad; jMt +Nindā.

⁶⁰ All agree in this name.

⁶¹ So AMt, eVā; Vṣ agrees: dMt Vasudāna. Mt genly dāma; hMt dhāna; ceMt dhāma; ceMt dhāma; jMt devo: iVṣ da; bVṣ manas. CGr Sudānaka; abGr +Tudānava misplacing him after the next king Śatānka. Bh Sudāna indirectly, Śatānkaḥ Sudāna-jaḥ; bBh Sudāra-jaḥ.

⁶² So AMt, eVā. Mt genly dāmaḥ; bMt

dāmnā; ceMt dhāma; ceMt dhāma; jMt dāma.

⁶³ All agree; ceMt Sat; abGr Sadānka, Pkt. Vṣ calls him aparāḥ Śatānkaḥ; for the former see note *. Bh says 'son of the preceding', see note **.

⁶⁴ So Mt genly; Vṣ: eVā bhavit-Odayana-yaḥ here, Udayanād in next line: jMt bhavisy-Odayanaḥ; ceMt pyadayanaḥ; ceMt py-Odayanaḥ; ceMt pyadayanaḥ. CGr Udāna. Bh genly Durdāmana; ceBh Durd or Urd; ceBh Umanasu (or Dum).

⁶⁵ Tathā in bhjṣMt, eVā.

⁶⁶ See note **. Other variations here are, ceMt pyataḥ c (so hMt cep); ceMt pyata ca Dayanād; ceMt c. Odayanād; ceMt bhavitā c-Odayanād; eVā bhavīṣyā ce-py Udayanād.

⁶⁷ Jāto in dMt.

⁶⁸ So Mt genly; Bh, abVṣ agree: pBh Vraḥ; Vṣ genly Aḥ; hVṣ Aḥ; CGr Aḥ; gBh Vahmana; ceBh Mt Mahīnaraḥ, fḥMt rataḥ, here and in next line.

⁶⁹ So Mt; eVā ra-nat: iMt Mahīpar-ātā.

⁷⁰ C-dpi in eVā; mpMt c-Aindro.

⁷¹ So Mt; and Vṣ which resumes the list here. Bh, hVṣ, CGr agree. Vṣ genly Khaṅga; fVṣ that or Khaṅga.

⁷² So Vā, ChodeḥjṣMt; jVṣ. ApMt, bḥVṣ Nira; hMt Nirva. Vṣ genly Nara; aVṣ N. CGr Nimitaka. Bh genly, hVṣ Nimi; ceBh Nima; nBh Nimi; iBh Nidā; jBh Niti; rBh Mimi. This half line in eVā is bhavitā Kṣemakaḥ tathā.

⁷³ So Mt, Vā ca.

⁷⁴ All agree in this name; but iVṣ Kṣema; a*agVṣ Kṣepakaḥ; jVṣ, iBh Kṣemaka; hVṣ Cākṣika. All agree in Kṣemaka in l. 30.

panca-vimsa⁷⁴ nrpa hy ete⁷⁵ bhavisyah Puru⁷⁶ vamsa-jah
 atr=anuvamsa⁷⁷ Sloko 'yam gito vipraih puratanaih⁷⁸
 brabma-ksatrasya⁷⁹ yo yonir vamso⁸⁰ deva-rsi⁸¹-satkrta⁸²
 Ksemakam prapya rajanam samstham prapsyati vai Kalau⁸³ 30
 ity esa Pauravo vamso⁸⁴ yathavad anukirtitah⁸⁵
 dhimatah Pandu-putrasya Arjunasya⁸⁶ mahatmanah⁸⁷.

A ikṣvākus.

Text—AMt 271, 4-17^a; AVa 99, 280^b-293; Bd iii, 74, 104-107*.

Corresp. passages—CVs iv, 22; GBb ix, 12, 9-16; CGr i, 141, 5-8.

The Matsya and Vāyu give the whole. The Brahmaṇḍa 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 Garuḍa have only a list of names.

Line 1 is only in Va. Otherwise all copies of Mt and Va have the dynasty complete, except that jMt omits 11. 4-7; eVa. 11. 19-21; gVa. 11. 5, 7-14, 24, 25; IVa. 1. 24; hpMt have lost the whole; and fjmVa begin only at 1. 23. In jBh. kings Sakya to Ksudraka (inclusive) are omitted; in nBh Sakya to Suratha; in pBh Rananajaya to Suddhodana; in cVs Sakya to Kulaka; in kVs all after Sakya except the genealogical verse; and adsBh have nothing.

There is confusion regarding the first two kings, for Va, Vṣ, 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:—

⁷⁴ This line is only in Vā; dVā °tan; gVā °ta; eVā °trīśāṣan. These 25 kings are Adhishtakṛṣṇa and his successors, see 1. 6; but see *Early Contemporary Dynasties*, 1. 6, *infra*.

⁷⁵ Nrp-ādyaḥ is in ḍVā.

⁷⁶ Vā genly pūrua; eVā Puru. The correct reading is clearly Pūru, from whom the Pauravas were descended.

⁷⁷ In hMt °vaśāṣāḥ; nMt °vaśāṣya; ḍpMt ato 'nuvaśāṣāḥ; eVā tat+ān°; dVā Puru-vaśāṣāya; kVā anu°, hVā °tayū; gVā omits atra.

⁷⁸ So Mt genly; nMt taurāt°; fgMt eanāt°. Vā genly purā-vidaiḥ; eVā paurvāṅkair dojaiḥ.

⁷⁹ This verse is in Mt, Vā, Vṣ, Bh.

⁸⁰ In hMt yā yonir°; BrBh vai yonir°. Bh genly vai prokt°; ḍhikṛṣṇBh vaśāṣo 'yam prokto.

⁸¹ Vṣ rājarsi; aVṣ devarsi.

⁸² In nMt saśāḥ°; eMt saśāḥ°; eMt tsaśāṣaiḥ; kMt tsaśāṣīmaḥ.

⁸³ So Vā, Bh, IVṣ. Mt MSS have two endings (1) saśāṣāṣyati Kalau yuge, (2) saśāṣāṣyati sa (or ca) vai Kalau; jMt °śāṣāṣyanti ca yo°. Vṣ sa saśāṣāḥm (k, saśāṣāṣanam) prāpṣyati Kalau. Cf. p. 12, note⁷⁹.

⁸⁴ But eVā ity evam Pauravaḥ vaśāṣam.

⁸⁵ So Vā, cektMt; eVā °tam. Mt genly iha kirtitah.

⁸⁶ So Vā, Mt genly; AbhMt e-Ārjunasya; dVā dhārma-jāyaya; eVā reads this half line Pārthasya prathit-ātmanah.

⁸⁷ Gr after naming Kṣemaka says, tataḥ śūdraḥ pitā pūruvaḥ tataḥ putraḥ, suggesting that two śūdra kings, father and son, reigned after him.

- ML Brhadbalasya dayado viro raja by¹ Uruksayah²
 Uruksaya²-sutas c=api⁴ Vatsadroho mahayasah⁵.
 Va. Brhadrathasya⁶ dayado viro raja Brhatksayah⁷
 tatah Ksayah sutas⁸ tasya Vatsavyuhas tatah Ksayat.
 Vs. Vrhadbalasya putro Vrhatskanah⁹
 tasmad Guruksepah¹⁰ tato Vatsah¹¹ Vatsad Vaṭsavyuhah.
 Bh. Brhadbalasya bhavita putro nama Brhadraṇaḥ¹²
 Urukriyas¹³ tatas tasya Vatsavrddho bhavisyati.
 Or. Vrbadbalad¹⁴ Uruksayo Vatsavyuhas tatah parah.

A comparison of these readings with possible mistakes in letters in the various old scripts suggests that Va, Bh, and Vṣ are right in naming two kings, that their names appear to be Brhatksaya and Uruksaya, and that Mt and Gr have confused them as one. Hence it seems the text of Mt and Vā should be emended thus:—

Brhadbalasya dayado viro raja Brhatksayah
 Urukṣayaḥ sutas tasya Vatsavyūḥa Urukṣayat.

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

Ata urdhvam pravakṣyami Iksvakunam mahatmanam¹
 Brhadbalasya² dayado viro raja Brhatksayah³
 Uruksayah³ sutas tasya Vatsavyuha⁴ Uruksayat
 Vatsavyuhat⁵ Prativyomas⁶ tasya putro⁷ Divakarah⁸

¹ Hy omitted in *bedefgjkMt*.
² In *gMt Uruk°*; *dkMt Kuruk°*; *ceMt Auvak°*; *IMt Nuk°*.
³ See note ²; *eMt Surak°*; *nMt Urukṣayas*.
⁴ In *nMt tu tasyaḥpi*.
⁵ In *gMt mama°*; *nMt mahātayāḥ*.
⁶ *Brhadbalasya* in *eVā*.
⁷ In *AVā °tkṣayaḥ*; *ḍVā °teayaḥ*; *ḍVā °drathāḥ*.
⁸ *Kṣaya sutas* in *ḍVā*: *eVā* omits this line.
⁹ In *hVṣ °kṣetraḥ*; *gVṣ °kṣetraḥ*; *ḍVṣ °kṣantāḥ*; *ḥVṣ Brhatksayaḥ*.
¹⁰ So *ḍVṣ* or *Uruk°*: *jVṣ Urukṣaprah*: *abḥVṣ Urukṣayaḥ*; *hVṣ Varuk°*; *IVṣ †Puru-pak°*.
¹¹ But *IVṣ* omits him.
¹² In *hḥBh °vraṇaḥ*; *cEh Dhaurāṇaḥ*.
¹³ In *eBh °krīdasṭ*; *hBh Kurukriyas*; *rBh Upāvṛitas*.
¹⁴ *Vrhānraṇād* in *abGr*.

¹ This line is only in Vā. Vṣ, Gr have similar statements.

¹ Vā genly, *fgMt °rathasya*, but *Brhadbala* correctly in l. 24. Brhadbala, king of Kosala, is mentioned in the MBh.
² For this line, see above.
³ So Vā genly, *a'ā'a'ā'kiMt*. Vṣ, Gr agree. In *hVṣ °vyāḥas*; *fgMt °vyāho*, *ḍMt °dāho*, in next line *ḍgMt °avyāḥāt*; *jMt crp*; *eMt Vatsavyūho*; *nMt Vṛtsamūho* and *Vatsavyū-hāt*. Mt genly *Vatsadroho*: Bh °vrdāho, *hBh °vriha*: *hVṣ Vyūha*. Vṣ (except *IVṣ*) inserts a king Vatas before him (see above), but no other authority supports it.
⁴ *Vyūdhāt* merely in *eVā*.
⁵ So Mt genly. Vṣ, Bh, *abGr* agree. In *eVā Prativyomasas tu*. Vā genly, *IVṣ °vyāhas*; *gMt °vyogo*; *rBh °vyota*; *jVṣ °vyoma*; *hVṣ Prativyama*. *cGr*, *AVṣ* omit him.
⁶ *Vyoma-putro* in *fgMt*.
⁷ So Mt, Vā, Vṣ. Bh *Bhānur Divāko vālini-patiḥ*, where *BḥBh* read correctly *Divārko*. *Sūrya* in *abGr*. *cGr*, *AVṣ* omit him.

tasy=aiva⁹ Madhyadese tu
 Ayodhya nagari Subha | yas ca sampratam adhyaste
 Ayodhyam¹⁰ nagarim nrpah 5
 Divakarasya bhavita¹¹ Sahadevo¹² maha-yasah
 Sahadevasya¹³ dayado¹⁴ Brhadadvo¹⁵ maha-manah¹⁶
 tasya Bhānuratho bhāvyaḥ¹⁷ Pratītāśvas¹⁸ ca tat-sutaḥ
 Pratitasva-sutas c=api Supratiko¹⁹ bhavisyati
 Marudevaḥ²⁰ sutas tasya²¹ Sunakṣatras²² ca tat-sutaḥ²³ 10
 Kinnarasvah²⁴ Sunakṣatrad bhavisyati param-tapah
 Kinnarad Antariḥṣas tu²⁶ bhavita c=Āntariḥṣas tu²⁶
 bhaviṣyati mahā-manah²⁷ | Kinnarasya suto mahān
 Susenas²⁸ c=Āntariḥṣas c²⁹ Antariḥṣat Suparnas³⁰ tu³¹
 Sumitras c=apy³² Amitrajit³³ | Suparnac c=apy³⁴ Amitrajit³³

⁹ So Mt genly; °aiṣā in cdefgmnMt. Cf corresponding lines about Adhishtakṣeṇa (p. 4, l. 6) and Senājit (p. 13, l. 13).

¹⁰ So Vā: gVā omits this line.

¹¹ Sahitā in eMt.

¹² So all, except that gVā reads—

Divākara-sutaś c=api cakravartī bhavisyati.
 CGr, AVḡ omit him.

¹³ In CmMt °devāo ca.

¹⁴ So Vā. Mt bhavitā.

¹⁵ So Vā. Vḡ, Bh, Gr agree: kVḡ °drutha.
 Mt genly Dhruvāśva vai; cenMt °-ākhyo°:
 AVḡ omits him.

¹⁶ So Mt: enMt °yatāh. Vā bhavisyati.

¹⁷ So Vā genly; Vḡ, Gr agree: bhVā bhānu°. Bh bhānumant; ABh Vān°. bhVḡ omits him. Mt corrupts this half line, gjMt bhāvya-ratho bhāvyaḥ, fMt bhāvya°, bMt bhāvyo°, dmMt bhāvyo rathā°, lMt °rathodbhāv°: genly bhāvyo mahābhāḡaḥ. Vḡ says, 'son of the preceding', tat-ōmuv.

¹⁸ So Vā, bdfgnMt; abhklVḡ agree. Mt genly Pratīpāśvat; kMt Pratiitā°. In bBh Pratiitāśva: Bh genly Pratikāśva; cfhknprBh °kāśva: CGr °vya; abGr °oys; jMt Pratiitāśva tasya (omitting ca), but Pratiitāśva in next line: lMt maruśas c=api. Vḡ genly omits him.

¹⁹ So kMt; Vḡ, Bh agree. Vā genly Su-pratiko; eVā °nūto: Mt genly °tīpo; fgMt °tīpo: mMt Supratīyo; lMt Suvratopo. CGr Pratiitaka; rBh Pratiika; abGr °tikāka. Bh says, 'son of the preceding', tat-ōmuv.

²⁰ So Mt; Vḡ, Bh agree: jBh Marud°; fVḡ Maru[da]d°; mMt, Gr, bpBh Manud°; Vā Sahad°; cBh Suhad°.

²¹ C=api in eVā.

²² So all; except rBh Swan°; eBh Sutaḥk°; ABh Sunakṣetra: cMt Sukaṣtras tat; eMt †Svakṣatrasvat; mMt Svakṣas tu, but Sutaḥkātā in next line; jMt Sutaḥkapatā, but Sutaḥkātā in next line.

²³ So Vā: ceMt onto bhavat. Mt genly tato bhavat; dmMt °bhavet.

²⁴ So Mt genly, eVā; kMt °raśva: nMt °raś ca; lMt °rāh; dMt °rākṣaḥ; fgmMt °-ākhyāḥ; jMt †°rakṣāt. Vā genly Kinnaras tu; Vḡ, Gr agree: bhVā †Kannarasya: rBh Kandara; Bh genly Puskura; kBh °kala; cBh Puskara; eBh Rākura. But cMt Kinnaras cōkparas tadvat; so cMt crp.

²⁵ So cdefgjklnmMt (with some corruptions); so bMt, but altered to Kinnarāśvād Antariḥṣas which ACMt have. Vḡ, Bh Antariḥṣa; bfgjVḡ °rikṣa; CGr °rikṣaka: abGr Anu-rakṣaka.

²⁶ So Vā; kVā °rikṣarya: eVā c=akṣatīkṣas tu, but Antariḥṣāt in next line.

²⁷ Mahāyatoḥ in dfnMt.

²⁸ So Mt genly: mMt °parnat; celMt °varnat; dfjMt °parnat; bMt °parvat; lMt °parvat; nMt °kpatas; jMt °varnāc.

²⁹ So Mt genly; cenMt °rikṣarya.

³⁰ So Vā: bhVḡ, Gr agree. Vḡ Suvarna; jVḡ Sarvāna. Bh Sutapas.

³¹ Tu wanting in eVā.

³² So Mt genly; jMt tu: nMt Sumitras-apy; bMt Sumant°; celMt Suvarn°. Sumitra Amitrajit would be one king.

³³ All agree in this name, except bMt

putras tasya³⁵ Brhadbhrajo³⁶ Dharmi³⁷ tasya sutah smrtah
 putrah³⁸ Kṛtañjayo³⁹ nāma Dharmiṇaḥ sa⁴⁰ bhavisyati 15
 Krtanjaya⁴¹ Suto vidvan⁴² bhavisyati⁴³ Rananjayah⁴⁴
 bhavita Sanjayas⁴⁵ c=api⁴⁶ viro raja Rananjayat
 Sanjayasya⁴⁷ sutah Sakyah⁴⁸ Sakyac⁴⁹ Chuddbodano⁵⁰ 'bhavat'⁵¹
 Śuddhodanasya⁵² bhavita Siddhartho⁵³ Rahulah⁵⁴ sutah⁵⁵
 Prasenajit⁵⁶ tato bhavyah⁵⁷ Ksudrako⁵⁸ bhavita⁵⁹ tatah⁶⁰ 20
 Ksudrakāt Kulako⁶¹ bhāvyaḥ Kulakāt⁶² Surathaḥ⁶³ smṛtaḥ⁶⁴

Amantrajit; CGr Krtajit; abGr Śatajit; jMt tato bhavet.

³⁵ So Vā; dMt ulso: dVā *Parṇāc*.

³⁶ So Vā. Mt genly *Sumitra-jo*; bMt *Triyo*; jMt *erāc tu*.

³⁷ Mt genly *Brhadbrājo*; V_g, Bh genly agree. But *hV_g*, *ḍṭiBh*, *CGr* *dbhrāja*; *hḥpBh* *dbhāja*; *nMt*, *abGr* *dvāja*; *fBh* *dgātra*; *eBh* *dbhānu*; *gBh* *jjāta*; *eBh* *Brahmadrāja*; *eMt* *Muhārājo*. Vā *Bharadvājo*. *Brhadbrāja* appears to be the probable name.

³⁸ So Vā; V_g agrees: *eVā* *Dharma*; *Gr* *Dharmika*. Mt reads this half line *Brhadbrājasya* (*d*, *vājasya*; *n*, *vājasya*) *vīryavān* (*b*, *vīrya-bhāc*; *j*, *kṛtanāc*), where *vīryavān* is probably a mistake for *Dharmavān* or *Dhārmikah*; see note ⁴⁰. Bh *Barhia*.

³⁹ So Vā, *CbedejkmMt*. Other Mt *ṣunah*.

⁴⁰ So Mt genly. Vā, V_g, Bh, Gr agree.

But *fyMt* read thus—

Kṛtāñjaya iti khytāḥ su-putro yo bhavi-
 syati:

but *fyMt* *Kṛtāñj* in next line. In *ḍV_g* *Kṛtāñj*; *jMt* *Vṛhāñj*, but *Kṛtāñj* in next line.

⁴¹ So Vā: for *su* *dVā* has *sam*, *eVā* *tu*. Mt genly *Dhārmikah ca*; *eMt* *kec ca*; *nMt* *tatāhāc ca*. Mt reading should probably be *Dhārmikasya* (see note ³⁷). But *gVā* reads this half line, *rājā parama-dhārmikah*.

⁴² In *degVā* *jayāt*; *hVā* *jayā*; *IMt* *Raṇāñjaya*.

⁴³ So Mt. Vā genly *Yrāto*: *gVā* *uta vrāto*, *dVā* *erāta*, *hVā* *vrato*; *eVā* *svurato vai*. These suggest a king *Vrāta* or *Suvrata*, of whom the other authorities know nothing.

⁴⁴ So Mt. Vā *tasya putro* to accord with the insertion of *Vrāta*.

⁴⁵ So Vā, *cefykmMt*; V_g, Bh agree. Mt genly *Raṇaj*; *abGr* *Raṇaj*; *gBh* *Raṇaj*; *eVā* *Kathaj*: *CGr* + *Dhanasraya*.

⁴⁶ So all; but *gBh* *Swijaya*: *IMt* reads this half line + *Raṇāñjayaḥ capistmo*.

⁴⁷ *C* into in *ḍMt*.

⁴⁸ *Raṇāñjaya*: in *ceMt*.

⁴⁹ So all genly; but *ceMt*, *abV_g*, *efBh* *Śak*; *ḍMt* *Śāh*; *gMt* *Śāj*; *fMt* *Śāj*; *abGr* *Kādyapanya*: *hVā* omits this name in a blank.

⁵⁰ So all; except *ceMt* *Śak*; *dgMt* *Śāj*; *fMt* *Śāj*; *ḍMt* *Śāh*: *gVā* *rājā*.

⁵¹ So Vā, *bedjMt*; *ighV_g*, *Gr* agree: *efyMt* *Sud*. Mt genly *Chuddhauḍ*; *nMt* *erp*. Bh *Śuddhoda*. V_g genly *Kruddhodana*; *dV_g* *Krod*; *aV_g* *erp*.

⁵² So Vā; *ḍV_g* *bharet*: *eVā* *smṛtaḥ*. Mt genly *nrpaḥ*; *ceyMt* *ṣunah*.

⁵³ So Vā, *edenMt*. Mt genly *Śuddhauḍ*; *efyMt* *Suddhod*.

⁵⁴ So Mt genly; *eMt* *Śuddhārdha*, *eMt* *Śru*. Vā *Śakyaṛthe*; *a'a'bdhVā* *Śak*. V_g, Bh, Gr omit him.

⁵⁵ So *Ca'aV_g*; *IV_g* *Nāhūta*. V_g genly *Rātula*; *a'a'dghVā* *Nāhūta*; *abV_g*, *CGr* *Bāh*; *abGr* *Vāpū*; *bhVā* *Nah*; *jV_g* *Gār*. Bh *Lāngala*. In *jMt* *Prāhūta*; *fyMt* *Prāhuta*; Mt genly *Ṣukala*; *eMt* *Hasata*; *hMt* *Hasanaḥ* (*oMt* *sanah*); *IMt* *Sukṛtaḥ*.

⁵⁶ So Mt. Vā *smṛtaḥ*; *jMt* *dhrutaḥ*. Bh *tat-sutaḥ smṛtaḥ*.

⁵⁷ So Mt genly. Vā, V_g, Bh agree. *CaMt* *Prasenaji*; *IMt* *sannaji*; *Gr* *Senajit*: *IV_g* omits him.

⁵⁸ *Kṛto* in *eMt*; *jMt* *tato bhavyāt*.

⁵⁹ So all; but *IV_g* *Ksudrajit*; *aV_g* omits him.

⁶⁰ *Mavarā* in *eMt*.

⁶¹ In *ceMt* *nrpaḥ*; *nMt* *na sah*.

⁶² So Mt genly: *a'dVā* *Kuliko*, *Ca'a'a'Vā* *Kṛuḥ*; *eMt* *Kṛulako*, *eMt* *Kṛal*; *jMt* *Tūlako*. V_g *Kuṇḍaka*; *fMt* *Kuṇḍaka*

Sumitrah⁶⁵ Surathasy=api⁶⁶ antyas ca⁶⁷ bhavita nrpah
 eta Aiksvakavah⁶⁸ prokta⁶⁹ bhavisyā ye⁷⁰ Kalau yuge⁷¹
 Bṛhadbal-ānvaye jātā⁷² bhaviṣyāḥ kula-varadhanāḥ⁷³
 suras ca krta-vidyas ca satya-sandha jit-endriyah⁷⁴ 25
 nibsesah kathitas c-aiva nrpa ye vai puratanah⁷⁵
 atr=anuvamsa⁷⁶ sloko 'yam viprair gitah puratanaih⁷⁷
 Iksvakunam ayam vamsah Sumitr-anto bhavisyati⁷⁸
 Sumitram prapya rajanam samstham prapsyati vai Kalau⁷⁹
 ity evam Manavo vamsah⁸⁰ ity evam Manavam ksatram⁸¹
 prag eva⁸² samudahrtah⁸³ Ailam ca samudahrtam⁸⁴ 30

IVṣ Kurandaka: pBh Kananka; fBh Ganaka; gBh Suna; Bh genly Kan; cBh Rūn; erBh omit him. CGr Kudava; abGr Kudara. Gr inserts a king Sumitra before him, misplacing apptly the next king Suratha.

⁶⁵ In jMt Kūl; fMt Krul; ceMt K'ul.

⁶⁶ So Mt, Vā. Vṣ, Bh agree: kBh Suretha; fMt Surasaḥ; hVṣ Adhiratha; IVṣ Vidūr⁶ or Vimyār: cBh Sunaya; erBh omit him. Gr apptly Sumitra, see note ⁶⁵.

⁶⁷ Sutaḥ in cenMt. Bh tanayus tataḥ.

⁶⁸ So all: eVā omits this name.

⁶⁹ So Vā, bdfjgmMt; ceMt 'thas c-āpi: other Mt 'thāḥ jāto; AMt add: hy; eVā 'thas tasmād: IVṣ says tat-putras.

⁷⁰ So Vā, nMt; eVā 'sa; Mat genly 'tu; bVā antya ca. Antyaḥ erp to antaḥ in dMt, abGr; to anyah in CefjgMt, Vṣ genly; to ataḥ in CGr; to tataḥ in dVā; so antyaḥ ca to antasya in gVā. Bh nigbhanta.

⁷¹ So dāVā, Bd. AOMt ete c-Aik; cenMt, eVā ete Ik; bdfjgMt ity et-Ēk; jMt 'ev-Ēk. Vā genly ete Aiksvakavāḥ; mVā ete Aṣṭa-kravāḥ.

⁷² Bhūpā in jMt.

⁷³ So Mt genly, eVā: cejnMt 'syanti. Vā, Bd bhavitarāḥ.

⁷⁴ Kūlau purā in jVā.

⁷⁵ So Vā, Bd; eVā 'to ete; cenMt 'ānvayā ye tu. Mt genly 'ānvayā ye tu; jMt Vṛhadba... nrpā ye tu; efgBh 'balā nrpāḥ. Vṣ 'bal-ānvayāḥ. Bh genly ete Bṛhadbal-ānvayāḥ: rBh ete c-ānagatā nrpāḥ.

⁷⁶ So Mt genly: dMt kṣudra-vandh; bfgMt

'bāndhavāḥ, eVā nra-vaṅdh; kMt kṣudra-bandhavāḥ; jMt krudha-vandhanaḥ; cenMt kuddha-vandha-jāḥ. Bd reads this half line, mahā-vīrya-parākramāḥ. Vā repeats bhavitarāḥ Kalau yuge.

⁷⁷ This line is only in Vā and Bd.

⁷⁸ This line is only in cenMt.

⁷⁹ Atr-ānuvamsa in kMt.

⁸⁰ So Mt genly; bdfjgmMt gīto vipraih. Vā bhaviṣyā-jitair udāhṛtaḥ; Bd bhaviṣyā-j-jā; dVā bhaviṣyatair (or 'nair): see Introdn. § 8.

⁸¹ So all; but jMt Sumitrā te bh: eMt omits the second half line.

⁸² So all: except that Vṣ, Bh begin yataḥ tam; rBh syati for prāpsyati; IVṣ tasmāt for samsthām. Vṣ reads the second half line, sa samsthām (h, samsthānam) prāpsyate Kalau. This line in jMt is—

Sumitrā c-āpi rājā vai samsthām prāpsyati kevalam.

⁸³ So this line is in Mt genly: dMt Mānavas vamsam.

⁸⁴ So this line is in Vā, Bd: CgkVā tḥṣtram: eVā blunders thus—

ity etat Soma-jam kṣatram Aila-jam samudahrtam;

for Aila-ja = Soma-ja, and neither term applies to the Aiksvākus who were Mānavas.

⁸⁵ In dMt Pāndavam; cenMt Ailasya; eMt Etas ca; kMt tmdasa; jMt etas ca; dMt erp.

⁸⁶ In dMt 'tam: eMt su-mah-ādṛtaḥ; eMt su-mah-ādḥkutaḥ.

⁸⁷ Su-suhṛ-galam in dVā.

Bārhadrathas.

Text—AMt 271, 17^b-30^a; AVa 99, 294-309^a; Bd iii, 74, 107^b-122^a.

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

The Matsya, Vāyu and Brahmāṇḍa give the whole, and agree except where noted. The Viṣṇu, Bhāgavata and Garuḍa give merely a list of names. There is some confusion in the Matsya in lines 20, 22, and 24 compared with 1. 26, and its version and that of the Vāyu 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 Vā and Bḍ, and 11. 30, 31 only in jMt. All copies of Mt omit 11. 26-28, except that 1. 26 is in *dfgkMt* and 11. 27, 28 in *cdefgjkMt*. Other omissions are: ceMt 11. 8, 9, 13, 20, 21, 23-25, and eMt also 11. 29, 32, 33; jMt 11. 8-12, 17-19, 32, 33; kMt 11. 12, 13, 17-23; lMt 11. 8-12, 21-29; mMt 11. 10-12, 14, 24, 25 and misplaces 18-20 after 23; nMt 11. 19 (second half)-22 (first half): *a^aa²Va* 11. 23-25; bVa 11. 16 (second half)-18 (first half); eVa 11. 7-9, 15; fVa 1. 25; gVa 11. 21-29; jVa 11. 1 (second half)-2 (first half), 10-12; /Va 11. 8-12; *mVa* 11. 23-25: *hpMt* and /Vs have lost the whole. Vs and Bh omit Nirvṛti; rBh also Ksma, Suvrata, Dharmanetra and Susrama; and abGr Senajit and all after Drdhasena.

Lines 30, 31 in jMt are perhaps valuable. This dynasty was founded by Brhadratha, son of Vasu Caidyoparicara, 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, 10 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 ⁹⁸. 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 *tesam* 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; and¹ 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 22½ years. This rendering would of course discredit lines 32-33. If we read *vayo* in jMt with that construction (see note ⁹⁸), the total period would be 700 years and would give an average reign of just under 22 years, which would be *vims-adhikam*.

¹ The position of *ca* does not necessarily discredit this rendering, for *cas* are often inserted anywhere in these accounts.

Ata urdhvam pravaksyami Magadha ye Brhadrathah¹
 Jarasandbasya ye varhge² Sabadev-anvaye³ nrpah
 atita vartamanas" ca⁴ bhavisyas ca tatha punah⁵
 prādhānyataḥ pravakṣyāmi gadato me nibodhata⁶
 sahrāme Bhārate vṛtte⁷ Sabadeye nipāṭite⁸ 5
 Soraadhis⁹ tasya dayado¹⁰ raj=abhut¹¹ sa Girivraje¹²
 pancasatam¹³ tath=astau ca¹⁴ sama rajyam akarayat
 Śrutasravas¹⁵ catub-sastim¹⁶ samas tasy=anvaye¹⁷ 'bbavat¹⁸
 Ayutayus¹⁹ tu²⁰ sad-vimsad²¹ rajyam varsany²² akarayat
 catvarimsat²³ samas tasya samah satarh²⁴ Niramitro
 Niramitro²⁵ divam gatab mahim bhukta divam gatah 10

¹ So Mt, a²a²bēfghVā; also IVā (reading yo): flemVā Māgadha (m, °dhe) ye Brhad-rathah, Bđ Māgadho yo B°, jMt Māgadho B°; other Vā Māgadheyān Brhadrathān: eVā vanśe ye vai Vṛhadrathāt. Bh says—Atha Māgadha-rājāno bhavitāro vadāmi te; which is not Skt but Pali; see Appendix I, § ii. Vg says—

Māgadhaśān Vābradrathānām bhaviṣyānām (°Vg bhāśinām) anukramān kathayāmi.

² So Vā, Bđ. Mt pūrveṇa ye Jarāsandhāt, which should prob. be pūrve tu ye J°, cf. jMt arve ye tu J°. Vg says—

atra hi vanśe mahābalā Jarāsandha-pradhānā bahbhūvuh.

See JRAS, 1908, p. 316; and 1910, p. 29.

³ In jMt °devās tu ye; dMt crp.

⁴ Both accus. pl. in °fghMt; both nom. sing. in jMt.

⁵ So Vā, Bđ. Mt °śyāms (bāj, °śyās) ca nibodhata (j, nibodha tān).

⁶ This line only in Vā, Bđ: eVā prādhānyāśe tān.

⁷ So Mt; jMt maita. Vā, Bđ tamin.

⁸ So Mt, eVā. Vā, Bđ °devo nipāṭitāḥ: eMt yas ca bhuktā mahī drayam (c, drayam).

⁹ So Mt, Vā genly. Bđ, cdefghVg, CGr Somāpi; eVā, bhVg °āvi; bnMt °ādī; Vg genly °āmi; kvg °āri: aVg Semāri; jMt, bhVg Somādhi, AVā Sām°. Bh Mārjāri. For Somādhis tasya eMt has Sahadevarya, eMt °devo °śya.

¹⁰ So Mt. Vā, Bđ sanayo.

¹¹ So Mt: eVā rājāsīt. Vā, Bđ rājārjā.

¹² In iMt Girī[sam]vrajan; eMt samiti-dhrajā.

¹³ Pañcāśao ca in fgMt; jMt reads this

half line, pañcāśat sapta ca tathā.

¹⁴ Tathā e-aiya in dMt; eVā omits thā; āpau ca.

¹⁵ So Mt, a¹-mVā, Bđ. Bh, bhVg, CGr agree. CVā °śruvās; fBh °śruva; abGr °ścavās; gBh Śataśravas, iBh Vyutā°. Vg genly Śrutavān; aVg †Tukṣān.

¹⁶ So Mt, CaVā: a²-bēfghjklmVā, Bđ sapta-ṣaṣṭi; but dVā repeats the line thus—Śrutasravā ṣaṣṭi samās tasya suto 'bhavat:

so bhVā also, crp.

¹⁷ So Mt genly; dMt °ānrayo; dMt °āntayo; nMt tasya nayo. Vā, Bđ tasya suto.

¹⁸ Bhacet in bhMt.

¹⁹ So Vā, Bđ. Vg, Bh, CGr agree; gVg °tāyuta, abGr °tāmus, rBh °dhāyus; fBh °dhutā ca; jVg Uyus. Mt genly Apratāpi; a¹a²dfghMt Apratāpi (which would be an easy misreading of Ayutāpi); nMt Anayā-pah; kMt Anūtā.

²⁰ Ca in Mt.

²¹ So bhMt, Bđ; Vā genly ṣaḍ-vimsatān: mVā that or ṣaṭ-trimsatān. Mt genly, a¹a²dfghVā ṣaṭ-trimsat or °śam; but dfghMt, bhVā ṣaḍ-trimsat or °śa, where the ḍ suggests the correct reading in ṣaḍ-vimsat, for v and tr are often confused.

²² So Vā, Bđ. Mt samā (kMt abdaḥ) rājyam.

²³ So Mt: kMt °śati.

²⁴ So Vā, Bđ: eVā omits these words.

²⁵ So Mt genly; bnMt tasmān Nir°; nMt Nirāmītro: but eMt samā Mītro bhukta e-aiya; kMt Sarvamītro bhogān bhukta; dfghMt Nirāmītro (g, °tiro) bhukta e-aiya.

paficasitam samah sat ca²⁶ Suksatrah²⁷ praptavan mahim
 trayo-vimsad Brhatkarma²⁸ rajyam varsany²⁹ akarayat
 Senajit³⁰ eam pray atas ca³¹ Senajit³⁰ sampratam³² c=api
 bhuktva³³ pancasatam³⁴ malum eta vai³⁵ bhoksyate³⁶ samah³⁷
 Śrutanjayas³⁸ tu³⁹ varsani⁴⁰ catvarimsad⁴¹ bhavisyati
 maha-balo⁴² maha-bahur⁴³ maha-buddhi⁴⁴-parakramah 15
 asta-vimsati⁴⁵ varsani mahim⁴⁶ prapsyati vai⁴⁷ Vibhuh⁴⁸
 asta-pancasatam⁴⁹ c=abdan⁵⁰ rajye sthasyati vai Sucih⁵¹
 asta-vimsat⁵² sama raja⁵³ Ksemo⁵⁴ bhoksyati vai mahim⁵⁵

V₈, eVā, Bh, Gr *Nirāmītro*. Bh adds *tat-tanayāh*.

²⁶ But *fyMt paśca*; *nMt paśya*; *cMt paśah*; *cMt hy aśtah*; *eVā tasya*.

²⁷ So *dfMt*, *a'eVā*, *Bd*; *V₈* agrees: *kVā Sukpatrā*; *a'fgyVā kṣuttā*. *Ca'a'Vā kṣuttah*, *kVā kṣuttā*, *bVā kṣiṭā*, *dVā kṣakṣi*; *gMt Kṣukpatrah*; *bMt Sukpuraḥ*. *Mt* genly *Surakṣah*; *ceMt Sumitrah*; *kMt Nakpatrah*; *nMt* *erp*. *Bh*, *bV₈* *Sunakutra*; *abGr Suhakṣ*; *CGr Svakṣetra*. *V₈* adds *tat-tanayāh*.

²⁸ So *Vā*, *Bd*, with *°śud*, *°śan*, or *°śa*. *Mt* *Brhatkarmā trayo-vimsad*; *ceMt* *°tu dvā-trimisat*. *V₈* *Brhatkarmān*. *Bh* *°śena*; *kBh* *Vihāśena*. *CGr* *Bahukurmaka*; *abGr* *Varukarmana*.

²⁹ So *Vā*, *Bd*; *eVā* *varsāni 'kār'*. *Mt* genly *abdan* *rajyam*, *fyMt* *abdan*: *ceMt* read this half line, *prāptā (n, °śat*; *c, °tvā) c'mān* *vaśundharām*.

³⁰ So *Mt*, *Vā* genly, *Bd*: *a'bdjMt*, *a'a'Vā*, *V₈*, *CGr* *Senā*: *nMt* *Senā*, *mMt* *Syena*; *kVā* *San-jit*. *Bh* genly *Karmajit*, *nBh* *Kār*, *kBh* *Kār*; *rBh* *Dharmavid*: *eVā* *Maniḥ*. *CGr* inverts this king and the next. See the corresponding lines about *Adhiśtmakṣa* (p. 4, l. 6) and *Divākara* (p. 10, l. 5).

³¹ So *Mt* genly: *bfgyMt* *sampratā c'āyam*, *jMt* *samprajit c'*.

³² So *Vā*, *Bd*: *eVā* *sampratā*.

³³ *Bhoktā* in *bdfyjnMt*.

³⁴ So *a'a'bdjMt*; *fyjMt* *°śatā*. *Mt* genly *pañca-śatam*.

³⁵ So *Vā* genly, *Bd*. *CVā* *etān vai*, 'this (earth)'. But *eVā* *pañcāśatā*, thus bringing this version into similarity to the corresponding verses, p. 4, l. 6 and p. 10, l. 5.

³⁶ *CVā* *bhujyate*; *fmVā* *bhoksyate*.

³⁷ In *mVā* *tava*; *fvVā* *tave*.

³⁸ So *all*; except *jMt* *Śrutānj*; *a'kVā* *Śatānj*; *gMt* *Śrutānj*; *bMt* *Śrutānj*; *dV₈* *Kṣatānj*; *bV₈* *Ripuṅj*: *eVā* *Śatānyajūna*, *Bh* names him *Śrtañjaya* indirectly, *Śrtañ-jayād Viprah*; *eBh* *Maniṅj*. *CGr* inverts him and *Senajit*.

³⁹ *Ca* in *ceMt*.

⁴⁰ In *enMt* *varsānām*; *jMt* *varsān vai*.

⁴¹ *Pañca-trimisat* in *fyMt*, *eVā*.

⁴² This line is only in *Vā*, *Bd*. *CVā* *°bāhur*. *Bd* *ripuñjaya*.

⁴³ *CVā* *budhīr*.

⁴⁴ *CVā* *bhīma*; *gVā* *bala*.

⁴⁵ So *Mt*; *eVā* *aśta-vimsat tu*: *ynVā* *pañca-vimsat tu*. *Vā*, *Bd* *pañca-trimisat tu*.

⁴⁶ *Masec* in *eVā*.

⁴⁷ So *Mt* genly; *jMt* *pāsyate*; *ceMt* *samprāpsyate*. *Vā*, *Bd* *pālayitā*.

⁴⁸ So *Mt* genly, *eVā*; *bMt* *vibho*; *cefyMt* *Prabhuh*; *IMt* *prabho*: *ajkMt* *viryaśan* for *vai Vibhuh*. *V₈*, *Bh* genly *Vipra*; *pBh* *Dhipra*; *jV₈* *Pipra*; *kV₈* *Ripu*; *bV₈* *Ripuñjaya*. *CGr* *Bhūri*; *abGr* *Samvi*. *Vā*, *Bd* *nryaḥ*, giving no name; *mVā* [*ry*] *nryaḥ*.

⁴⁹ *Aśtas pañcāśatā* in *eVā*.

⁵⁰ So *dfjMt*, *Vā*, *Bd*: *cMt* *c-abdā*; *nMt*, *kVā* *cāśān*; *eMt* *cāśā*. *Mt* genly *śaś ca*: *eVā* *tūnho*.

⁵¹ So *all*: except *nBh* *Suci*; *bMt* *Mucih*; *eMt* *Śrucih*; *gBh* *Sufi*. *V₈* adds *tasya putraḥ*.

⁵² In *ceMt* *aśtā-trimisat* (or *°śa*); *mMt* *deātrimisat ca*.

⁵³ So *Mt*, *Vā*, *Bd* *pūrṇāḥ*.

⁵⁴ So *all*: except *eVā* *Kṣamo*; *IMt* *Kṣamo*. *V₈* genly, *CGr* *Kṣema*: *fyMt* *Pakso* or *Yakso*.

⁵⁵ So *Mt* genly; *cefyMt* *bhoksyati* (*ś*, *bhojyati*) *medinīm*. *Vā*, *Bd* *rājā bhavjyati*.

Suvratas tu ⁵⁶ catuh-sastim ⁵⁷ rajyam prapsyati viryavan ⁵⁸	
panca-trimsati ⁵⁹ varsani	panca varsani purnani ⁶⁰
Sunetro ⁶¹ bhoksyate mahim ⁶²	Dbarmanetro ⁶³ bhavisyati 20
bhoksyate ⁶⁴ Nirvrtis ⁶⁵ c=emam ⁶⁶	asta-parlacasatam samah ⁶⁷
asta-vimsat ⁶⁸ sama rajyam	asta-trimsat ⁶⁹ sama rajyam ⁷⁰
Trinetro ⁷¹ bhoksyate tatah ⁷²	Susramasya ⁷³ bhavisyati
catvarimsat tath=astau ca ⁷⁴	Drdhaseno ⁷⁵ bhavisyati
trayas-trimsat tu ⁷⁶ varsani	trayas-trimsat tu varsani
Mahinetrah ⁷⁷ prakasyate ⁷⁸	Sumatih ⁷⁹ prapsyate tatah ⁸⁰
dva-trimsat tu ⁸¹ sama raja ⁸²	Sucalas ⁸³ tu bhavisyati ⁸⁴ 25

⁵⁶ So Bđ. Vg, Bh, CGr agree; also eVā *Suvratas tsa* (for *Suvrato 'tā*); Cb̄ȳhmVā *Suvatas tu*. Vā genly *Bhuvatas tu*; jVā, 2 MSS of CVā *Yuvatas*; dVā *teavatsara*; jBh *Suvra*; abGr *Sujāta*. Mt genly *Anuvratat*, gMt *'vrat*; fMt *Anuvra*: ceMt *Kṛemakasya*.

⁵⁷ So Mt, Vā, Bđ ('ti, 'ā, 'tīm, 'tīm): ceMt *sutāḥ paṣṭi*; dVā *tu paṣṭim vai*; nMt *paṣṭi samā*.

⁵⁸ In ceMt *yainataḥ* (for *Suvrataḥ*? see note ⁵⁶).

⁵⁹ So Cb̄Mt; f̄ȳhmMt *'trinśat tu* (m, ca; k omits tu). dMt *'vīnśati*; dMt *pañcāśat ca* (with a syll. short).

⁶⁰ So Vā, Bđ: eVā *varyāni* repeated.

⁶¹ In jMt + *Snānātro*; iMt *pañcāśan*.

⁶² *Mahim* in jMt.

⁶³ So Vā, Bđ; also hVg, h̄k̄Bh, and v. r. in GBh: hVā *nepro*. Bh genly *Dharmasūtra*; nBh *'putra*; b̄q̄Bh *'keśtra*. Vg, Gr briefly *Dharma*.

⁶⁴ *Bhogyate* in nMt, ceVā.

⁶⁵ So Mt; jMt *Ninrtis*; eVā *Nr̄bh̄yāḥ*. Vā, Bđ *n̄p̄yātī*.

⁶⁶ So Mt. Bđ *oemā*; a'a'a'flemVā *oaimā*; hVā *oaiḥā*; dVā *oobhā*; other Vā *oavira*: eVā *pȳth̄m*.

⁶⁷ In fMt *aṣṭam p'*: b̄Mt *aṣṭa-pañcāśa vai samān*.

⁶⁸ So Mt: ceMt *'vīnśat*.

⁶⁹ So Vā, Bđ. CVā *aṣṭā*.

⁷⁰ So Vā. Bđ *rāp̄traḥ*.

⁷¹ So Mt genly; jMt *Train'*: cdefgMt *Sun'*.

⁷² In cef̄gMt *n̄p̄yātī*; dMt *mahim*.

⁷³ So Bđ; Vg genly *Susrama*: hVg *Susrama*, eVg and abGr *Sus'*, CGr + *Smas'*:

dVg *Sūsama*; tBh *Śrama*. Bh genly *Sama*; h̄k̄mp̄Bh *Sama*; hVg *Susava*; hVg *Suerrama*. Vā genly *Suvratasya*, eVā *Sutru'*.

⁷⁴ So Mt; eVā *'śalam aṣṭau ca*. Vā, Bđ *'śad tdat-ḍṣṭau ca*.

⁷⁵ So a'bjMt, Vā genly, Bđ. Vg genly, BortBh agree; CGr *'senaka*; jVg *'sena*; abGr *Dathasakaka* (Pkt): nMt *Drdhasenā*; f̄ȳMt and eVā *Vr̄haseno*; b̄Mt *Mahats'*, nMt *Mahās'*, CVā a'a'Mt *Dyamats'*, and so GpBh (altered in p to *Drdha'*).

⁷⁶ So Mt genly; d̄jMt *'śac ca*; f̄gMt *'śati*: k̄Mt *pañca-trimsat* (omitting tu).

⁷⁷ So CVā a'a'k̄nMt: a'a'bf̄j̄ȳMt *mahim N'*.

⁷⁸ So Mt genly: a'bf̄Mt *pratāsyate*, d̄gMt *'ti*; a'k̄Mt *pratāsyate*, ḡn̄Mt *'ti*. The root *pratās* appears to be treated as belonging to the ya class, see *Various local dynasties*, note ⁵⁶, post.

⁷⁹ So Vā, Bđ, Vg, Bh, CGr: dVg *Sumanti*.

⁸⁰ In eVā *'te mahim*; dVā *vīnśatī samāḥ*.

⁸¹ So Mt genly, eVā; d̄ȳk̄Mt *'śac ca*; nMt *'śalam*. Vā *dvā-vīnśati*; jMt *'śat tu*. Bđ *catvārinśat*.

⁸² So Mt; f̄ȳMt *rājan*. Vā, dMt *rājyam*. Āk̄Mt add *h̄y*.

⁸³ Mt genly *Acalas*; b̄Mt *Abalas*: a'a'jVā *Sucalo*; CVā *Sucālo*; a'a'bh̄k̄Vā *Sucālo*. Vg, nMt, Bh, CGr *Subālas*; h̄Bh *Subāla*; eBh *Surbāla*: eVā *Sudhanavā*; r̄Bh *Bhuvana* or *Bhūbala*; one CVā MS *Ṛvāno*. *Sucalo* seems the best form. Bđ omits this line: dVā reads it—

rājyam Sucalo bhoksyati atha śatru-jayī tataḥ;

which suggests a king *Śatrujayin*, but no other authority supports this. Bh adds *janitā tataḥ*, 'son of the preceding'.

catvarimsat sama raja³⁵ Sunetro³⁶ bhoksyate³⁷ tatah³⁸
 Satyajit³⁹ prthivim raja⁹⁰ try-asitim⁹¹ bhoksyate⁹² samah⁹³
 prapy=emam Visvajie⁹¹ c=api panca-virhgad⁹⁵ bhavisyati
 Ripunjayas⁹⁶ tu varsani⁹⁷ pancasat prapeyate mahim
 sodas=aite⁹⁸ nrpa jneya, bhavitaro Brhadrathah 30
 trayo⁹⁹-vims-adhikam tesam rajyam ca sata-saptakam
 dva-trihshac¹ ca² nrpa hy ete³ bhavitaro Brhadrathah⁴
 purnam varsa-sahasraih⁵ vai⁶ tesam rajyam bhavisyati⁷.

Pradyotas.

Text—AMt 272, 1-5; AVa 99, 309^b-314^a; Bd iii, 74, 122^b-127^a.

Corresp. passages—CVs iv, 24, 1-2; GBh xii, 1, 2-4.

The Matsya, Vayu, and Brahmaṇḍa give the whole dynasty. The Viṣṇu and Bhāgīvata name all the kings.

All are complete, except thus: CkMt omit lines 9, 10; gMt II. 5, 6; bMt

³⁵ So Mt. Vā bhoksyate tataḥ; eVā bhoksyate².

³⁶ As to this line, see p. 13: dṣṣkMt rājyam.

³⁷ So Mt, Vā, Bd. Vā genly, frBh Suneta, dVṣ nāta; Bh genly, aVṣ nātha. CGr Aṅga.

³⁸ In kMt bhajyate; eVā bhavitā.

³⁹ In dṣṣkMt nrpaḥ.

⁹⁰ So all (see p. 13); except jkMt Saprajit; clemMt Sarvajit.

⁹¹ So cdeṣkMt, eVā; gjMt °vā-rājā. Vā genly °vi-rājyaḥ. Bd °vi-rāstram.

⁹² So Vā, Bd; cefṣkMt astitā; dMt astitā; eVā trīṣatām; jMt reads this half line, 'stīm prāpēyati vai savadhā. Tryastim may be a mistake for hy astim, or (by metathesis of vowels) for trīṣatām.

⁹³ In eVā bhajyate; cdeṣkMt prāpēyate.

⁹⁴ In dṣṣkMt tataḥ; ceMt nrpaḥ.

⁹⁵ So all (see p. 13); but eVā Pijajie; Vā genly Pijajie; cdeṣkMt read this half line, Pijajie caiva (d, sarba) varāni.

⁹⁶ So ekMt, dṣmVā, Bd. Vā genly, cḍjmMt °trīṣad; gMt tri-pancatad, fMt °cād.

⁹⁷ So Mt, eVā. Vṣ, Bh agree: see Pradyotas, note¹. Vā, Bd synonym. Aṅgī²; dVṣ †Acirahī³; CGr Iṣṇī⁴; gMt omits this line and repeats l. 24 here. Vṣ adds tasya pūtraḥ.

⁹⁸ So Mt, Vā. Bd varāṇām.

⁹⁹ So jMt (see p. 13) with ṣoḍaśaita, which no doubt means ṣoḍaś-aite, because from Senājit to the end there were 18 kings, though its list is imperfect.

¹ So jMt (see p. 13) reading cayo, which is no doubt a misreading of trayo, tr and v being often confused. If we keep cayo, 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.

² So Mt genly, Vā. CḍmMt °ḍati (omitting ca). Bd doṛīṣāc, which is the total number of kings mentioned. This half line in gVā is, etc mahābālāḥ aśore.

³ Mat ts; eVā omits.

⁴ CMT nrpārhyate (misprint): eVā etc hi nrpā.

⁵ So Mt, Bd. Vā genly °ḥat. CVā Dṛhad-rathāḥ; eVā dṛdhā-eratāḥ.

⁶ In dMt pūrvaḥ v²; jgMt pūrva varpa-sahasre. Vṣ varpa-sahasram ekam. Bh sāhasra-vatsaram.

⁷ Mt ts.

⁸ After this line dḥcMt insert l. 3 from the next dynasty.

inserts 1. 2 of the next dynasty after 1. 8: *eVa* omits 11. 9 (second half), 10; *mVa* omits 11. 5, 6 and reads then 11. 8, 9, 7-10: *nBh* has lost Visakhayupa to the end; and *hpMt* and *btBh* the whole.

The total of the reigns agrees with the period assigned to the dynasty, which is 138 years according to *Va*, *Bđ*, *Vs*, and *Bh*. *Mt* generally says the duration was 52 years, or at most (if *dvi-pancasat* could mean *dviḥ pancasat*) 100 roundly; but several copies make it 152 years (see note ³⁹).

Brhadratheśv ¹ atitesu ² Vitihotresv ³ Avantisu ³ Pulikaḥ ⁵ svaminam hatva ⁶ sva ^a -putram abhiseksyati misatam ¹⁰ ksatriyanam ¹¹ ca ¹² Balakah ¹⁴ Pulik-Odbhavah ¹⁵ sa vai pranata ¹⁹ -samanto ²⁰ bhavisyo ²¹ naya-varjitah ²²	Sunikaḥ ⁷ svaminam hatvā putram samabhiseksyati ⁹ misatam ksatriyanam hi ¹³ Pradyotam ¹⁶ Suniko ¹⁷ balat ¹⁸
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¹ In *a* *bMt* °*rathe*: *nMt* *Bārhadratheśv*, *eMt* °*rathes*.

² In *bMt* *vyatitesu*; *a* *bMt* °*te tu*; *ōVā* omits °*itesu*.

³ So *Mt* genly: *Vā* genly and *cdonMt* *Vita*°; *eVā* *Iti*°. *Bđ* *Vitrahantṛy*. *Vitihotresv* is right; see *Early Contemporary Dynasties*, I. 7, where all three read it right; the name occurs often in the *Purāṇas*.

⁴ So *Mt* genly. *Bđ*, *a*°*a*°*h*°*ḥ*°*Vā* *a-vartigu*. Other *Vā* °*hotresu* *vartigu*, *eVā* °*vartigu*, *ḥḥkMt* °*bandhugu*; *IMt* °*bhavisyati*.

⁵ So *a*°*°*°*cdesḥḥkmuMt*. *CGVā*°*IMt* *Pulakaḥ*; *jMt* *Palikāḥ*.

⁶ *Kṛtvā* in *eMt*.

⁷ So *fmVā*; and *Vs* genly. *Bđ*, *Bh* *Śunaka*; *ēBh* *Śanaka*. *Vā* genly, *ākVḥ* *Munikaḥ*; *īVḥ* *Munika*. *Vs* says—

yo 'yam Ripuñjayo nāma Bārhadrathe
'ntyaḥ tasya Suniko nām-āmtyo° bhavi-
syati. Sa ca-sināḥ svaminam hatvā sva-
putram Pradyota°-nāmanam abhiseksyati:
where ° *kVḥ* *āpatyo*; °*eVḥ* *Pradyotana*. *Bh*
reads—

yo 'ntyo° Purañjayo° nāma bhavisyo
Bārhadratheḥ¹
tasya-āmtyas tu Śunako hatvā svāmi-
nam āmanam

Pradyota-nāñjanam rājānam kartā:—
where ° *īVḥ* °*nyak*; °*ēBh* *Ripuñjayo* cor-
rectly, see p. 17, note °: °*Bārhadratheḥ* for
the metre; *ēBh* *Bārhad*°; *cpBh* *Vāṛhad*°;
ēBh °*tha Bārhad*°, *afars* *ēBh* *Bārhad*°, in dis-

regard of metre: *gBh* and *v. r.* in *GBh* amend
this half line, *dhāvyo Bārhadrathe nypaḥ*.

⁸ *Swam* in *bōdMt*; *eMt* °*svām*.

⁹ So *Vā*, *Bđ*; *sam-* was probably *svam*
originally: *aVā* *rājyo* °*bhō*°.

¹⁰ So *Mt* genly: *ōMt* *ḥiyatām*; *IMt* *niya-*
ḥitā; *nMt* *niyantā*; *dMt* °*maḥilām*: see
p. 17, note °.

¹¹ In *dMt* °*yāyām*.

¹² *Tu* in *cdesḥḥkmuMt*.

¹³ *Ca* in *eVā*.

¹⁴ So *Mt* genly: *ōMt* *bālakāḥ*; *jMt* *Māli-*
kāḥ; see note °.

¹⁵ So *cejnMt*; see note °. *ACMt* *Pulak*°;
kMt *Pulako* merely. But *bōdMt* *Pulika* *balat*,
IMt *Pulako*°, *ḥḥkMt* *Pālak*°. The accus.
seems to be required.

¹⁶ So *Vā* genly. *Vs*, *Bh* corroborate, see
note °. *Bđ* °*tiḥ*; *eVā* *Śudiyotam*. *Ca*°*kVā*
Pradyota.

¹⁷ See note °; *ḥVā* *Śunika*. *Vā* genly
Munika, *mVā* °*ka*. *Bđ* *nypatim*.

¹⁸ To its statement in note ° *āVḥ* adds *tasya*
saninaty pāṛṭva svayam eva rājā svayāmatra
dhāvino.

¹⁹ In *eMt* *prajāta*; *kMt* *prajāntiāḥ*.

²⁰ In *IMt* *śrīmanā*.

²¹ So *Mt* genly, *eVā*. *Vā* genly, *a*°*a*°*bōdMt*
°*ḥḥ*; *jMt* *dhavita*.

²² So *Ca*°*a*°*cejnMt*, *ḥḥḥkMt* *Vā*; so *AVā*
which prints it 'naya'. But *dMt* *nava-ō*;
eVā *na ca v*°; *jMt* *na ca dhārmikāḥ*,
GVā°*a*°*mMt* °*dharmaṭaḥ*, *ōMt* °*dharma-jit*:

trayo-vimsat sama, raja²³ bhavita²⁴ sa nar-Ottamah²⁵ 5
 catur-vimsat sama raja²⁶ Palako²⁷ bhavita tatah²⁸
 Visakhayupo²⁹ bhavita nrpah pancasatim³⁰ samah
 eka-vimsat sama raja³¹ eka-vimsat³² sama rajyam
 Suryakas³³ tu bhavisyati Ajakasya³⁴ bhavigyati
 bhavisyati³⁵ sama³⁶ vimsat³⁷ tat-suto Nandivardhanah³⁸
 dvi-paficasat tato³⁹ bhuktva⁴⁰ asta-trimsac⁴¹-chatam⁴² bhavyah⁴³
 pranastah⁴⁴ panca te nrpah. Pradyotah⁴⁵ panca te sutah⁴⁶. 10

dVā mitra-varjītaḥ; ḍVā merely varjītaḥ. Bḍ reads this half line bhavīṣyeta pravartītaḥ.

²³ In a⁴Vā rājya.

²⁴ In nMt bhavīṣyati.

²⁵ In bMānt manmath-attarah.

²⁶ So Vā, Bḍ. Mt genly aṣṭā-vīṁśati var-
 ṣāṇi: ḍMt °vīṁśati tathā varṣā (with an
 extra syll.), see Appendix I, § 1; kMt
 °vīṁśat tato yo (with a syll. short).

²⁷ So all, except ABh Paḥ°; ḍBh Yāḥ° (y
 and ḡ confused); kVṣ Gopāḥ°; cMt Bāḥ°;
 bMānt Tīḥ°; jMt Pāsako; lVṣ Baka; lMt
 Nalakaḥ. Vṣ adds, tasyā-pi Pālaka-nāmā
 puṣṭro; Bh yat Pālakaḥ sutah.

²⁸ So Vā, Bḍ: eVā punaḥ. Mt nrpaḥ.

²⁹ So genly, except dVṣ °yāpo, ḍVṣ °yūgha,
 cBh °gūpa, bMt and aVṣ °bhūpo, fmVā °dhūpo,
 jBh °dūya, fMānt °rūpo, rBh °nrpa. With
 the dialectical variation of ṣ and kh, nMt
 and dVā Vīṣāpa-yāpo, bhVṣ °ūyo, kBh
 °mūpa. Otherwise dMt Vīṣākhayāpo; ḥBh
 Vīṣay°; kVṣ Vīṣāramy°. Bh adds tat-
 puṣṭro; Vṣ implies it.

³⁰ So Ca⁴a⁴Vā; ḍghkVā °ri; a⁴lVā °rāḥ;
 Bḍ °arā. Mt reads this half line, tri-
 pañcāśat (jMt pañcāśa dvā) tathā samāḥ;
 eVā ksatriyānāḥ samā śatam.

³¹ So Mt: kMt rājya.

³² So efVā, Bḍ: mVā first trayo-vīṁśat
 (part of l. 8) but in repeating has eka°.
 Vā genly eka-trīṁśat.

³³ So Mt genly: lMt Sūryabā; dMt Mūr-
 jakas; nMt Mṛjukas.

³⁴ So Vā, Bḍ; fVā Ajyak°, dVā Akarī°:
 eVā reads this half line Ajakāḥ sa karīṣyati.
 Bh genly Bījaka; Vṣ Janaka: ḍBh Cōjuka;
 akVṣ Ajaka; ḥVṣ Aja.

³⁵ In bMt Śīṣunākāḥ.

³⁶ So Vā, Bḍ, ḍMt. Mt genly nrpaḥ;
 fMt dhryas.

³⁷ Mt trīṁśat; jMt tadvat.

³⁸ So Mt, Bḍ. Vṣ, Bh agree: ḍBh Nanda°
 altered to Nandī°; eVṣ Nakn°. Vā genly
 Vartī°; one MS of CVā Vardhī°; a⁴Vā
 Kirtī°. Bh adds tat-puṣṭrah; Vṣ implies it.

³⁹ So ACbMānt: dMt chate; fMānt cha-
 tam; cMt satam.

⁴⁰ In cefMānt bhūtvā; lMt bhāryah.

⁴¹ So Vā genly, Bḍ; Ca⁴Vā aṣṭā°; jVā atti-
 trīṁśat; dVā °apāśtata.

⁴² In jmVā satam; dhVā tatam; gVā samā.

⁴³ In gVā rājā.

⁴⁴ In gMt prānāṣṭhāḥ; ḍMt prānanyāḥ;
 fMt prānāṁdyāḥ; lMt prothohā.

⁴⁵ So Vā genly, Bḍ: a⁴a⁴kmVā, Vṣ Prāḥ°.
 Bh Pradyotanāḥ; ḍBh Prāḥ°.

⁴⁶ So Vā. Bḍ nrpāḥ. Similarly Vṣ—
 ity ete aṣṭā°-trīṁśad°-uttaram abda°-
 śatam pañca Pradyotīḥ pṛthivīm bhok-
 ṣyanti;

where * aVṣ ṣaḥ, ḥVṣ dvā; † bhkVṣ vīṁśad;
 † jVṣ erdā, ḥVṣ aṣṭa, and kVṣ arā, all cor-
 ruptions of abda.

Bh says—
 pañca Pradyotanā ime
 aṣṭā°-trīṁś°-śittara-śatam bhokṣyanti
 pṛthivīm nrpāḥ;
 where * fmBh aṣṭā; † mBh vīṁś.

Śiśunāgas.

Text—Am 272,6-13^a; AVa 99, 314^b-322^a; Bd iii, 74,127^b-135a.

Corresp. passages—CVs iv, 24, 3; 6rBh xii, 1, 5-8^a.

The Vayu and Brahmanda give the whole, and the Matsya all except lines 11, 12. The Viṣṇu and Bṛāgavata name all the kings and state the duration of the dynasty. All copies of the Matsya erroneously introduce the first two Kanvayana kings (see note²⁴) after 1. 7; and the Vayu and Brahmanda put 1. 8 before 11. 6 and 7 contrary to all the other authorities.

The defects are these. CMt omits 1. 1; ceMt 11. 13, 14; jMt 11. 6 (second half), 7 (first half); kMt 11. 2, 3, 10; IMt 11. 5, 6: a⁴Va omits 11. 6-end; eVa 11.8-10; fVa 11. 15, 16, 17 (first half); gVa 11. 7-14, 16, 17; hVa has only 11. 1-3: mBh omits Ksemadharman to Udayin; nBh has only the verses stating the duration of the dynasty; and hpMt, brBh 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 1. 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 terras certainly admit of ambiguity, and an examination of the other versions shows how it developed.

The Bd and Bh reading *sasty-uttara-sata-trayam* (see note⁴⁶) can also mean 163, if it represents a Pkt original of (something like) *satthy-uttara-satam tao*, but means 360 if taken as correct Skt. The former interpretation seems preferable, because this expression is used with *vasani* in Bd and with *samah* 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 Va reading (see note⁴⁶) 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 *dvi* is a corruption of *abda*¹, that the initial *a* blended with or was elided after the word that represented *varsani* in the Pkt original², and that the remaining *bda* was mistaken for *dm̄* (or *dvi*). If this suggestion be tenable, the Va 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 note⁴³.

² Such elisions do take place in Pkt, and appear in Sanskrit, cf. p. 16, note²⁹; p. 17, note³¹; *Various local dynasties*, note⁴⁸, *infra*, and to that cause are no doubt due the elisions in the middle of the following lines, AVa 88, 81, 115; 34,21:—

apadhvams=eti bahuso 'vadat krodhasamanvitaḥ.

devailj sardham mahateja 'nugrahat tasya dhimataḥ.

rathi raja 'py anucaro 'nyo 'gac c=aiv-ānūdr̥syate.

Instances might *he* easily multiplied from the Purāṇas.

Hatva¹ tesam yasah krtsnam Śisunago² bhavisyati
 Varanasyam sutath sthapyā³ Varanasyam sutas tasya⁴
 Srayisyati⁵ Girivrajam sa yasyati⁶ Girivrajam⁷
 Sisunagas ca⁸ varsani catvarimsad bhavisyati
 Kakavarnah⁹ sutas tasya¹⁰ sat-trimsat¹¹ prapsyate mahim¹²
 sat-trimsac c=aiva¹³ varsani tatas tu vimsatim¹⁴ raja
 Ksemadbarma¹⁵ bhavisyati Ksemadbarma¹⁶ bbavisyati 5
 catvarimsat¹⁷ sama rajyam¹⁸ Ksatraujab.¹⁹ prapsyate tatah²⁰
 agta-vimsati²¹ varsani²² Vimbisaro²³ bhavisyati²⁴
 Ajatasatru²⁵ bhavita panca²⁶-vimsat sama nrpah
 panca²⁷-vimsat²⁸ sama raja Darsakas²⁹ tu bbavisyati

¹ In aVā hrtvá; kVā hate; cMt kpta.

² So mMt, Bđ. Vg, Bh agree: nMt Śisunāgo here. Mt, Vā genly Śisunāko; bMt Sigrū°; cMt Sutrūvoko here; kVā Śisūko; kVg Śisunāma.

³ So Mt: jMt °sthāpyo; dMt tu sainadhāpya.

⁴ So Vā and Bđ.

⁵ So Mt genly; so bMt ante, see p. 18, but trahyāsyati here: cenMt vrayisyati; dfgmMt adhyāsyati, jMt °dhiṣṭhā°; lMt tavayimeti.

⁶ So a°a°dVā, 3 MSS of CVā; bfgjmVā so y°: kVā yo y°; kVā [so yasya] yo y°. Bđ omīy°: aVā, 3 MSS of CVā samprāpsyati.

⁷ In kVā °ratum.

⁸ So Bđ. Vā Śisunākoṣya for °nākaḥ ca, as in fMt. Mt genly Śisunākaḥ tu; egMt Śisrū° (g, ca); bMt Sigrū°.

⁹ So Mt, Bđ. Vg, Bh agree; lMt Kāke°: kMt and fBh Kākaḥkarnah; mMt Kāpni-varnah. Vā Śakavarnah; fVā Śavarna.

¹⁰ Vg, Bh corroborate.

¹¹ So Vā, bdfgjmMt, Bđ: cMt pad-trimsat, which suggests pad-vimsat, as in Mt genly: nMt pad-gimtat (= pad-vimsat).

¹² So Mt, aVā (which has only these two words). Vā, Bđ ca bhavisyati.

¹³ So Mt genly (jMt °cāpi): bceMt °tati ca (b omits ca); nMt paḍimāti (= sat-trimsat) ca.

¹⁴ So Vā and Bđ.

¹⁵ So Mt genly. CMt °dhomā; nMt °dhāmā; dMt Śyomadharma, where ś is dialectic variation in writing of kṣ which = śp; bMt +Lemacarmā.

¹⁶ So aVā, Bđ. Vg, Bđ agree. Vā genly

°carmā; bVā °cama; fVā °ram: dāhpaBh °dharmā, and yet say the next king was Kṣetradharma-ja; similarly fBh Kṣemadharmā and °dharmā-ja. Vg adds tat-putraḥ; Bh tasya sutah.

¹⁷ So Vā, cekmMt, Bđ. Mt genly catur-vimsat, dMt °tati.

¹⁸ So Vā, bMt. Bđ rōṣṭraḥ; cMt rājā. Mt genly so °pi.

¹⁹ So Vā genly, Bđ. Vg genly agrees; bdfgVā °trojāḥ: aVā Kṣetrajā, mVā °jāḥ, kVā °yāḥ. Bh Kṣetrajā; kBh °crata; gBh Ksetra. Mt mostly Kṣemajit; gMt °mavit; fMt °māvivit; dMt °nabih; kMt °mārit; ceMt °mārcih; nMt Hemajit. Bh adds Kṣemadharmā-ja; Vg implies it.

²⁰ So Vā, Bđ. Mt mahim; nMt mahi.

²¹ So Mt. Vā °tat (bVā °te). Bđ aṣṭa-erimsat.

²² So Mt. Vā, Bđ samā rājā, aVā °nyatā.

²³ There is great variation in this name: aVg Vindivāra; jVg Vimis°. Vg genly Vid-mis°. Bđ, Bh, hVg Vidhi°. Vā, kVg Vimis°; bVg Survintus°; mMt Vidvāno; jMt Vindumāno, bfgjmMt °duseno; dMt Bindundāso. Mt genly Vindhayamo, nMt Vidhi°; kMt Kṣemadharmā. Vg adds tat-putra.

²⁴ After this line Mt inserts the two lines about Kāṇvāyana and Bhūmimitra of the Kāṇvāyana dynasty (see infra), and repeats them in their proper place there. It is a clear error of misplacement.

²⁵ So all: nMt Ajātās°; kVā Ajas°. Bh adds sutas tasya.

²⁶ So Vā, Bđ. Mt genly sapta; cegmMt aṣṭā; bMt aṣṭā.

²⁷ So Vā, Bđ. Mt catur.

Udayi³⁰ bhavita tasmā³¹ trayas-trimsat sama nrpāh 10
 sa vai pura-varam raja prthivyaṃ Kusum-ahvayaṃ³²
 Gangaya daksine kule³³ caturthe 'bde³⁴ karisyati
 catvarimsat³⁵ sama³⁶ bhavyo raja³⁷ vai Nandivardhanab³⁸
 catvarimsat trayas³⁹ c=aiṃ Mahanandi⁴⁰ bhavisyati
 ity ete bhavitāro⁴¹ vai⁴² Saisunaga nrpa dasa⁴³ 15
 Satani⁴⁴ trini varsani⁴⁵ sasti-vars-adhikani tu⁴⁶
 Sisuunaga⁴⁷ bhavisyanti⁴⁸ rajanah ksatra-bandhavab⁴⁰.

³⁰ Bđ, a¹Vā trīśat.

³¹ Mt genly *Vasīśukas*; eMt *Vasīśo*; eMt *Vasīśo*; nMt *Vasīśo*; jMt *Vasīśayas*; kMt *Śakāt caiva* (omitting *tu*). Vā *Darśakas*. Bđ, Vg, Bh *Darśaku*; fBh *Dambā*. *Darśaka* seems the most central form.

³² There is great variation in this name. Mt genly *Udāsī*; nMt *Udātir*; iMt *Udam-bhī*; dMt *Udāmbhī*; qMt ^o*bhīr*; bMt *Udābhīr*. Ca¹Vā *Udāyā*; a¹nVā, Bđ *Udayt*, dVā ^o*yam*; kVā *Tradapī* (an easy misreading); jMt *Tulāśrīnī*; mVā *Uda*. Vg genly *Udayāśva*, aqjkhVg ^o*yana*, IVg ^o*ya*; dVg *Anaya* (or *Dan*); hVg *Ovaya*. Bh *Ajaya* or *Ajaya*, (but see note ³⁷). *Udayī* seems the best form.

³³ In a¹-Vā *yamāt*; bMt *tasīyā*; jMt *dhāpā*.

³⁴ This line and the next only in Vā, Bđ.

³⁵ In a¹Vā *kome*; kVā *kāraṇe*.

³⁶ So Vā. Bđ 'hni'; eVā *caturatpram* (for *catur-abdam*!).

³⁷ So Mt, a¹kVā, Bđ. Vā genly *dvā-caturīśat*, with a syll. too much (*dvā* cancelled in *dVā*): eVā *dvī-c*.

³⁸ In eVā *astir*.

³⁹ *Rājā* wanting in eVā.

⁴⁰ So all: kVā *Land*; nMt *Nandivardanaś*. Bh gives him the patronymic *Ajaya*; qBh *Ajāya*; see note ³⁷.

⁴¹ CVā *trayam* (which AVā adopts); jMt *bhayaś*; nMt *tataś*.

⁴² So Mt, Vā genly. Vg agrees: Bh ^o*dīś*; bMt, kVā *dā*; nMt *Mahanandi*; fVā *Mahanandi*. Bđ *Sahanandir*. Bh adds *outas tataś*.

⁴³ In eVā *śankhyayā bhavītiśā*.

⁴⁴ In a¹-Mt 'tra.

⁴⁵ So Vā, except that it gives the name as *Saisunākā*; mVā *Saisū*; gVā *Saisukāt ca*; see note ⁴⁷. The correct number of kings is ten, as Vā, Bđ, Vg, Bh say (see notes ⁴⁰

and ⁴⁶). Mt is confused. Its original reading was probably *dasā vai Śisunāka-jāh*, but, since the first two Kāṇvāyana kings were erroneously inserted (see note ⁴¹), the number of names in it became 12, and attempts were made to reconcile the discrepancy; hence CGVedāṅgaMt boldly read *dasā dvau* (fy, *dvau*) *Śisunāka-jāh*, eMt *dasādvā Śisū*, kMt [*dasā*] *deśadāś Śisū*; jMt crp [vai] *dasā dvā Śisūvanekataś*; other copies evade inconsistency by an indefinite statement, thus a¹-bM Mt *vanīśe vai (n, amin) Śisunākataś* (j, jāś; b, Śisunākataś); and eVā, which often agrees with Mt, *Śisunag-ādāyo nrpāś*. For Bđ, Vg, Bh, see note ⁴⁶.

⁴⁶ In dVā *etāni*.

⁴⁷ In eVā *varāṇāś* (for ^o*utāś*). Mt genly *pūrnāni*; dMt *pūrnāni*; fMt omits this word.

⁴⁸ So Mt; eMt ca for *tu*; bMt *gaṣṭir vā adhikāni ca*; jMt *gaṣṭi varāṇāni kāni ca*. Vā genly *dvī-gaṣṭy-abhyadhikāni tu*; a¹-bM Vā *dvā*; IVā *dvā-gaṣṭy-abh*; eVā *dvī-gaṣṭyāś codadhik*. Bđ condenses this and the preceding line into one—

bhaviṣyanti ca varāṇāni gaṣṭy-uttara-śata-trayam.

Bh agrees, condensing the same two lines and the next into two lines—

Śisunagā* das-aiv-aitē gaṣṭy-uttara-śata-trayam'

samā bhokṣyanti prthivīā, Kuru-śreṣṭha, Kalau nrpāḥ;

where * *adr*:Bh *Saiś*; 'Abh *trayaś*. Vg agrees with Vā—

ity ete Śisunagā* dasā bhūmi-pālās trīni varā-śatāni dvī-gaṣṭy-adhikāni bhaviṣyanti;

where 'CVg *Saus*; 'kVg crp *trīni varā-śataśrāni śatāni dv*. See discussion, p. 20.

⁴⁹ So Bđ, eVā. Mt genly *Śisunākā*; eMt

Early Contemporary Dynasties.

Text—*AMt* 272,13^b-17 ; *AVa*, 99, 322^b-325 ; *Bd* iii, 74,135^b-138.

Corresp. passages—*Vs*, and *Bh*, *nil*.

The *Matsya*, *Vāyu*, and *Brahmūpda* give the whole of this passage, except that the latter two have not got 1. 8 and remove 1. 2 to 1. 8 : *j'Mt* omits 11. 1, 5, 6 ; *a²Va* 11. 2, 6, 7 ; *mVa* 11. 6-8 (first half) ; and *hpMt* and *a²hVa* have nothing. Here *eVa* gives 11. 1, 3, 4, 6 only, but long afterwards, out of place, namely after the first line about *Viśvasphaṇi*, inserts 11. 6, 7, 5, and 2 in modified form.

Etaiḥ sārḍham means contemporary with the *Barhadhrathas* and their successors, the *Pradyotas* and *Śisṣmagas*, for none of these are mentioned here, but the *Aikṣvakus* and the *Kurus* (who are probably the *Pauravas*) are included, whose dynasties have been fully set out *ante*. The next king *Mahāpadma Nanda* 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 *Kaṇvāyanas* were *śūdras* (see *Nandas*, 11. 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 *Sisunagas* in *Magadha* were swept away by the *Nandas*, whose dynasty follows this list.

Etaiḥ¹ sardham bhavisyanti tavat²-kalaiḥ³ nrpah pare⁴
tulya-kalam bhavisyanti sarve hy ete⁵ mahlksitah
Aiksvakavas catur-vimsat⁶ Pancalah⁷ sapta⁸-vimsatih
Kaseyas⁹ tu catur-vimsad¹⁰ asta-vimsatir¹¹ Haihayah¹²

Śisru⁰. *Va*, *kMt* *Śaisu⁰*; *cMt* *Śausu⁰* : *bMt*.
Sisunakad.

⁴⁸ So *Mt*, *Va*. *Bd* *das=aiv=aite*.

⁴⁹ So *Mt*, *Bd*; *fVa* *°vah*. *Va*, *dIMt* *°bandhavah*; *fMt* *vandhanah*; *bMt* *°vicavah* with marg. note *°bandhavah*. *CVa* confuses this with the first line of the following dynasties, reading—

Śaisunaka bhavisyanti Tavat-kalam nrpah
pare
rajanah ksatra-bandhavah etaiḥ sardham
bhaviṣyati :

and so *jMt* which has the first line only, reading *yavat-k⁰*. Hence perhaps the words *rajanah ksatra-bandhavah* should be read with the following list.

¹ See above, note ⁴⁹: *kVa* *ete*.

² So *Va*, *Bd*. *Mt* *yavat*; *6Mt* *yana* (with marg. note *yāvat*).

³ So *Va*, *Bd*, *fgMt*: *dMt* *kali*; *Mt* genly *Kali*; *eMt* *kila*; *6Mt* *eka* (with marg. note *Kali*).

⁴ *Ca te* in *gVa*. For this half line *kVa* have *rājānah kṣatra-bandhavāḥ* (see above, note ⁴⁹), and *kVa* then adds *as* in the text.

⁵ So *Mt*. *Va*, *Bd* *sarva* *era*.

⁶ So *bfgmVa*, *Bd*. *Va* genly *Aiksakava⁰* (*dVa* *°vas*); *eVa* *Iksvakavas*. *Mt* genly *catur-vimsat* (*ceMt* *°vimsas*, *bjMt* *°vimsa*) *tath=Aiksvakah*; *bcdfgjMt* *°Eksvakah*; *jMt* *°mah-Eksvakah*; and so *nMt* *crp*. This number does not agree with the *Aikṣvaku* list, see p. 9.

⁷ So *bcdfgjnMt*, *a'-bdfgmVa*, *Bd*: other *Mt* and *Va* *Panc⁰*.

⁸ So *Mt*. *Va*, *Bd* *panca* (perhaps by influence of *Pañcālāḥ*).

⁹ So *Mt* genly: *cekMt* *Kaseyas*; *Mt*, *eVa* *Kasayas*; *bMt* *Kasasas*; *djMt* *Kaleyas*. *Va* genly, *Bd* *Kalakas*. See Appendix II, § ii.

Kalingas¹³ c=aiṅva dva-trimsad¹⁴ ASmakah panca-vimsatih¹⁵ 5
 Kuravas c=api sat-trimsad¹⁶ asta-vimsati¹⁷ Maithilah
 Surasenā¹⁸ trayo-vimsad¹⁹ Vitihotras²⁰ ca virhsatih²¹
 ete sarve bhavisyanti eka-kalam²² mahiksitah.

Nandas.

Text—AMt 272, 18-22; AVa 99, 326-330; Bd iii, 74, 139-143.

Corresp. passages—CVs iv, 24, 4-7; GBh xii, 1, 8^b-12.

The Matsya, Vāyu, and Brahmāṇḍa give the whole and have a common version in the main. Here for the first time the Bhagavata gives the tradition in Slokas, 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 Bhagavata.

All the versions are complete, except that a²dMt omit ll. 6-10; wMt l. 9 with a space; bVa ll. 7-9 (first half); kVa ll. 2 (second half), 3, 7, 8; hpMt, a⁴hVa, and btBh have lost the whole; and IVs the matter of the last three Bh verses: eVa omits the whole here, but long afterwards, out of place, inserts it after the first line about Viśvaspaṇi.

The time assigned to Mahāpadma 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.

¹⁰ In jMt °śā; ceMt °śu: fMt blends this and the next number into one, thus *catur-vimsat tu*, and so kMt *pañ-trimsat tu*.

¹¹ So GVa'a'a'nMt, violating the metre. Others save it thus, bMt °śati; CgMt, eVā °śat tu; a'mMt °śas tu; jMt °śā tu; cdeMt °śas tu: lMt *śakāti*. Vā *catur-vimsat tu*; gVā, Bd °śas tu, where the number seems to be a mere repetition of the preceding number.

¹² In jMt *Hehayaś*; eVā *Tehayāś*.

¹³ So Mt genly, Vā: *fyMt Kāl°*; lMt *Kalindāś*; eMt *Kaliśśūt*. Bd †*Ekalīngāś*.

¹⁴ So Mt genly. Vā reads this half line *dva-trimsad vai Kalīngāś tu*; Bd *dva-trimsad Eka°*. But cenMt °*dva-vimsa-d*; lMt °*caturvimsat* (with a syll. extra); bMt °*caturvid*: eVā reads this line—

Asmakāḥ pañca-vimsāc ca ṣaḍ-vimsāc ca
 Kalīngakāḥ.

¹⁵ So Mt; bMt *Asmakāḥ*. Vā, Bd *pañca-vimsat tath-Asmakāḥ*, prob. Pkt for *tath-Asmakāḥ*; mVā crp: for eVā see note¹⁴.

¹⁶ So Mt, Vā genly, Bd; nMt *ṣaḍ-vimsad* (= *pañ-trimsad*); eVā merely *trimsad*. CbVā, bMt *ṣaḍ-vimsad*: eVā *pañcāśad* here, but afterwards (see p. 23) indefinitely *ānavimsat tatha c-abhāt*. These numbers do not agree with the Paurava list, see p. 4.

¹⁷ So *fyMt*, Va, Bd. Mt genly °*śas tu*; dmMt °*śat tu*; bMt °*śa tu*: eVā *vaypāny aṣṭādaśaiva tu* here, but afterwards (see p. 23) agrees with the text.

¹⁸ In beMt, dVā *Sūras°*; nMt *Suras°*.

¹⁹ In ceMt, eVā °*śa*; jMt °*śā*.

²⁰ In ceMt *Vīva°*; eVā *Rūthotras*.

²¹ In eVā °*tim*.

²² In jMt *Kali-kāle*. See p. 23.

Mt, Va, and Bđ.

Mahānandi¹-sutas cāpi
 sūdrāyam² Kalik-āmsa-jah⁴
 utpatayate Mahāpadmaḥ
 sarva-ksatr-āntako³ nṛpaḥ
 tataḥ prabhṛti rājāno
 bhaviṣyāḥ sūdra-yonayaḥ
 eka¹²-rāṣṭ sa¹³ Mahāpadma
 eka-cchattro¹² bhaviṣyati
 aṣṭāṣṭi¹⁷ tu varṅāṇi¹⁸
 pṛthivyāṁ ca bhaviṣyati¹⁹
 sarva-ksatram²⁰ ath-ōddhṛtya²¹
 bhāvina-ārthena coditaḥ²³
 Sukalp-āli²⁴-sūtā²⁵ hy aṣṭau²⁶

Bh (with Vg).

Mahānandi¹-suto rājan²
 sūdrā³-garbh-ōdbhavo⁴ baḥ⁷
 Mahāpadma-patiḥ⁸ kaścīn
 Nandaḥ ksatra-vināsa-kṛt¹⁰
 tato nṛpā bhaviṣyanti
 sūdra-prāyās tv¹¹ adhārmikāḥ
 sa eka-cchattrām¹⁴ pṛthivīm
 an-ullāṅghita-sāsanāḥ¹⁶
 śāsiṣyati Mahāpadmo
 dvitīya iva Bhārgavaḥ²²
 tasya cāṣṭau²⁷ bhaviṣyanti

¹ In *fyM* *ōṣ*; *kBh* *ōda*.

² This vocat. expletive has no doubt ousted some genuine word, which may have been *ti-lubdhā*, because *Vg* genly describes him as *ati-lubdhā*; *kVg* *lubdhā*; *cVg* *bhīlubdhā*; *djVg* *ati-buddha*; *kVg* *erp*.

³ In *Bđ*, *jMt* *ōyāḥ*; *ōVā* *sūdrā rā*.

⁴ So *Mt* genly; *ōMt* *āmsa-jah*; *ceMt* *āmsataḥ*; *ōkMt* *āmsakāḥ*; *fMv* *ām-jayah*; *jMt* *kālikā-jah*. *Vā*, *Bđ* *kāla-samvṛtaḥ*; *cVg* *samvṛtaḥ*; *ōVā* *kāla-pani-samvṛtaḥ*.

⁵ So *aḥsBh*, *Vg*. *Bh* genly *sūdrī*.

⁶ In *jVg* [*ōha . . rno*] *garbh-ōṣ*; *dVg* *jar-moṣ*.

⁷ In *fBh* *rādhāḥ* apptly; cf. *Andhras*, note ⁴. *Vg* has no corresponding word.

⁸ *Vg* *Mahāpadmo Nandāḥ*; *IVg* *patma* always.

⁹ So *Mt*. *Vā* *āntare*, altered in *dVā* to *ōntako*. *Bđ*, *cVā* *ānta-kṛa*.

¹⁰ *Vg* *akhīla-ksatr-ānta-kāḥ*.

¹¹ *Tv* omitted in *adBh*. *Vg* *sūdrā bhūmi-pālāḥ*.

¹² In *kVā* *saka*.

¹³ In *ceMt* *rājā*; *mMt* *padma*; *fMt* *śhya*; *IVā* *sa* for *sa*.

¹⁴ In *dBh* *cchattrā-*; *jbBh* *ksatrām*; *fBh* *eka-cchattrām sa*.

¹⁵ In *ōMt* *ksatro*; *ōMt* *mātro*; *jMt* *ekat cattro*; *kVā* *ksatro*.

¹⁶ *Vg* has the same expressions; *kVg* *c-aika-chātrā-samullāṅgh-ānanta-kāśano*.

¹⁷ So all genly: *AjklmMt* *ōtis*; *cMt*, *dVā* *ōtiḥ*; *jVā* *aṣṭāṣṭi*. *CekVā* *aṣṭā-riṣṭāṣṭi* (omitting *tu*), which *AVā* adopts.

¹⁸ In *edjfyM* *sa v*; *cMt* *saḥv*; *ōMt* *sahasrāni*.

¹⁹ So *Mt* genly; *berjMt* *tu bh*; *dMt* *sa bh*; *fyMt* *pṛthivī bhaviṣyati*. *Vā*, *Bđ* *pṛthivīm pālayiṣyati*.

²⁰ In *Cā* *āghīvā ksatra*; *aVā* *ksatra*.

²¹ In *CGVā* *Mt aih-ōpātya*, *ōMt tath-ōṣ*; *ceMt aih-ōpātya*, *aVā* *tath-ōṣ*. *Bđ* *namuddhṛtya*. *Cā* *ābhgīvā hṛtodhṛtya* or *hṛtodhṛtya* or corruptions of these; other *Vā* *haroddhṛtya*; *cVā* *athceṣtya*; *dVā* *tato hatvā*. The correct reading may be *ath-ōpātya*, or *ōpātya* or *ōddhṛtya*.

²² *Vg* *Paraku-Nāma iv-āparah*.

²³ So *Mt* genly (*ekMt* *noditaḥ*); *ōMt* *bhavi-ārth*; *jMt* *bhavi-ārth*. *Vg* genly, *Bđ* *bhāvino rihasya vai balāt*; *IVā* *śhasya mahābalāt* (with a syll. extra); *kVā* *īha-mahābalāt*; *aVā* *ēthā mahābalān*; *cVā* *Vifranāthasya vai balāt*. *Vā*, *Bđ* have the same expression in *AVā* 88, 80, 95; *IOI*, 60; *Bđ* iii, 63, 79, 94; iv, 2, 59.

²⁴ So *Mt* mostly: *fyMt* *Sukalp* or *Sukuly*; *kMt* *Sulw*; *ōMt* *Sumāly*; *ceMt* *Kuśal*; *cVā* *Sahaly-ādyaḥ*; *jMt* *+Satalyā vai*; *aVā* *samharsāt sa*, *fVā* *ōrūtāt*, *mVā* *svāt* (one syll. short); *dVā* *samharsāt tai*; 3 MSS of *CVā* *sahasrāt tai*, 3 MSS of *CVā* and *aVā* *ōrās tai* (which *AVā* adopts); *jVā* *hāśa-*

Mt, Va, and Bđ.

sama dvadasa te nrpah²⁸
Mahapadmasya paryaye³⁰
bhavisyanti nrpah kramat³²
uddharisyati tan sarvan
Kautilyo vai dvir astabhih³⁵
bhuktva³⁷ mahim³⁸ varṣa-satam
tato⁴¹ Mauryan gamisyati⁴².

Bh (with Vs).

Sumālyā-pramukhāh²⁹ sutāh
ya imam bhoksyanti mahim³¹
rajanah snia³³ Satam³⁴ samah
nava Nandan dvijah kascit
prapannan uddharisyati
tesam abhave³⁹ jagatim⁴⁰
Mauryabhoksyanti⁴³ vai Kalau. 10

Mauryas.

Text—AMt 272, 23-26 ; AVa 99, 331-336 ; Bđ iii, 74, 144-149.

Corresp. passages—CVS iv, 24, 7-8 ; GBh. xii, I, 13-16^a.

This dynasty is given by all five Puranas, but the account of it has suffered more than that of any other dynasty¹. Three versions exist here, the earliest in the

roās tat. Bđ tat-patācāt tat.

²⁸ In *bfyMt* *putā*; *eVā satā*.

²⁹ *Hy* omitted in *jMt*; *bMt* *ṭsvahṭyāi*, corrected in margin to *hy aṣṭau*; *gVā hy etc.*

³⁰ In *dBh* *satat o°*; *eBh* *yasya c°*; *gBh* *tasya teḥṣṭau*, *gBh* *tasyāvā°*. *Vg* *tary-āpy aṣṭau sutāh*.

³¹ In *jMt* *vai nrpāh*; *kMt* *saṁsṁptāh*.

³² In *kVg* *Sumāly-ādyāh*; *abVg* *Sumā-lā°*; *Vg* *genly Sumāly-ā°*; *fgVg* *Sumaty-ā°*.

³³ In *gMt*, *fmVā* *°yāyo*; *dVā* *payāye* altered to *dāyādā*; *eVā* *bhāryāyān*.

³⁴ In *dBh* *prthivīm*; *fBh* *ye bhoksyanti mahim etān*: v. r. in *gBh* *māhīm bhoksyanti ya imāh*.

³⁵ In *kMt* *nrp-āttamāh*.

³⁶ *Ca* in *arōbh*.

³⁷ In *kBh* *śatām*. *Vg* agrees—

Mahāyudinaḥ tat-putrāś ca ekau varṣa-śatam avanī-patayo bhavisyanti.

³⁸ So *Vā* *genly*: *fVā* *dvir aṣṭāh*; *eVā* *dvir-ṣaṣṭībhīh*; *aVā* *mahābalaḥ*. *Bđ* agrees, but ends *dvija-ṣaḥbhāh*, which may be the true reading (see *Bh* reading). *Mt* reads differently—

uddharisyanti Kauṭilyah samair dvāśśa-bhih sutān:

where *bMt* ends *sutāh*; *cmMt* *sa tān*; *fMt* *sa tā*; *gMt* *śatam*; *jMt* *śamāt*; *kMt* *kramāt*. For *dvāśśabhih* read perhaps *dvija-ṣaḥbhāh*. After this line *bfyMt* insert the first line of the next dynasty.

³⁹ In *dBh* *paṇannān uharisyati*. *Vg* *ṣaṣṭy- navavaiva°* *tān Nandān* Kauṭilyo' brāhmanah samuddharisyanti:

where *°AVg* *nava vai*, *jVg* *nava*, *kVg* *nav-aitā*, *aVg* *tathavai*; *°AVg* *tān ṣṣaṣṭakāh*, *kVg* *Nandavala*; *°jkVg* *Koṭilyo*.

⁴⁰ In *fmVā* *bhuktā*.

⁴¹ In *nMt*, *kVā* *mahā*. *Bhuktā mahi* would be better.

⁴² In *fBh* *abhārāj*.

⁴³ In *dBh* *prthivīm*.

⁴⁴ In *eVā* *Navaṭair*.

⁴⁵ So *CGV* *°Mt*, *eVā*, *māhī* being understood: *fMt* *°Mauryam°*; *cmT* *°gaur yām°*; *eMt* *°gaur yām°*; *bgMt* *°mokaḥ*; *lMt* *°kaḥ*; *a°akMt* *°mokaḥ bhavisyati*; *jMt* boldly paraphrases it, *prāpsyanti paramāh gatim*. *Vā* differently; mostly *Nand eviṣṭh sa bhavisyati* (*dVā*, *sambhav°*): one *MS* of *CVā* *Nandendāh°*, and so *dVā* but altered to *nandanah*; *a°gVā* *Nandendāh°*; *a°fVā* *Nand-ēndraḥ°*, so *mVā* *crp*; *ḁVā* *Nandendāh°*; *kVā* *crp*. The true reading is prob. *Nand-ēndraḥ*, of which all the others are easy misreading. *Bđ* *narendraḥ°*.

⁴⁶ Similarly *Vg*—*teṣām abhāve Mauryāh°* on *prthivīm bhoksyanti*: where *°kVg* *So[ḁa]ryāh*.

¹ Because its great fame in Euddhism disgraced it in brahmanical eyes?

Matsya, the second in eVayu, and the third in the Vayu generally and the Brahmanḍa. 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 Candrngupta, 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, Asoka 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 Viṣṇu and Bhāgavata mention the kings in the same order as the Vāyu and Brahmanda with some differences in names, but the latter omits Dasaratha, and btBh want the whole.

In the Matsya version, jMt omits lines 4, 5, 8, 9; kMt 1. 8, and inserts 1. 9 after 1. 12 of the following Sunga dynasty; hpMt want the whole. In the Vayu version, a¹Va omits ll. 1-3; kVa ll. 12, 13; gVa has only ll. 1-5; hVa wants the whole. In eVa the account is omitted at first, and inserted long afterwards, out of place, after the first line about Viśvasphaṇi.

The versions vary in the number of the kings. Mt says 10, but names only 7; eVā says 9 but gives 12; Vā and Bḍ say 9 and mention 9. Vṣ 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 eVt combines the Mt and Va 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 eVa, and (Salisuka being omitted) 133 in Va and Bḍ; or, if we add Salisuka's reign to the latter, the total is 146 years; and the total in eVa 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.

Kautilyas Candraguptam tu tato rajye 'bhiseksyati'¹
sat-trimsat tu sama raja² bhavi=Āsoka³ eva ca
saptanam⁴ dasa varsani tasya napta bhavisvati (24)

¹ This line is found only in *bfglnMr* where it is misplaced (see p. 26, note³⁵); bMt *Kotisas Candraguptas*⁰; nMt *Kavtilyas Candraguptasya tato raste*⁰; and IMt ends *rastre nivepsya*.

² But cnMt *samd rāja tu* (n, sadimsat = sat-trimsat); bMt *sat-trimsati saman raja*.

³ So *dfgkmMt*; jMt *Asaka*: Mt genly

⁰*Aiaka*; reMt ⁰*Akoia-*, ZMt ⁰*Ayoda v=eva ca*. Instead of the double expletive the true reading might be ⁰*Āsokavardhanah* as in Vṣ, Bh.

⁴ So Mt genly; dMt † *saptano* (or ⁰*nam*); IMt † *satanam*. Can the true reading be *Suyasa*, who is named by Vs and Bh? Cf. *dasonah sapta* in eVa version, 1. 7.

raja Dasaratho⁵ stau⁶ tu tasya putro bhavisyati⁷
bhavita nava varsani tasya putras ca⁸ Sampratih⁹ (25) 5
bhavita Satadhanva¹⁰ ca¹¹ tasya putras¹² tu sat samah¹³
Brhadrathas tu¹⁴ varsani tasya putras ca¹⁵ saptatih¹⁶ (23)
ity ete dasa¹⁷ Mauryas tu ye bhoksyanti¹⁸ vasundharam
sapta-trimsac-chatam¹⁹ purnam tebhyah Sungan²⁰ gamisyati²¹ (26)

eVdyu.

Candraguptam nrpam rajye
Kotilyaḥ sthapaḥṣiyati
catur-vimśat sama rājā
Candragupto bhaviṣyati
bhavitā Nandasāras²³ tu
pañca-vimśat sama nrpaḥ
sat-trimsat tu sama raja
bhavit=Āsoka eva ca
tasya putrah Kulalas²⁹ tu
varṣāṇy aṣtau bhaviṣyati

Va genly and Bd.

Candraguptam nrpam, rajye
Kauṭilyaḥ sthapaḥṣiyati²²
catur-virhsat sama raja
Candragupto bhaviṣyati
bhavitā Bhadrāsāras²⁴ tu
panca-vimsat sama nrpah
sat-trimsat²⁵ tu²⁶ sama raja²⁷
Asoko bhavita nrṣu²⁸
tasya putrah Kunālas³⁰ tu
varṣāṇy aṣtau bhaviṣyati 5

⁵ In cMt °rath-*ṣṭau*: see note ²².

⁶ *Jyau* in bMt; dMt *au*.

⁷ In a²cMt bhaviṣyanti *ca* *ta*-*śulāḥ*.

⁸ *Tu* in bfgnMt.

⁹ Mt genly *ṣapṭatih*; dMt °*ti*. Emended to *Sampratih* as in sVā; see note ²².

¹⁰ In nMt *Saḍadh*; mMt *Sudh*.

¹¹ *Tu* in *deḥṣṭān*Mt.

¹² *Putras* in a²b2Mt.

¹³ In *ṣyMt* *ta*-*śamah*; fMt *ṣapṭamāḥ*; mMt *padmapaḥ*.

¹⁴ In dMt °*rathasya*.

¹⁵ In *dejn*Mt *tu*; bMt *putrasya*.

¹⁶ So Mt genly, probably a misreading of *sapta* *evā* in Pkt form; see Vā, Bd, and *Introdn.* § 41: cMt *viṣṭatih*.

¹⁷ So all MSS, though they name only 6, or 7 at most.

¹⁸ In bMt *bhoksyanti* *ca* as in Vā, Bd.

¹⁹ In cenMt *sapta-viṣṭa-talam*.

²⁰ In dMt *Suṅgān*; cMt *Suṅgān*; kMt *svargān*; bMt *svargi*; fMt *svarga*.

²¹ *Varundharā* being understood: see p. 26, note ²¹; *Suṅgas*, note ²².

²² Vā says—*Kauṭilya eva Candraguptam rajye bhikṣyati*; where kV; has *Kauṭilya*.

Bh says—

—*su eva Candraguptam vai dvijo rājye 'bhikṣyati*.

²³ So sVā, instead of *Vindusāras*.

²⁴ So Vā genly, Bd. V; rightly *Vindusāra*. Bh *Vāris*; gBh *Vāris*; emBh *Vārikāra*. Both add, 'son of Candragupta'; V; *tasya* *apri* *putro*, Bh *ta*-*śuto*.

²⁵ *Saḍ-viṣṭat* in Ca²a²Vā only, which AVā adopts.

²⁶ In gVā *ca*; fmVā *et*.

²⁷ In fmVā *mahā-rājā*.

²⁸ So Vā. V; Bh call him *Asokacardhana*; jV; *Asoka*; fBh *Aloka*; kV; *Ayotoka*: see *Appendix II*, § 1. Bd *Asokānāni* *ca* *ṛpti-dāḥ*, perhaps a play on the name.

²⁹ An easy misreading of *Kunālas*.

³⁰ So CVā here and in next line. But a²-*bd*fgklmVā, Bd *Kuśālas*, jVā *Kaśālas*, which all have *Kuśāla*- in next line, except bVā *Nuśāla*- and lost in gVā. V; Bh call *Asoka*'s successor *Suvasāsa*; cV; *Sasy*; gV; *Stuy*; bV; *Sudhāśāḥ*. *Kunāla* is so named and said to have been *Asoka*'s son in Buddhist books, e.g. *Divyāvadana*, pp. 403, 406 ff, 430.

e Vayu.

Kulala-tanayas c=astau
bhoktāro Bandhupālitaḥ³²
Dadonah sapta³³ varsani
tesam napta bhaviṣyati
raja Dasarathas tv³⁵ astau
tasya putro bhaviṣyati
bhavitā nava varṣāṇi
tasya putras tu Sampratih³⁶
Śālisūkaḥ³⁷ samā rājā
trayodaśa bhaviṣyati
sapta varṣāṇi³⁸ Devadharmā
bhaviṣyati narādhipaḥ
raja Śatamdhanus c=astau
tasya putro bhaviṣyati
Vrhadrathas tu varsant
saptasitim⁴³ bhaviṣyati

Vā genly and Bḍ.

Kunāla-sūnur aṣṭau³¹ ca
bhoktā vai Bandhupālitaḥ
Bandhupāli ta-dāyādo
dasa bhav=Indrapalitaḥ³⁴

10

bhavitā sapta varṣāṇi
Devavarmā³⁹ narādhipaḥ
raja Śatadhanus⁴⁰ c=astau⁴¹
tasya putro bhaviṣyati
Bḥadrathas⁴² ca varṣāṇi
sapta⁴⁴ vai bhavitā nṛpaḥ

³¹ In *dVā adau*, altered to *adan*; *bVā ādau*: *mVā °ānur* [atrasur] *aṣṭau*.

³² Sic, showing that the preceding plurals are probably wrong, through misreading *aṣṭau* as applying to *tanaya* instead of *as years*. The line should probably be—

Kulala-tanayas caṣṭau bhoktā vai Bandhupālitaḥ.

³³ Compare l. 3 of Mt version. There seems to be some metathesis.

³⁴ *Ca°akivā* read *dasāmānindrapālitaḥ*; *a°āfmVā dasā°*; *bVā dasāmānind°* (altered in *d* to *dasānānind°*); *jVā dasāmānindrapālitaḥ*. Bḍ *bhavitā c=Indrapālitaḥ*, which suggests that Vā reading should be *dasa bhav=Indrapālitaḥ*, and I have emended it so; but it might also be *das-ābdān Indra°* as suggested in *CVā*.

³⁵ Actually *carpaṣamāso*, no doubt for *Dasarathas tv* (see l. 4 of Mt), and I have emended it so, since *Vs* agrees in this name and places him after *Suyasas* (see note ³⁹): *cdVs Dāsaratha*; *bVs Dāsarata*. Bh omits him. Three of his records are extant, see Lüders' List of Brāhmī Inscriptions, nos. 954-6, in *Epig. Ind. x*, Appendix.

³⁶ Cf. note ². *Sampratī* is the Sanskrit

form of Pali *Sampatī*. *Sampatī* was Kunāla's son (*Divyāvadanu*, p. 430), and was established in the kingdom (ib. p. 433, where his descendants are named). See SBE, xvii, 290 note, for *Sampratī*. *Vs*, Bḍ place a king *Saṅgata* here, which is no doubt another reading of the same name; *dBh Saṅgata*, an easy misreading of *Sampratī*. Bḍ adds 'son of *Suyasas*', *Suyasas-sutāḥ*.

³⁷ First *Śālisūkaḥ*, then corrected to *°śūkaḥ*. *Vs*, Bḍ corroborate. Bḍ, *cdV° Śālisūka*; *Vs* genly, *cdBh °śūka*; *jV° °śūka*; *bV° °śūka*: *IV° Śālasūka*. Bḍ genly *Śālisūkas tatas tarya*; *jBh °kas tu Suyasas*, where *Suyasas* is meant for a genitive.

³⁸ Actually *varṣāṇi*; see Appendix I, § 1.

³⁹ In *bVā Dacae°*. *Vs*, Bḍ *Somasarman*.

⁴⁰ So Bḍ. *Vs*, Bḍ *Śatadhanus*; *dBh Sata°*; *ABh Śāta°*; *deVs Śata°*; *bVs Sata-dharman*; *qBh Śatayitvā*. *Vā Śatadharat*.

⁴¹ So *Vā*. Bḍ merely *c-āpi*.

⁴² So Bḍ. *Vs*, Bḍ agree; *cdBh Uhad°*. *Vā Vrhadaśvaś*, but has correct name *Bḥadratha* in p. 31, l. 1: *mVā* omits *ca*.

⁴³ Sic.

⁴⁴ In *dVā sama*; *bVā samu*.

eVāya.

ity ete nava Mauryās⁴⁵ tu
ye bhoksyanti vasundharām
sapta-trimsac-chatam purnam
tebhayah Śungo⁵⁰ bhavisyati.

Va genly and Bd.

ity ete nava⁴⁶ Maurya vai⁴⁷
bhoksyanti ca⁴⁸ vasundharam
sapta-trimsac-chatam purnam⁴⁹
tebhayah Śungo⁵¹ gamisyati⁵². 15

Sungas.

Text—Am 272, 27-32^a; AVa 99, 337-343^a; Bd iii, 74, 150-156^a.

Corresp. passages—CVs iv, 24, 9-11; GBh xii, 1, 16^b-19^a

The Matsya, Vāyu, and Brahmāṇḍa give the whole; except that most copies of the Matsya 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; *kMt* omits ll. 1-6, 13 and inserts ll. 1, 2, 5, 6 at the end; *nMt* omits ll. 4, 5; 9Va has only l. 2; eVa omits this dynasty here and inserts it long afterwards, out of place, after the first line about Visvasphani: *hpMt*, *hva*, and *btBh* want the whole.

The duration of the dynasty is stated by Vā and Bḍ, and by Vṣ generally, to be 112 years; by 7 MSS of Bh and one of Vṣ, 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 Brāhmī Inscriptions in *Epig. Ind.* x, Appendix. Another record assigned to their time, no. 905 in that list, mentions a king Bḥagavata, but he does not appear to be the Śungā king Bḥagavata, as the lineage is quite different.

⁴⁵ Actually *nava Māuryās* (an easy misreading of *nava*): but it has mentioned 12 kings.

⁴⁶ So Vā, Bḍ; *nava* may have been substituted since they name only 9 kings. Vṣ names and says 10—

evam Mauryā *daśa' bhūpatayo bhavisyanti abda'-śataśi sapta-trimśad'-uttaram: where **kV* *Soryyā*, *iV* *Mauryā* [*dayo*], see Appendix II, § 1: 'jV₃ *adda*, *hV* *aṣṭa*, *kV* *arū*: 'hV₃ *viśad*. Bh says 10, though it names only 9—

Mauryā hy ete *daśa nṛpāḥ sapta-trimśac chat-śtaram samā bhoksyanti pṛthivīḥ Kalau, Kurukul-śdvaha: where **jṛBh* to etc, *aBh* to to: *dBh* reads the first line thus—

Maury[ya] ete śata-nṛpāḥ sapta-trimś-śtaram śtaram.

⁴⁷ So Bḍ; *a'Vā* *Mūrjā vai*; *a'a'bkVā* *Mūrjā*⁴⁹; *dVā* *nava* [*Su*] *Mūrjā*⁴⁹ (altered to *Nanda-sambhūtā* wrongly): *fmVā* *Maurya ye*, *Cā²yVā* *bhūpā ye*; *jVā* *yoyā* (or *yopā*) *yo*.

⁴⁸ In *a'a'a'bdVā* *ye bhoksyanti*: *hiVā* *yo*.

⁴⁹ Similarly V₃, Bḥ; see note ⁴⁶: *dVā* *chataś* (altered to *chadd*) *pṛvāt*.

⁵⁰ Actually *Śungo*.

⁵¹ So *a'bdftmVā*, Bḍ; *kVā* *Śungo*; *CVā* *in gaur*: but *a'-jVā* *Śungān*, which *AVā* adopts and seems preferable.

⁵² *CVā* *bhavisyati*. V₃ says—

teṣāṃ ante *pṛthivīḥ Śungā bhoksyanti: where **iV* *anvāṣ*; **abV* *add daśa*: *jV* *crp*. Bh omits this statement.

Pusyamitras ¹ tu senium ² uddhrtya ³ sa ⁴ Brhadhratham ⁵	
karayisyati ⁶ vai rajyam	karayisyati vai rajyam
sat-trirniati ⁷ sama nrpah	samah sastim ⁸ sad=aiva ⁹ tu
Agnimitrah sutas c=astau bhavisyati sama nrpah ¹⁰	
bhavit=api Vasujyesthah ¹¹	bhavita c=api Sujyesthah ¹²
sapta ¹³ varsani vai nrpah ¹⁴	sapta varṣāṇi vai tataḥ
Vasumitrah ¹⁵ suto ¹⁶ bhavyo dasa varsani parthivah ¹⁷	5
tato 'ndhrakah ¹⁸ same dve tu ¹⁹ tasya putro bhavisyati ²⁰	

¹ So Mt genly, iVṣ. Vā genly, kMt, Bḍ, Vṣ *Puṣpa*; collt, *ikṣvaVā Putra*^o here, but *Puṣpa*^o or *Puṣya*^o in l. 3 (see note¹⁹); *kVṣ Prakhya*^o by an easy misreading: nMt *Puṣpamitrasya* (omitting *tu*): *bVā Putrah*. Bh omits line. Vṣ says—

tataḥ Puṣpamitrāḥ senā-patiḥ svāminān hatvā rājyaṁ kṛcīyati.

² In cMt *sa sa*^o; *bVā su se*^o; gMt *senā-saṅg*; cMt omits *tu*.

³ In *ijj*Mt, *eVā, uddhṛtya*; *cek*Mt *samu-uddhṛtya* (omitting *sa*).

⁴ So Mt, *eVā*; jMt *ca*. Vā genly *vai*: *bḍjmVā*, Bḍ *tu*.

⁵ So Vā, Bḍ, jMt. Mt genly ^o*thān*; *eVā* ^o*thāḥ*: *cek*Mt *śulā gṛhāt*.

⁶ So Mt: jMt *karisyati sa*.

⁷ So Mt genly; nMt *gadiśatati* (= *sat-triniśati*). ACjMt *sat-triniśat tu*.

⁸ So Vā, Bḍ.

⁹ So Vā. Bḍ *sa c-aiva*. These readings are no doubt corruptions of *sat-triniśat* *eva* in Pkt form.

¹⁰ This line is only in Vā, Bḍ. Bḍ has—

Agnimitro nrpaḥ c-aṣṭau bhavisyati samā nrpaḥ;

where the first *nrpaḥ* should no doubt be *suta*. Vā reads—

Puṣpamitra-sutaḥ c-aṣṭau bhavisyanti samā nrpaḥ;

where singulars have obviously been wrongly converted into plurals through misapplying *aṣṭau* to *suta* instead of to *samā*. It should be—

Puṣpamitra-sutaḥ c-aṣṭau bhavisyati samā nrpaḥ;

as *eVā* shows by its reading—

sat-suto 'gnicitr-aṣṭan * bhavisyati samā nrpaḥ;

where read ^o*nitro 'ṣṭau* and ^o*nrpaḥ*. Vṣ

and Bh name *Agnimitra*. Vṣ adds *asy-ātmaja*, 'son-of Pusyamitra'.

¹¹ So Mt genly; gMt *bhaviṭā vai Vasuśro-ṭhāḥ*; jMt ^o*śā c-aiva Sa*^o; cMt ^o*śā c* (cMt *v*)-*Aśurajyesthāḥ*; bMt ^o*śā c-aṣṭi Sujy-esthāḥ* (and iMt *crp*), as in Vā, Bḍ.

¹² So *a'afkmVā*, Ed. Vṣ genly and Bh agree. In *eVā Sajy*^o; *Ca'afVā taj-yy*^o; *bVṣ Sujesta*; *jVā Sulyestāḥ*; *bḍVā Suṣaṣṭāḥ* (altered in *d* to *Suṣaṣṭāḥ*); *kVṣ Jyestha*; *ijjVṣ* *erp*. *Sutaḥ* added in aBh.

¹³ In bMt *sama*.

¹⁴ In *ijj*Mt *tataḥ*.

¹⁵ So all; except cMt, *a'-iVā* ^o*nitra*;

iMt *Vasuputras*; jMt *'āgumitras*; dMt *Susmitras tu*.

¹⁶ So Vā genly, cMt. Bḍ, *eVā tato*. Mt genly *tathā*.

¹⁷ So Vā, Bḍ: *bḍMt vai nrpaḥ*. Mt genly *vai tataḥ*. After this king *kVṣ* inserts a king *Vajramitra* besides the *Vajramitra* in l. 9.

¹⁸ There is great variation in this name. Vā genly ^o*ndhrakah*; kMt, *a'Vā* ^o*ndhakaḥ* (*kVā c-aśmudhakaḥ*); 4 MSS of *CVā Dhru-kaḥ*; *fmVā Dhrukaḥ*; 2 MSS of *CVā Vrkaḥ*: Mt genly ^o*nikah*; cMt *Tuka*; jMt *Nukah*; iMt *ṣakaḥ*. All these should prob. be read with *avṅraha*. Vṣ genly *Ardraka*; *bḍVṣ Odruka*. Bḍ *Bhadraḥ*; *eVā Madrah*. Bh genly *Bhadraḥ*; *gBh Bhad*^o. *Andhraka* seems most probable.

¹⁹ So Mt genly, *bḍefkmVā*, Bḍ. Vā genly *samā*^o; dMt *sama*^o; cMt *samā* *dva* *tu*: but *a'nMt samāḥ sapta*; kMt *samohastus*.

²⁰ So Mt; jMt *putro bhavisyataḥ*. This half line is in *a'afkmVā bhavisyati suta* *śya vai*; *bVā* ^o*sutasya*; *defmVā* ^o*sutasya*^o (altered in *d* to ^o*sutaiḥ sa*); *Ca'afVā* ^o*sutā ca*. Bḍ *nrpaḥ ca vai*.

bhavisyati²¹ samas²² tasinat²³
triny evam²⁷ sa Pulindakah²⁸
bhavisyati ca Yomeghas³¹
trīpi varṣāpi vai tataḥ
bhavita Vajraniitms tu³⁴
samā rājā punar nava³⁷
dva-trimsat tu³⁹ Samabhagah⁴⁰
Samabhagat tato⁴² nrpah⁴³
bhavisyati sutas tasya Devabhumiḥ⁴⁵ sama dasa⁴⁶

bhavisyati²⁴ samas²⁵ tasmat²⁶
tisra eva²⁹ Pulindakah³⁰
raja Ghosah siitas³² c=api
varsani bhavita trayah³³
sapta³⁵ vai Vajramitras³⁶ tu
sama raja tataḥ punah³⁸
dva-trimsad bhavita c=api⁴¹
samā Bhāgavato⁴⁴ nrpah 10
bhavisyati sutas tasya Devabhumiḥ⁴⁵ sama dasa⁴⁶

²¹ So Mt: cMt °gyanti.

²² Samas in CMt.

²³ In bMt tasyās.

²⁴ So bdomVā, Bđ. Vā genly °gyanti.

²⁵ In IVā sutās: acd/fy/jkt/ngrBh say sutāḥ.

²⁶ In eVā tasya.

²⁷ So Mt genly: bMt °era; kMt trīni vai; d/fj/nMt tīra vai. See Appendix I, § iii.

²⁸ So Mt mostly: bMt sa Pulindakah: mMt °Nunandanah, jMt Madhunan; f/jMt Marunan; dMt Madhunanakah; kMt merely nrpah: cMt read this half line trīni varṣāni vai tataḥ, giving no name.

²⁹ In eVā tripuṣṭava or triṣṭu°.

³⁰ So mVā. Bđ and other Vā read the plural °kāā wrongly: eVā Mwindakah. Vṣ genly Pulindaka; IVṣ Pu!°; kVṣ Pra: Kingaka. Bh Pulinda.

³¹ This line is only in d/fj/nMt. So d/fjMt, but f/j omit ca: mMt °ca Yomegha; jMt °sa Yomeghas. Yome may be a misreading of Ghoga, see note³².

³² Vā genly Ghoga (mVā Dhoga) sutas, for Ghosaḥ sutas, as Bh has. Bđ and dVā Ghogas tataḥ. Vṣ genly Ghogavasu; bVṣ Ghogaka; kVṣ Yagavasu; kVṣ by inversion Soghavasu; cBh Ghoga: eVā has a different line—

trīpi varṣāpi bhavita rājā Ghogavasu nrpah.

³³ So Vā and Bđ. See Appendix I, § iii.

³⁴ So Mt genly, eVā; cMt Vajramitras; kMt Fajham: f/jMt bhavisyate Vajramitras; jMt Vajramitras ca bhaviṣā.

³⁵ So Bđ. Vā tato.

³⁶ So Bđ. Bh and Vṣ genly agree: āBh Vajamitra; cBh Vajā; cBh Fraja; aBh Faṅna; f/jVṣ Fakra; eVṣ Vadra; pEh

Vajramindra. Vā genly Vikramitras; dVā Vikr°.

³⁷ So cMt; d/fj/nMt navaḥ; cMt nava: other Mt bharaḥ.

³⁸ So Vā, Bđ; eVā catuv-dasa.

³⁹ So Mt genly; cMt ca for tu; dMt omits tu; f/j/nMt dvā-trimśati; jMt sa dvā-trimśat.

⁴⁰ Samah° in cMt; cMt Samahāh°.

⁴¹ So Vā. Bđ vāpi.

⁴² So Mt genly: bMt Samahā; kMt samā bhokitā; jMt Samāhāg-ānuga.

⁴³ Yppah in bMt, adding an extra king.

⁴⁴ So Vā, Bđ. Bh and Vṣ genly agree; cBh Bhagavato.

⁴⁵ So Mt, eVā, Bđ. Vā Kṛmabhūmiḥ here but Deva° in the next list (l. 2). Vṣ Devabhūti. Bh Devabhūti itī śrutāḥ; gBh °bhūr itī viś°, but °bhūti afterwards.

⁴⁶ In cMt tasiḥ.

⁴⁷ So d/fj/nMt, dVā, Bđ, and 2 MSS of CVā: a°a°kVā and 4 MSS of CVā Śrāga; bVā Ścūga. Vā genly tuāga; eVā Śānka; cMt Śuddha; cMt Śrūddha. Mt genly Kpudra; jMt trayodas-ānaga; kMt has this half line, ity ete dasa Manvās tu [me]. Vṣ says—

ity ete dasā° Saṅgā dvādaś-°uttaraṁ varṣa-
śtam pṛthivim bhoksyanti; tataḥ Karṣān'
eṣā' bhūr yāsyati:

where °IVṣ dvādasā; °aVṣ das-; °IVṣ
Kāṅvān; °kVṣ cyām. Bh has—

Saṅgā° das-ante bhoksyanti bhūmir'
varṣa-śat-ādhikam

tataḥ Karṣān iyam bhūmir yāsyaty alpa-
guṇān, nrpa:

where °cBh Saṅgā, āBh Śemhā; °ca/jkt/nBh
dasā (marg. correction bhūmir in jBh)

das=aite Sunga⁴⁷-rajano bhoksyant=Imam⁴³ vasundharam
satam purnam⁴⁹ dasa dve ca⁵⁰ tatah⁵¹ Kanvan⁵² gamisyati⁵³.

Kanvayauas (Śungabhrtyas).

Text—AMt 272, 32^b-37 ; ,4Va 99, 343^b-347 ; Bd iii, 74,156^b-160^a.

Corresp. passages—CVs iv, 24, 12 ; GBh xii, 1, 19^b-21.

The Matsya, Vāyu, and Brahmāṇḍa give the whole ; but they all differ in the last part, where the Matsya version is placed on the left, the Vāyu on the right, and the Brahmāṇḍa in the notes along with the concluding parts of the Viṣṇu and Bhāgavata. The names Kaṇva, Kāṇva, and Kāṇvfiyana 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, bdfgilmMt 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 Visvasphani: hpMt, AVa, hVs, and btBh 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 balyād vyasaninam nṛpara²

¹⁶ In dMt 'syante tām; bMt 'syanty eva; jMt bhajyante te.

⁴⁷ In bMt kara-pūrna-.

⁴⁸ So Vā, Bd; fVā darā dve ca; dVā tātārdāva. Mt saite dve ca: jMt reads this line—

aeṣā-trimśā-ādhiikā manyag varṣāṇāṃ śata-
pāñcakam.

⁴⁹ So Mt. Vā, Bd tobhyaś.

⁵⁰ Bd Kanvaś; eVā Kaṇṭhu; mVā Kaṅga; bVā Kanvā; dVā Kanvo. Vā genly kinī vā: a^aVā Saikam. Mt genly Śuṅgān; nMt Śuṅgas; oMt tuṅgo; dMt Śuṅgād gāna: a^bMt svargam, °gā, °ga; fVā bold-ly read this half line, tatas te svarga-gāmināś. Kanvān seems the correct word, if we read gamisyati.

⁵¹ MaMt being understood, see p. 28, note ²¹. But bMt, eVā bhariṣyati; cenMt hanṛṣyati, which would be good, if we read tataś Śuṅgān hanṛṣyati.

¹ So Mt genly, eVā, Bd; dmMt Vāś; bMt Vasudevarya (omitting tu). Vā genly

apārthivasudevas; CVā 'devam; dVā 'vaś Śudevas. Vā says—

Devabhūtim tu Śuṅga-rājānaṃ vyasaninam¹
tasyaiv-āmātyaś Kanvo² Vasudeva-nāmā
nipātya³ svayam avatim bhoktā:

where *kVē vyavatināś; ¹IVā Kanvo, hVā
Kōvā; ²IVā Vāśudeva-nām-āpatya. Bh
has—

Śuṅgān hatvā Devabhūtim⁴ Kanvo
'mātyaś⁵ tu⁶ kāmioam
svayam kariṣyate rājyaṃ⁷ Vasudevo
mahā-matiḥ:

where *ABh 'bhṛtīm, IBh 'hūtiś; ⁴dBh
Kaṇṭ-āmātyaś; ⁵kBh tu; ⁶dBh ca bhok-
ṣyate rājyaṃ, qBh kariṣye rājyaṃ ca. See
p. 32, note ⁴⁰.

² So Vā genly, Bd: fVā balya-vo⁸; eVā
balad vyasaninam nṛpaś; IVā balyāśād
vasati nṛpaṃ. But a^aa^aceṣṭhānMt pra-
sahya (cen, °hā) vyasanī (n, °ntr; I, °nā)
nṛpaṃ (I, °paś; a^aa^acek, °pa); where the
true reading should be prasahya vyasaninā
nṛpaṃ, see Appendix I, § ii. CGVdMt
corrupt it to prasahya āy avantā nṛpaś;

Devabhumim ath=otsadya³

Sauagas⁶ tu⁷ bbavita nrpah

bhavisyati sama⁹ raja nava¹⁰

Bhumimitrah¹⁸ sutas tasya¹⁴

Narayanah¹⁶ sutas tasya¹⁷

bbavita dvadas=aiva tu

Susarma¹⁹ tat-sutas²⁰ c=api bhavisyati das=aiva tu²¹

ity²² ete Sunḡa-bhrt̥yās²³ tu

smrtah²⁶ Kanvayana " nrpah

Devabhumih⁴ tath=otpatya⁵

Suṅgeṣu⁸ bbavita^a nrpah

Kanvayano¹¹ dvijati¹²

caturdasa¹⁵ bhavisyati

bbavita dvadasa samas¹⁸

tasman Narayano nrpah 5

catvaras²⁴ Tunga-krt̥yās²⁵ te

nrpat Kanvayana²⁸ dvijah

and a^odmMt amend it to *prasaḡya vyasan-*
ātaram. The expression *vyasani nrpaḡ*
occurs in AV 86, 122.

³ So Mt genly: eMt Pkt *ath-ōchādya*;
fyMt tat-ōchādya.

⁴ So Bd. Vā °bhūmis wrongly: °Vā Deva-
bhūmi[samāśeśādēte]ca. See p. 32, note²².

⁵ So a^oa^oVā; fmVā *tat-ōtpāya*; °Vā
tathānpāya; °Vā *tathonyāya*, °Vā °nya-
dāḡ; Vā genly tato °nyat ca. But °Vā *ath-*
ādhr̥ya or °dhatya. Bđ *tato hatō*.

⁶ So A CdmMt: jMt *Sauḡas*; kMt *Suṅgaḡ*;
efjMt *Suṅgaḡ*; eMt *Suḡaḡ*; °Vā *Subhaḡ*;
dMt *Sauraḡ*: nMt *Suṅgaḡ*.

⁷ In *ōcknMt*, °Vā *sa*; *fyMt sam-*.

⁸ So a^omVā, Bd. Vā genly *Sr̥a^o*; fVā
Mun^o.

⁹ Altered in °Vā to *han̥syati sa vari*. This
line occurs previously in Mt, see p. 21,
note²⁴: jMt there *daśa ḡaḡ ca samā*, here
dvijo daśa samā; kMt there has this half
line, *catvāriḡsat samā rājyaḡ*.

¹⁰ So Mt, Vā: bMt *aiva* here, but *naea*
earlier. Bđ *paṇoa*.

¹¹ So Mt genly here and in the earlier
passage. Bd, eMt *Kaḡ*. Corruptions are
many, as eMt *Kaḡvāyata*; kMt *Kampāyana*,
Kaḡjāḡ; iMt *Kaḡjāyana*, *Kaḡmāḡ*; *fyMt*
Kaḡjāyana, *Kaḡjāḡ*; dMt *Kaḡvāyate*; bMt
Kācāyate. Vā genly, eMt *Kaḡjāyana*;
°Vā *Kaḡjaḡ*; °Vā *Kaḡjāpanu*; °Vā *Kaḡjā-*
mana; °Vā *Kaḡcāyana*; fmVā and 2 MSS
of CVā *Kāḡjāyana*; &c. Vā, Bh *Kaḡja*,
see note¹.

¹² So a^oa^ocmMt; bdfjMt *dvijaḡ*; other
Mt nrpaḡ redundantly, and so all Mt in
earlier passage. Vā, Bđ *tu caḡ*. Vā, Bh
vayam.

¹³ So Mt genly, Bđ, Vā. This line occurs
previously in Mt, see p. 21, note²⁴; where
eMt *Bhūmiputraḡ*, eMt °putraḡ. Vā, nMt
Bhūmiputraḡ. Bh, abVā *Bhūmitra*; cBh
Bhūm^o: IVā *Bhūmiputra*.

¹⁴ In nMt *sutasya*; mMt *tatasya*. Vā
adds *tat-putra*; Bh *tasya putra*.

¹⁵ So Mt. Vā, Bđ *catur-viḡśat*.

¹⁶ CMt *Nārāḡhanaḡ*; nMt *Nārāyana-*
Vā, Bh agree; gBh *Pārāy^o*.

¹⁷ So Bh *tasya sutah*.

¹⁸ So bdfmVā, Bd. Vā genly Pkt *samā*.

¹⁹ So Mt genly, Vā, Bđ. Vā agrees: °Vā
Susarmaḡ; °Vā *Suśaḡmatih*; °Vā *Sudharmaḡ*.
Bh omits him, but gBh has preserved him
thus (also mentioned as v. r. in GBh)—

Pārāyāḡsya bhavitā Suśarmā nāma
viārutah.

²⁰ In IVā *tasya-dmajaḡ*; °Vā *Nārāyāḡsya-*
dvijaḡ.

²¹ So Mt. Vā *samā daśa*. Bđ *catuḡ-*
samāḡ.

²² In bMt *ya*.

²³ So Mt genly: kMt *Sr̥a^o*; efjMt *Suḡ^o*;
iMt *Suḡa^o*; jMt *Cāḡḡa^o* or *caḡḡa^o* (see
p. 32, note²⁴); dMt *Muḡḡabhrt̥yās*; eMt
Bhūḡḡavayt̥yās (omitting *tu*).

²⁴ So °Vā. Vā genly *caturas*: see Appendix
I, § iv.

²⁵ So Vā genly; °Vā °kr̥[tr̥]yās; °Vā
°*dh̥nyās*: °Vā nearly correctly *Suḡga-*
ptyās: see Appendix II, § iii. For Bđ,
Vā, Bh see note²⁴.

²⁶ In eMt *smrtah*; nMt *sthitah*.

²⁷ With variations (see note¹¹), as eMt
Kaḡjāy^o; iMt *Kaḡvāyata*.

²⁸ Amended. Vā *Kaḡjāyanaḡ* with vv. rr.

catvaras tu²⁹ dvija hy ete³⁰
 Kanva³¹ bhoksyanti vai³² mahim
 catvarimsat panca³³ c=aiva³⁴
 bhoksyant=imam vasundharam
 ete³⁵ pranata-samanta
 bhavisa dharmikas ca ye
 yesam³⁶ paryaya³⁷-kale tu³⁸
 bhumir Āndhrān gamisyati⁴⁰.

bhavyah pranata-samantas
 catvarimsac ca panca ca

tesam paryaya-kale tu³⁹
 bhur Andhranam⁴¹ bhavisyati⁴².

10

Andhras.

Text—AMt 273, 1-17*; AVa 99, 348-358^a; Bđ iii, 74, 160^b-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 Brahmanda are far from perfect. The Bhagavata and Visnu 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 Vayu, has misplaced the first portion down to Svati, inserting it long afterwards, out of place, after the first line about Visvasphani: hpMt have nothing; hVa omits ll. 1-21.

²⁹ So jMt. Mt genly catvārimśad; bdnMt *śa: see Appendix I, § iv.

³⁰ But jMt omits hy; nMt omits hy etc: bMt cite (for c=ite).

³¹ So Mt genly: CfjMt Kāvu; nMt Kāvo; eMt Kāro; iMt Kayvo.

³² In iMt crp: jMt reads this half line, bhoksyanti prthivim imām.

³³ So Mt genly: bMt *rimśa naghān (or nāghān).

³⁴ In jMt c=ite.

³⁵ So Mt genly: jMt gate.

³⁶ In bdeśyktMt t=ām.

³⁷ In iMt paryaya.

³⁸ So Mt genly: eMt kālepa.

³⁹ So Vā genly: CIVā kālepa, bVā kal°.

⁴⁰ So Mt genly; fMt An°: gMt Andhrām, eMt rā. This half line is in a'bnMt bhūmir (n, mūmir) iddhā bhavisyati; iMt mūmir i bh° (short); jMt bhūmir sāmānā (for a-Andhrā) bh°.

⁴¹ All Vā readings are crp, and this is an emendation. Bāūr is represented thus,

a°a°Vā tar; C°ajktVā tar; a°Vā tar; fmVā tar; bVā tar (altered to tar in ā). An-dhrānām, or rather its Pkt form Andhrāna, is represented thus, a'fgmVā Andhrā nu; a'a°bdVā Andhā nu; C°ajktVā Andhā tu. But eVā has Mt reading crp, bhūmir-Andhrān gamisyati.

⁴² Bđ and Bh have not got the concluding lines (5 in Mt, 3 in Vā). Bđ has—

Kāpvāyanā tu catvārāś catvārimśac ca
 pañca ca
 samā bhoksyanti prthivim punar Andhrān
 gamisyati.

Bh similarly—

Kāpvāyanā° ime bhūmir catvārimśac ca
 pañca ca
 śātāni trīni bhoksyanti varṣānān° ca Kalau
 yuge :

where °jBh Kāvo; °qBh varṣāni. Vē says—
 ete Kāpvāyanā° catvārāś pañca-catvārim-
 śad-varṣāni bhūputayo bhavisyanti :

where °eVē Kāvo, ēVē Kāvo°.

The Vayu, Brahmanda, Bhagavata, and Visnu all say there were 30 king, though they do not give 30 names. The Vā MSS name only 17, 18, or 19, and eVa which is the fullest names only 25; Brahmanda only 17; Bhagavata 23; and Viṣṇu 24, or 22 and 23 in two MSS. The Matsya says there were 19 kings, but 3 MSS (*dgn*) 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	11 Skandasvati	21 Çakora
2 Krsna	12 Mṛgendra	22 Śivasvati
8 Sri-Satakarni (Sri-Mallak ^o)	13 Kuntala	23 Gautamiputra
4 Purnotsanga	14 Svātivarṇa	24 Pūloma
5 Śkandhastambhi	15 Pulomavi (Paduman)	[24a, Satakarṇi]
6 Satakarni	16 Ariṣṭakarṇa	25 Śivasri
7 Āmbodara	17 Hala	26 Sivaskandha
8 Apilaka (Divilaka)	18 Mantalaka or Patta-laka	27 Yajnasri
9 Meghasvati	19 Purindrasena	28 Vijaya
10 Svati	20 Sundara Satakarṇi	29 Caṇḍasri
		30 Pulomavi

The lists in the MSS stand thus, omitting at present no. 24a who is mentioned only in eVā. Mt MSS name the following (*fgmMt* calling no. 15 Pulomavi a second Meghasvāti), the numbers within brackets denoting those who are omitted:—*CGV* have 27 kings (nos. 2, 5, 15 omitted); $a^1 a^2 a^3 a^4$ 28 (5, 15); *b* 27 (9, 20, 22); *c* 27 (2, 5, 20); *e* 25 (2, 5, 20, 23, 24); /27 (24, 25, 29); *j* 24 (5, 7, 8, 18, 19, 29); *k* 21 (5, 9-11, 20-23, 29); /20 (2, 5, 9, 12, 13, 20-24); *m* 27 (1, 2, 5); *n* 29 (20); *d* 30, and repeats 6-10; *g* 30, and repeats 10-14 and 15 (with correct name Pulomavi); *hpMt* have nothing. All Va MSS, other than *ehVa*, name nos. 1-3, 6-8, 15-23, 27-30; except that *CaV* omit no. 21; *k* no. 8; / 8, 21; *m* 21, 30; *A* has lost the first part and begins with no. 19: $a^1 a^4$ apparently insert no. 8 twice; *m* repeats 3, 6 after no. 8. All these Vā name no. 20 Sundara merely as Satakarṇi.

But *cVa* is peculiar and its list is broken up into three sets. It begins thus, nos. 11, 18, 19, 20 (calling him Sundara), 21; then reverting 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.

Bḍ names 1-3, 6, 8, 15-20, 22, 23, 27-30. Vś mentions 1-4, 6-9, 15-30; but *bVs* omits 4, 6; *kVs* no. 21; /Vs, 28, 29. Bh names 1-4, 7-9, 15-20; but *brBh* 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) *riMt* mentions 6-10 and immediately repeats them; (2) *wMt* 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: *gMt* names these in their place and repeats them after no. 29; and *A/Mt* omit them from their place and insert them [*l* 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 Pūiaṇas, 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 eVa: but no. 14 appears in

them all; nos. 10, 11 in all except *kMt*; and nos. 12, 13 in all except /Mt. 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, Satakarni, mentioned only in eVa, is not no. 20, who is called Śātakarṇi merely in all other Vā MSS and in Bđ, for Mt, Vā, Bđ, and eJk agree that the latter reigned only one year (p. 41, l. 23), while the description of the former in eVa is l. 28 on p. 42, and assigns 29 years to him. There is no line like it except l. 32 about Yajnasri, but he is not apparently Yajnasri whom eVa mentions in his proper place. According to the *eVti*. list he should come presumably either immediately after no. 15, or immediately before no. 25 Sivasri. The only indication I can find bearing upon this puzzle occurs in IVs, which regards Satakarni Sivasri as two, (1) Śātakarṇi, (2) Śivaś'ri (see p. 42, note¹), and so places a Śātakarṇi exactly in one of the two positions required by eVa. 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 80 is a round number.

Many of the kings bore the name Śātakarṇi, and it is spelt in many ways, the first part as *Śdī*, *Śanta*, *Śand*, *Śita* (with 8 often instead of s' in these forms), and the latter part as *karṇi*, *karṇa*, *koṇa*, *varṇa*, &c. It is needless to state all such variations in the text and notes, and the form *Satakarni* is adopted because it agrees best with the Pkt form *Satakani* generally found on coins. The names *Svatikarna* and *Svativarna* occur sometimes and seem to be merely variants of it (see notes^{57, 61, 65}). 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 Satavāhana, is mentioned in Liiders' List of Brāhmī Inscriptions, no. 1113 (*Epig. Ind.* x, Appendix); the second Kṛṣṇa or Kanha in *id.* no. 1144; and the third Śri-Śātakarṇi—Gotamīputa Sīri Śātakani, nos. 1123, 1125; Sīri Sivamaka Sada, no. 1279; Sati (= Sakti?) Sīrimata, no. 1112; Vasithīputa Sīri Pulnmavi, nos. 1106, 1124 (and probably 1100); Sīri Pnlumavi, no. 1248; Vasithīpute Sīri Pulumayi, nos. 1122-3; Vasathīputa Catarapana Satakani, no. 1120; Gotamīputa Sīri Satakani, no. 1123, and Śadakani, no. 1125; Sivakhada (or Sadakhada) Nāga sīri, no. 1186; Gotamīputa Sīri Yafia, nos. 987, 1024, 1146, 1340; Vasithīputa Cadasata, no. 1341; and Msdhāriputa Sīrivira Purisadata of the Ikhakus, nos. 1202-4 (see note⁷⁸).

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

The total of the individual reigns (excluding no. 24a) is only 442½ 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 Va, and 456 in Bđ, Vś, and Bh. The addition of no. 24a would increase the first total.

Kanvayanaras¹ tato bhrtayah²
 Susarmanah⁵ prasahya⁶ tam⁷
 Śunganaih⁹ c=aiya yac chesam¹⁰
 ksapitva tu¹³ baliyasah¹⁴
 Sisuko 'ndhral?'¹⁷ Ba-jatiyah?¹⁸
 prapsyat=iimah vasundharam
 trayo-vimSat²⁰ eama raja Simukas²¹ tu bhavisyati²²

Kanvayanam³ ath=oddhrtiya⁴
 Susarmanam prasahya tam⁸
 Sunganam¹¹ c=api yac chistam¹²
 ksapayitva¹⁵ balaih tada¹⁶
 Sindhuko hy Andhra-jatiyah¹⁹
 prapsya=iimah vasundharam
 tu bhavisyati²²

¹ This line is in Mt. This name is often corrupted as in p. 34, note¹¹; and first vowel is long or short. In nMt °yanāme; fMt °yanā; Mt genly °yanā, which should be °yanāme, as the accus. is required.

² So dffMt; bMt tadā°: jMt tato bhrtāyām. Mt genly tato bhrtāyā. But sMt tadodhrtiya; cMt tad-oddhrtiya; so sMt erp. Bhrtiyāḥ is prob. correct, cf. Vg, Bḥ; the plural here may refer to 'Simuka and his fellow-tribemen' in l. 3. Vg says—

°Susarmāṇam Kanvaṁ° oḥ bhrtyo' balāt
 Śipraka°-nāmā hatvā° Andhra°-jātiyo vasu-
 dhām bhokṣyati:

where °kVg Kāvāḥ, ḍVg Kāvāyāṇāḥ;
 °aVg sa-bhrtāyām, jVg sa-bhrtiya, ḍVg sad-
 bhrtiya-, kVg sa bhrtiyāḥ; °aVg balat, ḍVg
 balam, IVg oḥ, jVg balavām, kVg valāḥṣi;
 °ḍVg Chiptaka, aVg Śivika, kVg Pulaka,
 IVg Pucakā; || ḍVg hatva-r; °IVg Andha,
 ḍVg Aṅṅīpāyām|pra, kVg hy Andha, jVg
 Śudhra. Bḥ says—

hatvā Kāvāḥ° Susarmāṇam tad-bhrtyo'
 vṣalo ball°

gām bhokṣyati Andhra°-jātiyah kañcit ||
 kām a-sattamāḥ:

where °rBh Kanvāḥ; °kBh tadvatyo;
 °fBh vṣabho° (f strictly vṣabbordhāt, cf.
 p. 26, note¹); °ḍBh Andhri, fBh anyā;
 °oBh kañcit.

³ This line in Vā, Bḍ. Bḍ Kanv°. Vā
 genly Kanvā°: other variations similar to
 those in p. 34, note¹¹. Bḍ, Ca°a°Vā
 °yanam; a°a°ḍfjgkḥmVā °yanān.

⁴ So Ca°a°Vā, Bḍ: a°a°kVg atōd' or at-
 ḍdrtiya; fgmVā ato dhrtiya; ḍVā tatōddhrtiya
 (Pkt).

⁵ In jMt °ṇaḥ; ḍonMt °ṇam; IMt °ṇa;
 gMt °sarmāṇam.

⁶ In a°nMt pragṛhya.

⁷ CḍjMt tam; gMt tān; fMt tōn.

⁸ In eVā Sudharmāṇam prasahyataḥ.

⁹ So Mt; ḍMt Suvānānām; cḍnMt suvā°;
 jMt Aṅṅūrā.

¹⁰ In eMt caiva dṛṣṭāḥ; fMt caiva
 sarreṣṭh.

¹¹ This line is in Vā, not in Bḍ. Ca°a°Vā
 Śṛṅg°.

¹² In eVā yac cheṣāḥ; fmVā defective.

¹³ So Mt mostly: ḍMt kṣapitvā sa; cḍMt
 kṣapitvā sa; IMt jṣyitvā tu; fgmMt kṣapa-
 yitvā, jMt kṣap°, ḍMt kṣp°.

¹⁴ In sMt balāyasaḥ; jMt mahīyasām.

¹⁵ CVā kṣapayitvā.

¹⁶ In eVā balī tathā, ḍVā °tadā.

¹⁷ So Mt genly; ḍMt °dhraḥ; jMt °ddhra;
 nMt °dhra; kMt °va; ḍMt °yaḥ; ḍMt
 Śiturok° here, Śitukas in next line; sMt
 Śiturok-Andhraḥ; fgmMt Śikhukas tu; IMt
 Kimsukrodhaḥ. The correct name is Simuka
 (Rapson, 'Indian Coins, Andhra, &c.' pp.
 xviii, xlvi). It was misread as Śituka,
 and then Sktzed (1) as Śituka, and (2) as Śipuka
 whence Śikhuka, by dialectical variation of
 ṣ and kh. Simuka could be misread as
 Śipraka which Vg has, see note¹.

¹⁸ In eMt ka-jā°.

¹⁹ So Vā, Bḍ: eVā Chimako hy a-jāti-
 yah.

²⁰ So CḍfjgMt, Vā, Bḍ. Mt genly °vināḥ;
 eVā reads this line—

sa trayo-vimṣati rājā bhavitā Chismakāḥ
 samāḥ

²¹ I put the correct name here to combine
 Mt, Vā, Bḍ, which read it as above: sMt
 Śiturokas; cḍMt Śiturokāt.

²² So Mt. Vā, Bḍ bhavitā tu atā; ḍVā
 omits tu; mVā °tv aṅṅāḥṣam; gVā bhavitā[ṣ]
 tathā.

Krsno²³ bbrata yaviyaihs tu²⁴ I Krsno²⁵ bbrat=asya²⁶ varsani
 astadasa²⁷ bhavisyati I so 'smad dasa²⁸ bhavisyati 5
 Sri-Satakarnir²⁹ bhavita tasya putras³⁰ tu vai dasa³¹
 Purnotsahas³² tato³³ raja varsany³⁴ astadas=aiva tu
 Skandhastambhis³⁵ tatha³⁶ raja varsany³⁷ astadas=aiva tu
 pancastam³⁸ saraah sat ca³⁹ Satakamir⁴⁰ bhavisyati
 dasa c=astau ca⁴¹ varsani tasya⁴² Lambodarah⁴³ sutah⁴⁴ 10
 Applako⁴⁶ dasu. dve ca⁴⁶ tasya putro bhavisyati

²³ Mt genly the Pkt nomin. form *Kṛṣṇa*; jMt *Kṛṣṇā*. V_g says—*Kṛṣṇa-nāmā tad-bhrātā*. Bh says—

Kṛṣṇa-nām-ātha tad-bhrātā bhavitā prthivī-patih.

See Rapson, *op. cit.*, pp. xix, xlvii.

²⁴ In *fyMt* ca.

²⁵ So *a'a'a'dgVā*, Bd; *eVā Kṛṣṇā*; *bVā kṛṣṭau*; *a'Vā Tvastro*; *fmVā Tvastro*; *CjklVā astau*.

²⁶ So *bdeVā*, Bd; *a' 'fygkVā*, 3 MSS of *CVā bhrātarya*; *IVā*, 2 MSS of *CVā bhrātā ca*; 1 MS of *CVā smāta-ya*.

²⁷ So all Mt; but *nMt* *astāsu data*, see *Introdn.* § 40.

²⁸ So *a' 'bd'fygkVā*, Bd; *IVā so smā d'*; *eVā so 'stād'*; *Ca'jVā tasmād d'*; see *Introdn.* § 40.

²⁹ This name is spelt variously, see p. 37. *Vā* genly *'Sātākarnir*. Bd, *V_g 'Sāntākarnir*. But *bdeMt* *'Mālakarni*, *nMt* *'kanī* (easy misreading); *Mt* genly *'Mallakarni*; *jMt* *'Sātākarnir*, *kMt* *'parni*. Bh *'Sāntākarnya*, *fBh* *'varna*.

³⁰ Bh, *IV_g* agree, *tasya putras*: *fyjMt* *putrā*.

³¹ So *Mt* genly; *boeknMt* *samāḥ*. *Vā*, Bd *mahān*.

³² This line is only in *Mt*, *eVā*. So *Mt* genly; *fMt* *Pūrnotsarya*; *eMt* *Pūrnāsanga*. *nMt* *'sagar*; *eVā* reads this line—

Pūrnosantu ca varāṇi bhavit-āstāda-sivā tu.

V_g *Pūrnotsanga*; *jV_g* *'sān[mr]ga*; *AV_g* *Pūrnetsanga*; *IV_g* *Vasukarnotsanga*. Bh *Pauryamāsa*, and adds *tat-sutah*.

³³ *Tu* vai in *boeknMt*.

³⁴ *Samā* in *nMt*.

³⁵ This line is only in *bdfgkMt*. So *fyMt*; *dMt* *'stambis*; *bMt* *Sotrarcanis* (an easy

misreading); *nMt* *Sovantui*, and inverts him and the next king.

³⁶ *Tapā* in *nMt*.

³⁷ *Samā* in *nMt*.

³⁸ So *Vā*, *CodemnMt*; *jMt* *'satāḥ*. Bd, *bfyMt* *'sat tu*; *kMt* *'sac ca*.

³⁹ *Sat'kur* in *eVā*; *eMt* *'sadu*; *nMt* omits *ca*.

⁴⁰ No marked variations in this name; *nMt* inverts him and the preceding king; *mVā* repeating the line reads *tasya putro*. Bh omits him.

⁴¹ *Data vāsāira* in *bMt*.

⁴² In *eVā* [*bhavitā*] *tasmād*.

⁴³ This line only in *Mt* and *eVā*. Bh and *V_g* agree in the name.

⁴⁴ Bh agrees, *tat-putras*: *eVā* *nryaḥ*.

⁴⁵ *Mt* genly *Āpitako*; *fyjMt* *Āpi'*; *eMt* *Āpi'*; *nMt* *Āpi'* or *Āpi'*; *bMt* *†Aryāntako*; *eVā* *Āpitako*. But *gVā* *Āpilavā*; *fVā*, 3 MSS of *CVā* *Āpo'*; *jVā* *Āpo'*; 1 MS of *CVā* *Āpa'*; *mVā* *Āryāt'* or *Āryā'*; *a'-Vā*, 2 MSS of *CVā* *Āpudaba-*; *bVā* *Āpitolavā*. Bd *Āpitolavo*. *Āpilaka* seems the best form: the third syll. *ta* in *Mt* names may be a misreading of *ta*, and may be read either way in *nMt*. *V_g* genly reads *tasmād* before this name, and it was aptly often read as Pkt *tasmā* with the final *d* applied to the name; thus *IV_g* *Dāpīlako* (though it interposes *ca*), and *edeV_g* (*tasmādvīlakah*) *Yi'* or *Divi'*; hence *afyV_g* *Divi'*, *CV_g* *Divi'*: *hV_g* *Divi'*; *jV_g* *Vilaka*; *bV_g* *Divāntha*. Bh genly (reading *d* in Gupta script as *c*) *Civilaka* or *Cibi'*, *agaBh* *'lika*; *fBh* *Citibaka*, *dBh* *'bika*; *ehBh* *Citibika*, *Vicilaka*; *rBh* *Vivilaka*, *hBh* *Yi'* or *Ohu'* and *Civi'*. *BBh* *Vilaka* aptly.

⁴⁶ So *Mt*; *comMt* *tu*. *Vā* genly, Bd *dvādasā vai*, which is equally good: *a'-Vā*, 2 MSS of *CVā* *†-ddhodaka'*.

dasa c=astau ca varsani Meghasvatir ⁴⁷ bhavisyati	
Svatis ca bhavita ⁴⁸ raja ⁴⁹	I Ātir bhavisyati nrpo
samas ⁵⁰ tv aṣṭadas=aiva ⁵¹ tu	varsani dvadas=aiva tu ⁵²
Skandasvatis ⁵³ tatha raja	Skandasvatih samas tasmāt
sapt=aiva.tu ⁵⁴ bhavisyati	sapta ⁵⁵ rajyarh karisyati
Mrgendrah ⁵⁶ Svatikarnas ⁵⁷ tu ⁵⁸	bhavisyati sanias trayah ⁵⁹ 15
Kuntalah ⁶⁰ Svatikarnas ⁶¹ tu ⁶²	bhavit=astau samS, ⁶³ nrpah
eka-samvatsaram ⁶⁴ rāṣā Svātivarnō ⁶⁵ bhaviṣyati	
ṣaṭ-trimSad ⁶⁶ eva ⁶⁷ varsani	I catur-vimSat ⁶⁸ tu varsani
Pulomāvir ⁶⁹ bhaviṣyati	I Pulomāvir ⁶⁹ bhaviṣyati
bhavit=Āristakarnas ⁷⁰ tu varsanam panca-vimsatih ⁷¹	

⁴⁷ This line only in Mt, eVā. So Mt genly; jMt °evāmi; CMt *Madhavātīr*; nMt *Saṅghat cāpi*. Vṛ, Bh *Meghasvātī*, jVṛ *Mayhad*; EVṛ *Meghaghātī*. The name has been corrupted in eVā which reads—

dasa c-ṣṭau ca bhavitā so °ṣṭādasā bhaviṣyati.

⁴⁸ This line only in Mt; bMt *Svātīr bhaviṣyati*, nMt *Svāmi bh*; gMt, in repeating the line, *Svāmi bh*: ceMt *sa eva bhokṣyate*.

⁴⁹ In bMt *raṣyā*.

⁵⁰ In ceMt *samā*: bMt *manās*, so gMt in repeating.

⁵¹ In ceMt *aṣṭau dat-aiva* (omitting *tu*).

⁵² This line is in eVā only. Introdn. § 40.

⁵³ So Mt, mostly. CMt °evātis misprinted as °racātis; doemMt and gMt (in repeating) *Skandhasvātis*, dMt °evāmis; iMt *Skandhasvātīs* (an easy misreading).

⁵⁴ Misread as *sam-aiva tra* in gMt (repeated). °tuah in bMt; ceMt *sapta evaiva*.

⁵⁵ This line in eVā only; thus, *Skandhasvātīḥ samāḥ tamā samā*, where *samā* is misreading for *sapta*.

⁵⁶ This line only in Mt, eVā: bMt *Bhagendrah*; eVā *Mahen*; jMt *narṣo*.

⁵⁷ So Mt genly: fgMt °varnas, but gMt repeats as in text; nMt *Sātīkarnas*; eVā *Sātīkarnis*.

⁵⁸ In eMt *mu*: after this nMt adds by mistake and superfluously *varṣāṇi pañca-vimśati* (from l. 19).

⁵⁹ In eVā *samā-trayam*.

⁶⁰ This line only in Mt, eVā: bMt *Kuśalah*; jMt *Kestalah*.

⁶¹ In nMt *Sōnāḥ*; eVā *Sātīkarnis*.

⁶² Ca in ceMt, and gMt in repeating.

⁶³ In jMt °ṣṭā samo.

⁶⁴ But doemMt °samvatsaro, eMt °se °, gMt (in repeating) *takaram*.

⁶⁵ This line only in Mt, eVā. So ACbMt: ceMt °karno; fgmMt °kono, gMt (in repeating) °varno; dMt °kono; eVā °ṣeno; kMt *Svātīkarno*; nMt *Sātīkarno*.

⁶⁶ This line is in Mt, except ACMt: iMt *ṣaṭ-trimśad*; gMt (in repeating) *ṣaṭ-vimśad*;

nMt *ṣaṭ-trimśata* (= *ṣaṭ-vimśata*).

⁶⁷ So dMt and gMt (in repeating): iMt *deva*; jMt *c-aiva*; ceMt *tu eva*; bfyMt *dev ca*.

⁶⁸ So Vā, Bḍ: eVā °trimśat.

⁶⁹ This name has been greatly corrupted. So doemMt; gMt (in repeating) °vi: ceMt *Pulomāvid*; jMt *Sulomāvir* (no easy misreading). In Vā: dgVā *Padumāvir* (or, as it may be read in dgVā, *Yadu*; and so

a°Vā and 3 MSS of CVā): then by easy misreadings, bVā *Patu* (or *Ya*); eVā *Patramāvir* (or *Ya*); fVā *Satumāvir*; 4 MSS of CVā *Ṣadu*;

mVā *Ṣaju* or *Ṣadu*; jVā *Ṣadrarmāvi*; a°Vā and 2 MSS of CVā *ṣaṭ samā rai* (by attempt at emendment). By regarding the final *vi* (in Pkt) as an expletive (= *vai* or *api*), hVā *Padumān* or *Paṣu*;

abcdegkVā *Paṣu*; Bḍ *Paṣumān ca*; other Vṛ *Paṣumān*. Then arBh *Vajamāna*;

Bh genly *Aṣa*; nBh *Aṣa*; mBh *Aṣa*; dBh *Ara*; eBh *Aca*. For this name fMt substitutes (a second) *Meghasvātīr*;

and gMt *Bhegha*.

⁷⁰ There is great variation in this name

⁷¹ There is great variation in this name

tatah saihvatearan panca ⁷² Halo ⁷³ raja bhavisyati	20
pafica Mantalako ⁷⁴ raja ⁷⁵ I panca Pattalako ⁷⁴ raja ⁷⁶	
bhavisyati sama nrpah ⁷⁴ bhavisyati mahabalāh ⁷⁸	
Purūndraseno ⁷⁹ bhavitā	} bhāvyaḥ Purikaṣeṣas ⁸⁰ tu
tasmāt saumyo bhavisyati ⁸¹ samah so py eka-vimsatim ⁸²	
Sundarah ⁸³ Satakarniḥ ⁸⁴ tu Satakarni ⁸⁶ varṣam ekam	
abdām ⁸⁶ ekam bhavisyati	bhavisyati naradhipah
Cakoraḥ ⁸⁷ Śātakarniḥ ⁸⁸ tu ṣaṇ māśān ⁸⁰ vai bhavisyati ⁹⁰	

Vā genly *bharitā Nemikṣṇas*; dVā °Nemikṣmas; mMt °Nauvikṣṇas; dMt °Naurik°; jMt °Nārik°; kMt °Saurik°; fMt °ṣauvik°; eMt °Gaurak°; eMt °Gaurakṣtas. A CMt *bharit-Āriktavarṇas*; dMt °Āriktakarṇas; mMt °Āriṣṭakarṇis. Vṣ *Āriṣṭakarmā*; so aBh. Bḍ *bharit-Āriṣṭakarmā*. Bh *Āriṣṭakarmā*. It is impossible to extract the correct name out of this confusion, and I have adopted *Āriṣṭakarṇa* as the most central form.

⁷² So a'a'a'bisfyVā; Vā genly, dMt, Bḍ °sim. Mt *varṣāni . . . ṣiḥ*; jMt reads this half line, *ṣaṇ-māśān vai bhavisyati*.

⁷³ So Mt. Vā, Bḍ *saivāsaram pūrṇam*.

⁷⁴ So all, except IVṣ *Hala*; Bh *Hāleya*; rBh *Hālela* or *Hālena*; oBh *Hālaya*.

⁷⁵ There is great variation in this name. A CMt *Mundulako*; cMt *Mantalako*, eMt °lankko; lMt *Mnulako*; fMt *Mandulako*; dMt *Mandako*; mMt *Kundalako*. Then IVṣ *Pantalako* or *Patl°*; Vṣ genly *Patl°*; IVṣ *Pit°*; deVṣ *Putl°*; jVṣ *Pakṣat°*; aVṣ *Prabhu°* (or *Prattat°*). Bḍ *Pattalaka*. Bh, losing the first syll., *Talaka* (see Appendix II, § vi); aBh *Tanaka*; oBh *Halaka*; dBh *Šat°*. Vā, by losing the third syllable, *Saptaka*; fVā *Saptamka*; bVā *Manaka* (misreading of *Maytaka*!); eVā reads this half line, *paṣe-aiṣṭbhā . . . ko rajā*. *Mantalaka* or *Pattalaka* seems the most likely form, from which the other readings might have been derived by misreadings. Bh says, *tasya e-ātmajaḥ*.

⁷⁶ So Mt, eVā; dMt *rājho*.

⁷⁷ Vā, to compensate for the lost syllable in *Saptaka*, and by the meaning of *sapta*, reads *rājāno* and turns the two following words into plurals: *ṣVā rāṇāmāśno*. Bḍ *nāma*. The correct reading must be *rājā*.

⁷⁸ So Mt, eVā, where *nrpah* is redundant, cf. line 26.

⁷⁹ So Bḍ. Vā °*ṣyanti mahābalāḥ*.

⁸⁰ This line is in Mt. So Mt genly; CMt °seno or °sent; mMt *Purūndraseno* and *Purūdra°*; dMt *Purānda°*; hVṣ *Pulindrāsana* (for °*drāsena*); abkVṣ °*dasena*; IVṣ *Pullav°*; Vṣ genly, eVā *Pravillas°*; deVṣ *Pravilas°*; jMt *Praviliṣ°*; where *pra* may be a misreading of *pu*.

⁸¹ This line is in Vā, Bḍ. So a'-'fytmVā; bVā *Purikṣenas*; kVā *Purikāśanas*; jVā *Purikṣenus*; OVṣ *Purikāśenas*. Then dBh *Purikāśena* (where *s* and *ś* are much alike); areBh °*bhoru*; eḥjktmṃpḥ °*bhoru*; other Bh, Bḍ °*bhiru*. These variations suggest the name *Purikṣasena*. A king *Purīśadata* of the Ikṣvaku is mentioned, see p. 37.

⁸² So Mt genly; dMt *sānyo°*; mMt *sainyo°*, °*yanu°*; dMt *seno°*. *Saunyo* cannot well be a king, though the lines say so on its face, because in this dynasty two kings are never put together in a single line without any mention of their reigns. *Saunyo bhavisyati* is probably a corruption, see Appendix II, § iii.

⁸³ So CāḥjkmVā, Bḍ; a'a'a'bdmVā °*tiḥ*; gVā °*ti*; eVā reads this half line *saṃā drādāta bhū-tale*.

⁸⁴ This line is in Mt, eVā. Vṣ *Sundara*; fMt *Sundharāḥ*. Bh, IVṣ *Suandana*.

⁸⁵ Usual variations, see p. 37.

⁸⁶ So Vā, Bḍ, with variations, but no personal name: 1 MS of CVṣ *Śāntakṛttir*.

⁸⁷ In eVā *varṣam*; jMt . . . *am*.

⁸⁸ So Mt genly, eVā. Vṣ genly *Cakāra*. Vṣ, Bh *Cakora*; gBh *Cakāra*; hVṣ *Cāḥkā*; kōra. But eMt *Rājāda*; mMt *rājā vai*; dMt reads this half line *rājā vaśāyo vikarṇa ca*; IVṣ merely *Śātakarni*.

asta-vimsati⁹¹ varsani Sivasvatir⁹² bhavisyati 25
 raja ca Gautanriputra⁹³ eka-virhga tato⁹⁴ nrpah⁹⁵
 asta-vimsah⁹⁶ sutas⁹⁷ tasya Puloma vai⁹⁸ bhavisyati
 [ek-ona-trimsatim bhavyah Satakarnis tatho nrpah]⁹⁹
 Sivasrir¹ vai Puloma tu² sapt=aiva³ bhavita nrpari⁴
 Sivaskandhah⁶ Satakarnir⁶ bhavit=asy=atmajah samah⁷ 30
 nava-virhSati⁸ varsani I ek-ona-vimsatim⁹ raja
 Yajnasrih¹⁰ Satakarnikah¹¹ | Yajnasrih¹² Satakarny atha¹³

* So Vā, cdefjgmMt, V₃, with variations. Mt genly Svātīkarnas. Instead of this name Bh genly *vajako yatra*; rBh *vattikā*; nBh (and BBh) *navamo*; jBh *evako* altered to *vajako*; GgBh *bahavo*; dBh *vajako* (or *gajako*) *yasya*. Read *vajako yasya*.

¹ In bdeMt *māso*; eVā *paś samān*.

² So Mt. Vā genly *vai narādhipaḥ*; eVā *bhavitā nrpaḥ*; kVā *v[ta] narādhipaḥ*.

³ So Mt, bmVā, Bđ. Vā genly, jMt *°vīn-tat tu*.

⁴ So Mt, dVā, Bđ. V₃, Bh agree; IV₃ *°vātīḥ*; aV₃ *Sivaḥ Svātīḥ*; fgmMt *Sikhaśvātīr*; kBh *Siras*; jMt *Sirah*. Ca'ajVā *Siva-svāmī*; a'°b'ghkVā *°svāmīr*; mVā *°svāmīr*. Bh calls him *arindamaḥ*.

⁵ In beMt, bV₃ *Gotamīp*. V₃, Bh *Gomāp*; IV₃ *Gomati*. Mt adds *hy*.

⁶ So dfgjMt, a'Vā; cmMt *°vīnā*. AmMt *eka-vīnīaty ato*; CMt *aka-°* by misprint; bMt, a'a'a'bd'fghklmVā *eka-vīnīastamo*; CjVā, Bđ *°vīnīat samā*. *Eka-vīnīastamo*, '21st king', can hardly be right, because he is not 21st in any list except AMt where two preceding kings are omitted; and he can only be made 21st by omissions.

⁷ So Mt, bd'fghlmVā, Bđ, though it is redundant. AjkVā *nrpa*.

⁸ This line only in Mt: dgmT *°ta*; bjMt *°sat*; CMt *°sati*.

⁹ In nMt *tatas*; jMt *tatas*; bMt *amas*.

¹⁰ CbMt *Sulomā vai*; but beMt *Pulomā tu* in next line. V₃ *Pulimān*; IV₃ *Puḥ*; aV₃ *Kuḥ*. Bh *Purimān*; kBh *Purī*; fBh *Putrī*. The name should no doubt be *Pulomāvir*. V₃ adds, *tal-putraḥ*.

¹¹ This line only in eVā: see p. 37.

¹² This line only in Mt, eVā. So Mt genly: cdmT *°tri*; nMt *°vā*; bMt *Sivastīr*; jMt

Śirogrīvaḥ (omitting *vai*). V₃ *Satakarnī Śivastīḥ*; IV₃ makes this two kings, *tasy-āpi Satakarnīḥ tatas Śivastīḥ* (see p. 37); dBh *Saastīrā*; nBh *Midastīrāḥ*; Bh genly *Medas*; kBh *Medāḥ*; fBh *Medat*. This half line in eVā is, *Sirasī putra Avis tu*.

¹³ So Mt genly; cMt *°mā tu*; bjMt *°māsu*. But jMt *°mā tu*; CMt *Sulomā tu*.

¹⁴ In bMt *samaiva*; eVā *cauro*.

¹⁵ In eVā *samāḥ*.

¹⁶ This line only in Mt, eVā. So Mt genly. V₃, a'f'nmrBh agree; cBh *°skadhra*; dfgjMt, Bh genly, *°skandaḥ* (altered in eBh to *°skandha*); bV₃ *°sanda*; kV₃ *°sunda*; jMt *Śiraskandho*, eVā *°skandaḥ*.

¹⁷ So cdefjgmMt, eVā; bMt *Samak*. ACIMT *Sātīkarnad*; kMt *Salāīkarnīkā*; jMt *Nrpaskanda*.

¹⁸ So cdejmMt; bMt defective *vīn-āsy*; fgmT *bhāvī tasy*. ACIMT *bhaviā hy āc*. eVā *bhaviyati samā nrpaḥ*. No number is mentioned. Perhaps Mt should read, *bhāvī tasmāt trayo samāḥ* (see Appendix I, § iii), and eVā *bhaviyati samāḥ trayah*.

¹⁹ So Mt; jMt *°vīnāt tu*; fgmT *°vīnāt tu*; bdmT read this line—

nava varṣāni Yajñasriḥ * kurute Śāta-karnīkaḥ;

where *bMt *°mīḥ*; *bMt *kurute*, nMt *kurate*; *oemT *°karpīna*, lMt *Sātavarnīḥ*, bMt *Sahaakarnīkaḥ*.

²⁰ So Vā, Bđ; bd'ghVā *°trīnīstamī*; kVā *trīkonatritamī*.

²¹ Mt genly *Yajñastīḥ*; dIMt *°trī*; jMt *Yajñāḥ Śrī-*.

²² In kMt *Satakarnīna*.

²³ So Ca'ejVā; mVā *Yajñāḥ Śrīḥ*. Bđ *Yajñāḥ Śrī-*: a'a'a'bd'fghVā *Yajñastī-*; dhVā *Yajñastī-*. V₃, Bū *Yajñastīḥ* with

sad eva¹⁴ bhavita¹⁵ tasmad¹⁶ Vijayas¹⁷ tu eama nrpah¹⁸
 Cardasrih¹⁸ Satakarnis²⁰ tu²¹ I Dandagrih²² Satakarni ca
 tasya putrah samS dasa | tasya putrali samas trayah²³
 Pulomavili²⁴ samah sapta²⁵ anyas tesam²⁶ bhavisyati 34
 ek-ona-vimsatir hy ete²⁷ ity ete vai nrpas trimsad²⁸
 Āndhra²⁹ bhoksyanti vai malum | Andhrā³⁰ bhoksyanti ye³¹ malūm
 tesarii varsa-satani syus | samāh śatāni catvāri
 catvari sastir³² eva ca. | pafica sad vai tath=aiva ca³³.

marg. alteration °sara in aBh; aBh °sila¹ altered to °sri: kVs *Sungasris*. Bh adds *tat-sutas*.

¹⁸ In eVa °api: 2 MSS of CVa Sawakarny atha.

¹⁴ In eVh ete.

¹⁵ In jMt *naciḍā* (misreading of *bhavitā* in old Bengali script?).

¹⁶ In beenMt *yavmdd*; eVa *vastu*.

" So all: but *deVs Vijaya*; *bMt, jVs Vijas*; eVa *dvijah yasu* (omitting *tu*); *bVs Dvijajna*; *lBh Vinaya*. Bh says, *tat-suto*.

¹⁸ So Va, Bd. Mt genly *samas tatah*; *benMt samam⁰*; *fgjMt [sa] samd data*.

¹⁹ So Mt genly; cMt *Cadasrih*; *egMt Vanda⁰*; *bMt Candratlh*. Vs genly *Candrasrih*; *cVs Cadra⁰*; *dBh Candrasija*, frBh °vija, asBh °viryā, Bh genly °vijnah.

²⁰ Mt genly *Santikarnas*, with variations; *bgrMt Śamakarnis*.

²¹ SoMt, eVa" Va, Bd ca.

²² So VS. Bḍ *Daṇḍa-Śri*.

²³ In eVa *samas trayam* ; a¹Va *samasrayah*.

²⁴ So eVa, aVs; Ivs "mavi. Bḍ °marih. Vs genly °macih; *edefjVs °marcih*; *hVs °madi*; *bVs Anulomavih*. Bh genly *Salomadhīh*; *mBh Sul⁰*; *kBh Mal⁰* (all easy misreadings).

²⁵ Mt genly *Puloma sapta varsani*; *CbdmMt Sul⁰*: where the last syll. of the name has been probably regarded as a particle and ousted by the change of Pkt *varsa* to Skt *varsani*. Va genly *Pulov=api*.

²⁸ So Mt, Va genly: eMt *antyeḥ*, nMt *antas⁰*, cMt *aihnayā⁰*; all mistakes for *anyas teṣām*, probably the true reading, cf. p. 12, l. 22; p. 18, note 7. Ca²Va *ṛanyesdm ca* (f omits ca). Bḍ *tatai c=aīsam*; eVa *san taśmād*.

²⁷ So Mt, genly: *fgMt 'sati⁰*; dMt °satis *c=ete j'Mt sad ete ca*; nMt *ek-dna-navatim hy ete*, cMt *iektānā-n⁰*.

²⁸ So Va, Bḍ: m Va omits this line.

²⁹ So Mt genly: *cfjnMt Andhra*; dMt *Andhran*; *bMt nrpa*.

³⁰ In eVa *akṣa*.

³¹ So Va. Bḍ, gVa *vai*.

³² So Mt: nMt *sastir*, bMt *sastim*: jMt reads this line—

dvadas-adhikam etesam rajyam satacatuṣṭayam.

³³ This line is in Va, Bḍ: not in wVa. So Va genly: *hVa panca sad va⁰*: *bdfgkVa, °sat ca*; eVa °sat *sapta c=aiva hi*. Bḍ *paīīeaiat sat tath=aiva ca*. Vs says—

evam ete trimṣat* catvāry abda-śatāni pat-pancasad -adhikani prthivīm bhoksyanti: where * kVs omits *trimiat*; *hVs asta*; * 7-Vs *sa4 panca[da]sad*. Bh says—

ete trimsam* nrpatayas" catvāry abda-Satāni ca

sat pancasac ca prthivīm bhoksyanti, Kuru-nandana:

where * aBh has *vinian* written above; *gBh aṣṭa*.

Various Local Dynasties.

Text—AMt 273, 17^b-24; AVa 99, 358^b-365; Bd iii, 74, 171-179^a.

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 Brahmāṇḍa 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 Bhāgavata gives the first part in verses which are much like the texts of those Purāṇas, 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 Vāyu and Brahmīṇḍa are compared side by side, but in the third there is only the text common to those two. The Bhāgavata statements in both these parts are given in the notes. The Viṣṇu in prose agrees closely with the Bhāgavata.

The Va and Bd mention the dynasties in the second part in the same order that all three Pnrāṇas 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 11. 12, 13 which compose a couplet forming verse 22 and which remain undisturbed; hence the Mt verses are placed here thus, 23^b, 24^a, 20^b, 21^b, 20^a, 21^a, 22^{ab}, 23^a, 24^b.

The Mt is generally complete; but *eMt* omits 11. 12-14; *fMt* 1. 8; *gMt* repeats 11. 3, 4 after 1. 10; *kMt* omits 11. 4, 5; *hpMt* have nothing. *ACVa* omit 11. 7, 8, but *AVa* mentions them in a note; most other copies give them; *a⁴Va* omits 11. 7 (second half)-9 (first half); *mVa*, 11. 1-3, but they are added in the margin. Of *Bh* versions *j* omits 11. 1-5, but they are added in the margin; *bt* have 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.* §§ 42ff., 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 Bddid not revise the periods¹. If those remarks be sound, the Sriparvatiya Andhrabhṛtyas had at that time reigned 52 years, or (if we read *dviḥ pancasatam*) 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 Ābhiras had then reigned 67 years, the Gardabhilas 72 years, the Sakas 183 years, the Yavanas 87 or 82 years, and the Tuṣṭaras 7,000 or 500 according to the proper construction of the sentences but perhaps 107 or 105 is really meant. The 13 Guruṇḍas or Muruṇḍas had then reigned half of the quadruple 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 1. 6, if Mt reading *dvi-panca-* to *dasa dve ea satam ca vat*; see *Introdn.* *satam* is night, and if we emend Va and Bd | § 41.

reading¹, for Vṣ and Bh say precisely 199 years. The 11 Hūṅas or Maunas had then lasted 103 years.

Mention of these races is found in the inscriptions; thus Ābhīras in Lüders' List of Brāhmi Inscriptions, nos. 963, 1137 (Epig. Ind. x, Appendix) and Fleet's Gupta Inscriptions, p. 14; Sakas, Luders' list, nos. 1123, 1135, 1137, 1148, 1149, 1162, and perhaps 1001-2, and FGI p. 14; Yavanas, Luders' list, nos. 669, 965, 1093, 1123, 1140, 1154, 1156; Murundas in FGI, p. 14, and Murundadeva¹, *id.*, pp. 128, 132, 138; Hunas, FGI, pp. 56, 148, 206. A Vakataka prince Vindhyasakti is mentioned in Kielhorn's Inscriptions of Northern India, no. 622 (Epig. Ind. v, Appendix).

Mt, Va, Bd.

Andhranam¹ sarhsthite rajye²
tesam bhṛty-anvaya³ nrpah⁴
sapt=aiv=Āndhra⁶ bhavisyanti
das=Ābhiras⁷ tatha nrpali⁸
sapta Gardabhinās c=āpi
Sakas c=astadas=aiva tu¹²
Yavan=astau¹⁶ bhavisyanti
Tusaras¹⁸ tu¹⁹ caturdasā

Bh (with Vs).

Sapt=Abhira Andhrabhṛtya,⁵
daia¹⁰ Gardabhino¹¹ nrpah
Śakah¹³ sodasa¹⁴ bhupala
bhavisyanty ati-lolupah¹⁵
tato 'stau Yavana'' bhavyas
caturdasā ca Tuskarah²⁰

¹ So *cdfgMt, Va, Bd.* Mt genly *Andh*^o; jMt *sandh*: eVa *Arthanam*.

² So *cdefgk Mt; jMt sashite*^o; bMt *samsrite*^o; other Mt *saksthit*^o: eVa *samsthite vamiē*. Vā, Bḍ *sahsthitih paiica*; so mVā (defective).

³ So *dfgkMt, eVa*; lMt *-atraya*; jMt *†dady-anvaya*. Mt genly *bhṛty-dnvaye*: bMt *-adyav*. But fmVa *varhiah svaydh* (for *vams-anvayah* ?), Va genly *°samah*. Bḍ *vamsyas ca ye*.

* So Mt: *fmVa punth*. Va, Bḍ *punah*.

⁴ Bh genly *Avabhriya*; eBh *Av*^o; aBh^o=*Av*^o; fBh *Avabhṛthya*. Vs rightly *Andhra-bhṛtyah sapt=Abhira*; IVs *Andh*^o.

⁵ So Mt; eVa *mpta c=Andhra*. Va, Bḍ *sapt=aiva tu; hVa. °nu*.

⁶ So Mt, Va, genly, Bḍ: dVa *°Abharas*; eVa *dar-Abhirds*, dMt *rar-*^o; jMt *var-Adhird*; bMt *nav-Amirds*; lMt *naiv=Abhira*; mMt, kVā, defective; fGt Mt *Abhiras ca*.

⁷ So Mt mostly: Va, Bḍ *tato*^o: dnMt *nrpas tatha*, eMt *bhrtas*^o, cMt *mrtas*, fGt Mt *vrss*^o: jMt *nrpas tada*.

⁸ So Va, *bcknMt, Bḍ*: eMt *Mard*^o, but

when repeated *Gardabhidā* as in Mt genly: lMt *Kardabhid*; jMt *Gatabhritas*.

¹⁰ Vṣ agrees.

¹¹ So Bh genly, aVVs: kVs *°nd*; pBh *Garbhattino*. Vṣ genly *Gardabhidah bhuhhujo*, hVs *°bhika*^o: qBh *†datorddagabhino*, jVs, eBh *crp*.

¹² So Mt genly; jMt *Śakasast*^o: bMt *Sakas c=aiva* but eMt in repeating reads as in text: jMt *†Kosaiva das*^o. But eVa *tah=astadasa vai Śakah*; Va, Bḍ *tato 'tha daf*: kVa has *Thakah*.

¹³ So Vs. Bh *Kankah*; cBh *Kan*^o.

¹⁴ Vs agrees.

¹⁵ So Bh mostly: *cefjgklngKh ca lof*; ABh *na lol*^o.

¹⁶ By double sandhi (= *Yavanah astau*); fm Va. *Yav*^o: fgmMt *Yavanas ca*. This half line is in jMt *astau tu Yavana dhiras*, in eVa *tath=aiva Yavand astau*.

¹⁷ Vs agrees: jBh *Javana*.

¹⁸ In jMt *Tuhkharas*, cMt *Tusagas*.

¹⁹ So Va, eMt, Bḍ. Mt *ca*; jMt omits.

²⁰ So *Baeghlimpq Bh*; dsBh *°Tuhkharah*, rBh *°Tussarah*, nBh and v.r. in GBh^o*°Puska*

Mt, Va, Bd.

trayodasā {^tGuruṇḍas} ²¹ ca
 {Murūṇḍas}
 {Huna ²⁴ hy ek-dna-virhsatili ²⁵.}
 {Mauna ²⁴ hy ekadag-aiva tu ²⁵.}

Mat.

Andhra²⁹ Sriparvatiyas³⁰ ca
 te dvi-pancasatam³² samah
 sapta-sastis³⁵ tu varsani³⁶
 da=Abbiras³⁸ tath=aiva ca³⁹
 sapta Gardabhilā⁴¹ bhūyo⁴²
 bboksyant=maih vasundharam⁴⁵
 gatani triny asitim ca⁴⁷
 oaka by⁴⁹ astadas⁵⁰=aiva tu

sah. Gbftk Bh Turuskakah, cBh°karakh. CVs
 caturdasa Tukhardh, bedefghjVs °Tusara,
 aVs °Tukhava, IVs °Khara.

²¹ Both forms are well supported. Mt
 genly, Bd Gurundas; nMt Gar. Va genly,
 jVa Mar°; jVa°, nMt Mur°; fVa Mer°.
 Others, fgMt Pur°; cdMt Purandaf; eMt
 Puranjdi: 4 MSS of CVa Manantas, which
 ACVa adopt; eVa Randas with tu for ca.
 Gvrūṇḍa occurs in Bhavisya iii, 5, 32, where
 it is said Vraja-bhasa, Maharastri, Yavani,
 and Guruṇḍika are the four Mleccha bhasas.
 For Murunda see p. 45. Cf. notes ^{65,66}.

²² So Vs, 'dfgmBh and v.r. in GBh. Bh
 genly bhuyo dasa, an easy misreading; jVs
 omits.

" So Bh genly; dBh Sur°: aBh Surndas,
 sBh Suba°. Vs Munddi, prob, error for
 Murundas, which IVs has.

²⁴ Both names are well supported. Mt
 genly Huna; jMt Jlund; lMt Jana; eVa
 Yauna; Va, Bd, bMt Mauna: nMt smrta.
 See note ⁷⁶.

²⁵ So Mt; dMt c=ek°: ceMt omit by.

²⁶ So eVa, Bd. Va Hy attadas.

²⁷ So Bh, Vs: hBh Mond; aBh Maula.

²⁸ Vs agrees.

²⁹ In gMt An°; df Mt Andha: jMt yukta;
 bMt reads this half line Andhaksah par-
 vatiydi ca.

³⁰ So edfgjhnmMt; Mt omits Sri. ACMt,

Bh (with Vs).

trayodasa²² Gurundas²³ ca
 Mauna²⁷ ekadas=aiva²⁸ tu. 5

Va, Bd.

Andhra³¹ bhoksyanti vasudham
 sate³³ dve ca Satam³⁴ ca vai
 sapta-ṣaṣṭīri ca varṣāpi³⁷
 dasVAbhllras tato⁴⁰ nrpah
 sapta Gardabhinas⁴³ c=aiva⁴⁴
 bhoksyant=imam dvi-saptatib⁴⁶
 satani triny asitim ca⁴⁸
 bhoksjanti⁵¹ vasudharh Sakah

Śripar°; eMt °parvatayas.

³¹ In eVa Randhra.

³² So A CbhklMt: cefgmmMt te dve panca
 iatani, dMt dve pañca ca iataih: jMt ta dve
 panca das=api ca for this half line.

³³ In fm Va satam; kVa sato. Read prob-
 ably data°, Bce Introd. § 41.

³⁴ In kVa dva ca°; eVa dve' rddha-satas,

³⁵ InceMt °ti; nMt °ti

³⁶ In cen Mt sahasrani.

³⁷ This line is in a¹⁻³bdefghklm Va, Bd;
 first half in a¹Va, sapta-sasti Satan=iha.
 Not in -ACjVa, but mentioned in note to
 A Va: a¹⁻³blva °sasti°; eVa tu for ca.

³⁸ In fmVa dasabhiras, jMt °bhi . . s:KMT
 Darbharoma.

³⁹ In bcnMt tatas tu vai.

⁴⁰ In eVa tatho.

⁴¹ In bcnMt °bhino; jMt °bhrto.

⁴² But better bcegn Mt bhupa.

⁴³ This line is in a¹⁻³bdefghklm Va, Bd. Not
 in ACjVa, but in note to AVa.

⁴⁴ In ekVa c=api.

⁴⁵ Sic: read dvi-sapatim ?

⁴⁶ In eVa, Bd °tim.

⁴⁷ In bgjMt asitis ca; cenMt trini ca tatha,

⁴⁸ In bdgVa °asitis ca; fmVa trini sitis
 ca; eVa trini varsonam: a¹Va omits this
 half line, see note °.

⁴⁹ Mt genly satany, jMt tatha hy, no
 doubt corruptions of Saka hy, and I have

Mat
 Yavan=astau bhavisyanti;⁵²
 sapt-astim " mahlm imam
 sapta varsa⁵⁵-sahasram⁵⁶
 Tusaranam⁵⁸ mahi smrta
 Satany ardba⁶⁰-catuskani⁶¹
 bhavitavyas⁶² trayodasa⁶³
 Guruṇḍa⁶⁵ Vṛsalaiḥ⁶⁶ sardham⁶⁷
 bhoksyante⁶⁹Mleccha⁷⁰sambhavah⁷¹
 Satani trini bhoksyante⁷³
 Huna by⁷⁴ ekadas=aiva tu⁷⁵

Vā, Bḍ.
 asiti dve ca⁵³ varṣaṇi
 bhoktaro Yavatia mahim 10
 panca varsa-satan=iha⁵⁷
 Tuṣaraṇam⁵⁹ mabi smrta
 satany ardhha-caturthani
 bhavitaras trayodasa⁶⁴
 Muruṇḍa⁶³ Vrsalaiḥ⁶⁶ sardham
 bhavy=anya⁷² Mleccha-jatayah
 satani trini bhoksyante⁷³
 Maunil⁷⁶ ekadasVaiva tu⁷⁷

emended it so: belnMt †nava; eMt †naca.

⁵⁰ So Mt genly: *bcenMt c=astau*^o; *lMt v=astau*^o; *jMt Andha*^o.

⁵¹ In *a*^{1,3} *defgm Va*^ote.

⁵² Sic: better *ca bhoksyanti*.

⁵³ So *behVa*; *a*³*glVa asitir*^o: *mVa asita*^o; *dVa, Bd* asst *fVa astir*^o. *Ca*¹*a*²*4ckVa asitim c=asita*.

" So *AlmMt*; *CftMt* °*ti*: but *cemnMt sam=asiti-m*, *dMt* °*asitim*; see *Introdn.* § 40. Others, *gMt samsasyanti*; *fMt samsas*^o; *kMt samsas*^o; *jMt prates*^o (see p. 16, note⁷⁸).

⁵⁵ In *bMt varmsyatu*; *lMt varsanam* (one syll. short).

⁵⁶ So all *Mt*: read *Satan=iha*?

⁵⁷ In *eVa sstanikam*.

⁵⁸ In *jMt Tuhkhar*^o.

⁵⁹ In *eVa Tuṣaraṇam tu*.

⁶⁰ *CcMt* °*ardham*: *bMt k a m ardhha*-; *kMt Sat-ardha*-.

⁶¹ In *bcjknMt caturthani*.

⁶² In *eMt* °*vyam*; *jMt samamtas ca*.

⁶³ In *mMt trayo nṛpah*; *bnMt caluradasa*. This line and the next go together.

⁶⁴ See note. This line and the next go together.

⁶⁵ *ACbm Gurunda*; *nMt Gar*^o; *gMt Kur*^o; *mMt Mur*^o; *fMt Muc*^o; *lMt Puru-sajnda*; *ckMt Puruda*; *dMt Su[dvi]runda*; *jMt Sudanda*.

⁶⁶ *InnMt* 'dr̥s; *ejVa pri*; *blMt vrsabhai*. In *cMt sarvair*.

⁶⁸ *Bd, ghklVa Gurunda*; *a*²*dfmVa Mur*^o; *Ca*¹*a*³*bVa Mar*^o; *a*⁴*Va Pur*^o; *jVa Munuja*;

eVa Ananda. Regarding these *Vs* says—
 ete *prthivim trayodasa** *varsa-iatani**
nava navaty-adhikani bhoksyanti:
 where * this means the 13 *Guruṇḍas*, and so
IVs ete trayodaia prthivim; yet it has affected
iatani; but *dVs ete prthivim Abhir-adya*
Maun-dntd ek-on-asitir atta [sic] *sodasa* :
 * *kVs Sata-varmni*: *dḥiVs* omit *nava*. *Bh*,
 in consequence of the misreading *bhṛtyo*
data (see note³²), says 10, and applies it
 wrongly to the period instead of to the
 kings—

ete *bhoksyanti prthivim dasa varsa-satani*
ca

nav-ādhikāṃ ca navatim * :

where * *cBh* omits this half line.

⁶⁹ In *fgMt slautksyante*.

⁷⁰ In *lMt mum*; *jMt vrsa*.

⁷¹ In *fgMt samyuvah*; *cMt jatayah*; *lMt jantavah*.

⁷¹ So *AflmVa*. by double sandhi for *bhavyah anydh*: *jVa bhavy-anna*; *gVa* °*anye*; *bhVa* °*dr̥tya*; *dVa bhavyas te*; *AVa bhdvya[nye]s te*, showing influence of both readings: *eVa tath=anye*. *Bd bhoksyante*.

⁷³ In *begn Mt, Ca*⁴*Va,* °*i*.

⁷⁴ All *Mt varsany* with no name: no doubt a connotation of *Huna hy* (see 1. 5), and I have emended it *BO*.

⁷⁵ In *bMt* †*ekadasani ca*; *fgMt astadas=a im tu*: see 1. 5.

⁷⁶ So *Bd*, see 1. 5: *eVa Yaunas tv*. *Va* genly *Mleccha*, *CVa Svecchd* by misprint.

⁷⁷ *Vṣ* says—*tatiṣ ca Paurā** *ekādaśa bhū-patayo* 'bda-śātāni trini mahlm bhoksyanti;

<i>Mat.</i>	I	<i>Va, Bd.</i>	.
tes=utsannesu ⁷⁸	kalena ⁷⁹	tac-cbannena ca ⁸⁰	kalena ⁷⁹
tatah Kilakila nrpab ⁸¹ -		tatah Kolikila	vrсах ⁸² . 15

Va and Bd.

tatah Kolikilebbyas⁸³ ca Vindhyaśaktir⁸⁴ bbaviśyati
samah san-NAVatirh⁸⁵ jhatva⁸⁶ prthivim tu⁸⁷ samesyati⁸⁸.

Dynasties of Vidisa, &c.

Text—Mt nil; AVa 99, 366-372 ; Bd iii, 74, 179^b-185.

Corresp. passages—CVs iv, 24, 17 ; GBh xii, I, 32^b, 33.

The Vāyu gives the whole, and the Brahmanda all except line 7. The Visnu 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 *a² frnVa*. omit l. 7; *eVa* l. 11 ; *kVa* and *bBh* have nothing.

There are references to the people of Vidisa, Vedisa, in Kielhorn's 'Inscriptions of Northern India' (Epic. Ind. v, Appendix), namely, Sanchi inscriptions, nos. 187-524 *passim*; Bharaut inscriptions, nos. 712-885 *passim*. For Vindhyaśakti see p. 45 ; and as regards Pravra, a successor of Vindhyaśakti, named Pravaraśena, is mentioned with his five successors, *op. cit.*, no. 622. As regards Nakhavṛṇ, king

where *hLVs *Mauna, kYe Panravd*; AVs *asta*. Bh says—

Mauna *ekadasa kṣītim

bhokṣyanty abdaMatfinyaṅga* triṅgi :
where *aBh *Maulā*, cBh omits this half
line; Bh *aṣṭa* | 'ABh *arhtra*, altered in
dBh by later hand to *iaṭṭn paiica*; | Bh
omits this line.

⁷⁸ So Mt genly; 6Mt *inaipu chātrēm*;
cfyMt *tes=utpannem*; gMt *tesedcchinnesu*;
/ M t *teṣu cclīṭ*: AMt *teṣṛtsaveṣu*.

⁷⁹ In *bedefyn Mt kalesu*; eVa *sarvesu*.

⁸⁰ So Va genly; dVa *†tahasanaī ca*: eVa
tefHtsannesu. Bd *tesu cchinnesu*.

⁸¹ So Mt, eVa: lMt *Kilak*^o; fyMt *Kilik*^o.
JMt *Kilakalā*, jmMt *o'kilau*.

⁸² So Va genly; 6Va *Ko[li]lakika*^o, but
Kolihilebhyai in next line. Bd *Kilalcilo*
nrpah. Vs says (hVs omits)—

tesu channeu* *Kailakila** Yavana bhu-
patayobhaviṣyanti:

Where *deVs *cchinnefu*, bVs *intresu*, jVs

ksetresu, fgkVs *tes=ucchannem*, ZVs^o *utsan-*
nesu; MVs add *punah*, kVs *purah*: akVs
Kelik^o, IVs *Kaikild*, bVs *Kaisilana*. Bh
says—

taiḥ Eariibthite *tataḥ

Kilikilāyām* nrpatayo:

where *eBh *o'taiḥ*, qBh *o'tam*, fBh omits this
line: *apsBh *Kilak*^o, emBb *Kalik*^o, IBh
Kaliḥk^o | hJBh *Kimlimk*^o, jBh *Kinkilayam*.

⁸³ So Va: eVa *Kel*; Bd *Kilak*^o: kVa
Pholikolabhyas.

⁸⁴ Vs agrees,—*rnurdh**-*abhisiktas tesdh*
*Vindhyaśaktih**: where *IVs *a-murdh*^o;
/Vṣ *Vinḍa*^o. Bh omits.

⁸⁵ In bVa *samd yaydvati*; &Va *saman*
parnamatim.

⁸⁶ In eVa *bhutvd*. Bd *aaiva*.

⁸⁷ So *dfghkmVa*, Bd ; bVa *nu*. Va genly *ca*.

⁸⁸ But 2 MSS of CVa *ea bhoksyati*; kVa
merely sah, but adds *motampannam* (for
Maunandih V) *samapti*: eVa reads this half
line *prthivi tu gamisyati*.

Nahapana (see note ¹¹) is mentioned, *id.* nos. 1099, 1131-5, 1174; Purika in noa. 782, 812, 837-9, and JRAS, 1910, p. 445. Bhogin may perhaps bear some allusion to Bhogavardhana, nos. 264, 266, 373, 572, 797. For Nahapana see JRAS, 1910, p. 820; 1912, p. 785.

Nrpan¹ Vaidisakams² c=api³ bhavisyams tu⁴ nibodhata
 Śesasya Naga-rajasya putrah para-purafi-jayah⁵
 Bhogi bhavisyate raja⁶ nrpo Naga⁷-kul-odvaliah⁸
 Sadacandras⁹ tu Candramifo¹⁰ dvtiyo Nakhavams tatba¹¹
 Dhanadharmā¹² tataS c=api caturtho¹³ Vahgarah¹⁴ smrtah 5
 Bhubinandas " tatas c=api Vaidise tu¹⁶ bhavisyati
 Sunganam¹⁷ tu kulasy=ante¹⁸ SiSunandir¹⁹ bhavisyati
 tasya bhrata²⁰ yavlyams tu namna Nandiyasah²¹ kila
 tasy=anvaye bhavisyanti²² rajanas te trayas²³ tu vai
 dauhitrah²⁴ Sisuko²⁵ nama Purikayam²⁶ nrpo 'bhavat²⁷ 10

¹ So Bd, *a¹⁻³bdefghVa* and 1 MS of C'Va: other Va *yršan*.

² *VaidiSik^b* in eVa; a¹Va *Vaidesik^o*: gVa *ca disak^o*.

* Bd *c=atha*; eVa *caiva*.

⁴ So *bdhVa*, Bd, mVa *crp*. Va genly *ca*.

⁵ So *a¹a²bdeghlVa*, 2 MSS of C'Va: other Va *svara-pur^o*. Bd *sura-pur^o*. Vs *tatah Puranjayah*, i.e., after Vindhyaśakti: /Vs *tatah param Pur^o*; *abkVs^o Para-pur^o*; A Vs *Puranpur^o*.

• la *eV&^osyati nrpo*, a^sVa *°tata*,

⁷ In *bdhVa Nama*.

⁸ This half line in eVa is *Naga-loka-samudbhavah*.

⁹ In a¹Va *putras C^o*: eVa *Damadhandras*.

Va *Ramacandra*; *bhVs Vama^o*.

¹⁰ So Va genly. Bd *amsur*; jVa *°aso*; eVa *°abho*: dVa *Vamdamsa*.

¹¹ In *bdhVa totaA*; gVa *tu sah*: eVa *Nakha-pāna-jah* (see above), which may be the true reading.

¹² In eVa *Vakhampita*. Vs *Dharmah*; /Vs *Dharmavarnā*.

¹³ In *bdhjVa °the*; dVa *°tham* or *°tho*.

¹⁴ Va genly *Vimijah*; jVa *vimsah bhumi* (with excess syll.). Bd, /Va *vamsajah*: eVa, oVs *Vangavah*: *bfgVs Vangara*; Wa *°gard*; aVs *°gara*; *dBh°yari*; *rBh°gira*; Bh genly *giri*; aBh kiri: mBh (misreading v as tr) *Trangiri*, eBh (Va) *Tumgiri*; cBh *Bhmgiri*:

hVs Vagara; ABh *Vagiri*. Vs genly *Fa-ranga*: kVs *Urddara* (or *Dur^o*). *Vangara* seems the most central form.

¹⁶ So Va, Bd: eVa *Bhumi^o*. Bh genly *Bhūtananda* (inverting him and Vaṅgara); /Vs *°nandi*, pBh *°manda*: *qBh Bhrthananda*: kVs *Krtanandi*, Vs genly *°nandana*.

¹⁶ So Bd. Va genly *vat dese ta (bVa nu)*: a¹Va *vamie sa tu*; eVs *†vaisoyaso* or *vaisig^o*.

¹⁷ So a¹a²a³a⁴ghlVa; eVa *Šunka^o*; *bdVa Sṃga^o*. Va genly *Anga^o* (see p. 32, note *⁷).

¹⁸ So eVa. Va genly *nakulasy=ante*: CjVa *nandauasy^o*, which AVa adopts.

¹⁹ So, eVa; akVs, Bh agree: cVs *Susi^o*; gVs *Susir^o*. Vs genly *Susi*; iVs *Susu^o*; *bhVs Sukht^o*. Va *Madhu^o*.

²⁰ So *bhklVs*, Bh, *tad-bhrata*.

²¹ So Va, Bd, Vs genly: fmVa *Mandiy^o*; dVs *Nandriy^o*; AVs *Randiy^o*; bVs [Ra]Nandiy^o: jVs *Nandipasah*. Bh *Yasonandi*; ABh *Yasi^o*.

²² In eVa *tasy=annvavaye bhavita*.

²³ In mVa *torn trayas*; bdVa *tatra yas*; hVa *tan-nayaa*.

²⁴ In *bdVa dauhitryah*: C'Va *dohitrah*, fVa *daih^o*.

²⁵ So Va; Vs agrees. Bd *Šisiko*; jVs *Sibhuka*; kVs *Sutika*; iVs *Sukra*.

* So Va genly: dVa *kaya*, eVa *°kayo*. Bd *Purikaydm*; gVa *Ripuk^o*: see above.

" In dVa *bhavet*.

Vindhyasakti²⁸-stitas c=pi Praviro^{a9} nama viryavan³⁰
 bhoksyate³¹ ca samah sastim³² purirh Kaficanakarh ca vai³³
 yaksyate³⁴ vajapeyais³⁵ ca samapta-vara³⁶-daksinaih.
 tasya putras tu³⁷ eatvaro bhavisyanti uaradhipah³⁸.

Dynasties of the Third Century, A.D.

Text—*Ut nil*; *AVa* 99, 373-382a; *Bd* iii, 74, 186-193.

Corresp. passages—*CVs* iv., 24, 17, 18; *GBh* xii, 1, 34-37^b.

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

Among MSS *a²fmVa* want ll. 17-19; *eVa* gives ll. 1-10, then inserts the last part of the *Early Contemporary Dynasties* (p. 23), all the Nandas, Mauryas, Śungas, Kanvayanas and the first 12 lines of the Andhras, by reason of a large displacement, and then gives ll. 12-19 here, omitting l. 11: *kVa* and *btBh* have nothing.

Bāhlikas are mentioned in Fleet's *Gupta Inscriptions*, p. 141; Puṣyamitras, *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.

Vindhyakanarh¹ kule 'tite² nrpa vai Bahlikas³ trayah⁴
 Supratiko⁵ Nabhiras⁶ ca⁷ sama bhoksyanti⁸ trimsatim⁹

²⁸ *Vimdhis* in *gVa*; see p. 45.

²⁹⁹ So *Va*, *Bd*. *Vs* says *Sisuka-Pravirau ca*; *IVs* *Suhra-Pravirai ca*. *Bh* merely *Pravirakah*. See p. 48.

³⁰ *Vs* adds—ete *varṣa-satam ṣaḍ varṣaṇi bhaviṣyanti:

where **IVs* *etasmā*; *IVs* *sas panca*. *Bh* says—

itye ete vai *varṣa-fiatam bhaviṣyanty adhi-
 kṇiṣat:

where **cBh* *ity evath te [ya]*, *arBh* *bhoksyanty ete*, v.r. in *GBh* *yukta ete*.

³¹ So *bdḡghmVa*, *Bd*. *Va* genly *bhoksyanti*, *eVa* °te, which may apply to *Siṣuka* and *Fravira*; plural instead of dual, cf. next dynasties, l. 2.

³² In *bdḡVa* *sastik*.

³³ In *bdmVa* *purt* °; *mVa* ends *nau*: *eVa* *Pulakami Calakcans ca vai*.

³⁴ So *Bd*. *CVa* °ti. *Va* genly *yaksyante*,

a⁴jVa °ti. The sing. is clearly right, but see note⁸¹.

³⁵ In *eVa* *vajimedhais*.

³⁶ In *eVa* *samapte bahu*.

³⁷ In *eVa* *ca*; seep. 48.

³⁸ In *eVa* *su-murtayah*. *Vs* *tatah tat-pitrah trayodas=aiVa* (*IVs* =*aite*). *Bh* *tegarh trayodasa sutah*.

¹ In *eVa* *Karmakanath*.

² So *Va* genly: *fVa* *kulinite mVa* *kulino tena*. *Bd* *kulan=amte*, *Pkt* for *kulanam ante*.

³ So *CeghmVa*. *Bh*, *IVs* agree: *kBh* *Vah*° *Vs* genly *Bahlikas: cjlBh* *Balnikah*; *dkVs* *Valnikah*. *A* *bdjIVs* *Vahnikas*; *fVa* *Vahn*°; *Bd* *Vahi: hBh* *Vahni*.

⁴ *Vs* agrees.

⁵ In *hVa* °tako; *dVa* *Suprako*.

Śakyaman=abhavad¹⁰ raja Mahisinam¹¹ mahi-patih
 Pusyamitra " bhavisyanti Patumitras¹³ trayodasa¹⁴
 Mekalayam¹⁵ nrpaly sapta¹⁶ bhavisyant-lha saptatim¹⁷ 5
 KoSalayāih¹⁸ tu¹⁹ rājāno bhavisyanti mahābalaḥ²⁰
 Megha iti²¹ samakhyata²² buddhimanto nav=aiva tu
 Naisadhah²³ parthivah sarve bhavisyanty a-Matm-ksayat²⁴
 Nala-variiṣa-prasūtās te viryavanto mahābalaḥ²⁵

⁶ In *bdva Nabharas* (altered in *d* to *Na-bha*^o); *eVa Nnarativas*. *Bd Gabhiras*.

⁷ So *bdefghmVa, Bd*. Other *Va tu*.

³ *CVa, Bd bhoksyati*.

[•] So *Ca¹lVa, Bd*: *a²⁻⁴fgmVa °tih*; *bdhVa °tih* (altered in *d* to *vimiatiḥ*): *eVa vimsatim*.

¹⁰ In *a¹⁻⁴jVa* and 3 MSS of *CVa Śakyama nōma vat*: other MSS divide it into two. For first part, *flmVa Śakyamana, ghVa Sakya^o, dVa Sakya^o, bVa Sikya^o*; 3 MSS of *CVa Śakyamima*; *eVa Saksondman*: *Bd Sankamano*. For second part, *Bd, eVa bhavad*; *ghlmVa* and 3 MSS of *CVa bhavo*; *6V5 bhavi*; *fVa savo* or *tavo*; *dVi viya*. From all these variations I have adopted *Sakyaman=dbhavad*.

¹¹ *Bd, a¹Va* and 3 MSS of *CVa Mah^o*; *lVa Mahis^o*; *eVa Mahisyanam*.

¹² *Va genly, Bd Puspa^o*; *a⁴Va Putra^o*. *eVa Pundramindra*.

¹³ *Ca¹lVa Patta^o*; *a³Va Patu^o*; *gVa Pafu^o* or *padu^o*; *hVa Yadu^o*; *a¹Va PUTA^o*; *BVa Pada^o*; *fmVs Satu^o*; *eVa Padumindrś*. *Bd jat Strimitras*. Others short, *dVa Yamitras*, *a⁴Va aan m^o*, *jVa Sadamis*. *Pafu-mitrdś* seems the most central form.

¹⁴ In *gVa tath=aiva ca*. *Vs* says—

tatah* Puspamitra=Patumitras' trayo-daṣa*:

where * *bVs* adds *castrayah*; *lVs Pusya^o*, *aVs Pusa^o*; * *Ws Pata^o*, *bjVs Yadu^o*, *AVs Pahu^o*, *aVs Patumitr-adyas*, *CVs Padhumi-tra-Padmamitras*; * *hVs sarva-varnesu balavān jayo bhavisyati trayodasa*, as if *trayodasa* belongs to the following words. *Bh* says—

Puspamitro* tha rajanyo Durmitro* sya^l
 tath=aiva ca:

where * *df Bh Pusya^o*; *dBh Damitro*; *ḥahBh 'tha*.

¹⁵ In *gVa Mekalaya, bdVa Mik^o*; *AVa Mikalaya*.

¹⁶ *Vs* says—*Mekalas* ca eapta* Kosalaya-m* tu nav=aiva bhupatayo bhavisyanti*: where * *dVs Mekalyas, hVs Meka[kal]ah*; * *lVs sapt=Andhras, AVs °Andhra, kVs °atra*, and *AHV*s add *tatas ca*; *ḥ IVs sapta Kau-ialdh*; * *IVs natw*, *AVs tathsaiva, kVs tayeva*. *Bh* says, agreeing with some of these readings—

eka-kāla ime bhūpa* sapt*Āndhrab* sapta
 Kausalahḥ:

where * *dBh bhumeḥ*; * *cmBh Ambhrah, kBh Āmprd*; * *arsBh Kos, jBh Kawso*, *dBh Kos^o*. Cf. *eka-kala* here with the error *Mekakaldh* in *hVs*.

¹⁷ So *eVa*; *Bd °syanti ca saptatih*. But *a¹⁻⁴ bdghlVa °syant=iti santaih*; *fmVa °dyanti santatih* (short); *Cj¹Va °syanti ca sattamah*, and *CVa* mentions *santalih*.

¹⁹ So *eVa*; *dVa Kos^o*. *Vs, Bh* agree, see note ¹⁶. *Va genly, Bd Kom^o*.

¹⁹ *Ca* in *eVa*.

²⁰ In *gVa narddhipah*.

²¹ In *AVa Medya*; *eVa* either; *a⁴Va Medha-iithi*.

²² In *eVa °khyata*.

²³ *Vs* says—*Naisadhas* tu tavanta* eva* bhflpatayo bhavisyanti*:

where * *kVs Śaisards*; *lVs tata*; *ḥbkIVs* stop here: *hVs* omits the whole. *Bh* says—

Vaidūra*-patayo bhavya Naisadhas* tata
 eva hi:

where * *cjBh Vaidurya, OBh Vidura*; *GBh Nisadhas*. See p. 50.

²⁴ In *eVa °syanti manvsyayat*.

²⁵ In *gVa mahayasah*, *Pkt* plural.

Māgadhānām²⁶ maha-vlryo
 ViSvasphāṅṭr²⁸ bhaviṣyati
 utsāḍya pārthivān sarvān
 so 'nyān varṇān³¹ kariṣyati
 Kaivartan³³ PancakarhS³⁴ c=aiva
 Pulindān brāhmaṇāms tathā
 sthapayisyati³⁷ rajano³⁸
 nana⁴¹-deseu te jana⁴²
 Visvasphanir⁴⁵ maha-sattvo
 yuddhe Visnu-samo ball⁴⁸
 Visvasphanir⁵⁰ nara-patih kliv-akrtir

Magadhanarh tu²⁷ bhavita,
 Visvasphurjih²⁹ purafi-jayah³⁰ 10
 kariṣaty aparān³² varnan
 Pulinda-Yadu³⁵-Madrakari³⁶
 prajaS c=abraama³⁹-bhuyisthah⁴⁰
 sthapayisyati⁴³ durmatih⁴⁴
 viryavan ksatram⁴⁶ utsadya⁴⁷
 Padmavatyām⁴⁹ sa vai puri
 iv=ocyate⁵¹ 15

²⁶ In *bdḡghmVa* Mag°; eVa *Magadhayan*.

²⁷ In *adBh* ca.

²⁸ So *a'a'fglmVa*, Bd. Va genly °sphanir here, but °spanir in l. 14; *bhVh* °sphinir; eVa °sphacir; jVa *Visyaphani*.

²⁹ So Bh genly: *gBh* °aphurjih; rBh °sphurjih; ah-Bh °sphurti; cBh °skurtsih; nBh *Visva(va)spharjī* Vs says—

Magadhayan* Visvasphatika-sanjno 'nyan varṇān kariṣyati:

where *acḡḡhKVs Mag°.

³⁰ In *dBh* paran-tapah.

³¹ Defective in dVa, paerthivan *sasvarnan*, altered to *parthivan so va kirnan*.

³² So *dekrmpqsBh*; *gafBh* aparo; *ghjlnrBh* °ti paro; cBh °ti puro. For Vs see note ²⁹.

²³ In hVa °vartyan; fVa °vattyan.

²⁴ So Va; jVa Nanc°. Bd *Madrakams*: eVa *Yajpumams* (or *Papu*°).

³⁵ In cBh *Yadra*; kBh *Yadru* (or *Padru*): ABh *Pulindayavu*.

³⁶ Vs says—Kaivarta-Yadu*-Pulinda-brahmaṇān* rāḡye sthapayisyaty utsāḍy*ākḡhila*-kṣatra-jatira:

where *bfhVs *Yadu* or *Padv*, gVs *Facta* or *Pato*, deVs *Patu*, kVs *Patta*, /Vs *Vatuh*, aVs *Katu*, Cys *Kadhu*: *Caf Vs *brahman-yan*, bVs *Pulind-abrḡhmanan*: kVs. *ucha-dyoteṣa*.

²⁷ So eVa. VS genly, Bd °syanti:. The sing. is required by the sense and is corroborated by Vṣ and Bh; the plural is prob. a mistake through misunderstanding *rājano*.

²⁸ So Va, Bd: eVa *raja tu*. Hence *rajano* is obviously not a noiūn., but the Pkt accus. plural and = *rajnah* (see Pischel's

Prakrit Grammar, § 399), because Viśvasphāṅī had, as paid above, overthrown all kings and it was he who created these miscellaneous kings. *Rajano* should have been Sanskritized as *rājītaḡ* with some expletive for the lost syllable, but was mistaken for the norain. and so remained unchanged.

³⁹ *C'ddharna* in cBh.

⁴⁰ *Bhumistha* in oBh.

⁴¹ *Nānā* wanting in eVa.

⁴² So *bdhjVa* (altered in *d* to °janah).

Here *te janā* are obviously not the norain. but the Pkt accus. plural and = *tan janān* (Pischel's Prakrit Grammar, §§ 363, 425), because they refer to the Kaivartas, &c. Not being fully understood they appear Sanskritized as *te janān* in Bd; while they were mistaken for the nomīn. and were Sanskritized as *te janah* in *a¹⁻⁴dḡylmVa*. CeVa read *tejam* (an attempted emendation?) which AVa adopts.

⁴³ But *qBh* °ayanti.

⁴⁴ *Bhupatih* in fBh.

⁴⁵ *Vimvasphatir* in eVa.

⁴⁶ *Ksetram* in aBh; dBh *akrm*.

⁴⁷ But asBh *utsarya*; fBh *utpatya*.

⁴⁸ Bd °sama-prabhah; fjVa °prabho; mVa °prabha. After this iine dVa inserts—

Visvasphlti Kaivartyanam Chakams c=aiva Pulindakān.

⁴⁹ *Padmav*⁰ in cBh: see p. 53, notes 1,2

⁵⁰ So Bd, bVa. "Va genly °sphanir" eVa °sphatir.

⁵¹ So Va genly, Bd, a¹Va *ih=boyats*; eVa *ath=oc*°: gVa †klivavikrtirocyate; hVa †kli-

utsadayitva ksattrarh tu⁶² kkatram any at karisyati
 devan pi trms ca viprams ca tarpayitva sakrt punab⁶³
 Jahnavl-tlram assdya⁵⁴ Sarirarii yartisyate⁵⁵ ball
 sannasya¹⁶ sva-sariram tu⁶⁷ oakra-lokarii gamisyati.

Contemporary Dynasties of the Early Fourth Century.

Text—Mt nil; AVa 99, 382^a-388^a ; Bd iii, 74, 194-200^a.

Corresp. passages—CVs iv, 24, 18; GBh xii, 1, 37^c-40.

The Vāyu and Brahmāṇḍa give the whole of this passage except ll. 12-15. The Viṣṇu gives the whole fully in prose. The Bhagavata 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 Brahmāṇḍa ; and they appear to be old ślokas because they agree closely with the older prose account of the Visnu. Among MSS eVa has only ll. 1—6; kVa and MBh have nothing.

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

Nava Nakas¹ tu bhoksyanti puririi Campavatim² nrpah
 Mathuram ca purim ramyarh Naga³ bhoksyanti sapta vai⁴
 anu-Ganga⁵ Prayagam ca Saketam⁶ Magadhams⁷ tatha
 etān janapadān sarvān bhoksyante Gupta-varhṣa-jaḥ⁸

vattatiracyate; bVa †klivamratiracyate (short); dVa klivasantatir ucyate*

⁵² Ucoodayitvd tat kssatram in eVa: see note³⁶.

⁵³ Satsut punah in AVa; bVa sasat⁰; dVa. sat⁰; eVa yathakramam.

⁵⁴ But dVa Jahnava-tire prasadya.

⁵⁵ Va genly yaayate: a³Va nyamte; eVa nyaeya vat; dVa yasyu, altered to yasma-jyeta; gVa tyaksate: tyaksyate is suggested in CVa but it anticipates the next line. Yathsyate seems the best emendation.

⁵⁶ So Va genly: bdVa sa ny⁰; AVa samy⁰; gVa sa y⁰; aVa nihksipya: IVa reads this half line sasya sva-sartram rupam.

" In hVa nu.

and the next refer to different cities and dynasties, but Vś, reading Nāgas in both, condenses the two lines and the preceding mention of Padmavatī (p. 62, l. 14) into one statement--

nava Nagah Padmavatyam* Kantipurayam¹ Mathurāyām*;

where * IVs Padmav⁰ noma puryam, jVś Pasamvanyam; cVs Katip⁰, ajkVs Kantap⁰, bhVs Kantyam; hVs Medhurdyam. Bh nil.

³ But dVa Naka; hVa Nama; bVa Nana; eVa Yauna.

⁴ In bVa sapta vi; dVa saptatim.

⁵ So a¹⁻² bdefghlm Va, Bd. CjVa °Gangam.

⁶ So a³ dVa, Bd. CbfghmVa⁰ tum; a¹ a² jIVa °tu; eVa Saketa.

⁷ In bVa Madhyagas; eVa Makhagas.

⁸ So Va genly: eVa Gupa⁰; bVa Guhya*. Bd sapta; IVa. Manidhanya-jah. Vs says—

¹ So Va. Bd Nagas; eVa Randhas.

² Padmavatim in eVa: see l.8. This line

Naisadhan⁹ Yadukaims¹⁰ c=aiva Sasitan¹¹ Kalatoyakan¹² 5
 etan janapadan sarvan bhoksyante¹³ Manidhanya-jah¹⁴
 Kosalams¹⁵ c=Andhra-Paundrarims¹⁶ ca Tamraliptan sa-sagaran¹⁷
 Campam c=aiva¹⁸ purim ramyam bhoksyante¹⁹ Devaraksitah²⁰
 Kalinga Mahisas c=aiva Mahendra-nilayas ca ve²¹
 etan janapadan sarvan palayisyati vai Guhah²² 10
 Strirastram²³ Bhoksyakams²⁴ c=aiva bhoksyate Kanak-ahvayah²⁵

Saurastr-Avanty-Abhiras²⁶ ca
 Sudra²⁷ Arbuda-Malavaḥ²⁸

anu-Gaṅgā Prayāgam Māgadā¹ Guptā²
 ca³ bhoksyanti:

where *AV₉ Māgadān, AV₉ Māgadā, jV₉
 Māgadā Submā; *IV₉ Guptān, AV₉ omits
 Guptā ca; * here bV₉ adds Māgadān, bV₉
 Māgadā. Bh. says—

anu-Gaṅgām ī-Prayāgam guptām* bho-
 ksyati¹ medinīm²:

where *fBh gopā; *hBh bhoksyanti cor-
 rectly; fBh vai mahim.

¹ Nipadhān in Ca² jVā.

¹⁰ In dgVā Yadakāntā or Puḥ; eVā
 Yadumāntā.

¹¹ In bAVā Śaitjān; gVā Śaitjān; eVā
 Śaitjān; AV₉ Śaitjān.

¹² AV₉ *topakān (misreading y as p).

¹³ Ca² jVā bhoksyanti.

¹⁴ So Vā; mVā *ja; B_d *jan; eVā Māla-
 dhānyagah. V₉ similarly—

Naiśada* Naimiṣika¹-Kālatoyān² janapa-
 dān³ Manidhāra⁴-varāntā bhoksyanti⁵:

where *bhIV₉ Naiśada, AV₉ Śaiśava (see
 p. 51, note²²); *AV₉ Naimika; *abhV₉
 yakān, IV₉ yakā; *IV₉ padā; *kV₉ *dhā-
 ruka, dV₉ *dhāna, IV₉ *dhānya, aV₉
 *dhānānta, bV₉ *dhānavata, oV₉ *dhā, hV₉
 Manaidhanyaka; *acfkV₉ varāntā², IV₉
 varāntā bhoksyati. Bh. jV₉ omits this.

¹¹ In fVā Kōs; dgVā Kōśalāt; bhVā
 Chōśalāt.

¹² So CIVā, B_d: a¹a²a³jVā Pauḥ; dVā
 Pōḥāt; aVā Pāṇḍyāt; hVā c=Adhra-
 Podrāt, bVā *Pōḥāt; mVā c=Adhra-Pau-
 drātā, fVā *Pauḥrāt; gVā c=Anupādāt.

¹⁷ In fuVā Tāma²; dVā Tāmralipt-ānu-
 sāgaran, bhVā Tāma², IVā Nāma².

¹⁸ In bhVā [Pah]Cāspāḥ ca; dVā
 Pāncāspāḥai.

¹⁹ Ca²a³jVā *gyanti; AV₉ *gyate.

²⁰ So a¹a²gimVā; biVā Daira². Ca²a³jVā
 Devarakṣitām, hVā Daira². V₉ similarly—
 Kōśal*-Andra-Puḥraka²-Tāmraliptān-
 ānūdrataḥ-purīm ca Devarakṣito rakṣi-
 syati¹:

where *AV₉ Kōśalam, oV₉ Kōyāl. IV₉
 Kaulpa; *hV₉ Ūdra, jV₉ Ūdra, hV₉ Ūtra,
 IV₉ Lōdāhra; *IV₉ Puḥra, bV₉ Puḥra,
 wanting only in dV₉; *acgkIV₉ Tāma²;
 *IV₉ rakṣati. Bh. nil.

²¹ In gVā tātā.

²² V₉ similarly—

Kālinga*-Mahājika¹-Māhendrabhaumā²

Guhān³ bhoksyanti:

where *bV₉ puts nakṣatra before Kālinga;
 *dejkV₉ *śaka, IV₉ *ca, hV₉ Mahaya-Kaccha;
 *hV₉ *irān, IV₉ *drabhaumān correctly,
 jkV₉ *drabhaumān; *bhIV₉ Guhā correctly,
 jV₉ Guhām, AV₉ omits. Bh. nil.

²³ So Ca² jVā; B_d *jra-: a¹a²a³bdfghlmVā
 Strirājyam. AV₉ Sri by misprint.

²⁴ So bdfhmVā; gVā Bhokhya²; IVā Bh-
 kya²; ACjVā Bhakya²: B_d Bhoya².

²⁵ In jVā *dhyaya. V₉ says—

Strirājya*-Trairāja¹-Mūjika²-janapadān
 Kanak-āhvayā bhoksyanti³:

where *aIV₉ omits; *so CgkV₉, but bhIV₉,
 *rāja, aV₉ Tēpirājya, of V₉ omits; *eV₉
 Mūjivā, hV₉ Mūjika, IV₉ Mūjita, aV₉
 Mūjika; *IV₉ *davyaya bhoksyati. Bh. dV₉
 omits this.

²⁶ So Bh. V₉ similarly—

Saurāṣṭr-Āvanti¹-Śādrān² Arbuda-Maru-
 bhūmi³-vijayāntā ca vrāty-ādvij⁴-Ābhira⁵-
 ādr-ādyā bhoksyanti⁶:

where *AV₉ Saurāṣṭr-Āvanti; *fV₉ Śūdra,
 abV₉ Śūdr-(aV₉ Śūr-)Ābhira, hV₉ Bhadr-
 Ābhira, kV₉ Sur-Ābhira-Ārī²; *AV₉ *bhū,
 bV₉ Maru, kV₉ Mōcābhūmi; *or vrātyā
 dvij-, bhV₉ vrātya dvij-, aV₉ vrājā, kV₉

tulya³⁴-kalam bhavisyanti
sarve hy eto mahiksitah
alpa-prasadā hy anṛtā³⁸
mahā-krodhā hy adhārmikāḥ.

vraty-advija²⁹ bhavisyanti
sudra-praya janadhipah
Sindhos tatarh Candrabhāgārḥ³⁰
Kauntlṛh³¹ Kasmira-maṇḍalam
bhoksyanti gūdrā vrāty-ādyā³²
Mlecchas c=abrahma³³-varcasah 15
tulya-kala ime³⁵ rajan
Mleccha³⁶-prayas ca bhubbṛtah³⁷
ete³⁹ 'dharrn-anṛta-parah⁴⁰
phalgu-dās tīvra-manyavaḥ.

Evils of the Kali Age,

Text—AwT 273, 25-34 ; AVa 99, 388^b-412; Bd iii, 74, 200^b-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 Vayu and Brahmāṇḍa deal with them at great length. It is unnecessary to set out these passages, because they merely embody gloomy brahmanic 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, 26^a; AVa 99, 388^b-393^a; Bd. iii, 74, 200^b-203; 6Vs iv, 24, 18, 19;

rajye 'bhisikt-; "/jVs A[ti]bhira, aVs Atira.
But IVs has only *Sawrastrd*; deVs nil.

²⁷ So Bh, except *GerBh Sura*.

²⁸ In fBh *Abhyuda-Palavah*.

²⁹ Or *vratya dvija*.

³⁰ So Bh. Vs similarly (IVs omits)—

Sindhutata-Darvikorvi*-Candrabhaga-
Kasmira-visayan* vratya¹ Mlecch ll-adayah
sudra bhoksyanti:

where *f Vs *Darvikorvi*, cVs *kovi, jVs *kevi,
gVs *kocam; aVs *Davikorvi*, kVs *Davi*;
bVs *Deva*° hVs *Davakortha*: KV's *Rasmiva*:
‡ fhjkVs *visayam ca*, cVs *visaya*: *abcfhjVs*
vratya-, kVs *rojya*: II bhVs *Mleccha-sudra*,
KV's *Mleksa-sudra*.

³¹ ID glnrBh °ti: cBh *kaute*; dBh *Kau-*
cism; fBh *Kamnci*.

³² In eBh *vratyas te*, cf Bh °ca: dBh *sudras*
c=antya (one syll. short).

²³ In afBs Bh *Mleccha abr*°.

³⁴ So Va, Bd: IVa, *kalpa*.

³⁵ Vs similarly—

ete ca tulya-kalah sarve prthivyam bhu-
bhṛto bhavigyanti *:

where * IVs *bhoksyanti*.

³⁶ *Mleksa* in cBh.

³⁷ In rBh *bhupateh*.

³⁸ In dVa *a-nrpa*; bVa *hi nrpah*.

³⁹ In fBh *nrpa*.

⁴⁰ So Bh; so jBh, altered from *dharmā-*
nrpatayah; /Bh *dharmaparāḥ*. Vṣ says—
alpa-prasada vrhat-kopah sarva*-kalam
anṛt-ādharma-rucayah;

where *ejVs *sarve*.

GBh. xii, 1, 41-48. Of this account the *Matsya* contains only lines 1, 10; the *Brahmañda* omits ll. 4-6. The *Vayu* contains the whole, but *IVa* omits ll. 4-6; *fjkMt* omit 1, 10; *hpMt*, *kVa* have nothing. *Vs* has nothing corresponding to 11.1-3.

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

Bhavisyan=ihā¹ Yavana dbarmatah kamato 'rthatah
 n=aiva murdh-abhisiktas te² bhavisyanti naradhipah
 yuga-dosa-duracara³ bhavisyanti nrpas tu te
 strinam bala⁴-vadhen=aiva hatva c=aiva parasparam
 bhoksyanti Kali-sese⁶ tu vasudham parthivas tatba⁶ 5
 udit-6dita-varhsas⁷ tu⁸ udit-astamitas⁹ tatha
 bhavisjant=ihā¹⁰ paryaye kalena¹¹ prthiviksitah
 vibiuas tu¹² bhavisyanti dharmatah kamato 'rthatah
 tair virate janapada¹³ Ārya Mlecchas ca¹⁴ sarvasah¹⁵
 viparyayeṇa vartante¹⁶ kṣayam eṣyanti¹⁷ vai praṅḡh. 10

¹ In *dehJVa* °syanti ha.

² In *eVa* tu.

³ In *eVa* °doḡad duratmano.

⁴ In *Ca*³*Va* bala : *eVa* stri-bala-go-vadham
kriva, *dVa* °bala-bandhanais c=aiva. *Vs*
 similarly—

stri-bala-go-vadha-kartarah* para-sv-
 adana-rucayo; †lpa-sarah:
 where *kVs °balaradha-rucayo; †AVs
 °adataro, kVs parabhyadanaka, jVs paras-
 para-dama; † AVs 'sucayo. Bh says—

stri-bala-go-dvija-ghnas ca para-dara-
 dhan-ādrta?*

where * dhlBh °ahrtaḥ, eBh °avrtah.

⁵ In *eVa* bhavisyanti Kali-sesam.

⁶ In *gVa* tada.

⁷ In *eVa* uditiditi-vamsyas. *Vs* says—
 udit-astamita-prayah sv-alp-ayuso mahe-
 cchā aty-alpa*-dharmās ca^f bhavisyanti:
 where * ef Vs °ch=aty-alpa, hJVs °ch=alpa, IVs
 °chai c=alpa; jVs inserts na, Bh says—
 udit-astamita-praya alpa-sattv=alpak-
 āyuṣaḡ

a-samskftah kriya-biua rajasa tamas=
 āvrtāḡ.

⁸ *Ca*²*jI**Va* te.

⁹ In *eVa* uditv=ast⁰.

¹⁰ In *bdhJVa* °syanti ha.

¹¹ In *fVa* kalam na.

¹² In *eVa* vihitas te; *dVa* vihitas tu.

¹³ In *JMt* samadanu.

¹⁴ So *Mt* genly; *bf Mt*, *eVa* Ārya-M°; *IMt*
varsā M°; *a*¹*Mt* Mleccha-prayas ca; *jMt* *a*-
Mlecchas c=aiva. *Va* genly, *Bd* Mlecch-
acaras ca, *fVa* °avaras⁰, *dVa* °avanas⁰.
CVa *Snech*⁰ (misprint). *Vs* says—
 taiś ca vimisrā* janapadās tac-chlla-
 vartino* raj-asraya-Susmino Mlecchas c=
 Aryāś* ca viparyayeṇa vartamānāḡ praṅḡh
 kṣapayisyanti:

where * IVs vimisrita; † IVs chil-anuvart;
 † kVs Mlecch-dcaryas, IVs °acaras; *hVs* omits
 all after *Mlecchāi*. Bh says—

prajas te bhaksayisyanti Mleech a rajanya-
 rūpiṅaḡ
 tan-nathas te janapadas tac-chil-acara-
 vādināḡ
 anyonyato rajabhīs ca ksayam yasyauti
 plḡitāḡ.

¹⁵ In *a*¹*bgjk Mt* sarvataḡ.

¹⁶ In *cMt* °ta; *gnMt*, *dglVI* °tah: *eVa* reads
 this half line, *paryayai vartamanam*.

¹⁷ So *Mt*: *gMt* kṣapayisyanti. *Vā*, *Bḡ*
nasayisyanti.

Chronological and Astronomical Particulars.

Text—AMt 273, 35-52^a; AVa 99, 413-430; Bd iii, 74, 225-243.

Corresp. passages—CVs iv, 24, 30-42; GBh xii, 2, 24 34.

Concluding¹ passages containing chronological and astronomical particulars about the Kali age are found, more or less full, in all the five Purāṇas. Here the Visnu relinquishes its prose, and both it and the Bhagavata adhere to an old sloka version (which the Visnu introduces with the phrase *atr-ocyate*), similar to the version of the Matsya, Vayu, and Brahmāṇḍa, but containing some verses not found in those three Purāṇas. Hence it is convenient to divide this subject into three parts.

The first part contains matter which is common to those three Purāṇas, and which the Visnu and Bhagavata give partially. The passages are these—AMt 273, 35-45^a; AVa 99, 413-423; Bd iii, 74, 225-236^a; CVs iv, 24, 30-33; GBh xii, 2, 24-28*. The Vāyu and Brahmāṇḍa give the whole, the Matsya all except the first two lines, and the Viṣṇu and Bhagavata have ll. 1, 2, 4-6, 18-20, 22.

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

The Purāṇas all unite again in the old sloka version and this forms the third part. The passages are—AMt 273, 49^b-52^a; AVa 99, 428^b-430; Bd iii, 74, 241-248; CVs iv, 24, 40-42; GBh xii, 2, 38-34. All give the whole, except that the Bhagavata omits ll. 39, 40; but as there is considerable divergence, the Mt version and that of Va and Bd are printed side by side, and the Vs and Bh versions are given in the notes.

As regards MSS cMt omits ll. 21-23; eMt ll. 21-23, 39 (second half)-41 (first half); jMt ll. 15-17, 19; kMt ll. 6-9, 18; lMt ll. 12-15; nMt ll. 13, 14; a²Va ll. 11-14; eVa 1.16; hVa ll. 1, 2 (first half); mVa ll. 11, 13, 15, and places 12 after 14; hpMt, kVa, and tBh 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 Introdn. § 25, and in the notes to the translation of this passage, *infra*.

Yada candras¹ ca suryas ca tatha² Tisyas⁵-Brhaspati
eka-rasau⁴ samesyanti⁵ tada Krta-yugam bhavet⁶

¹ In mVa vamsa vamsas.

² In jVs yatha; bVs, fBh yada.

³ Suhra in hVs.

⁴ Ca²⁻⁴ bfgjhjIva ratre; mVa rave: kVs etair amsesu.

⁵ So eVa, Va, Bh; IVs saj=esyanti- Va

genly, Bd bhavisyanti; CVa bharisyanti (misprint).

⁶ So Va, Bd: eVa, Vs, arBh bhavisyanti tada (bdefgVs tatak) Krtaṃ; hVs gives the line twice and ends first hat/am and then Kalih. Bh tada bhavati tat Krtaṃ,

Bhaviṣye³⁷ te prasankhyātāḥ³⁸ purāṇa-jñāih śrutarṣibhiḥ³⁹ 10
 saptarṣayas tadā⁴⁰ prānśū⁴¹
 pradīpten-agninā⁴² samāḥ⁴⁴
 sapta⁴⁷-vimsāti-bhāvyaṅām⁴⁸
 Āndhrāṅ-ānte⁵¹ 'nvagāt⁵² punaḥ⁵³
 saptarṣayas tu vartante⁵⁷
 yatra⁶⁰ nakṣatra-maṇḍale

saptarṣayas tadā prāhuḥ⁴³
 Pratīpe rājñi⁴⁶ vai śatam⁴⁹
 sapta-vimsāih śatair⁴⁸ bhāvya⁵⁰
 Āndhrāṅ-ānte⁵⁴ 'nvayāḥ⁵⁵ punaḥ⁵⁶
 sapta-vimsāti⁵⁸-paryante⁵⁹
 kṛtsne nakṣatra-maṇḍale

ll. 5-8. The reckoning is from the end of the Andhras onwards into the future.

³⁷ So Mt: eMt 'ṣyai; lMt omits. Vā, Bd bhaviṣyas; ḁVā na divyais.

³⁸ So Mt genly: ceMt 'samākhyaātāḥ; jMt, eVā tat prasankhyātām. Ca'a'n'jVā, Bd tatra saṅkhyātāḥ; a'Vā 'khyātām; bāḥjhmVā 'khyānām; ḁMt naṣṭa-saṅkhyānāḥ.

³⁹ In lMt [śuśrū]pāyāṣibhiḥ; ḁMt surarṣibhiḥ; jMt maharṣibhiḥ; ceMt pūrāṇe śruti-sarṣibhiḥ.

⁴⁰ In bodeḥjhmMt tathā.

⁴¹ This line is in Mt. So ACdKmMt: eMt pānśru (or yāḥ); eMt pāśu; nMt prāyub or prāyub; ḁMt āyub; ḥjMt te syub; 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 Pūṣya. Pūṣya as the constellation in Pratīpa's time might tally with Maghā in Parikṣit's time (see ll. 22, 24) about a century and a half later; see JRAS, 1910, p. 28.

⁴² So Vā; ḥVā prāhu. Bd prāptāḥ; eVā [ca] tathākhyaāt ca.

⁴³ So Mt genly: ḁMt pradīpten^o; kMt pratīpten^o; jMt pradīptā cdyimī cai. Mt appears to be crp.

⁴⁴ So ACImMt: cdeḥjhmMt samam; ḁMt samam; jMt saṁ.

⁴⁵ So Vā genly; āVā 'rojñi; eVā 'rājñi; ḁVā Pratīpam rājñi, altered to Pratīpa-rājñi. Bd pārye Pārikṣite (omitting vai).

⁴⁶ In ḥVā vimsātam; eVā samāhite. All the readings of this line in Mt, Vā, and Bd are no doubt attempts to Sanskritize an old Prakrit śloka, which was obscure. Perhaps the true reading should be, having regard to the forms of letters in the old scripts—

saptarṣayas tadā Pūṣye Pratīpe rājñi vai samam :

cf. samam in l. 19; or śatam, see l. 22.

⁴⁷ This line is in Mt: eMt sapā; ḁMt aśā.

⁴⁸ So ACdMt: cdeḥjhmMt bhāvyaena; ḁMt bhāvona.

⁴⁹ So Vā genly, Bd; ḁVā 'vimsāti tair; bhVā 'vimsātir (short); eVā sapta-vimsāte, prob. the true reading.

⁵⁰ In eVā bhāvya.

⁵¹ So ACImMt for first 3 syll.: ḁMt Andh^o jhmMt Adh^o: ceMt astrānām; jhmMt astrānām. For last syll. ceḥjhmMt te; ACImMt te; ḁMt tvam. The whole is clearly Āndhrāṅ-ānte, see note⁶¹.

⁵² In kMt 'nvagā, ceMt 'gā, nMt 'gat; jMt 'ndhakāt; ḥjMt dhakāt; jMt 'ṣakā; ACImMt yadā; ḁImMt tataḥ. The correct word seems to be 'nvagā (acrist of anugā) or 'nugāḥ, the former meaning '(the cycle) followed on again', and the latter '(the Seven R̥ṣis 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.

⁵³ In jMt sudhāḥ.

⁵⁴ For first 3 syll. Vā, Bd Āndhrāṅām, āVā 'ṇā; eVā mantrānām. For fourth syll. Vā, Bd te. The whole is clearly Āndhrāṅānte, which means Āndhrāṅānte, Plt for Āndhrāṅām ante, as the sense shows. But mVā reads this half line Adhā saṅkhyāyā smṛtam, which belongs partly to l. 15.

⁵⁵ So a'Vā, Bd; and ḁVā (altered from tvayāḥ); ḥVā 'naya; eVā 'nvayāḥ. Vā genly tvayā.

⁵⁶ In ḁVā punat; ḥVā yutāḥ; a'Vā tvadhāḥ.

⁵⁷ This line is in Mt. So CGVā'a'mMt; ḁMt 'paryantaḥ: jMt saptarṣay-iti paryante; a'a'ḁMt saṣṭa-vimsāti-paryante, ceMt 'paryanta-ḥ, kMt 'paryatāḥ, jhmMt 'parjanya.

⁵⁸ This line is in Vā, Bd; eVā 'vimsā-iti or vimsā 'ti.

saptarsayo Maglia-yuktab⁸⁹ kale Pariksite⁹⁰ satam⁹¹
 Andhr-ante⁹² tu⁹³ catur-vimse⁹⁴ bhavisyanti⁹⁵ satam samah⁹⁶

Viṣṇu.
 te tu Pariksite kale
 Maghasy Sisam⁹⁷ dvijottama

tada pravrttas* ca " Kalir dvadais-abda¹-sat-atmakah
 yad=aiva bhagavad-Visnor
 amfio yato³ divarh dvija⁴
 Vasudeva-kul-ddbhūtas
 tad=aiva Kalir agatah⁶

yavat ea pada-padmabhyam
 paspars=emam vasundharam
 tavat prthvi-parisvange
 samartho n=abhavat Kalih
 gate sanatanasy=amse¹⁰
 Vi^nos tatra bhuvo¹¹ divam¹²
 tatyāja s-ānujo rājyarh
 Dbarma-putro Yudhiṣṭhirah

bhagasy⁹⁰: āVā yogyasya tam; dMt tu yogyasy-
 eti; nMt reads this half line yogyasy-eti
 darśayam.

⁹¹ Bd hy aśh-āyuktabā: fMt mayā hy
 ukṛtā, dMt mayādyo; eVā mayā prokṛtā.

⁹² In fMt this half line is kālena paritōṣitā,
 kMt °tam.

⁹³ In nMt śrutam; dMt kṛtam; fMt
 same; mMt divi.

⁹⁴ So a'a'apVā; IVā Andh-°, bVā Adhm-°,
 dVā Adhry-°; eVā Andhāyante (omitting
 tu) in Pkt form, see note⁹⁵. Co'jmVā, Bd
 Andhr-āntā, fVā Adh°. Mt genly brāh-
 mānā (- saptarsayaḥ 1); CMT °sas; fMt
 °sam.

⁹⁵ So Mt genly; jMt ca. Vā genly, Bd sa-
 Cṣybt °sa; jMt, dVā °so; nMt °śad.

⁹⁶ In fMt, dVā °yati.

⁹⁷ So Mt, Bd; fMt satam°; dVā saśo
 (altered to gao°); jMt, fVā saśe mama.

Bhāgavata.

te tvadiye dvijah kale
 adhuna c=asrita⁹³ Maghah
 yada devarsayah sapta
 Maghāsu vicaranti hi 25

Visnor bhagavato* bhanuh
 Krsn-akhyo 'sau⁵ divam gatah

tad=avisat Kalir lokam
 pape yad ramate janah⁷
 yavat sa pada-padmabhyam
 spnsam aste⁸ Rama-patih
 tavat Kalir vai prthivim
 parakrantum na c=asakat⁹ 30

dMt °manā, gMt °matā; eVā katam tadā;
 fVā same matā. AVā male mama.

⁹³ In dVā Maghād o-dnam; kVā †Maghā-
 dyānam; aVā orp.

⁹⁴ In gBh hy āśrītā.

⁹⁵ So Vā. Nā tu.

¹ In āVā, gBh āśra; fVā śama.

² In dBh Viṣṇus tu bhagavān.

³ In abVā jāto; kVā aśta-jāto.

⁴ In kVā dvijottama.

⁵ In eBh sa; dBh Kṛṣṇo 'sau; eBh

†Kṛṣṇasyotsau apptly.

⁶ In dVā °aic-dīr-āpatāḥ Kalih.

⁷ In dBh manāḥ.

⁸ In fBh aśid.

⁹ In fBh e-śā; kṛBh c-śāśrī.

¹⁰ In dVā -ante.

¹¹ In kVā tosyo; aVā divo.

¹² In āVā divi.

Visnu.

viparitani drstva ca
nimitāni sa Paṇḍavaḥ
yate Krsne cakar=atha
so 'bhiṣekam Parikṣitāh'¹³
prayasyanti yada c=aita
Pūrv-Āṣāḍhām mabarṣayaṅ
tada Nandat¹⁵ prabhṛty¹⁶ esa "

Bhagavata.

yada Maghabhyo¹⁴ yasyanti
Pūrv-Āṣāḍham maharṣayah¹⁵ 35
esa " Kalir vrddhih gamisyati¹⁵.

yasmin Krsno divarh yatas¹⁹
pratipannam Kali-yugam²¹
catuḥ-sata²³-sahasram tu
varsanam²⁴ vai²⁶ smṛtambudhaih²⁶
ṣaṣṭi-varṣa²⁸-sahasraṅ
safikhyatam²⁹ manusena tu³⁰

tasminn eva tad=ahani²⁰
tasya sankbyaih nibodhata²²
I sahasraṇam satan=iha
trini manusa-sahkhyaya²⁷
I saṣṭirh c=aiva sahasraṅ
I varsanam t=ucyate³¹ Kalib³² 40

¹³ So all V₈, but CV₈ °kṛite.

¹⁴ In dBh °bhyaś; dBh Maghāto.

¹⁵ In jV₈ °Nanda, dBh °Nashitāt; dBh tadā tadā; dBh tato Nandāt.

¹⁶ In deV₈ prabhūm.

¹⁷ In bhjV₈, dBh ova.

¹⁸ In dBh kariyati.

¹⁹ In eVā divā jāta; jMt reads—

yadā Kṛṣṇā chavi yātāh suklo Nārāyaṇas
tathā.

²⁰ So Mt, eVā, V₈, Bh. Vā, Eḍ tadā dīne,
altered in dVā to tad-dditāh.

²¹ So Mt, eVā, V₈, Bh. Vā, Bḍ °pannaś
°yugaḥ.

²² So Vā, Bḍ. V₈ °nibodha me. Mt pra-
mōṇam tasya me śṛṇu; jMt prapannas.
Bh iti prākūḥ purā-vīdāḥ; dBh iti-r-ādūḥ°,
see Appendix I, § ii.

²³ So Mt; jMt sāta; eMt sāti; a'Mt ṣaṣṭi;
dMt ṣaṣ (one syll. short).

²⁴ In dBh varṣāni; eMt reads this half
line tadā sandhyā pravartate.

²⁵ In eMt vai; jMt tai; dMt tu; eMt
na (for na ṭ).

²⁶ In jMt tadā.

²⁷ So Vā, Bḍ.

²⁸ So bhkMṭ; a'-dMt ṣaṣṭir°; eV₈ Mṭ
ṣaṣṭiḥ. aCMT catvāry aṣṭa-

²⁹ In bhjMṭ °khyatā; dMt °khyate.

³⁰ In jMt tai.

³¹ So Bḍ, fVā; gVā tya°; ḍVā tu°; dVā
tucyāta, altered to tu smṛtāḥ; mVā rucyate
(for r-ucyate?), see Appendix I, § ii. Vā
genly ucyate.

³² Instead of this and the preceding line
V₈ has these lines—

trīṇi lakṣaṇi varṣāṇāni° divija mānuṣa'-
sāukhyayā

ṣaṣṭiḥ caiva sahasraṅi bhaviṣyaty eṣa vai
Kalib:

where °AV₈ varṣāni; °IV₈ varṣāṇāni divija.
Bh omits this statement.

³³ In gMt divya-. CV₈ divya.

³⁴ So a'a'cykṣmMṭ; GGVA'a'bMṭ
°sāukhyā°; jMt tadā sandhy-āpav°, unless
it = °sandhyā prav°.

³⁵ So Vā genly: fmVā °dāśam hi kṛite,
Bḍ °dāśa°; jVā °sandhyā eṣā kṛite. But
gVā °sandhy-āśam hi kṛiyate, a'a'Vā
°sandhyā eṣā hi°, ḍAVā °sandhyā eṣā hi [tā]°:
dVā for this half line (with clerical errors
uncancelled) sandhyāśam ca iti tadā sandhyā
sandhy-āśam eṣā kṛiyate: eVā sa-sandhy-
āśam udāhṛtam. For this line V₈ reads—
satāni tāni divyāni septa paśoa ca
sāukhyayā°:

where °AV₈ divyayā; but sandhyayā ap-
pears to be the correct word since 1200

divyam varsa-sahasraih tu I divyain³³ varsa-sahasraih tu
 tada sandhya pravartate³⁴ | tat-sandhy-aihsam prakirtitam³⁵
 nihse tu³⁶ tada³⁷ tasmin³⁸ Krtaih vai pratipatsyate ''.

divine years include the two sandhyas. Bh says—

divy-abdanam * sahasr-ante caturtbe tu*
 punah Krtam:

where * *gkpBh astanam* ; * *eBh caturthena*.

" This line is in Mt, Vā, Bḍ, Vṣ. So Mt, eVa. V8, Bḍ **ca*; dVa *naihsese ca*. Vs *nihsesena, jVs *sesanam*.

³⁷ Vṣ *tatos*.

³⁸ In *jMttasya*.

³⁹ So Mt, Vā, Bḍ. Vs *bhavisyati punah* (aVs *tada*) *Krtam*. Bh adds—

bhavisyati yada nrrnam mana atma-
 prakāśakam**:

where * *adgrBh* and v. r. in GBh *tada*; cBh *atm-ap**.

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* Vyasa, unwearied 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 Aila¹ and the Ikṣvāku and also the kings descended from Sudyumna², among whom the splendid kṣatriya stock of the families of Aila and Ikṣvāku is brought to an end. I will proclaim all those kings *as* mentioned in the Bhaviṣya *Purāṇa*. Moreover *there will be* other kings besides them, who shall arise, kṣatriyas, pāraśavas³, śūdras, and others who will be foreigners; Andhras, Śakas and Pulindas, Cālikas and Yavanas, Kai-vartas, Abhīras and Śavaras, and others who will be of Mleccha origin; Pauravas, Vltihotras, Vaidisas, five⁴ Kosalas, Mekalas, Kosvlas⁶, Paundras, Gaunardas, and Svasphrakas, Sunidharmas, Śakas, Nīpas and others who will be of Mleccha race. I will declare those kings according to the total of their years⁶ and by name.

Pauravas.

Abhimanyu's son by Virata's daughter Uttirī was Parikṣit. Parikṣit's son was king Janamejaya who was very righteous. From Janamejaya was born valiant Śatanika. Śatanika's son was valiant Asvamedhadatta.

From Asvamedhadatta was born a victorious son, righteous Adhishmakṣṣṇa⁷, who now *reigns* great in fame.

Adhishmakṣṣṇa's son will be king Nicaḥsu⁸. When the city Hastināpura is carried away by the Ganges, Nicaḥsu will abandon it and will dwell in Kausambi.

¹ That is the Pauravas.

² See p. 2, note ¹⁵.

³ A mixed caste said to be descended from a brahman father and śudra mother.

⁴ This would seem to be meant for Pancalas.

⁵ The people of Mahakosala aptly.

⁶ Or Mt, ' according to their succession'.

⁷ Or *Aaimakṣṣṇa*,

⁸ Or *Vivakṣu*, Va *Nirvaktra*. Bh *Nemicaakra*.

He will have eight sons of great might and valour. His eldest son *will be* Uṣṇa¹; after Usna Citraratha is remembered; after Citraratha Sucidratha⁹; and after Śucidratha Vṛṣṣimat³; and after Vṛṣṣimat Suṣeṣa will be a pure king. After Suṣeṣa Sunltha* will be king; after Sunltha will be Ruca⁵; after him will be Nrcaksus⁶. Nrcaksus' heir will be Sukhibala⁷; and Sukhibala's Bon will be king Pariplava⁸; and Pariplava's son will be king Sunaya⁹. His heir Medhavin will be king; and Medhavin's son will be Npafijaya. Durva¹⁰ will be his son; and Tigmātman his son. After Tigma will be Bṛhadratha; after Bṛhadratha Vasudfina¹¹; after Vasudana Śatanlka; after him will be Udayana¹²; and after Udayana will be the warrior king Vahlmara¹³; and Vahlmara's son will be Dandapani¹⁴. After Dandapani Niramitra¹⁵; and after Niramitra Ksemaka.

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

Aiksvakus.

Next I will declare *the race* of the high-souled Iksvakus. Brhadbala's heir was the warrior king JBhatskaya¹⁶. His son was Uruksaya¹⁶; after Uruksaya was Vatsavyūha¹⁷; after Vatsavyūha Prativyoma¹⁸.

His son is Divakara¹⁹ who now rules the city Ayodhya in Madhyadela.

Divākara's *successor* will be famous Sahadeva. Sahadeva's heir *will be* high-minded Brhadava²⁰; his *successor* will be Bhanuratha²¹; and his son will be Pratitasva²²; and Pratitasva's son will be Supratlka²³. His son *will be* Marudeva²⁴, and his son Sunakṣatra. After Sunakṣatra will be victorious Kinnaraśva²⁵; and Antariksa will be Kinnaras va's great son. After Antariksa *will be* Snparna²⁶; and

¹ Mt *Bhuri*.

² Bh *Kaviratha* and *Kuv*°.

³ Or *Vṛstimat*. Va *Dhṛtimat*.

⁴ V5 *Sukrtha*.

⁵ Vṣ *Rca*.

⁶ Vā *Tricakṣa*.

⁷ Vṣ *Sukhābala*. Bh *Sukhīnala*.

⁸ Or *Paripluta* or *Parisnava*.

⁹ Mt *Sutapas*.

¹⁰ Mt *Urva*. Vṣ *Mrdu*. Gr *Han*.

¹¹ Mt *Vamdaman*. Gr *Suddnaka*. Bh

Suddāsa.

¹² Gr *Udana*. Bh *Durdamana*.

¹³ Or *Mahinara*. Vṣ *Ahlnara*.

¹⁴ Vṣ *Khandapani*.

¹⁵ Vṣ *Naramitra*. Bh *Nimi*.

¹⁶ For the variations in these names see p. 9.

¹⁷ Mt *Vatsadroka*. Bh *Vatsavṛddha*. Vṣ inserts a king *Vatsa* before him.

¹⁸ Vā *Prativyūha*.

¹⁹ Bh *Bhanu Divarka*.

²⁰ Mt *Dhruvaiva*.

²¹ Bh *Bhanumat*. Mt *crp*.

²² Mt *Pratipaiva*. Bh *Pratikasva*. Gr

Prativya.

²³ Mt *Supratipa*. Va *Supratita*. Gr *Pratitaka*.

²⁴ Va *Sahadeva*.

²⁵ Or *Kinnara*. Bh *Puṣkara*.

²⁶ Mt *Susena*, Vṣ *Suvarna*. Bh *Sutapas*.

after Suparna Amitrajit¹. His son *will be* Brbadbhraja². Dharmin³ is remembered as bis son. Dharmin's son will be Kytarljaya. Kṛtañjaya's son will be wise Ranaftjaya⁴; and after Rananjaya will be Saftjaya, a warrior king. Sanjaya's son *mil be* Sakya. After Sakya *will be* king Suddhodana⁵. Suddhodana's *son* will be Siddhartha; Rahula⁶ *will be hie* son. After him will be Prasenajit⁷. After him will be Kṣndraka. After Kṣndraka will be Ktilaka⁸. After Knlaka 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 Bṛhadbala'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 Iksyftkus 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 Mann, and that descended from Aila.

Barhadrathas.

Next I will declare the Bārhadrathas 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 according to their prominence : listen as I speak.

When the Bhārata battle took place and Sahadeva was slain, his heir Somādhi* became king in Girivraja; he reigned 58 years. In his lineage Śrutaśravas was 64 years¹⁰. Ayutayus reigned 26 years¹¹. His *successor* Niramitra enjoyed the earth 40 years¹² and went to heaven. Suksatra¹³ obtained the earth 56 years. Brhatkarman¹⁴ reigned 23 years.

Senñjit¹⁵ is now enjoying the earth the same number of years¹⁶.

Śrutafijaya will be for 40 years, great in strength, large of arm, great inflknind and prowess. Vibhu will obtain the earth 28 years¹⁷; and Śuci will stand in the kingdom 58 years. King Kṣema will enjoy the earth 28 years. Valiant Suvrata¹⁸ will obtain the kingdom 64 years. Sunetra will enjoy the earth 35 years¹⁹ (or

¹ Mt calls him *Sumitra* also.

² Mt, Vs, Bh *Brhadraja*. Va *Bharadvaja*.

³ Mt crp.

⁴ Gr *Dhanaatraya*. Vā aptly inserts a king *Vrāta* before him.

⁵ Vs *Kruddhodana*.

⁶ Vṣ *Rānula*. Gr *Bāhula*. Bh *Lāngala*.

Mt *Puškala*.

⁷ Gr *Senajit*.

⁸ V8, *Kaulika*. Vs *Kiṇḍaka*. Gr *Kvḍava*.

Bh *liānaka*.

• Bḍ, some Vṣ, Gr *Somāpi*. Vṣ genly

Somami. Bh *Marjari*.

¹⁰ Vs *Śrutavat*. Bḍ, many Va, 67 years.

¹¹ Mt *Apratipin*. Mt, some Va, 36 years.

¹² Va, Bḍ, 100 years.

¹³ Va *Sukṛta*. Mt *Surakṣa*. Bh *Suna-keatra*,

¹⁴ Bh *Bṛhatsena*. Gr *Bahukarmaka*.

¹⁵ Bh *Karmajit*.

¹⁶ That is, 23 years. Mt, 50.

¹⁷ Vṣ, Bh *Vipra*. Va, Bḍ merely *nṛpa*, and say 35 years.

¹⁸ Va genly *Bhuvata*. Mt *A nuvrata*.

¹⁹ Some Mt, 25 years.

Dharmanetra* will be 5 full years). And Nirvrti² will enjoy this earth 58 years. Trinetra will next enjoy the kingdom 28 years (or Susrama's³ sovereignty will last 38 years). Drdhasena will be 48 years⁴. Mahinetra⁵ will be resplendent 88 years (or Sumati will next obtain the kingdom 33 years). Sucala will be king 32 years⁶. King Sunetra⁷ will next enjoy the kingdom 40 years. King Satyajit will enjoy the earth 83 years⁸. And VisVajit will obtain this earth and be 25 years⁹. Ripunjaya¹⁰ will obtain the earth 50 years.

These 16 kings are to be known as the future Bṛhadrathas; and their kingdom will last 723 years¹¹. And these 32 kings are the future Bṛhadrathas; their kingdom will last full 1000 years indeed.

Pradyotas.

When the Bṛhadrathas, Vltihotras and Avantis have passed away, Pulika¹² will kill his master and anoint his own son Pradyota, by force¹³ in the very sight of the kṣatriyas. He (Pradyota) will indeed have the neighbouring kings subject to him and be destitute of good policy¹⁴. He, an excellent man¹⁵, will be king 23 years. Paiaika will then be king 24 years¹⁶. Visakhayupa will be king 50 years¹⁷. Ajaka¹⁸ will have the kingdom 21 years¹⁹. His son Nandivardhana will be 20 years²⁰.

Those 5 kings after enjoying the earth | Those 5 sons, the Prādyotas, will en-
52 years perished²¹. | dure 138 years²².

Sisunagas.

Śisunaga will destroy all their prestige and will be king. Placing his son in Benares he will make Girivraja his own abode²³. Sisunaga will reign 40 years. His son Kākavarṇa will obtain the earth 36 years²⁴. Kṣemadharman will be king next 20 years²⁵. Kṣātraujas will obtain the earth 40 years²⁶. Vimbisaṛa will be

¹ Bh *Dkarmasutra*. Vs, Gr *Dharma*.

² Vā, Bḍ, merely *ṅṛpati*.

³ Bh *Jśama*. Va *Suvrata*.

⁴ Mt *Dyumatsena*. Vā, Bḍ, 58 years, crp.

⁵ Some Mt, merely *Netra*.

⁶ Mt *Acala*. Vs, Bh, Gr *Subala*. Va, 22 years; Bḍ, 40.

⁷ Vś *Sunita*. Bh *Sunitha*. Gr *Nita*.

⁸ Mt, 80 years.

⁹ Va *Vtrajit*, 35 years.

¹⁰ Va, Bḍ *Ariṅjaya*. Gr *Isyunjaya*.

¹¹ 8eep. 17, note".

¹² Va *Munika*. Vs *Sunika*. Bḍ, Bh *Śunaka*.

¹³ Or 'Pulika's offspring'. 'Mt has the

name *Bālaka* for Pradyota.

¹⁴ Or (some copies) 'toUl not act righteously'.

¹⁵ Or (some copies) 'sickly in mind'.

¹⁶ Mt, 28 years.

¹⁷ Mt, 53 years.

¹⁸ Bh *Rājaka*. Vś *Janaka*. Mt *Sṛyaka*.

¹⁹ Vā, 31 years.

²⁰ Va *Vartivardhana*. Mt, 30 years.

²¹ So Mt; some copies, 152 years.

²² So Va, Bḍ, Vs, Bh.

²³ So Mt. Va, Bḍ seem to mean the same.

²⁴ Va *Śakavarna*. Mt, 26 years.

²⁵ Mt, 36 years:

²⁶ Bh *Ksetrajna*. Mt *Kfemajit*, 24 years.

king 28 years¹. Ajatasatru will be king 25 years². Darfeka will be king 25 years³. After him Udayin⁴ will be king 88 years. That king will make as his capital on the earth Kusumapura on the south bank of the Ganges in his fourth year⁶. Nandivardhana will be king 40 years⁶. Mahanandin⁷ will be 43 years.

These will be the 10 Śaiśunftga kings⁸. The Śiśunagas will endure 360 (or letter, 163⁹) years, being kings with kṣatriya kinsfolk.

Early Contemporary Dynasties.

Contemporaneous with these *aforsaid* kings there will be other kings; all these *following* kings will endure an equal time : namely, 24 Aikṣvākus¹⁰, 27 Pafic&las¹¹, 24 kings of K M , 28 Haihayas¹², 32 Kaliṅgas, 25 Aśmakas, 36 Kurus¹³, 28 Maithilas, 23 Śūrasenas, and 20 Vīihotras. All these kings will endure the same time.

Nandas.

As son of Mahanandin by a sudra woman will be born a king¹⁴, Mahapadma (Nanda¹⁵), who will exterminate all kṣatriyas. Thereafter kings will be of Sūdra origin. Mahapadma will be sole monarch, bringing all under his sole sway⁶. He will be 88 years on the earth¹⁶. He will uproot all kṣatriyas¹⁸, being urged on by prospective fortune¹⁹. He will have 8 sons, of whom Sukalpa²⁰ will be the first; and they will be kings in succession to Mahapadma for 12 years.

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

¹ All vary in this name. Bd 38 years. After him Mt erroneously inserts the first two Kāṇvāyana kings: see *Kāṇvāyanas*, *infra*.

² Mt, 27 years.

³ Bd, Vs, Bh *Darbhaka*. Mt *Vamiaka*, 24 years.

⁴ Vs *Udayaiva*, Mt *Udasin*. Bh *Ajaya*,

⁵ This statement is in Va, Bd.

⁶ Va, 42 yearp.

⁷ Bd *Sahtinandi*,

⁸ Many copies of Mt say 12, because of the mistake mentioned in note¹.

⁹ So Mt according to its real meaning apptly: corrupted by Bd and Bh to 360; by Vā and Vṣ to 362,

¹⁰ For their list, see p. 66.

¹¹ Vā, Bd, 25.

¹² Va, Bd, 24.

¹³ For their litt, see p. 64, prob.

¹⁴ Mt says apptly, he will be 'born as a portion of Kali'. Vā and Bd say, he will be 'enveloped by Fate'.

¹⁵ So Vṣ and Bh.

¹⁶ Vs, Bh, 'his rule will be untransgressed*.

¹⁷ Va, Bd, 'he will protect the earth 88 (or some copies, 28) years'.

¹⁸ Vṣ, Bh, 'like a second Paraiu-Rāma'.

¹⁹ Va, Bd, 'urged on by predestination', apptly.

²⁰ Or *Sahalya*. Vs *Sumatya Bh Sumalya*.

Mauryas.

Kauṭilya will anoint Candragupta as king in the realm. Candragupta will be king 24 years¹. Vindusara will be king 25 years². Asoka will be king 36 years. His son Kunāla will reign 8 years³.

Mt and eVd.

Kunāla's son Bandhupālita will enjoy the kingdom 8 year¹¹. Their grandson Da'sona will reign 7 years⁴. His son Dasaratha will be king 8 years. His son Samprati will reign 9 years. ŚāliŚūka will be king 13 years⁸. Devadharman will be king 7 years⁶. His son Sata-dhanvan will be king 8 years^e. Bṛhad-ratha will reign 70 years⁸.

These are the 10 Mauryas⁹ who will enjoy the earth full 137 years. After them it will go to the Śuṅgas¹⁰.

Vā genly and Bđ.

Kunfila's son Bandhupālita will enjoy the kingdom 8 years. Bandhupālita's heir Indrapālita will reign 10 years.

Devavarman will be king 7 years. His son &atadhanu⁸ will be king 8 years. Bṛhadratha will be king 7 years⁷.

These 9 Mauryas will enjoy the earth full 157 years. After them will go the Sunga¹¹.

Śuṅgas.

Puṣyamitra the commander-in-chief will uproot Bṛhadratha and will rule the kingdom as king 36 years¹². His son Agnimitra will be king 8 years. Vasujyeṣtha¹³ will be king 7 years. His son Vasumitra will be king 10 years. Then his son Andhraka¹⁴ will reign 2 years. Pulindaka will then reign 3 years. His son Ghoṣa¹⁵ will be king 3 years. Next Vajramitra will be king 9 years¹⁶. Bhagavata¹⁷ will be king 32 years. His son Devabhūmi¹⁸ will reign 10 years.

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

¹ Mt wants this statement.

² Mt omits. All except Vs vary this name.

³ Mt omits. Vs, Bh mention *Suyaias* instead,

⁴ Mt, 'his (*i.e.* Afioka's) grandson', but the text is crp.

⁵ Mt wants this statement.

⁶ So also Vs, Bh: eVa *Śatamdhanus*. Mt, 6 years.

⁷ Va *Vrhadaiva*, but *Vrhadratha* at beginning of next dynasty.

• SoMtgenly; eVa, 87.

⁹ So also Vś, Bh: eVā, 9.

¹⁰ But eVā, *after them will be the &uṅga'

¹¹ Or, 'the earth will go to the Śuṅgas \

¹² Vā, Bđ, 60 years.

¹³ V&, Bđ, Vs, Bh *Sujyēspha*.

¹⁴ Mt *Antaka*. Bđ, Bh *Bhadra-ka*. Vś *Andraka*.

¹⁵ Vs *Ghosavam*. Mt crp *Yomegha*.

¹⁶ Bđ, 7 years. Va no term.

¹⁷ Mt *Samābhāga* aptly, but text crp.

¹⁸ Vā *Kṣemahhīmi* here, hut *Devabhūmi* in next dynasty.

Kanvayanas (Śungabhrtyas).

The minister Vasudeva, forcibly overthrowing the dissolute king Devabhūmi because of his youth, will become king among the &uṅgas¹. He, the Kaṇvāyana, will be king 9 years². His son Bhūmimiti'a will reign 14 years\ His son Nfrāyaṇa will reign 12 years. His son Soiarman will reign 10 years⁴.

These are remembered as the Śuṅgabhrtya Kaṇvāyana kings. These 4 Kaṇva brahmanas 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 Simuka⁸ with his fellow tribesmen, the servants of Su&irman, will assail the Kaṇvāyanas and him (Su&arman), and destroy the remains of the &uṅgas' power and will obtain this earth. Simuka will be king 23 years. His younger brother Kṛṣṇa will next reign 10 years⁶. His* son Śrī-Śatakarni will reign 10 years⁷. Then Pūrṇotsaṅga will be king 18 years⁸. Skandhastambhi will be king 18 years⁸. Śatakarni will reign 56 years; his son Lambodara 18 years⁸. His son Āplaka⁹ will reign 12 years. Meghasvāti will reign 18 years⁸. Svati will be king 18 years¹⁰. Skandasvati will be king 7 years⁸. Mṛgendra Svātikarṇa will reign 3 years⁸. Kuntala Svātikarṇa will be king 8 years⁸. Svati varṇa will be king one year⁸. Pulomāvi will reign 36 years¹¹. Ariṣṭakarṇaⁿ will reign 25 years. Then Hāla will be king 5 years¹³. Mantalaka¹⁴ will be a powerful king 5 years. Purikaṣeṇa will reign 21 years¹⁵. Sundara Śatakarni will reign one year. Cakora Śatakarni will reign 6 months. Śivasvati will reign 28 years. King Gautamputra will be king next 21 years. His son Puloma¹⁰ will reign 28 years⁸. [Śatakarni will be king 29 years¹⁷.] Śivairi Pulomā¹⁸ will be king 7 years⁸. His son Śivaskandha Śatakarni will be king *three*¹⁹ years⁸. Yajnasri Śatakarnika will reign 29 years²⁰.

¹ Mt, ' will become the Śauṅga king'.

² Bd, 6 years.

³ Va, Bd, 24 years.

⁴ Bḍ, 4 years.

⁵ This is the name emended. Mt *Sisuka*,

Va, Bd *Sindkuka*. Vs *Sipraka*.

⁶ Mt, 18 years.

⁷ Va, Bd, no number.

⁸ This sentence is not in Va genly nor Bd,

⁹ Much variation in this name.

¹⁰ Or *AH*, 12 years. Not in Va, Bd.

¹¹ Va, Bd, 24 years. Much variation in

this name.

¹² Much variation in this name.

¹³ Va, Bd, one year.

¹⁴ Or *Pattalaka*. Bh *Talaka*. Va *Saptaka*.

¹⁵ Mt *Purindrasena*, but no number.

¹⁶ Properly *Pvlomāvi*.

¹⁷ A doubtful line found only in eVā.

¹⁸ Or 'after Puloma Śivasri'.

¹⁹ Conjectural emendation; no number mentioned.

²⁰ Va, Bd, 19 years.

After him Vijaya will be king 6 years. His son Candasri Satakarni will reign 10 years¹. Another² of them Pulomavi will reign 7 years.

These 30 Andhra kings³ will enjoy the earth 460 years⁴.

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 Āndhras⁵, and 10 Ābhira kings; also 7 Gardabhins⁶, 18 Śakas⁷. There will be 8 Yavanas, 14 TusSras⁸, 13 Murandas⁹, 11 Mannas¹⁰.

The Sriparvatiya Andhras will endure 52 years¹¹; the 10 Abhira kings 67 years; the 7 Gardabhins will enjoy the earth 72 years¹²; the 18 Śakas¹³ 183 years. The 8 Yavanas¹³ will enjoy this earth 87 years¹⁴. The earth is remembered as belonging to the Tuṣāras 7000 years¹⁵. The 13 future Mnrundās¹⁶ along with low caste men, all of Mleccha origin, will enjoy it half 400 years¹⁷. The 11 Maunas will enjoy it 103 years¹⁸. When they are overthrown by Time there will be Kilakila kings¹⁹.

Then after the Kilakilas Vindhyaiakti²⁰ will reign. He will enter upon the earth after it has known *those kings* 96 years²¹.

Dynasties of Vidisa, dec.

Hear also the future kings of Vidisa. Bhogin, son of the Naga king Sesā, will be king, conqueror of his enemies' cities²², a king who will exalt the Nāga family. Sadacandra²³, and Candramsa *who will be* a second Nakhavant²⁴, then Dhanadharman²⁵,

¹ Va, Bd *Dandairi*, 3 years.

² Or 'the last*.

³ Mt, 19.

⁴ Bḍ, 456; Vā *crp*, but apptly the same.

⁵ Bh and Vś *Andhra-bhrtyas*.

⁶ Or *Gardabhilas*.

⁷ Vā, Bḍ, 10. Bh, Vś, 16. Bh calls them *Karkas*.

⁸ Or *Tukharas* or *Tuṣkaras*.

⁹ Mt, Bd, Bh *Gurundas*. Vs *Mundas* (for *Murundās*).

¹⁰ Vā genly, 18. Mt, 19 *Iṭṭas*.

¹¹ On possibly 'twice 50'. Va, Bd *crp* but probably 112 or 102.

¹² Mt *Gardabhilas*, but no term.

¹³ Va and Bḍ no number.

¹⁴ Va and Bd, 82.

¹⁵ Va, Bd, 500; but prob 107 and 105 are meant respectively.

¹⁶ See note*.

¹⁷ That is, 200 years; Vs, Bh say 199.

V5, Bḍ erroneously, 350.

¹⁸ Mt *Huṇan*.

¹⁹ Vs says they were Yavanas.

²⁰ Vs 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 *samesyati* may mean 'he will come to an end' (= *mmsthasyati*, see p. 8, note⁶³), for, though *sam-i* 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 Vs treats the word *puranjaya* as his name.

²³ Vś *Ramacandra*.

²⁴ Or 'Nakhapana's offspring' in eVa.

²⁵ Vś *Dharma*.*

and Vahgara¹ is remembered as the fourth. Then Bhūtinanda will reign in the Vaidiṣa kingdom*

When the family of the Jśuhgas² ends, Sisunandi³ will reign. His younger brother was named Nandiyaias⁴. In his lineage there will be 3 kings. His daughter's son named Sisuka was king in Purika.

Vindhyasakti's valiant son, named Pravira, will enjoy the city Kancanaka 60 years, and will sacrifice with vājapeya sacrifices replete with choice largesse. His 4 sons will be kings.

Dynasties of the Third Century, A.D.

When the family of the Vindhyakas has passed away, there will be 3 Bāhlika kings. Supratka and Nabhlra⁵ will enjoy the earth 30 years. Sakyamana⁶ was king of the Mahiṣis. There will be 13 Pūsyamitras⁷ and Paṭumitras⁸. In Mekala 7 kings⁹ will reign 70 years. In Kosalā there will be 9 very powerful and wise kings celebrated as 'Meghas'. All the kings of Nisadha¹⁰, born in the family of Nala, valiant and very powerful, will exist till the termination of the Manus¹¹.

Of the Maḡadhas the king will be very valiant VisVasphaṇi¹². Overthrowing all kings he will make other castes king*, namely, Kaivartas, Pañcakas¹³, Pulindas, and brahmans. He will establish those persons as kings in various countries. VisVasphaṇi the magnificent will be mighty, Visnu's peer in battle¹⁴. King VisVasphaṇi is called eunuch-like in appearance. Overthrowing the kṣatriya caste he will create another kṣatriya caste. After gratifying the gods, the pitṛs 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 India's world.

Contemporary Dynasties of the Early Fourth Century.

Nine Nāka¹⁵ 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, Sāketā, and the Maḡadhas. Kings born from Manidhanya¹⁶ will enjoy all these territories, namely, the Naisadhas, Yadukas, Śaisitasⁿ, and Kalatoyakas. The Devaraksitas will enjoy the Kosalas, Andhras¹⁸,

¹ Bh Vangiri. Vs Varanga. Va Vimsaja. Bd. 'born in the race'.

² Many Va Angas.

³ Vs genly Susinandi. Va Madhum.

⁴ Bh Yasonandi.

⁵ Bḡ Gābhira.

⁶ Bḡ Śānkamāna.

⁷ Or Puspamitras. Bh names one of them

as Dumitra.

⁸ Vs adds Padmamitras.

⁹ Bh sayB Andhras.

¹⁰ Bh calls them 'lords of Vaidūra' also.

¹¹ Or perhaps, 'as long as Manu's race

¹² Bh Visvasphurji. Vs Viivasphatika.

¹³ Bḡ Madrahas. Vs Yadus. Bh'both.

¹⁴ Bh says his city will be Padmavatī.

¹⁵ So Vā; but Bḡ, Vs Nāgas.

¹⁶ Vs Maḡidhara.

¹⁷ Or Śaisijas or Saiikas. Vs Naimisikas.

¹⁸ Vs Oḡras.

and Paundras, the Tamraliptas and coast-folk and the charming city Campa¹. Guha will protect all these territories, *namely*, the Kalīngas, Mahiṣas, and the inhabitants of the Mahendra mountains. He who is named Kanaka will enjoy StrlrRstra² and the Bhoksyakas³. The Saurastras, Avantyas and Abhīras, the Sudras⁴, Arbudas and Mālavas⁶, *there* the kings will be outcaste dvijas and non-dvijas, mostly sūdras. Śūdras, outcaste dvijas and others, and M leech as destitute of Yedic holiness will enjoy the Sindhu's bank, the Candrabhaga, Kauntl⁶ and the Kasmira 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 children⁷ and killing one another, kings will enjoy the earth at the end of the Kali age. Kings of continual upstart races, falling as soon as they arise, will exist in succession through Fate. They will be destitute of righteQusness, affection, *and* wealth. Mingled with them *will be* Ārya and Mleccha folk everywhere⁸: they prevail in turn; the population will perish.

Chronological¹ and Astronomical Particulars.

All the Puraṇas.

When the moon and the sun and the constellation Tiṣya 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 Mahāpadraa's⁹ inauguration to Parikṣit's birth, this *interval* is indeed known as 1050 years¹⁰. Moreover in the interval which *elapsed* from the *last* Andhra king Pulomavi to Mahapadma—that interval was 836 years. An equal space of time *is still* future; subsequent *kings* beginning from the end of the

¹ Vṣ *Samudratāta-puri*.

² Or *Sirirajya*.

³ Bd *Bhojakas*. Vṣ *Musikas*.

⁴ Or *Śuras*.

⁵ Vṣ *Marubhumi*.

⁶ Vṣ *Darvikorvi* in various forms.

⁷ Bh adds 'cattle and brahmins'; and

says * they will ravish other people's wives and riches'. Vṣ similarly.

⁸ Vf adds 'they will be audacious through royal support'.

⁹ Bd *Mahananda*. Vṣ, Bh *Nanda*. Va *Mahadeva*.

¹⁰ Vṣ, Bh, 1015 years.

Andhras are declared *therein*. They have been enumerated in the Bhaviṣya *Purdṇa* by foutarḅis who knew the ancient stories.

The Great Bear¹ was situated equally with regard to the lunar constellation Puṣya² while Pratīpa³ was king. At the end of the Andhras, who will be in the 27th century *afterward**, the cycle repeats *itself*⁴. In the circle of the lunar constellations, wherein the Great Bear revolves⁵, and which contains 27 *constellation** in its circumference⁶, 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 *a* being*, according to divine reckoning, 6 divine months and 7 divine years. According to those *constellation** divine time proceeds by means of the Great Bear. The two front stars of the Great Bear, which are seen when risen at night⁷, the lunar constellation which is seen *situated* equally between them in the sky⁸, 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 Maghās in Parīkṣit's time 100 years. It will be in (*i.e.* conjoined with) the 24th constellation⁹ 100 years at the termination of the Andhras.

Visnu and Bhagavata.

The Great Bear was in (*i.e.* conjoined with) the Maghās in Parīkṣit's time; then began the Kali age comprising 1200 *divine* years¹⁰. 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 Parīkṣit's inauguration. When the Great Bear will pass from the Maghas to Purva Āśadhā, then, starting from Nanda¹¹, this Kali age will attain its magnitude.

¹ Called the 'Seven Rishis'.

² Or 'was in (*i.e.* conjoined with) Puṣya 100 years'. These readings are emendations, see p. 59, note .

³ Ancestor of Parīkṣit in the seventh degree, see JBAS, 1910, p. 28.

⁴ This statement read with the preceding statements would imply that some 814 years are allowed for the interval between Pratīpa and Parīkṣit: thus Pratīpa to Parīkṣit 814 years, Parīkṣit to Mahāpadma Nanda 1050 years, Mahāpadma to the last Andhra king 836 years—total 2700 years. Thus the period from Pratīpa to the end of the Andhras comprised a complete cycle of the Great Bear, and then the cycle began again.

⁵ So Mt: explained in subsequent statements.

⁶ So Va, 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 Maghās.

¹⁰ Including the twilights.

¹¹ That is, the Great Bear was conjoined with Pūrvā Āśādhā in Mahāpadma Nanda's time.

All the Puraṇas.

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 years¹ 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 slokas, 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 Bhagavata and Visnu as have preserved the old slokas uncondensed; but the main portions of these two Puranas consist almost entirely of a condensed redaction, and their character will be considered afterwards.

i. As an illustration of the first peculiarity, the Mt and Va¹, when naming the last Paurava king, end the line thus (p. 7)—*Niramitrat tu (or ca) Ksemakah*, 'after Nirāmitra was Kṣemaka'; where the *tu* or *ca* in the fifth syllable should be short but is long by position before *ky*. No one composing in Skt could end a śloka line with *Kṣemaka*, but its Pkt form *Khemaka* 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 *bhavita Ksemakas tatha* (p. 7, note ⁷¹). Precisely similar is the mistake in the line that ends with *sama bhoksyanti trimsatim*², where no difficulty would occur in Pkt since *trimsati* would drop its *r* there³.

Again the Mt reads at the end of a sloka line, *astavimsatir Haihatyah*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 Va and Bḍ read instead *caturvimsat* (or *-vimsas*) *tu Hlaihayah* and avoid the irregularity by reducing *vimsati*

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

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

³ The phrase a *Manu-ksayat* in the Va and Bḍ at the end of a line (p. 51, l. 8) does

not militate against this view, because the *ky* in the middle of this expression would have been *kkh* in Pkt.

⁴ P. 23, l. 4 : 6Mt avoids the fault by reading *astavimsati*, keeping as near to Pkt as possible.

to *vimsat* or *vimsa* 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 śloka prophesying Viṣṇu's incarnation as Kalki thus—

dharma-tranaya sattvena Bhagavan avatarisyati ¹.

The second half line has a syllable too much, but the Pkt verb *otamali* would exactly suit the metre and was no doubt the word used originally, as *dBh.* (an old MS of 1407) shows by reading *Bhagavān vatarifyati*, 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 varmani Devadharmā* ², where *varmani* is obviously a misreading of *varsani*, and there is a syllable too much; but the Pkt form *varsd* or *vassa* satisfies the metre. To one composing in Skt *tandh* would have avoided all difficulty. Similarly *bMt* has the first half of a line, *astavimsati tathd varsd* with a syllable too much ³, but the Pkt *atthavisam* would rectify the metre; whereas one composing in Skt could have written simply *astavimsati-varsani* 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 *afthavisam tatha vassa*.

ⁱⁱ. Actual Pkt forms occur rather often. First may be cited the *Va* and *Bd* line ⁴—

stbapayisyati rajano nana-desesu te jana:

where *rajano* 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 Barhadhratha dynasty with the old line ⁶—

atha Māgadha-rājāṇo bhavitāro vadāmi te.

Here *rdjdo* and *bhavitāro* are accusatives, hence the line is not Skt but is actually good Pali. *BrBh* correct the faults by altering *bhavitāro* to *bhdvino ye*. Again the *Mt* has a half line *prasaḥya hy avanim' n'joah* in many copies, and *prasaḥya vyasan' n'pam* in some copies, while the corresponding reading of the *Va* and *Bd* is *bdlyad vyasaninam n'pam* ⁵. The *Mt* reading should evidently be *prasaḥya vyasamrḥ n'pam*, and points to a Pkt original something like *pasajjha* (or *pasayha*) *vatanim' napam*; but this when Sanskritized became *prasaḥya vyasaninam n'pam* with a syllable too much, and so was adjusted in two ways, (1) the half-Pkt form *vyasanim* was used as an accus. in many copies and became corrupted to *hy avanim*; or (2) the half line was emended to *prasaḥya vyasanaturam* in some copies. The *Va* and *Bd* may have substituted *balyad* (or *baldd* ?) for *prasaḥya* 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, 10; omitted from p. 57.

² P. 29, l. 11, and note².

³ P. 19, note ²⁴.

⁴ P. 52, l. 13 and notes.

⁵ P. 14, note¹.

⁶ P. 33, note².

⁷ This would fit the correct accus. in Pkt, see Pischel's Prakrit Grammar, § 405.

trivial and obvious mistakes¹. It is different however when the Pkt forms violate grammar or sandhi, or suit the metre, and such are these—*uccadayitva* (p. 53, note⁵²), *mahayasah* as a nomin. plural² (p. 51, note²⁵) and *vartd* (see p. 78). There are also instances of the Pkt genit. plural in *ana* (p. 85, note⁴¹), and of its blending with *ante* into ^o*dn*dnte*, namely *kulndnte* (p. 50, note²) and *Andhrandnte* (p. 59, notes^{51,54}; p. 61, note⁹²). Other words appear to be Pkt survivals and not copyists' errors, such as *afitirmsat* (p. 19, note⁴¹), *athochdya* (p. 34, note⁸), *tesuchamesu* (p. 48, note⁸²), *sama* for *samaṣ* before *tasmat* in Va genly (p. 34, note¹⁸), and *Asakah* in Va and Bd (p. 24, note¹⁵). In an old verse IBh has *papannan nkarisyati* (p. 26, note³⁶), which seems more than a mere clerical error. Mistakes precisely like these are found in Buddhist Skt.

The Bhagavata has an old verse—

yasmin Kṛṣṇo divaṁ yatas tasminn eva tadāhani
pratipannaṁ Kaliyugam iti prahuḥ purāvidaḥ.

The Mt, Va, Bḍ, and Vṣ all have this verse, but read the last half line *tatyā mkhyam nibodhata* or in equivalent words⁸. 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 (dBh, dated 1407) reads *Ui-r-dhnh puravidah*, and this with its euphonic Pkt *r* is no doubt the original form, which in the process of Sanskritization was amended to *iti prdhuḥ* as in all the other Bh copies; here also the reverse is hardly credible. *Iti-r-dhuk* is the Pkt *iti-r-aku* *. There are one or two other instances of an *r* inserted, which seems to be euphonic⁵; 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 sandhi⁶.

Similarly no doubt are to be explained the Bḍ reading of p. 62, l. 40 and the Va readings in note³¹ thereto. The reading in literary Pkt would have been something like *vasgdna uccate Kali* or rather *vas>dna-r-uccate Kali*. Turned into Skt, *varsanam ucyate Kahh* was good and sufficient, yet notwithstanding, the desire for an expedient to prevent the hiatus persisted in the Sanskritization, for mVa has preserved the euphonic *r*, and *bdfgVa* 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 Vā 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—*astasiti* and *astasiti*⁷, and *vimsati* 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 Vā and Bḍ read as the last half line of a sloka, *astavimsati Maithilah*⁸, and this was no doubt the

¹ E.g. see p. 2, note¹; p. 43, note²⁷; and these are found even in Bh MSS, Bce p. 46, note²⁷.

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*.

⁶ As in p. 43, l. 36, where the accusative would be proper.

⁷ P. 25, l. 5 and note⁷.

⁸ P. 24, l. 6.

original reading because *fgMt* have it also; but the *Mt* has generally altered *vimsati* to *vimsas* (or *sat* or *So*) *tu*. The *Skt* form *vimiati*r 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 *ti* 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 *Va* and *Bd* have in one place *varsani bhavita trayah*¹, and in another *tasya putrah samas trayah*²; and the *Mt* has in another place *bhavisyati samas trayah*³. In all these passages grammatical concord is violated, because (1) these are accus. expressions denoting duration of time, and (2) *varsani* is neuter, *samds* feminine, and *trayah* masculine and nomin.; but, if the *Pkt* *tao* be substituted for *trayah*, concord is established, because *tao* is both nomin. and accus. in all three genders⁴, 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 *trayah*, because the correct equivalents *trñi* and *tisrah* would not suit the metre⁵.

The same fault occurs in places where metre was not at stake. Thus all three Puranas read *catvarimsat trayas caiva* as the first half of a line⁶, where *samas* or *varsani* is implied and *trayas* is wrong as regards both gender and case. *CVa* attempts to rectify the discord by reading *trayam*. Similarly in another passage the *Mt* has *samds trñy evañ*, while the *Vā* and *Bđ* read *samds tisra era*⁷. 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 *trñi* which also is of all three genders⁸. Similarly we find the phrase *sasty-uitara-isata-trayam* used with *varsani* in the *Bd* and with *eamdh* in the *Bh*⁹. Other instances are *saptasastis tu varsani*¹⁰ and *astasis tu varsni*¹¹, where the case is wrong; *ye canye Mleccha-jatayah*¹² which *eVa* has corrected to *yas canya*; and perhaps *divydbani*¹³ where the correct *divyddas* was as easy as in the *Bđ*.

iv. Some forms of names look strange as *Skt* but are readily intelligible if they are mistaken Sanskritizations of *Pkt* forms. Thus the name *Sisunaga* as found in the *Bđ*, *Vs*, and *Bh* appears as *&tiundka* in the *Mt* and *Va*¹⁴. *Sisunaga* as *Pkt* might naturally be Sanskritized as *Sisunaka*, because a *Pkt* *g* often represents a *Skt* *k*; otherwise it is difficult to see how the form *Sisunaka* could have arisen. Similarly *eVa* has *Sunka* and *Sahka* for *Sunga*¹⁵; *eka-Ksatro* appears instead of *eka-cchatro*, and *eka-ksatram* instead of *eka-cchatram*¹⁶.

¹ P. 32, J. 8. The *Mt* reads correctly *trñi varsani*.

² P. 43, h 32. The *Mt* reads differently, *sama dasa*.

³ P. 40, l. 15. The *Va* and *Bd* omit this, except *eVa* which alters it to *sama-trayam*.

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 note¹.

⁶ P. 22, l. 14 and notes.

⁷ P. 32, l. 7; but *dfgjmMt* alter it to *tisro vai*.

⁸ Pischel's Prakrit Grammar, § 438.

⁹ P. 22, note .

¹⁰ P. 46, l. 7.

¹¹ P. 25, note .

¹² P. 3, l. 11 and note.

¹³ P. 60, l. 16 and note⁷⁰.

¹⁴ P. 21, ll. 1, 3; p. 22, ll. 15, 17; and notes thereto.

¹⁵ P. 30, note .; p. 32, note⁴⁷; p. 49, note .

¹⁶ P. 25, l. 4 and notes^{14, 15}.

In this class may be mentioned certain incorrect forms: thus the Va generally reads *caturas* instead of *catvaras* in p. 84, L 7 (note²⁰), where the Pkt *cauro* may have been used as a nomin. though it is strictly accus.¹ So the Mt generally has *catvarimstad-* instead of *catvaras ca* (or *tu*), which would be an intelligible mistake if the Pkt were *cattari ca*, for *cattari* though neuter was often used as masculine*. The plural verb *bhoksyanti* instead of the dual in p. 50 (*Dynasties of the 3rd Cent.*) 1. 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. 88, note¹⁷, 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:—

bhavitā cāpi Sujyeṣṭhaḥ sapta varāpi vai tataḥ³
 Svāsis ca bhavitā rajā samāś tv aṣṭādaśaiva tu⁴
 Śivasrīr vai Pulomā tu saptaiva bhavitā nṛpaḥ⁵
 sapta Gardabhinaś cāpi tato 'tha daśa vai Sakāḥ⁶
 trayodaśa Muruṇḍś ca Maunā hy ekādaśaiva tu⁷
 saptasaptis tu varāpi daś-Abhīrās tatśaiva ca⁸
 śatāni trīṇy aṣṭīm ca Sakā hy aṣṭādaśaiva tu⁹
 Pulomās tu tath-Andhrās tu Mahāpadmāntare punaḥ¹⁰.

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 *abhavat* or *abhavan*. 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 *Śivasrīr vai* no doubt stands for the Pkt *Sivasirī*, and in the eighth line *Pulomās tu tath Andhras tu* probably mean the ablat. case and stood originally something like *Pulomādo tath Andhrādo*, or *Pulomamha tath=Andhrāmha*.

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 *vimsati* and *trimsati*. When the full forms of these words vitiated the metre, they were reduced sometimes to *vimsat*

¹ Pischel's Prakrit Grammar, § 439.

² P. 35, note²⁹. Pischel, § 439.

³ P. 31, l. 4, Va and Bd.

⁴ P. 40, l. 13, Mt.

⁵ P. 42, l. 29, Mt and eVa.

⁶ P. 45, note'', Va and Bd.

⁷ P. 46, l. 5, Va and Bd.

⁸ P. 46, l. 7, Mt.

⁹ P. 46, l. 9, Mt.

¹⁰ P. 58, l. 7, Mt.

or *vimsa*, and *trimsat* or *trimsa* 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 eVa has been altered to *ca* in the Va and Bđ as an improvement. Other instances of compensatory expletives may be surmised in the notes, such as these—*Susenai c=Antariksac ca* (p. 10, l. 13) is hardly explainable unless the second *ca* has replaced the lost syllable of the Pkt ablative; and *Dharminah, sa* (p. 11, l. 15) no doubt stands instead of the Pkt genitive *Dharminassa*.

The use of expletives was however carried beyond necessary requirements, and they are often inserted merely to prevent two vowels from coming together, as *tv* 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 'śloka, as in *ñudra-prdyd* tv adharmikah* (p. 25, l. 3).

vi. The instances of irregular sandhi may be divided into two classes; *Jirtt*, 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 *varmi 'karayat* instead of *varsany akdrayat* (p. 15, note²⁹); *trini 'sitis* for *triny asitis* (p. 46, note⁴⁸); *Dasarathastau* instead of *Bahratho 'stau* (p. 28, note⁵); and *Agnimitrastau* for *Agnimitro stan* (p. 31, note¹⁰). 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—*bhauisydstau* for *bhavisyah asfau* (p. 5, l. 10); *bhavisyodayanas* for *bhavisyah Udayanas* (p. 7, l. 23); *Yavandfau* for *Yavanah astau* (p. 45, l. 4; p. 47, l. 10); and *bhavanyah* for *bhavyah anyah* (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 *bhavino 'stau* and *bhavit=Odayanas*. 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 *Yond attha* in Pkt, and the Sanskritization of *Yona* into *Yavandh* produced the difficulty of the extra syllable. Attempts at improvement were made; see p. 45, note¹⁰. There are many similar instances, such as *tatotsadya* and *tatotpatya* (p. 34, notes^{3, 5}); *atodhrtya* and *tatodhrtya* (p. 38, note⁴).

Crisis of this kind is ordinarily explained as *arsa-sandhi*, but this explanation is manifestly untenable here¹. 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 Bđ throughout, and show that their version must have been composed originally in Pkt śloka and that the śloka were Sanskritized for incorporation in the Bhaviya, from which the Mt

¹ In the Puranas what is called *arsa=sandhi* is really Prakrit sandhi; see p. 20, note².

and V& confessedly, and the Bḍ impliedly, borrowed their accounts (see Introdn. § 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 *ration d'être* in the verse in many cases. The same conclusion holds good for the Vṣ and Bh in the passages where they have preserved the old Sloka form.

viii. The main part of the Viṣṇu 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 Va and Bḍ 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 Bhaviṣya, for it is not probable that its account was a new and independent compilation, when the compilations in those Puranas 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 sandhi¹, 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 Bhggavata 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 *ekddasa ksilim* (p. 48, note⁷⁷), where the *sa* is long by position, before *ks* as it should be, but would not have been long in Pkt in which *h* would have become *kh*; so that this line must have been composed in Skt and not in Pkt. Similarly another line ends *iti Srutah* (p. 32, note⁴⁵), where the second *i* is long by position in Skt but would not have been so in Pkt.

x. The Garuḍa has no Prakritisms except in some of the names, and these are too uncertain a basis on which to argue, for those Prakritisms might be original or might be due to the carelessness of copyists, yet one name certainly seems somewhat suggestive². 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 Adhiśimakraṣṇa suggests that it was composed from a bare list of kings, for it divides the name into two, *AdhiUma + ka* (ending one line) and *Krma* (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, note⁷; p. 30, note⁸; and in these curt sentences *tasyapi Asokavardhanah, tatat ca Ariafakarm, and tasmāt Yajnasrih.*

² *Dṛḍhasenaka* appears as *Dathasenaka* in

abGr, which may be a faulty Sanekritization of the Pkt *Dadhasena + ka*, though it might also be the form of that name in one kind of Pkt; see p. 16, note⁷⁵.

³ See p. 4, note¹⁰.

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 misreading of the ancient scripts (see *Introdn.* § 26). Some mistakes are obviously mere clerical blunders, but others cannot be accounted for naturally in that way. Kharoṣṭhī 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 Kharoṣṭhī 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 V_s, because it affords the best illustration of a misreading that seems significant, though the V_s does not contain the oldest version. It calls Asoka generally Afokavardhana, but kVs has *Ayosokavardham* (p. 28, note²⁸). Here *yo* is obviously a misreading of *to*; the copyist read the *So* as *yo* and wrote *yo*, then he (or some one else) perceived the mistake and wrote or inserted *So* in the copy, but the *yo* was not cancelled and the erroneous name *AyoSoka* remained and was repeated till it appears in kVs. Now so could not be mistakenly read as *yo* in any Indian script except Kharoṣṭhī, and in that *So* 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 Kharoṣṭhī 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 V_s, and the mistake might have been followed in one copy (from which was descended kVs) though rectified in others.

Other misreadings of *S* and *y* occur, namely—*Ayoda* for *ASoka* in IM t¹, where the second misreading of *k* as *d* might have arisen later in the Gupta script²; *MdgadhSSo* in jMt³ where the more general readings are *Mdgadh ye*, *Magadho yo* or *Magadheya*; *Koyala* in cgVs⁴ for *Kosala*, where *yd* might easily be read for *fa* because Kharoṣṭhī often did not distinguish between long and short vowels; and *Saliyuka* in eVa for *Salisuka*⁵; *Mauryd dayo daya* in IVs⁶, where *da fa* was probably first misread and written as *daya*, which was afterwards amended so as to read *Maury-ddayo* incorrectly.

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

¹ P. 27, note¹.

² See Bühler's *Ind. Palaeog.*, Table IV, cols. xxi, xxiii, and Table V, cols. viii, ix.

³ P. 14, note¹.

⁴ P. 64, note⁹⁰. *Koyala* is an error in writing, different from *Koj'ala* which was

a variation of *Kausalya* in pronunciation; see *Actes du XIV^e Congrès International des Orientalistes*, Alger, 1905, p. 217.

⁵ P. 29, note²⁷.

⁶ P. 30, note⁴⁶.

reading, *Kaseyas*, appears in *djMt* as *Kaleyat*; and the mistake of / for \$ seems best explainable by their similarity in Kharoṣṭhī. The Va' and Bd read *Kalakas*, which is probably a similar misreading- of the equivalent name *Kasakas*¹.

iii Two other letters which might be confused in Kharoṣṭhī but not in any other script are *k* and *bh*, and there are some variations which seem to have so originated. The Va generally, and the Mt sometimes, have *Tuṅga* instead of *Sunga*², a misreading the cause of which is not clear³, but the name &uhgabhṛtya is generally corrupted to *Tungakṛtya* the Va, while eVa alone among the Va MSS has preserved it nearly right as *Sungavṛtya*⁴. 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 bhavisyati*, with no mention of the length of the reign, seems to be a misreading of the Va and Bđ reading *so 'py eka-vimsatim*, for, while *saumyo* might be a later mistake and emendation for *sopye*, *bhavisyati* could be a misreading of *ka-vimsati* in Kharoṣṭhī only. The two forms would be *bhavisati* and *ka-visati* 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 Brahmi and Gupta letters than between them and Kharoṣṭhī. All the mistakes that I have detected, which might be attributed to misreadings of Brahmi 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 Brahmi on the age of the account or the MSS, and that, so far as the negative argument is of weight, Brahmi 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 Vṣ 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 later⁵. This conclusion would, as regards the Mt and Va, agree with the period assigned to them⁶. There is no further indication regarding the date of the Vṣ, and as Kharoṣṭhī MSS would have lasted some centuries, the Vṣ account might well be later and yet have been extracted from such a MS. There has been no opportunity of testing the Bđ 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 Va 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 Brahmi. 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

¹ P. 23, note

² P. 32, note⁴⁷; p. 33, note⁵².

³ Perhaps through the Pkt form *Sunga*; * carelessly made might be read as *t* in Kharoṣṭhī. The mistake is ancient as it is

found so widely.

⁴ P. 34, note²⁵; *rṛtya* might be a modern misreading of *forty a*.

⁵ JRAS, 1907, pp. 184-5.

• See Introdn. §§21-24.

APPENDIX III

Pattalaka¹. The Bh calls them *Haleya* and *Talaka* respectively, Haley a ending the first half of a line and Talaka beginning the second half, thus:—

Anistakarma" Haleyas Talakas tasya catmajah.

These two names seem to be mistakes for Hala and Pattalaka, the *pa* being misread as *ya*. If so, the wrong division of these two names in the middle of a line seems only explicable on the supposition that the Bh prepared this verse from a bare prose list of kings and divided the letters of the two names incorrectly. If this suggestion has any validity, it would appear that the Bh could not have been composed till after the time when *y* approximated to *p* in shape, that is, after the 7th century A.D.

The other instance is the name of the Andhra king ĀpTlaka, which appears in the Bh generally as *Civilaka*. The probable genesis of the changes in the name is suggested in p. 39, note⁴⁵, and the fact that seems significant here is that the compiler of the Bh account apparently drew his information from a Vṣ account in which he misread the initial *d* as *c*. This mistake could arise only in the Gupta script and not very well before the 7th century A.D.²

APPENDIX III

Janamejaya's Dispute with the Brahmans.

The dispute between the Paumva king Janamejaya³ and Vaisampayana and other brahmans is narrated in AMt 50, 57^b-65 and AVa 99, 250-256 and gives us an instance of how the text was revised⁴. The Mt version, which is the oldest, says the king made a successful stand against them for some time, but afterwards gave in and, making his son king, departed to the forest (according to custom); but the Vṣ 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 Bhavisya when it was revised, and so passed into the Vayu⁵, or (2) in the Vayu itself; but it is impossible to decide this point, because eVa 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, *bdhpMt* omit 1. 6, read 1. 9 instead of it and omit 1. 9 from its place; *cefgjnMt* omit 1. 9; *kMt* 11. 9, 20; *lMt* 11. 6-9; *mMt* reads 1. 9 instead of 1. 6, as well as in its proper place; *a'dhVa* omit 11. 11-13; *bVa* 11. 11-13, 18-20; *kVa* 11. 14, 15; */Va* 11. 16, 17; and *efmVa* want the whole.

¹ P. 41, 1. 2.

² See Buhler's Ind. Pal., Table IV.

³ See p. 4, 1. 2.

⁴ See Introdn. §§ 24, 30.

⁵ See Introdn. § 23.

Matya.

Janamejayah Parikṣitah
 putraḥ perama-dhārmikah¹
 brāhmanāṃ² kalpayānmas
 sa vai³ vājasaneyakam⁴
 sa⁵ Vaiśampāyanenaiva⁷
 śaptaḥ⁶ kila¹⁰ maharṣiṣḥ
 na sthāsyatiḥa¹² durbuddhe¹³
 tavaitad vacanam bhuvi
 yāvat sthāsyasi tvam loka¹⁴
 tāvad eva¹⁶ prapatsyati¹⁵
 kṣatrasya vijayam jñtvā¹⁹
 tataḥ prabhṛti sarvaśaḥ
 abhigamya sthitāś²⁰ caiva²¹
 nṛpaḥ ca Janamejayam
 tataḥ prabhṛti śāpna
 kṣatriyasya tu yājinaḥ²²
 utamañā²³ yājino²⁷ yājño²⁸
 tataḥ prabhṛti sarvaśaḥ
 kṣatrasya²⁹ yājinaḥ³⁰ keciç³¹
 chāpāt³² tasya mahātmanaḥ

Vāyu.

Parikṣita tu dayādo
 rājāśj Janamejayah¹
 brāhmanāṃ kalpayānmas
 sa vai vājasaneyikān²
 śēpat tam³ tēdāmarṣād
 Vaiśampāyana¹¹ eva tu
 na sthāsyatiḥa durbuddhe
 tavaitad vacanam bhuvi
 yāvat sthāsyāmy aham loka
 tāvan naitat¹⁷ praśasyate¹⁸ 6

abhitaḥ²² seinethitaḥ²³ cāpi
 tataḥ sa²⁴ Janamejayah

¹ This is l. 2 on p. 4.
² In fAMt *brāhmanāḥ*; jMt *brāh°*.
³ In enMt *mabhe*; jMt *mabham*; eMt *makha*.
⁴ In cfmMt °yibam; kMt °yake.
⁵ In a°a°dhkVā °yukān.
⁶ In hMt *tam*.
⁷ In cejmMt °yanē caiva.
⁸ So a°a°a°bdghVā. Ca°LVā *asapatnaḥ*.
⁹ In emMt *śaptaḥ*; hMt *śaptaḥ*; iMt *śapuḥ*.
¹⁰ In eMt *kali*.
¹¹ So Ca°IVā: but a°a°a°bdghVā °yanam.
¹² In b°Mt °ti.
¹³ In jMt *durbuddheḥ*.
¹⁴ So CGVa°a°Mt: iMt *vai loka*; emMt *loka evam*; a°a°hMt *loka smin*; eMt *lokayā*. But bdfghjkmpt sthāsyāmy aham loka, and jMt *erpiy*.
¹⁵ In hMt *atāt*.
¹⁶ So CGVa°a°Mt; mpMt °patsyati; eMt °yasyati; dMt °tasyati; jkMt °vatsyati; a°a°ofjAMt °vartryati; nMt °vatsyati; iMt °vatsyati.

¹⁷ In a°Vā *naira*.
¹⁸ So Ca°a°IVā: but a°a°gVā *prapatsyati*; bdkhVā °patsyati.
¹⁹ In fjmMt *jñtvā*: b°dhmpMt substitute l. 9 for this line; see note²⁰.
²⁰ In b°dfghjMt *sthitāḥ*.
²¹ *Caivam* in emMt.
²² In dhVā °praviśitaḥ; dVā °pracaitāḥ.
²³ In dhVā *sa sthitāḥ*.
²⁴ In hVā *ttaka sa*; dhVā *ttakasaḥ*; dVā *ttak sa*.
²⁵ In emMt *yājinaḥ*; bdfghjkmpt *vājinaḥ*; hMt *vājinaḥ*.
²⁶ So ACMt: b°dhmpMt omit this line, see note¹⁹, but mMt has it here also. In b°Mt *utamañā*; mMt *trasyannā* above, *utamañā* here; hMt *utkalasya*.
²⁷ In b°dhmpMt *vājino*; hMt *vāj°*.
²⁸ In dhmpMt *yājño*.
²⁹ In iMt *kṣatrasya*.
³⁰ In iMt *yājinaḥ*, fjmMt *vāj°*; bdfghjkmpt *vājinaḥ*, hMt *vāj°*.
³¹ In emMt *kaśai*.
³² In d°Mt *chāpāt*.

Malaya.

paupamāsena ²² haviṣṣ
 iṣṭvā taamin ²⁴ prajāpatīm
 ca ²⁵ Vaidampayanenaiva
 pravisaṇ ²⁷ vāritas ²⁸ tataḥ ²⁹
 Parikṣitāḥ onto 'sau vai ⁴²
 Pauravo Janamejayaḥ
 dvir aśvamedham āhṛtya ⁴³
 mahā-vājasaneyakam ⁴⁴
 pravartayitvā tām sarvam ⁴⁵
 ṛṣir ⁴⁷ vājasaneyakam ⁴⁸

vivāde ⁵⁰ brāhmaṇaiḥ sārḍham
 abhiśapto vanaṁ yayan
 Janamejayaḥ Chatānlikas
 taamāḥ jaiṣṭhe ca vīryavān ⁵²
 Janamejayaḥ ⁵³ Śātānlikam
 putrān rājye 'bhīṣiktavān ⁵¹.

²² In dMt pūrṇa°.

²³ In fMt dṛṣṭa°; eMt iṣṭvā te 'emin; dMt i taamin; nMt iii 'emin.

²⁴ In a°a°ekulMt taḥ; jMt te; AMt tad; lMt tadā.

²⁵ In gVā °taḥ paṭye (for paṭye l).

²⁶ In fMt °vīśat; eMt °vīśan; dMt °vīśān.

²⁷ In hMt nāvitas.

²⁸ In mpMt tataḥ.

²⁹ Sic: read tadavad dṛṣṭān l

⁴² In a°a°gVā mukhe.
⁴³ In CbhṣpMt so vai, omMt yo°: hMt tataḥ śāpde.

⁴⁴ In jMt āhṛtya; pMt āruhya.

⁴⁵ So CbhṣpMt; AḥṣpMt °yakaḥ, eMt °yikaḥ.

⁴⁶ In gVā °yikam.

⁴⁷ In chṣMt ta°; ṣṣMt tām sarvam.

⁴⁸ So bodāḥṣpMt: ACmbMt ṛṣiḥ; jMt ṛṣir: hMt reads this half line svavarōḥ (for kharvāś ca ?) Janamejayaḥ.

Fāyu.

paupamāyena haviṣṣ
 devam iṣṭvā prajāpatīm
 vijñāya samasthito 'paśyat ⁵⁰
 tadavadhiṣṭān ⁴⁰ vibhor makhe ⁴¹
 Parikṣit-tanayaḥ cāpi
 Pauravo Janamejayaḥ
 dvir aśvamedham āhṛtya
 tato vājasaneyakam ⁴⁰
 pravartayitvā tad brahma
 trikharvi ⁴⁹ Janamejayaḥ ¹⁵
 kharvam ⁵⁰ Aśvaka°⁵¹ mukhyānām
 kharvam ⁵² Aṅga-nivāsīnām
 kharvaḥ ⁵³ ca Madhyadeśānām
 trikharvi ⁵⁴ Janamejayaḥ
 viśādā ⁵⁵ brāhmaṇaiḥ sārḍham
 abhiśataḥ ⁵⁷ kṣayān yayan
 tasya putraḥ Śātāniko
 balavān satya-vikramaḥ
 tataḥ sutān ⁶⁰ Śātānlikān
 viprāś tam abhyaśecayan ⁶². 20

⁴⁰ In eMt °yikam; eḥṣṣMt °yakaḥ.

⁴¹ So Ca°a°gVā; a°Vā °kharvi: with dialectic variation of kḥ and ṣ, gVā °parvi, a°Vā °parvi; dVā °varōḥ; hVā °śact.

⁴² In gVā sarvam.

⁴³ In gVā sud one MS of CVā Aśvaka.

⁴⁴ In gVā sarvam.

⁴⁵ In gVā sarvaḥ.

⁴⁶ In dVā °kharvā; hVā °kharvi; gVā °parvi; kVā °paśyā.

⁴⁷ In bdpMt °dam; jMt °do.

⁴⁸ In a°kVā viśādo.

⁴⁹ In hVā °tataḥ.

⁵⁰ In jMt su-e°; after this line jMt inserts Mt l. 6 on p. 4.

⁵¹ In nMt °jaya; hMt tataś te tu.

⁵² In dVā tam tu.

⁵³ In hMt viprā rāḥ°, altered to putraḥ tasyābhyāśecayat.

⁵⁴ In dḥVā tasyābhyā°. CVā tam abhyaśecayat.

INDEX

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 as people.
put = patronymic.
q = queen.
r = river.
t = town.

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