

**UNIVERSAL
LIBRARY**

OU_214140

**UNIVERSAL
LIBRARY**

214140

OSMANIA UNIVERSITY LIBRARY

Call No 891 2/P22P. Accession No 17064

Author F.F. Pagester.

Title The Purana list of the Ogmans
of the Kalah Age

This book should be returned on or before the date last marked below

THE PURANA TEXT
OF THE
DYNASTIES OF THE KALI AGE

WITH INTRODUCTION AND NOTES

EDITED BY

F E PARGITER, M A

INDIAN CIVIL SERVICE, RETIRED LATE JUDGE HIGH COURT CALCUTTA

HUMPHREY MIEFORD

OXFORD UNIVERSITY PRESS

LONDON I DUNBURY CHICAGO NEW YORK TORONTO
MILBURN AND BOMBAY

1913

OXFORD HORACE HART
PRINTER TO THE UNIVERSITY.

CONTENTS

INTRODUCTION	1AGF V
The Purana authorities, 12	
The Versions and their characters §§ 3-6	
The Bhavishya Purana the original authority §§ 7-9	
Prophetic form of the account §§ 10-14	
Original language of the account §§ 15-17	
Age of the compilation of the account—from its subject matter, §§ 18-25, from the scripts, §§ 26, 27	
Sanskritization of the account §§ 28-29	
Errors, omissions, and rare verses §§ 30-31	
Formation of this text, §§ 32-36	
Interpretation of the account—generally §§ 37-38, misreadings of letters, §§ 39-41 numerals, §§ 42-47	
Conclusion, §§ 48-54	
List of Authorities editions and MSS collated	XXIX
Abbreviations	XXXIV
THE PURANA TEXT OF THE DYNASTIES—	
Preface	
Pauravas (of Hastinapura and Kausambi)	3
Aiksvakyas (of Aśvathya)	8
Bhadrathas (of Magadha)	13
Pradyotas	17
Sisunagas	20
Early Contemporary Dynasties	23
Nandas	24
Mauryas	26
Sungas	30

	PAGE
Kanvayanas (Sungnbhityas)	33
Andhras	35
Various Local Dynasties	44
<i>Dynasties of Vidisa &c</i>	48
Dynasties of the Third Century, A D	50
Contemporary Dynasties of the early Fourth Century	53
Events of the Kanih Age	55
Chronological and Astronomical Particulars	57
TRANSLATION	65
APPENDICES—	
I The Account was originally in Prakrit	77
II The oldest scripts used in the Account	81
III Janamejaya & dispute with the bruhmans	8b
INDLX	80

INTRODUCTION

Authorities

Accounts of the dynasties that reigned in India during the Kali age are found in the Matsya, Vayu, Brahmada, Vishnu, Bhagavata, Garuda, and Bhavisya Puranas. All these, except the Matsya and Bhagavata, set out the ancient genealogies down to the time of the great battle between the Pandavas 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 Hastinapura and moved in King Nishakus's time to Kausambi, the Aiksvakyas who reigned at Ayodhya, and the Bahliharas who reigned in Magadha. But the Matsya and Bhagavata break these up. The Matsya adds only these later Pauravas to the ancient Panava 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 Bhagavata adds (he lists Aiksvakyas to the ancient line, and the later Pauravas and Bahliharas¹ immediately after the ancient Panava 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 Anandisrama editions of 1907 and 1905 (cited as *AMt* and *AVa*)

Brahmda Sit Vatskatesh's edition of 1906 (cited as *Bd*)

Bhagavata, Ganpat Krishnaji edition of 1889 (cited as *GBh*) "

Vishnu and Garuda, Jivananda Vidyasagar's Calcutta editions of 1882 and 1890 (cited as *CVs* and *CGI*)

The only copy of the Bhavisya that I have seen, containing the dynastic matter, is the Sri-Venkatadvara edition.

The passages containing this dynastic matter are these¹ —

AMatsya 50, 57-89, and 271, 1 to 273, 55

AVayu 99, 250-435

Brahmda in 74 104-248

¹ The Bahliharas line was an offshoot from the Panava 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 *Hanvamsa* 191, 11063-81 (which are wholly unlike these authorities and are obviously absurd).

CVisnu IV, 20, 12 to 24, 44

GBhagavata IX, 12, 9-16, 22, 34-49, and xii, 1, 2 to 2, 36

CGaruda 140, 40 and 141, 1-12

Bhavisya I I I, 1, 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 then 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 Vayu 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 Purana 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 Brahmanda, and was prior to those two (see § 24). The similarity of the three is however such that, by collating all their MSS, copious material is available for estimating what the original compilation was. The verse is almost epic. One line is generally assigned to each king, and two or more are sometimes given to the more prominent kings, and it is rare that two kings are dealt with in the same line, except in the early portions of the Paurava, Aiksvaku, and Barhadratha dynasties for which the chroniclers' materials were necessarily scanty, and in the latest dynasties which are treated succinctly.

4 The Visnu and Bhagavata 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 Brahmanda 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, 1-32, and the Brahmanda with the Matsya in p 22, 1-13. Other instances will be found in the notes

³ Especially eVa, as to which see *List of Authorities*. Vayu

⁴ Thus p 28, 11-3, 4 of the Matsya version do not occur in any copy of the Vayu or Brahmanda except eVa

whole of its final chronological and astronomical portion is in verse, and it cites all these as pre-existing Slokas. The Bhagavata 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 Bhagavata 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 latter, for the Visnu elaborates its prose at times in the ornate classical style especially when referring to Kṛṣṇa-Visnu¹, and the age of the Bhāgavata will be considered further on.²

5 The Garuda stands by itself, for it gives only the Paurava, Aiksvaku, and Bṛhadratha dynasties, and its account of them is merely a string of bare names put into śloka, more condensed than the Bhagavata. It is evidently a late version, see Appendix I, § x

6 The only copy of the Bhavisya which contains this dynastic matter is the Venkateswara edition, but its account is altogether vitiated and worthless. It says each Paurava king reigned at least 1000 years, and Kṛṣṇa's son was Pradyota (III, I, 3, 82-96), and it declares that Gautama founded Buddhism in Mahānanda's time, that Gautama reigned ten years, and that his successors were Sakyamuni, Suddhodana, Sakyasimha, his son Buddhāsīmha, and his son Candragupta (ibid 6, 35-43). It dilates, however, on more recent 'history' with elaborate details, and with a great quantity of new matter boldly fabricated brings its prophecies down to the nineteenth century.³ In other copies the ancient matter has dropped out, and some very modern events have been particularized.⁴

The Bhavisya the Original Authority

7 The Bhavisya is declared to have been the original authority for these dynasties. Both the Matsya and the Vṛju expressly state that their accounts are based upon it. Thus in the Preface the Suta says he will declare all the future kings: *tan sarvaṁ kṛtāyisyami Bhavisye kathitān nṛpaṇaṁ*.

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

tasyānvavaye vakṣvami Bhavisye kathitān nṛpaṇaṁ

¹ It alludes to Kṛṣṇa thus — *Bhagavataḥ sakala-surasura vandita caiana-yugalasyat meccha-karana raanusa rfiapa-dhanno nubhava* (IV, 20, 12)

² See Appendix I, § viii, and Appendix II

³ See ZDMG, lviii, 276

⁴ See *List of Authorities Bhāṣyā, infra*

⁵ See p 2, 1 7 and notes thereto. The Bhāṣya has 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 hut in the Bhavisya Purana', and this is the best rendering of the Vayu's words also, even if *tavato* be not a misreading 2

8 Again, when citing the genealogical sloka at the end of the Aiksvaku dynasty, the Vayu says it 'was *bhavisya-jñan uddhrtah*, and the Brahmanda 6/*avisyaj-jñair iidahriah*, bnt the Matsya says truthfully *mpair githa puralanaih* Heie *bhavuya* and *bhaufyat* can hardly mean 'futuie' 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 dnectly (p 2), it was futile for him to lefer to them as authorities The best mterprtation therefoie is that *hhausya* means the Bhavisya Pnr&na, and that *bhavisyat* is a perversion of it Lastly, in the concluding portion of this account of the Kali age the Matsya, Vayu and Brahmanda have this line generally —

Bhavisye te prasankhvatah puiana-jñanaiḥ srutaisibhiḥ

Here also *Bhaviw/e* can only mean 'in the Bhavisya Purana', and that this was the meaning is testified to by two MSS of the Matsya which lead the second half line, *purane sruti-tarjñbttih*³ These passages therefoit piovc that the versions of the Matsya, Vayu and Biahmanda weie boirowed from the Bhavisya 01 were at least based on it and the accounts in the Visnu and Bhlgavata must also have been derived therefrom, because they wtic lata)eductions as shown above

9 The Bhavisja theitfoie is the source of all these accounts should be invaluable in elucidating them, but the copies of it, which I have seen oi obtained infoimation about, either do not contain this mattei oi piesent it in a wholly corrupted form It is therefoie, as it exists now, of no value foi the piesent puipose and has been left out of consideration An explanation, how it came to be tampered with, will be offeied in connexion with the age of these veisions (§ 28)

P/ophetic Fotm of the Account

10 All these accountb piofess to be prophetic, yet the standpoints from which these Puianas view these genealogies differ somewhat The Vjsnu piofesses to have been narrated by Pnr&ara to Maitrcyi, and sets out the Paurava genealogy from the standpoint of the leign of Abhiman)u's -on Pailksit, and the Aiksvaku and Barhadiatha genealogies from the time of the great battle between the Pandavas and Kauravas⁴ This is absurd, because Paifisaia was Vyasa's father and was dead long before that battle and Panksit's buth All the othei Puranas profess to have been recited by the Suta to the rishis in Naimisa foiest and (except in the Garuda) at their twelve-year sacrifice⁶ The Vlyn fixes the time of that sacrifice as the

¹ Not cited in the Preface (ste p i)

² See also p 3, note ⁴⁵

³ See p 59,1 10, and note thereto

⁴ CYa IV, 20, 12-13, and 21, 1 also 22,

1 and 23, 1

⁵ AMt 1, 4, AVa 1, 13-15, Bd i, 1, 17, 18, 35, 36, GBh i, 1, 4-6, CGr 1, 3-11

They differ in the Suta's name

reign of the Paurava king AsTmakrsna¹, who is more often called AdhisTmakrsna², and who was fourth in descent from Pailksit, 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 Purāṇas thus deal with these genealogies from the standpoint of his reign, and the Bṛahmaṇḍa, Bhāgavata, and Gāyatrī constitutively profess to do the same.

11 The Matsya and Vāyu carry out that view. They bring the Paurava genealogy from Abhimanyu and his son Parikṣit down to AdhisTmakrsna as already past, and name AdhisTmakrsna as the reigning king⁴, the rishi* then inquire about the Kali age, and the Suta, declaring his intention to set out all the future kings, begins the list of future Pauravas from that monarch. Simhily, in the contemporary Aikṣvāku and Bāhadratha genealogies, these two Purāṇas name Divākara 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 Bṛahmaṇḍa is the same, though it is obscured by a large lacuna in which all the Paurava and Aikṣvāku kings are lost, and its account begins with line 23 on page 12. Thenceforward it agrees with the Matsya and Vāyu and mentions Senajit as the reigning Bāhadratha king. The Bhāgavata and Garuḍa, though professing to have been recited in AdhisTmakrsna's reign, take the former the standpoint of Pailksit's reign⁷, and the latter that of his son Janamejaya⁸, and both treat all the successors and also all the Aikṣvāku and Bāhadratha kings later the great battle in future. The Viṣṇu agrees with the Bhāgavata in this attitude, as already mentioned.

12 Accordingly the texts are framed for the most part in prophetic shape, but this character is not maintained completely because past expressions occur here and there, such as *abharat*⁹, *smṛta*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 Aikṣvāku dynasty was ancient, and natural!} does not appeal 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 1, 12—

Asimalnsne vikrante lajany nṇ upama
tvisi
praSaBatimfim dharmenabhunnmbhu mi pa-
sat tame

² See p. 4 note¹⁰

³ AMt 50, 6b, 67, AVa 99, 258, 259

⁴ See p. 4 1 6

⁵ See p. 10, 1 5, and p. 15 1 13

⁶ In equaling these kings some 20 years must be prefixed to the Paurava list on account of Yudhisthira's reign after the

great battle before Pankajit came to the throne, see § 14

⁷ GBh ix, 1, 6.

⁸ CGi 140, 40

⁹ E q p 10, note²³, p. 11, 1 18

¹⁰ F g p 5, 1 11, p. 11 11 14 21

¹¹ F g *bhavet* for *abharat*, p. 10, note²³,

p. 11, note⁵¹

¹² P. 12, 1 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 Nishis in Naimisa forest, yet the ground from which the historic changes are viewed is Magadha. The Paurava and Aiksvaku dynasties are dealt with briefly, with two kings generally to a line and with no mention of the lengths of the reigns, but the Barhadhratha 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 Vidiśi, 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 Mahabharata places, as he shows, some twenty years after the great battle, and that it was then that Yudhishtira abdicated and Parikṣit began to reign². But, as shown above, these Puranas 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 Adhisimakṛṣṇa'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 put 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 Brahmanda 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, meganāda 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 Brahmanda,

¹ the *Daily Contemporary Dynasties* sum J. H. H. Kings, some 20 years must be premanized all except the Magadhas (p. 23) fixed to the former

² JRAS, 1911, pp. 479, 675, 68b, and ³ This portion in the Brahmanda is lost in p. 62, l. 37 infra. Hence in equating the lacuna, as already mentioned Paurava kings with the Aiksvaku and Bar

their verses are older Prakrit slokas Sanskritized. It also holds good for such portions of the Visnu and Bhagavata as have preserved the old verses, but the main portions of these two Puranas are condensed redactions composed directly in Sanskrit. The Garuda version is a more concise condensation composed directly in Sanskrit apparently. These conclusions are explained in Appendix I.

17 Judging from such specimens of old slokas and Prakritisms as have survived, it would appear that the Prakrit used in the original slokas was a literary language not far removed from Sanskrit.¹ The art of wilting 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 then 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 Bhagavata 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 general account of them, their method, popularity, and influence, will be found in Bhubu Dinesh Chandra Sen's excellent 'History of Bengali Language and Literature', pp. 162-7, 584-5. 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 Purniye 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 wilting came into general use, and that would have been also a check on variation.

⁴ See § 27.

⁵ See Appendix T, § n. Certain other words mentioned in Appendix I appear to be Pali.

INTRODUCTION

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 Vajyu, Brahamin, Visnu, and Bhagavata 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 compiled within Prayaga, Saketa (Avodhya), 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 Nagas, Minidharyas, and others as mining 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. The separate allusions show clearly that this account was closed during the interval which elapsed between the time when Candragupta I established his kingdom from Magadha over Inhat, Bihur, and Oudha 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 mention 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 latter pp. 55 ff.

² That is 15 on p. 48. The Vajyu says they were Yavanas see note⁸² 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.

AGE OF THE COMPILATION OF THE ACCOUNT xiii

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 Vayu and Brahmanda contain and the Visnu and Bhāgavata have condensed. It has been shown that the Matsya, Vayu and Brahmanda all obtained their accounts from the Bhāgavata. Hence it would appear that the earlier compilation must have been incorporated in the Bhāgavata 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 Bhāgavata 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 Bhāgavata must have been in existence in the middle of the 3rd century², and it would appear that the Matsya borrowed what the Bhāgavata contained before the Gupta era, and that the Vayu and Brahmanda borrowed the Bhāgavata's augmented account about or soon after the year 330 or 335. Further remarks on these dates are offered in § 43 II.

22 Further light is thrown on these points by the MS eVayu, which contains the full account but holds a position intermediate between the general Vayu version and the Matsya version. The facts to be explained are these. The Matsya has one version which contains only the shorter compilation, the Vayu generally has a somewhat different version containing the full account, the Brahmanda has the full compilation in a version almost identical with the Vayu closely, eVayu has a version containing the full compilation in a text intermediate between the Matsya and all other copies of the Vayu, and yet all these Puranas declare they borrowed their accounts from the Bhāgavata.

23 The only theory which appeals to me to explain all these facts is this. The Matsya borrowed from the Bhāgavata the shorter account about (say) the last quarter of the 3rd century. The Bhāgavata account was then extended down to the time when the Gupta kingdom had acquired the territories assigned to it, and its language was revised¹, that would be (say) about 320-325. The Vayu copied that extended and revised account from the Bhāgavata almost immediately, and that is the version found in eVayu. Afterwards, the language of the Bhāgavata version was revised again, and this must have been done very soon, (M) about 330-335, before the Gupta kingdom had developed into the Gupta empire. 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 Vayu and is the version found now in Vayu 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 Amalaka inscription of the reign of Samudragupta for 5 MSS of the Matsya (of which time appeal to be independent, namely 6 c and f) speak of him as reigning in his ninth or tenth year, see p. 12, note²

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

² But not of course in its present condition.

³ The position of eVayu is best shown in the account of the Māyā pp. 17-9.

⁴ I think, as already pointed out, is what has been habitually done to it.

eVayu stands unique among all the Vayu MSS suggests that no long interval could have separated the second revision from the first, and that the first revised version was quickly superseded by the second in the Vayu. I cannot speak about the Brahmanda in any detail, because I have not been able to collate any MSS of it yet; two points may be noticed, *first*, it agrees closely with the general Vayu version¹ and yet condenses the account sometimes², and *secondly*, the probability is that it borrowed the second revised version from the Bhavisya not long after the Vayu adopted that³. The Bhavisya existed in writing when the first revision appeared in it, because eVayu, as well as all other Vayu MSS, uses the word *ipafkita* when acknowledging its indebtedness to the Bhavisya (see § 7). The Matsya uses the word *hatlnta* in the corresponding passage, which might imply that it borrowed the account orally at the earlier stage, but that is not probable because of the inferences brought out in Appendix II.

24 If this explanation be tenable, the Matsya version of these dynasties of the Kali age is older than those of the Vayu and Brahmanda⁴, and eVayu gives us the earliest text of the Vayu. The styles of the versions appear to support this explanation, for the Matsya version is somewhat crude at times, and the Vayu text has been revised more than the Matsya as shown by the story of king Janamejaya's dispute with the brahmins⁵. Though later than the Matsya, the Vayu account may yet be more accurate at times by reason of the revision which it underwent⁶. The Vayu has *piakutisms* sometimes where the Matsya has correct Sanskrit⁷, but this fact is not incompatible with that conclusion, and for either or both of two reasons, (1) the Matsya may have emended such defects at the time of taking the account from the Bhavisya, while the Vayu may have copied them as they stood, and (2) a process of silent emendation has been in continual operation in the MSS⁸. Further it would seem that the three accounts may have been compared at times, for this would explain certain small variations which appear occasionally between the Vayu and Brahmanda in the direction of the Matsya⁹.

¹ The agreement is not only here, but large portions also of the Brahmanda are almost identical with the Vayu.

² As in p. 22, note⁴⁶ p. 35, note⁴². In those passages the Bhagavata partially resembles it, and may have copied from it.

³ Unless (what is possible) the Brahmanda copied its account from the Vayu (see note¹), and its paraphrase of *Aioka vardhanah* as *asokanam ca trpti dah*, if not a late attempted emendation of a text that was unintelligible, suggests that it could not have been composed until Asoka was wholly forgotten.

⁴ I differ therefore from Sa B G Bhandarkar, who estimated (without giving reasons) the Vayu account to be older than the Matsya, but agree with him that the Visnu

is later and the Bhagavata the latest. *Early History of the Dehkan*, 1895, p. 162. In all this discussion I am dealing only with the time when these accounts of the dynasties of the Kali age were incorporated in these Puranas, and not with the age of these Puranas themselves such as they were in that early period, see § 28, note

⁵ See Appendix III.

⁶ As in the arrangement of verses (see pp. 27, 44), and in many of the readings in the concluding portion (pp. 55 ff).

⁷ See Appendix I, § 1, first instance.

⁸ E.g. p. 18, note¹, see Appendix I,

§ 11.

• These conclusions do not imply that these Puranas existed then in their present

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

26 I come now to the subject of textual peculiarities mentioned in § 18. Further information may be discovered by examining the divergent readings of the same passage and especially the corruptions in names. A study of the variations shows that ordinarily the copyists copied what they found in full good faith to the best of their ability, often writing the same name, differently in contiguous lines.³ Moreover these dynasties of Guptas and foreigners offered little inducement to readers to alter the texts. Hence the variations that crept in were mostly due to clerical blunders or to misreadings of the MSS copied, and the mistake might be detected and corrected, or might not. If not detected, the erroneous letter remained, if detected, the correct letter was written or inserted, and the incorrect letter was sometimes cancelled but was not seldom left uncanceled. In that state

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

¹ P 58, 11 9, 12, and p 61, 1 23

² See Encycl. Brit., 'Hindu Chronology'

³ Cf the conceptions in the well known names, *Kausambū* (p 5, note¹⁹) and *Kandva-yana* (p 34, note²⁰). Yet sometimes errors

were caused by a droll perversity or would-be cleverness, cf p 41, note²⁰, p 42, note¹, and p 47, note⁷¹ and sometimes where the text had become corrupt, it was boldly paraphrased afresh, cf p 26, note 42, p 33, note²⁸, but the latter was probably the effort of a reader and not of a copyist

the passage was repeated in subsequent copies, and misreadings are important chronologically if we can explain how they arose. If their divergent readings of the same name or passage be written in the ancient scripts, and resemble one another so closely in a particular script that an ordinary copyist might easily misread one for another, it may be inferred that the variation must have arisen out of a MS written in that script, and therefore that the text once existed in that script, that is, it had been written during the time when that script was in use. In this way it may be ascertained which are ancient and which are mediaeval or even modern corruptions. Most of the variations have arisen from misreadings of the Gupta and later scripts, 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 Kharosthi or of Brāhmī.

27 It would overload this Introduction to examine such particulars here, and in Appendix II are noticed such cases as appeal to throw light on this subject. It is shown there that errors are found in the Matsya, Vayu, and Visnu which point to misreadings of Kharosthi 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 Kharosthi, and, since Kharosthi was current only in Upper India, that the account was probably put together there, that is, since the earliest account was in the Bhavishya, that the Bhavishya account was written originally in Kharosthi 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 Kharosthi went out of use about that time. Further, judging from the point of view displayed in the portion which was added to the Bhavishya to bring it up to date about the year 320², it would seem that the composition of this portion were probably in Madhyadesa, and more particularly perhaps in the country between Magadha and Mathura. The Visnu account was probably based on the same original for three reasons: (1) its dynastic matter agrees closely with that in the Vayu and Bṛahmaṇḍa, 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 Bhavishya, Matsya, and Vayu were available. At the same time it was composed early enough for its account to be drawn from Kharosthi MSS. It seems probable then that the main part of the Visnu which is in prose was composed from those Pāṇini's direct in Sanskrit not very long after the Gupta era, (say) perhaps before the end of the 4th century. The Bhāgavatji was, as shown in Appendix II, 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 Visnu chiefly, to which it has

¹ Many such may be detected in the notes, I, n, r and v, c and v, &c such as mistakes of p and y, n and r, I and ² 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.

Sanskritization of the Account

28 It has been shown that the account was first compiled for the Bhavishya 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 Bhavishya, 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 stories.⁸ The account of

¹ See p. 18, note⁷, p. 25, notes^{5,15,22} p. 28, note⁸⁰, and in its description of the evils of the Kali age, where the Visnu and it have matter peculiar to themselves. It has resemblances to the Brahmanda in p. 22, note⁹, p. 35, note⁹, p. 41, note⁸⁰.

⁹ The title Purana indicates that such works narrated ancient stories, but the Bhavishya professed by its name to treat of the future, and the title Bhavishya Purana 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 Bhavishya Purana therefore proves that the kind of composition that passed under the title Purana had become stereotyped before the title could have been assumed by the Bhavishya, 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 Bhavishya existed in the middle of the 3rd century, hence some at least, if not many, of the true Puranas must be considerably older. This inference does not, of course, mean that the Puranas 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

I * 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 *pratartayitva* in p. 88, l. 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 Vyasa. I should say therefore, speaking generally that what may be called the ksatriya, or better perhaps the popular [material] of the Puranas constituted the really old and genuine *purana*, 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 Puranas that peculiarities occur such as are

these dynasties would then naturally have been required for the Bhavisya, and all that was necessary was to collect the Prakrit metrical chronicles and convert them into Sanskrit prophecies uttered by Vyasa¹. That was done as shown in Appendix I, and then the Matsya first, and the Vayu and BrahmSnda afterwards, borrowed the account from the Bhavisya. The original Bhavisya account has been lost, but these three Puranas have preserved and reveal what its contents were, otherwise it would have been impossible to know what it contained at that time. A comparison of their accounts with the present condition of the Bhavisya shows to what bold lengths pious fraud has gone.

29 Since the chronicles existed in the form of s*lokas 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 Bhavisya account, otherwise it is difficult to see how they could appear in the Matsya, Vayu, and BrahmSnda. Indeed it would almost seem that the Bhavisya account may have been composed in a literary Prakrit rather than in true Sanskrit. Both processes of conversion would have upset the metre, since Prakrit words are sometimes a syllable longer or shorter than their Sanskrit equivalents, and future tenses are generally longer than past tenses, hence three correctives were adopted, (1) words were dropped which might be omitted without impairing the sense, such as 'reigned', 'years', &c, (2) compensatory expletives were inserted, and (3) the sentence was occasionally 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 Puranic 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 Dmesh 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 Bhavisya. To be able to point to such prophetic accounts in the literature would have been

a valuable weapon, moreover, in the hands of the brahman against adversaries of other creeds, and it may be noted in this connexion, that the Venkatesvara edition of the Bhavisya has incorporated a summary of the Biblical account from Adam to Abraham in the early chapters of Genesis (Bhav in, 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 *aatamtoti tatla varsa* in Appendix I, § 1.

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

Errors, amissions, and rare veises

80 Though there was originally one text common (but qualified by the revisions suggested in § 23) to the Matsya, Vayu, and Brahmanda 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 of⁸ leaves, or disarrangement of leaves*. The blemishes in the text appear to have been generally accidental. The brahmins who compiled the Sanskrit account could and did fabricate passages portraying the evils of the Kah age, but had neither inclination nor incentive to invent particular dynasties. 01 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 inelegant⁶, or to remove inconsistencies⁶. Among the latter some alterations, though made apparently in good faith, involved tampering with the text, as in the Siswaga dynasty, where the Matsya, by mistakenly introducing the first two Kanvayana 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 Purana, or even one MS only, has preserved a passage or verse sometimes which is wanting in all the rest thus eVayu, alone of all the Matsya, Viiyu, and Brahmanda MSS,

¹ As for instance the mistaken introduction of the first two Kanvayana kings among the Sisunagas 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 Brahmanda (see pp 1, 3, 8).

⁴ AS for instance the displacement in eVayu of the last half of the Early Contemporary Dynasties, all the Nandas, Mauryas, Sungas, and Kanvayanae and the first twelve lines of the Andhras alter VisVaspham

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

⁸ See p 26, note³⁷, p 33, note⁴², p 52, notes³⁷ ³⁸ ⁴².

⁶ As in p 29, note³³.

⁷ See p 22, note⁷.

⁸ As where the Bh misread *trayodaia* as *bhuyo dada*, p 46, note²⁹. As regards the readings *Tusdra* and *Tnkhara* in pp 45, 47, it may be noted that * has often been pronounced *lh* for centuries in North India, and that the letter *8* was used at times for *kh*, hence these two letters are often confused of p 6, notes³² ⁴² p 19, note⁸, p 41, note⁸⁰, p 51, note²⁴, &c.

⁸ See Appendix I 11

contains the verse about Sahsuka, and his existence might be doubted if it depended on that alone, but it is testified to by the Visnu and Bhagavata¹. Again in the Bhagavata only one copy has preserved the verse about Susarman². 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 names 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 Barhadhrathas found only in Matsya, and line 28 of the Andhras found only in eVayu, may be genuine. Other peculiar verses will be found in the notes³.

Foimattion of this Text

32 The Bhavifya account having been the common source of the Matsya, Vfiyu, and Brahmfinda 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 Brahmanda, because they have been printed at Calcutta and in the Anandas'rama series from a number of MSS, and I have collated besides 13 MSS of the Matsya and 11 of the Vayu, whereas of the Brahmanda only the Venkajesvara 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 Vayu and the Brahmanda 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 Visnu and Bhagavata, 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 Bhagavata 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 Brahmanda, its versified lists preclude the

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

² See p 34, note¹⁹.

³ As p 40, 1 13, p 42, note⁸.

⁴ See *List of Autfumlies, Brahmanda Purana*.

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 Bhagavata, I have collated 10 MSS of the former and 18 of the latter, and also the French edition of the Bhagavata so far as its Sanskrit text goes

84. The Garuda 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 enois 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 instinctive 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 Puranic accounts of the dynasties of the Kali age. Hence the Roman character has been used throughout, because it

¹ E.g., m p 60, note ⁵³ *dfiVa*, have *iatat* *iatam* actually

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

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

⁴ As the insertion or omission of final anusvara or visarga through mere carelessness

⁵ To have noticed such minutiae would have swollen the notes beyond all reason and usefulness

• *h g* p 39 note ⁴⁸, p 40, note ⁹, p 47, note ⁷⁸, p 49, note ¹¹

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 *at* 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 paidoned 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, Vayu, and Brahamanda 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 Puranic 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 *bhavisyodayanas* (p. 7, 1. 23, p. 82) and *bhavittsoka* (p. 27, 1. 2, p. 28, 1. 4 in eVa), these are printed as *bhavisyodayanas* and *bhavitt Asoka* in order to bring out the name clearly. It could hardly be dispensed with in such cases of double sandhi as *Yavanostau* 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 Eg. p. 40, note⁶⁹, p. 41, note⁴.
³ Eg. p. 52 notes^{37, 38, 42}.
⁴ 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 form⁶, 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 *mmiati* and *trimfati*, and their abbreviated forms *vmdat* and *trinitat*, *vim&a* and *tnthia*⁴, and the difficulty arises because *tr* and *i>*, if written carelessly or if partially frayed, are hardly distinguishable in the later script⁶, and *t* and *v* in the Piakrit 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 *asfa*, and there can be no doubt that *abda* and *aifa* have often been confused Thus, where most MSS read *asfapancanatan cdbdan*⁶, one has °*cdbdd*, two °*cd<u(an*, and one °*cdtt*, and here *atfa* is plainly a corruption of *abda* because it is impossible after *astapahcasatam* Again, one set of readings is *so sma dasa*, so °*smad dasa* and *tasmad dasa*, and another set is *astam dasa*, *abtadata* and so °*stadaSa*¹ the latter suggest the reading *abdan daSa*, which (with the frequent use of anusvara for nasals) would be often written *abdam data* and might be misread as *atfamdSa* and so pass to *astadaia* thus *abdan data* 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 *asfa* 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 *dia* and *diav* become a third alternative, and this possibility may harmonize other passages¹⁰ Secondly, *satnd* and *sapta* have been confused sometimes, for it is not always easy to distinguish *m* and *pt* when written carelessly in the more modern scripts, as I have found Thus two readings occur *saptadttim* and *samasfim*¹¹, and either might be derived from the other¹²

¹ See p 39, note⁴⁵ for an instance

² Eg Vmdusara, whose name is given correctly only by the Visnu (p 28 notes²⁸ ")

⁸ As in p 6, note⁸⁹, p 42, note⁹⁸

¹ In nMt *sadvtsati* looks like *sadgxmiaU* generally, and *sattrimsati* like *sadwiati*

⁶ For a clear instance see p 57, note⁴

P 15, 1 17, and notes

⁷ P 39, 1 5, and note

⁸ See p 19, note⁴¹, p 30, note⁴⁸, p 43, note⁸⁸, p 47, note⁷⁷, p 60, notes^{70,36},

p 61, note¹, p 62, note¹ For the reverse cf perhaps p 29, note⁸¹

⁹ I have not seldom found *bd*, *db*, and *dbh* inverted in the MSS, and *b* is generally written as *v* See p 22, note⁴⁸

¹⁰ Cf probably p 40 1 13

¹¹ That is, *sarnah ailtim* by double, or Prakrit, sandhi p 47, note⁸⁴

¹² See also p 29, note⁴⁴, p 31, note¹, p 40, notes^{54,55}

41 Misreadings could easily affect other numerals. Thus, *cafo&nihSa-t* occurs at times where it may be erroneous¹ and in such cases it might easily be a mistaken Sanskritization of Prakrit *caitart sa* (or perhaps *ca*), for *oattan* is both nomm and accus, and is of all three genders². Again *dam* and *fata* are sometimes confused*, and, since *data* appears in Prakrit as *data* and *data*, and *fata* as *Sad a* and *%ada>**, either word might easily be altered to the other, since metathesis occurs in the MSS⁶. Again the final *ft* of numerals, especially *saptati*, may be a misreading of *vi* which may in Prakrit represent '*pt*⁶ or *vat*¹ (Pali *ve*), for *v* and *t* might easily be confused in Kharosthi, so that *mptatt* should probably be *sapta vat* in some cases^a. 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 *caturvintaU*, 24, *astatrimfac-cbatam*, 188, *taptatrtmiac-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 *trim*, and 'hundred' seems to appear similarly in the plural as *Satdni*. If this view be right, *trim fatam* mean 'three hundred', but *fatam trim* '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 Sakas would reign *satani trlhy asllnh 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 Sakas are, in Dr Fleet's opinion, Nabapana and his successors, whose kingdom began with (or about) the Saka era, AD 78, and if these words mean 380, the conclusion could be and has been drawn that this Puranic notice was written after they had reigned 380 years, that is, about the year AD 458^u. Now this conclusion involves this consequence, that the account brings the notice of the Sakas down to AD 458 and yet wholly ignores the great Gupta

¹ See p 14, 1 10, p 21, 11 3, 6, p 22, 1 13, &c

⁹ Pischel's Prakrit Grammar, § 439

* See p 30, note⁸, p 33, note⁸⁰

* Pischel, *op at*, §§ 442, 448

⁸ See p 7, note⁸⁸, p 32, note⁸², p 39, note⁸⁵, p 45, note⁸, p 49, note also *nrpah* and *punah* are confused through their Pkt forms *napa* and *andpana*, see p 11, note⁶¹, and p 45, note*

⁸ Pischel, *op cit* § 143

¹ *JSapta vi* actually occurs for *sapta vat*,

p 53, note⁴. Similarly in names a final *vt* has been treated as a particle and the name curtailed, cf p 40, note⁸⁹, p 42, note⁸⁸, and p 43, note 24

⁸ *h g* p 28, 1 7

* P 19, 1 10, p 28, 1 9, p 30, 1 15

¹⁰ *Various Local Dynasties*, p 46, 1 9. The number of Saka kings is given also as 10, or 16 (see p 45, 1 3) which seem more probable

¹¹ JRAS, 1912, p 1047

INTERPRETATION OF THE ACCOUNT

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 Sanskrit^a, and this Puranic account, which was brahmanical, would unquestionably, if not closed till 458, have extolled their fame The argument *ex nlenho* is incontestable here The fact then that the account knows nothing of events most congenial to brahmanism later than 830 shows that the rendering '380' leads to impossible results indeed no date later than about A D 330 is possible These words *aatam tflny ailtim ca* occur in the Matsya as well as in the Vayu and Brahmanda, and the Matsya account is that which was compiled in the Bhavisya about or soon after the middle of the 3rd century AD 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 Sdkas—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',¹⁸⁸ Applying them to NahapSna and his successors and reckoning from AD 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 meaning, and it further gives something like a precise date for the first compilation of the account in the Bhavisya as preserved in the Matsya, namely, A D 260-1 This statement, that the Sakas 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 '811' 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 Hflnas or Maunas along with the Sakas They are said to have reigned, eleven for *fatam trini* years⁸ 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 Sakas and show that that meaning cannot be right Read as meaning '103' however the statement may be true, Hunas or Maunas may have formed some small kingdom for 103 years on the frontier of

¹ V Smith, *Early History of India*, 2nd ed., pp 289-90
⁸ Id., pp 282, 287
³ P 47, 1 14 Their number is also given less probably as 18 or 19 (cf p 46, 1 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 years\ which would be possible in A D 260

46 All the statements regarding the 'Various Local Dynasties' in pp 45-47 must be read with reference to the date of the first compilation which is preserved in the Matsya When the account was revised and brought up to date in the Bhavisa at the Gupta era m the version found now in the Vayu and Brahmanda, the periods assigned to the Saka 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 biahmaus, who revised the account at that time, merely revised the language and not the statements That was natual, for revision of the statements required fresh and precise calculations, for which they may have had few data and certainly had little inclination, æ^ the dynasties weie mleccha or s'udra 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 particular about the Sakas on p 49, for there can be little doubt that Nahapanas successors are alluded to in 1 4^a, though the context is vague

47 This examination of the circumstances thus leads to the conclusion that the numeials discussed here cannot be read as correct Sansknt, and that read m the way now suggested they accoid with the circumstances and also apparently with Piakrit usage Hence I would submit that they must be interpreted in that way This construction simplifies numerical statements remarkably and leduces 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 penod assigned to the Andhras by the Matsya is 460 rathei than 164 years³

Conclusion

48 The foregoing results and inferences may be summarized thus The Bhavisa was the first Purana to give an account of the dynasties of the Kali age, and the Matsya, Vayu, and Brahmanda got their accounts from it (§§ 7, 8), though

¹ P 47, 1 11 with p 45, 1 4 *Sahasram* is sometimes a corruption oi sa (oi tu) *varmi*, see p 25, note¹⁶, p 46, note"

⁸ This Mould be natural, if they fostered biuhmamsm and Sanskrit learning during the 3rd century (V Smith, *History*, p 287), though they are tieated so cutily in the earlier part, before they favoured Hinduism

⁸ It says there were 19 Andlna kings, and I may offer a tentative suggestion The Andhra who overthrew the Kanvajanas

was not Simuka as these Puranic accounts say, but piobuoly one of the kings, nos 12-14 (V bmith, *History*, p 194) Possibly then the Matsya account may refer only to him and his successors, and they may have been 19 but the penod if read as 164 years would be too short for them Other-wise its reading *ekonawmaatir* should probably be *ekonatrimfah*, which is quite possible, see § 39

they no doubt, and many of the Puranas certainly, existed Before the Bhavisa (§ 28, note) Metrical accounts of the dynasties, that reigned in North India after the great battle between the Pandavas and Kauravas, grew up gradually, composed in s'lokas 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 has no doubt a literary Magadhi or Pali (§ 17)

49 The Bhavisa 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 Puranas (§28), and, as the Puranas professed to have been composed by Vyasa, it took the same standpoint Hence it appropriated the Prakrit metrical accounts, converted the Prakrit slokas into Sanskrit s'lokas, and altered them to the form of a prophecy uttered by Vyasa (§§ 28, 29, Appx I), and this re-shaping was earned 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 Yajñashatru 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 Bhavisa 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 Bhavisa, probably during the last quarter of the third century (§23), and so has preserved what the Bhavisa contained then

50 The Bhavisa account was revised about the years 315-320 and brought up to date by the insertion of the later dynastic matter and much addition to the 'Evils of the Kali Age'⁴ it was still in Kharosthi, and was certainly written down then (§§ 23, 27) That version was borrowed by the Vayu then, but exists now only in one MS, eVayu (§ 23) The language of the account in the Bhavisa was revised again about the years 325-330, and that version was adopted by the Vākyu, and soon afterwards by the Brahmanda⁵, and now constitutes their general versions (§ 23) They have thus preserved what the Bhavisa contained at that time

¹ It is possible that the use of the present tense for the three ancient Paurava, Aiksvaku and Barhadhratha kings (§ 11) may have something genuine in it

² P 1 to 1 15 on p 48

³ Pp 55-63 see § 25

⁴ P 48, 1 16 to p 55

⁵ Pp 65, 56

⁶ But the Brahmanda may have copied from the Vākyu (§ 23, note)

51. The Visnu 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 Brahmanda and more particularly the Visnu; it retained some 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 Garuda 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 Puranas; but the Bhavisya, 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 Vehkatesvara 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 Pin-anas 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

BHAGAVATA PURANA

- BBh** The edition published in part by Burnouf and continued afterwards Skaudha ix is in Skt, but sk xu only in translation It differs very little from GBh
- GBh** The edition published by the Ganpat Knshnaji 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-xn 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 xu 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
- /Bh** Skt MS c 54, Wand K Cat no 1180 Dated 1642 A very valuable MS m Sarada 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-xn, writing poor but fairly correct, except for many small clerical errors
- jBh** No 976, E 3466 Modern Contains sk vui-xu, well written and fairly correct
- kBh** Nos 654 and 656, E 3470 and 3472 Modern Carelessly written
- ZBh** Nos 1838-9, E 3474-5 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

LIST OF AUTHORITIES

- wBh Nos 2756-7, 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 36, 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 PURANA

Edition published by the Sri-Venkatesvara Press, Bombay The Pratisarga paivan deals with the dynasties of the Kali age, but the account is not genuine, see Introduction §§ 6, 9, 28, and ZDMG, lvi, 276

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

- m 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),
m 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 SanBknt College, Calcutta, has a MS, tj 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, Pandit Vindhya-prasad Dvivedi, but it deals with later events and especially with the Mohammedans

BRAHMANDA PURANA

- 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

LIST OF AUTHORITIES

XXXI

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 hst, no 11),

in the Bodleian Library, three, Auf Cat nos 72 (Mill 51), 73 (Wilson 105), and 74 (Walker 130)

GARUDA PURANA

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? Jar from correct Account begins, fol 114*. 1 1

6Gr No 2560, E 3355 Modern Very incorrect Account begins, fol 103^a

cGr No 1199 o, E 3354 Dated 1800 Badly written Account begins, fol 127% 1 2

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

MATSYA PURANA

AMt The AnandaSiaina (Poona) edition, 1907 It is based on 6 copies, the VenkateSvara (Bombay) edition (marked q| and cited hut as FMt), the Gondhalekar (Poona) edition (marked and cited heie as GMt), and 4 MSS marked and , and cited here as a¹, a², a³ and a⁴ respectively

CMt The Calcutta edition by Jivananda Vidjasagar, 1876

GMt The Gondhalekar edition, see AMt

VMt The VenkattSvara 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 cirs widely in names and has coirrupt readings, especially near the end Has marginal notes of differt nt readings by one or two other hands, these form no part of the text and are not noticed here Where it vaues from the general Mt text, it often agrees with the Va and Bd

cMt Frasei 1, Auf Cat nos 813-4 Date, 17th cent apptly tanly well written and genly correct Wheie it varies from AMt it agrees often with AVa Pauma kings, vol 1, fol 113^a, verse 55, the lest, vol n, fol 575^b, 1 1

MSS m the India Office Libraiyy

dUt No 1918, E 3548 Dated 1525 Good, but with not a few inaccuracies Where it differs from AMt, it agrees often with Al& Paurava kings, fol 63*, 1 8, other dynasties, fol 307a 1 2

LIST OF AUTHORITIES

- 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 32 1^b, 1 8
- fMt No 1080, E 3550 Dated 1795 Fairly well written, many small clerical mistakes (as s for 4 often) and a very few corrections Paurava kings, fol 62*, 1 13, other dynasties, fol 32 7^b, last line
- gMt Nos 406-7, E 3551-2 Modern Much like fMt Paurava kings, vol i, fol 79*, other dynasties, vol u, fol 437^b
- AMt 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^R, 1 9
- MSS in the Dekhan College, Poona* (collated for me by a pandit through the
kmdne9S of the Professor of Sanskrit at the College)
- Bit Skt MS no 28 of 1871-2 Much like ceMt
- lMt Skt MS no 164 of 1887-91
- mMt Skt MS no 340 of Visrama (first collection)

MSS in the British Museum

- wMt Add 14348 Date, 18th cent Fairly well written, fairly accurate, though with some carelessness resembles cMt Paurava kings, fol 98^b, other dynasties, fol 508a
- 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

VAYU PURANA

- AVa The Anandafirama (Poona) edition, 1905 It is based on five copies, the Calcutta edition (marked ॐ, see (7Va below), and 4 MSS marked ॐ, ॐ, ॐ, and ॐ and cited here as a¹, a², a³, and a⁴ respectively
- CVa The Bibhotheca Indica edition, Calcutta It is based on 6 MSS, but only rarely notes variant leadings
- aVa See 4Va

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^b, 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 n, fol 386^a, 1 9

LIST OF AUTHORITIES

xxxin

- eVa Jones MS, W66, T 38 Not dated Wnting fanly good, but diction lathei illiterate Very valuable, because it has readings different from the punted editions, and some verses not contained therein, and wheie it diffeis therefrom, it often agrees with the Mt (see Introdn § 22) Unfoitunattly it has a lacuna at the beginning Account begins, fol 198^a, 111
- / V a No 1809, E3587 Date, about 1600 Fairly well wutten, but in my small enors It has a large lacuna at the beginning, and commences in fol 358^b, 1 5 with 1 23 of the Aikkvakus
- gVa No 2103, E 3589 Dated 1483 tanly well written Account begins, fol 31 1^b, 1 10
- hVa No 1310, E3590 Modern Full of mistakes, especially at the beginning, agiocs closely with bVa even in the errois
- jVa No 264, E3591 Date, about 1800 Badly written, full of mistakes and gaps, has a lacuna at the beginning and commences only with 1 23 of the Aiksvakus in fol 347a 1 7

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

- kVa Skt MS no 8 of 1874-5 Has lost ill the iccount afki 1 17 on p 48
- lVa Skt MS no 110 of 1881-2

MS in the lioi/al I static Society

- wiVa Tod 11 Wilting pool with many small mistakes, much like / V a

VISNU PUHANA

- CVs The edition by Jivuuuida Vidyasagar, Calcutta, 1882 Has I commontary, but no notes of variant 1 readings

MSS in the bodleian Library

- aVs Wilson 26, Auf Cat no 112 Date, 18th cent Beautifully written in Bengali characteis Account begins fol 102^a
- bVs Wilson 108, Auf Cat no 109 Dated 1703 I airly well written and fanly conect Much like oVs
- eVs Wilson 107, Auf Cat no 110 Dated 1710 Writing good but careless close to CVs
- dVs Wilson 130, Auf Cat no 111 Dtte, late 18th cent Well wntten and fanly conct close to CVs

MSS in the India OJJia Libiary

- eVh No 420, L 3606 Dated 1770 Wilting pool with not a few mistakes
- fVs No 1380, E 3607 Modern 1 Fairly good
- gVs No 1695, L 3608 Modern Well written und accurate
- hVs Burnell MS no 374 Fairly well written, with some variant leadings

LIST OF AUTHORITIES

M8S 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.

AVs. Cat. no. 121. Dated 1736(1). Fairly well written and genly correct, but has Btrange mistakes at times, probably through defects of the MS copied: contains " several interesting readings.

MS in the Royal Asiatic Society.

IVs. 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 Barhadrathas: agrees often with hVs. A valuable MS, which checks the readings of North Indian MSS. Account begins, fol. 166^a, 1. 7.

ABBREVIATIONS.

* (prefixed) denotes a hypothetical word.

t (prefixed) denotes a corrupt reading.

apptly = apparently.

crp = corrupt, corruptly.

genly = generally.

MBh = Mahabharata.

Pkt — Prakrit.

prob = probable, probably.

Skt = Sanskrit.

syll = syllable.

THE PURANA 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 Pandavas to Abhimanyu, Pariksit, and Janamejaya¹, and then describe Janamejaya's dispute with Vaisampayana and the brahmins about his Vajasaneyaka doctrine². They then continue the genealogy to Adhismakrsna, in whose reign was performed the twelve-year sacrifice during which these Puranas profess to have been recited³. At this point the rishis ask the Suta for a full account of the Kali age⁴, and he proposes to give it in verses which are here treated as the Preface⁵. Then starting from Adhismakrsna 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 Suta'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; AMt misplaces 1. 11 after 1. 5 ; cVa has lost the first 5½ lines and it alone contains 11. 12-14 ; gVa omits 1. 11 ; and fij 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, 250b-255.

³ AMt 50, 65-67 ; AVa 99, 256-259.

⁴ AMt 50, 68-71 ; AVa 99, 260-263.

⁶ AMt 50, 72-76 ; AVa 99, 264-269.

⁵ AMt 50, 77-89 ; AVa 99, 270-280a.

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

⁸ See Introdn. § 14.

PREFACE

Suta uvaca—

Yatha me¹ kirtitam purvaih² Vyasen=akhsta⁸-karmana.
bhavyam 4 Kali-yugam⁶ c=aiva tatha manvantaram ca^e
anagatam⁷ sarvani bruvato me mbodhata
ata urdbvam⁸ pravaksyami bhavisya ye⁹ nrpas tatha¹⁰
Aid-6ksvakv-anvaye¹¹ c=aiva Ailams¹² c=aiva tath=Eksvakun¹³
Paurave c=anvaye¹⁴ tatha | Saudyumnam¹⁶ c=arva parthivan
yesu¹⁶ samsthapyate " ksatram¹⁸ Aid-feksvaku=kulam²⁰ Subham²¹
tan sarvan kirtayisyami²² Bhavisye²³ kathitan²⁴ nrpan²⁶ 7
tebhyo 'pare 'pi ye²⁶ c=anye²⁷ utpatsyante nrpah punah²⁸
ksatrah⁸⁹ parasivah³⁰ sudras tath=anye ye³¹ vahis carah³²
Andhrah³³ Sakah Puhndas ca Cuhka³⁴ Yavanas tatha³⁵ 10

¹ Yath=aiva in jMt

² So Mt Va sarvam

³ So Mt Va °Adbhuta

⁴ Bhavam in eMt, KMt bhavet

⁶ Yuge in cejn Mt

⁷ So Mt Va tu

⁸ Atr=aqatani in lMt

* Par am in jMt *

⁹ So Mt genly bDmt bhavisy arthe, cejkr Mt bhavino ye Va bhavatyant For this half line lMt reads bhaviaydn kathitdn (nrpan omitted) as in 1 7

¹⁰ Smrtah in fgjMt Va tu ye

¹¹ So a'a⁴ befM Mt, CGVgpMt °k-anvaye, cMt Ail Ek°, jMt +Ain Ek°, AMt-Ainak°, dMt Ed Ek°, nMt crp a³ Mt Aid-EkSvaku nrpe a'Mt IhaidJcor anvaye lMt Eksakasya Aida =.Aila

¹² Elams in ghkVa

¹⁸ In gVa tath'Aik⁰

¹⁴ But nMt v=nvaye, eMt c=anya[tal]ye This is pleonastic because the Pauravas were Ailas, see JRAS, 1910, pp 16, 20

¹⁶ This reading is better The Saudyumnas were distinct from the Alias and Aiksvakus, being the descendants of Sudyumna, who was Manu's daughter 11a when she gained man's form according to the fable, and they comprised the early kings of Qayfi and the eastern legion, Utkala and perhaps a country named HaritasVa or Vinatasva in the west see one version in Mt 12,17-18, and another III Va 85,19, Bd III, 60, 18-19, and Hariv 10, 632

¹⁶ In AMt yehi (Pkt for yebhxhl)

¹⁷ So Va, ceMt Mt genly samsthsyate

¹⁸ So a'-4Va, Ca'dghklVa ksetram, a frequent mistake for ksatram Mt genly tae ca, cefghjn Mt tatra

¹⁹ So Mt genly, jMt Ain-Ek° AMt Atl-fikavdkam, eVfi °kum rFmT Ed-Ek° Va genly Atksvdkavam ZMt iAksdkasya

²⁰ So Mt Va idarn

²¹ Srtan in OMt, smrtam in dMt

²² A athaytsyam in jMt

²³ But dMt bhavim/dn, ewMt °ayd, fULT °syat see Introdn § 7

²⁴ So Mt Va pafhitam, bVa, pathito

²⁰ Nrpa in bVa

²⁹ So Mt nMt omits ye Va pare ca ye

²⁷ So Va, eVa 'py anye Mt genly to anye by bcdghjityMt omit Ay

¹⁸ So Mt, eVa nrpas tatha Va genly mahlksitah

²⁹ So Mt, Va genly cjnMt, eVa ksatta, a'kVa +/kaetrah, eMt +ksatriyah

³⁰ So Mt, Va genly fgpmT parasavah, so rnMt with paravaidh also, bMt +parasarah, eVa fporaiaraA eMt fyaravo, nMt +yah-raydA, lMt pasavi

³¹ So Mt genly, ;Mt ca for ye AMt tatha ye 'nye Va tatha ye ca, eVa tatha c

⁸² So Mt genly Ca'a bdmPMt mahUvardh Va dvjydtayah

⁸⁸ So Va genly, chjlnpMt, fgMt Andhrah dhVa, Mt often, And'idh AVa Adhrydh

^u ACm Cultkd, eVi Cuf, 6Va VuP, hVa Vun° (or Fw<°), rFVa VruF V& genly Tul°, hMt Dhul°, jMt MuV, bmpMt Cal°, emt Puhhdi, fgMt Valimka, dMt Balhika

Kaivart-Abhira-Sabara³⁶ ye canye³⁷ Mleccha sambhava³⁸
 Paurava Vitihotra vai VaidiSah³⁹ panca⁴⁰ Kosalah
 Mekalah Kosalah Paundra Gaunardah Svasphrakas ca he⁴¹
 Sumdharmah Saka Nlpa yas canya Mleccha-jatayah⁴²
 vars-agratah⁴³ pravaksyami⁴⁴ namatas caiva tan nrpan⁴⁵

Pauravas.

Text—AMt 50, 57, 65^a, 06, 78-89, AVa, 99, 249b, 250a 256^a-258, 271-280^a, Bd ml

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 Brahmanda has lost the whole in a lacuna

The Bhagavata is somewhat full about the first seven kings, but combines the rest in a succinct list The Visnu agrees closely with it The Gaiuda gives merely a list of names

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

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

³⁵ So Mt Va *yaiianaih saha*

³⁶ So Mt Va genly (*sabard* or *Sav^o*) *eva Kaivartt-Araibhara-varah, nmt kauvart ohhla-Sabaro*

³⁷ So Mt, Va genly nMt *ye v anye eVa yAs^o* c-anya, connectmg the faulty grammar

³⁸ So Mt Va *jatayah*

³⁹ This line only in eVn, which leads *Ritihotra vai Vaidikah*, this should obviously be *Vuthotra tai Vaidisah*, and has been emended so For the Vitihotias see *Pradyota.8*, line 1, *infra*, for Vaidisas see *Dynasties of Vidsd*, & c, vñfi a

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 hue only in eVa For *Mekalas*

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

This line is only in eVa

⁴³ So Va genly, *chjknMt* Mt genly *parayatah* Other copres intermediate, eMt *vasagratah dVa. laiayatah*, bVa *varsayata*, hVa *varyayata Vars agratah* occurs in this context, AVa 99, 2b 1 —

vars agrato 'pi piabruhi namatas' c aiva tan nrpan

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

⁴⁴ In kMt *pravisyamr*

⁴⁵ So Mt genly, Va *ceklmMt* read this half line, *bhavisydn (n, 'syat) kathitan (J, kahkan) nrpan*, which should no doubt be *Bhavisye kathitan nrpan*, see 1 7

11 10 and 20 (second half) to 26 (first half), hVa omits 11 16 (second half) to 18 (first half), IVa II 17 (second half) to 1 20, and fīmVa 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 *Adhisimaksrnsa*, but the list of *Early Contemporary Dynasties*, 1 6, *infra*, mentions '36 Kaaravas'

Abhimanyoh Panksit tu¹

putrah para-puram-jayah

Jarjamejayah³ Pariksitah

putrah parama dharmikah

Janamejayac Chatamkas⁶

tasmaj jajne ea viryavan'

putro 'svamedhadatto 'bhuc⁸ Chatanlkasya viryavan

putro 'svamedhadattad vai jatah para-puram-jayah⁹

Adhisimaksrao dharm-atma¹⁰ sampratam yo¹¹ maha-yasah¹²

Uttarayam tu Vairatyam

Panksid¹ Ablnmanyu-jah²

Panksitas tu dayado⁴

raj asij⁵ Janamejayah

tasya putrah Satanlko⁶

balavan satya-vikramah

¹ *Panksita-m-* in mMt All agree in this name Panksit's name is often written in the MSS in other ways, as *Partkita*, *Pariksi*, *Pariksa*, &c, these variations are left unnoticed here Bh begins with a verse about his birth as told in the MBh, and Vs 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 *ceffjMt* here), thus obviating the superfluous syllable

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

Taveeme tanayas tata Janamejaya-purvakah

Srutaseno Blumasena Ugrasenas ca viryavan

Virasena for *Bhinasma* in *rtBh* Vs concurs in this, so also MBh I, 3, 661-2

⁵ *Raja* sa in kVa

⁶ All agree in this name Vs styles him *aparah satanrukah*, with reference to an eaiher *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 Sataniko Yajnalkyatyat trayim pathan

astra-jnanam kriya-jnanam Saunakat param esyati

Vs agrees, and expands this statement, improving it by reading *Arpaj jnanam* instead of *kriya jnanam* MBh says Janamejaya had a second son, Sankukarna (I, 95, 3837-8)

⁷ *Su viryavan* in jMt

⁸ *feo V5*, hMt agrees but has *vai* for *'bhuc* Mtrcp *ath Asvamedhena tatah (fgMt. sutah)*, kMt omits this line Vs and Gr give the name as *Aivamedhadatta*, kVs *°datr*, Bh as *°medhaja* Between him and the preceding *Satanika* Bh inserts a king *Sahastanka* thus—

Sahasranikas tat-putras tatas caivAsvamedhajah

but no other authority supports it

⁹ So Va kVa *pura-puram*⁰ Mt omits this line, condensing it with the next

¹⁰ So Va except that the name vanes, all have a superfluous syllable hVa *Adhisima-[tta]kr8no*, C a² a *°sdmak*⁰, gVa *°samah krsno*, a'Va *°masak*⁰, a'Va *°masak*⁰, kVa *Adhimak*⁰ Mt genly *jajne 'dhisomaksrnsdkhyah, fgMt '°simak*⁰, jMt both, eMt *°simah Krsn*⁰, nMt *†Adhinsamak*⁰, pMt *Adhisomaksrnsasyah*, bMt *°krsnasya*, dMt *°simah Krsnasyah*, gMt *°simaksrns ca*, hMt *aslt Krsna sutas tasya* jMt misplaces this line after 1 3 Mt readings seem to

Adbislmakrsna-putro¹³ Nicaksur¹⁴ bkavita nrpah¹,
 Gangayapabrte¹⁶ tasmm Dagare Nagasabvaye¹⁷
 tyaktva Nicaksur nagaram¹⁸ Kausambyam sa¹⁰ nivatelyati²⁰
 bhavisyastau²¹ sutas tasya²² maba-bala-pai akramah²³ 10
 Bhftnr²⁴ jyestbah²⁵ sutas tasya I bhavisyad Usnas tat-putra²⁶
 tasya²⁷ Citrarathah²⁸ smrtah | Usnac Citraratbah²⁸ smrtah

be corruptions of *Adhxsvmakrsno 'sya* in Pkt form *°krsna asya* Vs *Adhixsmakrsna*, kVS *°simah Krs°* Gr *°simakah Ars°* Bh *Asvmakrsnas tasyapt*, kBh. *Ailsak°*, fBh *avatsit Ars°*, gBh *cijp*. In two later lines (omitted here) *a'a²a⁴Mt* (verse 77) and a *W ft* (verse 270) have *Adhistmak°*. The correct name appears to be *Adhisimakrena*. With a shorter form *Aslmak°*. The longer form is best supported here, though the shorter would improve the metre

¹¹ So Mt *jMt sa Va samprato 'yam* See corresponding lines about Bivakara of the Aiksvakus and Suiajit of the Baihad-rathas, *infra*

¹² So Va, Mt genly *a³ceknMt maharathah* After this line Mt and Va insert three lints stating that the twelve-year sacrifice was performed during his reign, Bæ Introdn § 10

¹³ So Mt, Va, excpct that thei e are van i-tions m the name, cMt adds *'bhut* and *CGVa³a⁴ jMt tu* superfluously *a¹a²deMt, ghVsi Adhisimah Arsnaputro*, kMt *°masak A°*, dVa *A stmak°*, nMt mcrely *Arsna putro*, eVa *Dadhlcikrsna auto* Bh says *tat sutah)* 'son of the piecednig'

¹⁴ Theie is great vanation in this name here and in 1 9 Mt often *Vtvaksu*, bgMt *Vicaksus*, dMt both, hMt *Nrcakru a²cenMt Nrcaka* aftuwais fMt *Nicaksus*, lMt *Nrvaksu*, kMt *t Nrcaka* Va genly *Ntrvak-tra*, eVa, *Nrvadha* here Vs genly *Nicaksw, bcddefgj Vj*, jMt, tBh *Ntcah u IVw Niscakru, kve*, up aGr *†Nivadra?*, bGr *†Naha?*, CGr *Aniruddha* Bh genly *Nemicakra*, eBh *Nemimsc°*, nBh *Naimic°*, rBh, aVs *iVec°* I have adopted *Nicakms* as the most central form, but the tine name may be *Xfrcaksas*, a word occurring in Rigg x, 14, 11

¹⁵ So Mt Va *kila*

¹⁶ So VS, cenMt Mt genly *Gangaya tu*

hrte, bMt *°dhrte*, mMt both, dMt *brte*

¹⁷ Similarly Vs—yo Gangay apahrte Hasti napure KauSambyam nivatsyati Bh also—Gajahvaye hrte nadya Kausambyam tadhu vatsyati

where gBh *°sa tu vat°*, rBh *°sa nivat°*, pBh ends *nsyati*

¹⁸ So Mt genly with variations m the name, see note ^u *a³a³ceknMt Nrcako nagaram tyaktva*, hMt *°svam xamiam tyaktia eVa tyaktva Nrbandhu vasarn* (with a syll lost) Va genly *tyaktva (gVa krtia) ca (am sa vasarn ea, CVa °su vasarn°, dVa, °tam tu vasarn mam hVa nam sarvasa va, bVa tñya[ftakam]tkam ca nam sa vasa va* These variations suggest the reading *tyaktva ca tarn sva vasarn* (or *vamsam*) *ca*

¹⁹ So Va genly (gVa omits *sa*) and rBh, *lY'i †Aauiamdydm°, fMt sa Aauiambyam, gMt sa Kauivavya* Mt genly *Kausambyam tu*, jMt *°su*, dMt *†Rauianam*, hMt *†Kavsalyantu* Vs Bh corroborate, eBh *†A auhkyam*, kVs *A ausak°*

²⁰ So Mr, Va gtnly, Vs bVa *nitesyah*, hVa *nives°*, dVa *nivesmam*, gVa *sannivetsyati*

²¹ This line is only in Mt, but not in *dfgjMt a³Mkt bhavtsyai ca*, hMt *°sye yah*, mpMt *°syaksau* kMt omits *astau eVa* has only the first half line, *bhavisyas tu sutas tasmāt*

²² C *awa* in *a³Mt*

²³ In hMt *Usna Citraratha smrtah*

²⁴ Bhuri in *bdfgjkpMt*, hMt *Bhum*, Mt *Bhumt*

²⁵ In hMt *srestthah*

²⁶ So Va Vs *tasy apy Usnah putro* CGr *Usna, abGr Usca ?*, Bh *Ukta*, tBh *Upta*

²⁷ *Tatas m bcefhgnpMt*, mMt both, jMt *tatra*

²⁸ All agree in this name, except eVa *Tvasta Dhitrarathah*

**Sucidrathas²⁹ Citrarathad³⁰ Vrsmrnams³¹ ca Sucidrathat
Vnpnimatah Susenas ca³² bhavisyati Sucir nrpah³³
tasraat Susenad bbavita Sunitbo³⁴ nama parthivah³⁵
Rucah³⁶ Sunithad³⁷ bhavita³⁸ Nrcak?ur³⁹ bbavita tatah⁴⁰ 15
Nrcaksusas " tu dayado bhavita vai⁴² Sukhibalah⁴³
Sukhlbala-sutas capi⁴⁴ bhavi⁴⁵ raja Panplavah⁴⁶
PanpJava-sutag capi⁴⁷ bhavita Sunayo⁴⁸ nrpah**

²⁹ So Va, fjiMt, CGr agrees ceghnMt *Suctdratha*, a²a³kMt *Suvid*^o, hVs either, bMt, kVa *Suctdravya* so dpMt with *°dravat* at the end other Mt *Sucidrnava* Vs genly •*Sucirotha*, cVs *Suwr*^o Bh *Kaunratha* and *Kuvtr*^o about equally, jBh *Tuvtr*^o, fBh *Kathir*^o, isBh *Sucir*^o The proper form should probably be *Sucadratha* Omitted in cKVs, abGr

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

³¹ So Mt genly, Vs, fgyklgBh, CGr agree in the name mpMt *Visnwmams*, cejnMt *Vrstim*^o in next line pMt *Vrsmmatah*, IMt *Vrsti*^o, nMt *Vrsi*^o Va genly *Dhrti*-*mami*, dVa *Dhrtam*^o, gVa *Vrttm*^o, bVa *Vrtyam*^o, A Va *Vrnam*, kVa *Vrttirmas* Bh genly, abVs *Vrstimat*, tBh *Vrt*^o, rBh *Dhrti*^o, eBh *Dhrti*^o, cBh *Rrsti* Omitted in abGi

³² So Mt genly eVa *Susena Dhrtvmta* (with one syil short) Va genly *Suseno vai mahaviryo* Bh, Vs, CGr agree in the name, kVs *busena* With the dialectical mochfication of s, cewMt fead *Sukhenas tu*, so gVa and hVs, bVs, knpBh *Sukhena* IMt *Sukhanas tu* Omitted in anGr

³³ 80 Mt genly cfghjklm *punar nrpah*, eMt *panu*^o Va genly *mafiayaiah*, eVa. *punah punah*

³⁴ So Mt genly eVa Vs Bh agree, CGi *Swriithaka*, kBh *Sumtha*, jMt *Suntyo*, mpMt *Sunipo*, pMt *Sunithad* in next line Va genly *Sutirtho* Omitted in abGr

³⁵ *Dharmikah* in eVa.
³⁶ 80 Va genly, gVa *Rucih* Vs genly *Rcah*, kVs *Rta*, jVs *Amca*, eVa *sa vai Mt nrpat* Bh, hiVs, Gr omit him

³⁷ *Sunito* in eVa Va *Sutlrthad*
³⁸ *Samjanye m kMt*

³⁹ So Mt genly, Vs, Bh, Gr agree genly cfcnMt *Arcakra*, eMt *Nuc*^o Va genly *Tri cakso*, bdVa. *°vafoyo*, qVh *Citrakso*, akiV a

Ftvakso, eVa *Nrvandhur* Others, pBh *Nrcakru*, cBh *Nrpaksu*, fBh *Sucaksus*, aVs *Nuc*^o, kVs *Ntac*^o, bVs *Tric*^o see note"

⁴⁰ So Va Mt *su-mahayatah*, dMt *sa*^o, fghMt *tu*^o

⁴¹ Readings here genly follow those in note ³⁹ but bpMt *Nrcaksusasya* (omitting *tu*), IMt *Vtyaksasas* /Va *Trivaksasya*, kVa *°kpyaya*, bVa, *°vksyasya*, gVa *Citrakhyasya*, eVa *Nrvandhuyas*

⁴² Tn fgMt *°ca* *cehknMt bhavisyati*

⁴³ So Mt, Va genly, here and in next line, bdVa *Susib*^o nMt *Sukhtlaia jMt Sukhel*^o, cMt *Mukhl*^o, ekMt *na samsayah* but in next line cMt *Sukhilava*, ekMt *°Itala* bVa *Suradhila* Vs genly *Sukhabala*, IVs *Sukhab*^o, *°abhkVs Sukhib*^o Bh genly *Snkhinala*, pBh *°nara*, fBh *businara*, rBh *Sakhanapa* CGr *Mukhabana*, aGr *Surabala*, eG1 *°baje* This name omitted in eVa After him Gr adds, *medhavi ca nrpanjayah*, implying apply two other kings, but no authority supports it

⁴⁴ In dVa *sutah mta*, bVa *°mta[mr]tasi*, ekMt *4vaia*¹ c *api* Bh *sutas tasraat*

⁴⁵ So Mt genly Va cnMt *bhavyo*, eMt *bha*^o, hMt *bhavisyati* (omitting *raja*)

⁴⁶ So many Mt, a³a⁴ *heie* and in next line Vs Bh agree genly, and abGr *bgrtBh*, CGi *Pariplava*, C a¹a² *Panpluta CGVa*³ Mt, ghVs cBh *Partsnaia*, kMt *°snuva* The letteis *pl* and *sn* are often written very much alike, so eMt *°snuia* here, *°pluva* in next line gVa *°pluta*, *°plava*, kVa. *°pluia*, *°plava* BVa *sraya* *°plava*, kVs *°puna*, dVs. *°slagha*, cfVs *Paritmava* /Va substitutes here *Dandapamr bhavisyati* from 1 25

⁴⁷ This line omitted in some, see p 3
⁴⁸ So Va genly, JiMt, Vs genly, CGr agree also Bh impliedly, *Medhavi Swnay atmajah* Mt genly *Sutapa*, jMt *°tama* tBh *°tapa*, pBh *°daya*, kVs *°i aya*, kMt *°nrpo*, eVa

Medhavi⁴⁹ tasya dayado⁶⁰ bhavisyati naiadhipah⁵¹
 Medhavamah sutas" c-api⁶² bhavisyati Nrpafijayah⁵³ 20
 Durvo⁵⁴ bbavyah sutas tasya⁵⁵ Tigmatma⁵⁶ tasya catmajah⁵⁷
 Tigmad⁵⁸ Brhadratho⁵⁹ bhavyo Vasudano⁶⁰ Brhadrathat
 Vasudanac⁶¹ Chataniko⁶² bhavisy Odayanas⁶³ tatah⁶⁴
 bhavisyate cOdayanad⁶⁵ viro raja⁶⁶ Vahinarah⁶⁷
 Vahlmar-atmajas⁶⁸ caiva⁶⁹ Dandapanir⁷⁰ bhavisyati 25
 Dandapaner Niramitro Niramitrat⁷¹ tu⁷² Ksemakah⁷³

⁰ratho bgVa,, acdegkVs, abGr Munaya, hVa Mumapa, lMt Mumavo, ceMt Putrayo, nMt Putrapo , rBh Vyana

⁴⁹ So all but hBh Modhamn , kBh Me-ghavin

⁵⁰ So Mt, eVa Va genly Sunayaayatha , bgVa Munay⁰, hVa Munany atha Bh Sunay-atmajah

⁶¹ So Va eVa nrpah sa tu , hMt nayasya tu Mt genly na samiayah

⁵² So Mt and Va

⁵³ So eVa Bh, Vs, Or agree Mt Purailf, bVs Rtpunj, IVs hrpanaya bee p 3

⁵⁴ There is gieat variation in this name Mt mostly Uivo , ceMt Uru , hMt Urur , jMt Urvya , gMt Urvyau, fMt Ur⁰, nMt Uru (or Kuru), pMt Kurvo, dWt Jayo But eVa Durui Bh genly Durva, nBh Dul⁰, ctBh Dar⁰, rBh Dar⁰ , pBh Purva Vs genly mrdv, fVs ⁰da , hVs Durva, IVs Jjur⁰, abVs Durbala, kVs Durddharsa Gr Hart Durla is the most cential from 55 C apin eVa

⁵⁶ So Mt genly, eVa, shortly Tigmans Vs, Gr Tigma, which Mt and eVa use m next line Bh Timi, hMt Timatma, cekn Mt Nirm⁰, fgMt Nirm akhyas , Mt † Nindatma

⁶⁷ In eVa tasmad bhavisyati, Bh "jautsyah

⁶⁸ So Mt genly, eVa bMt ⁰mdlmd, dMt ⁰mdtmano, with excess syll pMt Tigma, hMt Tunad, cefgknMt Nirmad, Mt † Ninda

⁵⁹ All agree in this name

⁶⁰ So hMt, eVa , Vs agrees dMt Vatudana Mt genly ⁰dama, kMt⁰dhana, eMt ⁰dhama, cnMt ⁰dhdma, jMt ⁰devolVs ⁰Ja, bVs ⁰manas CGrSudanaka, abGr fTuddnava misplacing him after the next king satamka Bh Suddasa indirectly, Satdnikah Suddasa-jah, bBh Suddru-jah

⁰¹ So hMt, eVa Mt genly ⁰ddrrmah, bMt

⁰ddmnd, enMt ⁰dhamd, cMt ⁰dhdmd, Mt ⁰ddasuh

⁶² All agree, eMt Sal⁰ abGr Sadanika, Pkt Vs calls him *aparah Satdriikah*, for the former see note⁸ Bh says 'son of the preceding', see note⁶⁰

⁶³ So Mt genly, Vs eVa bhavitsOdayanaya[m]8 here, Udayanad in next line Mt bhamsy Odaytnah eMt ⁰syadayanah, dmpMt sy Odathanah, kMt ⁰syadanayah CGi Uddna Bh genly Durdamanu, enBh. Durd⁰ or Urd⁰, cBh Umanasu (or Dum)

⁶⁴ Tatha in bchjnpMt, eVa

⁶⁵ Sec note⁶³ Other variations here are, cnMt ⁰syatas c⁰ (so kMt crp), CMt ⁰syate ca Dayanad, dpMt ⁰c Odathanad, eMt bhavitas c Owayanad, eVa bhavisyas c apy Udayanad

⁶⁶ Jato in dMt

⁶⁷ So Mt genly, Bh ablVs agree p Bh Vraht Vs genly Ah?⁰, hVs Aha⁰, CGr Ahni gBh Vahinana cehlMt Mahvnarah, fgMt ⁰ratah; here and m next line

⁶⁸ So Mt, eVa ⁰ramtaS lmt Mahisar-dtm⁰

⁶⁹ C api in eVa, mpMt c Aindro

⁷⁰ So Mt, and Va which resumes the list here Bh, bklVa, CGi agree Vs genly Khanda?, fVs that ol Khadga⁰

⁷¹ So Va, Cbcdefgijnmt, jVs ApMt, bghVs Nira⁰, hMt Nirva⁰ Vs genly Nara⁰, aVs aVs CGi Nimitaka Bh genly, klVs Nimi, cBh Nima, nBh Nim, tBh Nidhi, jBh Niti, rBh Mum This half line in eVa is bhavita Ksemakas tatha

⁷⁸ So Mt Va ca

⁷⁴ All agree m this name, but IVs Ksema, a⁰a⁴gkVa. hsepakah, jVs, lBh Ksamaka, kVs Cdsuka All agree in kaemaka in 1 30

panca-vimsa⁷⁴ nrpa hy ete⁷⁵ bhavisyah Puru⁷⁶-vamsa-jah
 atr anuvam6a⁷⁷ sloko 'yam gito vipraih puratanaih⁷⁸
 biahma-ksatrasya⁷⁹ yo yomr vamso⁸⁰ deva-rsi⁸¹-satkrta⁸²
 Ksemakam prapya rajanam samstham prapsyati vai Kalau⁸³ 30
 ity esa Pauravo vamSo⁸⁴ yathavad anukirtitah⁸⁵
 dhimatah Pandu-putrasya Arjuuasya⁸⁶ mahatmanah⁸⁷

Aiksvakus

Text—AMt 271, 4-17^a, AVa 99, 280b-293, Bd 111, 74, 104-107^a

Corresp passages—CVS IV, 22, GBh ix, 12, 9-16, CGr i, 141, 5-8

The Matsya and Vayu give the whole. The Biahmanda has a lacuna and its account begins only at 1 23. The Bhagavata gives a list of names with a few particulars. The Visnu and Garuda 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 Mt omits 11 4-7, eVa 11 19-21, gva 11 5, 7-14, 24, 25, /Va 1 24, hpMt have lost the whole, and fjm va begin only at I 23. In.; Bh kings Sakya to Ksudra (inclusive) are omitted, in nBh Sakya to Suratha, in pBh Rananjaya 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, Vs, and Bh name two, but Mt and Gr make them one only. This piece of the dynasty, with so much of the various leadings as concerns these two kings, stands thus —

⁷⁴ This line is only in Va, dVa °San, gVa, °Sa eVa °trmsan. These 25 kings are Adhisimaksra and his successors, see 1 6, but see *Early Contemporary Dynasties*, 1 6, *infra*.

⁷⁵ Nrp Adya te in bVa.

⁷⁶ Va genly purva, eVa Puru. The correct reading is clearly Puru, from whom the Pauravas were descended.

⁷⁷ In hMt °vamSah, nMt °vamiya bdpMt ato 'nuvamSa h eVa tatan° dVa Puru vamiyasya, kVa anuw°, hVa °saya gVa omits atra.

⁷⁸ So Mt genly, nMt† surat, fgMt sanat° Va genly pura vidaih, eVa pawramakair dvijaih.

⁷⁹ This verse is in Mt, Va, Vs, Bh.
⁸⁰ In hMt yd yonir°, BrtBh vai yonir° Bh genly lal piokto°, bflyknpaBh vamiyo 'yam prokto.

⁸¹ Vs rajarsi, alVS devarst.

⁸² In nMt samk°, cMt samsk°, eMt †saymitah, kMt †samjninah.

⁸³ So Va, Bh, IVs Mt MSS have two endings (1) samsthasyati Kalau yuge, (2) samsthasyati sa (or ca) vai Kalau, jmt stfidpyantx ca ye°. Vs sa samstham (k, samsthndnam) prapsyate Kalau. Cf p 12, note⁷⁰.

⁸⁴ But eVa ity evam Pauravam vamsam.
⁸⁵ So Va, ceknmt, eVa "tarn Mt genly iha kirtitah.

⁸⁶ So Va, Mt genly, A bkImMt c Arjunasya dVa, dharmajnyasya, eVa reads this half line Pdrthasya prathit dmanah.

⁸⁷ Gr after naming Ksemaka says, tatah sudrah pita purvas tatah sutah, suggesting that two audia kings father and son, reigned after him.

Mt Brhadbalasya dayado viro raja hy¹ Uruksayah²
 Uruksaya³-sutas capi⁴ Vatsadroho mahayaSah⁵
 Va Brhadrathasya⁶ dayado viro raja Brhatksayah⁷
 tatah Ksayah sutas⁸ tasya Vatsavyuhas tatah Ksayat
 Vs Vrhadbalsya putro Vrhatskanah⁹
 tasmad Guruksepah¹⁰ tato Vatsah¹¹ Vatsad Vatsavyuhah
 Bh Brhadbalasya bhavita putro nama Brhadranah¹²
 Uraknyas¹³ tatas tasya Vatsavrdho bhavisyati
 Gr Vrhadbala¹⁴ Uruksayo Vatsavyuhas tatah parah

A comparison of these readings with possible mistakes in letteis in the various old scripts suggests that Va, Bh, and Vs 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 Va should be emended thus —

Brhadbalasya dayado viro raja Brhatksayah
 Uruksayah sutas tasya Vatsavyuha Urukstyut

The number of kings in this dynasty is not stated, but 29 are named, excluding Siddhartha — see however *Ecu ly Contemporary Dynasties*, infra

Ata urdhvam pravaksyami Iksvakunain mahatmanam 1
 Brhadbalasya² dayado viro raja Brhatksayah³
 Uruksayah³ sutts tasya Vatsavyuha⁴ Uruksayat
 Vatsavyuhah⁶ Prativyomas⁶ tasya putro⁷ Divakarah⁸

¹ Hy omitted in *bodefgjknMt*

² In Mt Uruk⁰, dkMthuruk⁰, ceMt Nurak⁰, IMt Nuk⁰

See note , eMt Surak⁰ nMt Uruksayah
 In nMt tu tasy dpi

⁵ In gMt mama⁰, , nMt mahatapah

⁶ Brhadbalasya in eVa

⁷ In AVa ⁰ksavah, dVa ⁰tvayah, bVa ⁰drathah

⁸ Kaaya sutas in bVa eVa omits this line

⁹ In kVs ⁰ksvenah, gVs ⁰ksetrah, bVs ⁰ksantah, fVs BrhataJcsanah

¹⁰ So dVs or Uruk jVs Uruksaprah
 abhVs Uruksayah, kVs Varuk⁰, IV&fPuru-
 sak⁰

¹¹ But lVs omits him

¹² In hnBh ⁰ranah, cBh Dharudianah

¹³ In cBh ⁰krisus ?, ZiBh Kuruknyas, rBh

Upavrttas

¹⁴ Vrhatrnanad in abGr

^a Va genly, fgMt ⁰rathasya, but Bi hadbala correctly in 1 24 Bi hadbala, king of Koeala, is mentioned in the MBh

⁸ For this line, set above

* So Va genly, a'a'abhlMt Vs, Gr agree
 In kIVa, ⁰vyuhas, fgMt ⁰iyaho, dMt ⁰daho, m next line dgMt ⁰dvyajtat, jMt crp, eMt Vatsavyuho, nMt Vrtsanihuho and Vatsavyuhah Mt genly Vatsadroho Bh ⁰vrdha, tBh ⁰rlha /tVi? Vyuha Vs (except IV B) inserts a king Vatsa before him (sec above), but no other authority supports it

⁶ Yyudlxat meily in eVa

⁶ So Mt geulj Vs, Bh, abGi agree In eVa. Prativyomnas tu Va, genly, ZVs ⁰vyuhas gMt ⁰vyoyo, rBh ⁰vyota, JVB ⁰cyoma, k⁰B Prativyama CGr, AVs omit him

⁷ Vyoma putro in fgMt

⁸ So Mt, Va, Vs Bh Bhcmur Dtvako vahrttri patih, wheie BepBh read coriectly Divaiko burya in abGi ,hVs, hVs omit him

¹ This line is only in Va Vs, Gr have similar statements

tasy=ai⁹ MadhyadeSe tu yas" ca sampratam adhyaste
 Ayodhya nagari subha Ayodhyam¹⁰ nagarim nrpah 5
 Divakarasya bhavitaⁿ Sahadevo¹² maha-yaSah
 Sabadevasya¹⁸ dayado¹⁴ Brhadasvo¹⁶ maha-manah¹⁶
 tasya Bhanuratho bhavyah¹⁷ PratitasVas¹⁸ ca tat-sutah
 Pratitaiva sutas" C=api Supratiko¹⁰ bhavisyati
 Marudevah²⁰ sutas tasya²¹ Sunaksatras²² ca tat-sutah²³ 10
 KumaraSvah²⁴ Sunaksatrad bhavisyati param-tapah
 Kmnarad Antanksas tu²⁵ bhavita c=Autanksas tu⁸⁶
 bhavisyati maha-manah²⁷ Kmnarasya suto mahan
 Susenas²⁸ c=Antanksac ca²⁹ Antanksat Suparnas³⁰ tu³¹
 SumitiYis c=apy³² Amitrajit⁵³ | Suparnac c=apy³⁴ Amitrajit³³

⁹ So Mt genly °arsa in cdefyimiMt Cf corresponding lines about Adhihimakrsna (p 4,1 6) and Senajit (p 15, 1 13)

¹⁰ So Va g|R omits this line

" Sahitd in fMt

¹² So all, except that gV& reads—

Divakara-sutaS c=api cakravarti bhavisyati CGr, AVs omit him

¹³ In CmMt °devac ca

¹⁴ So Va Mt bluiivid

¹⁸ So Va Vf., Bh, Gr agree kVs °dratha Mt genly Dhruvaivo vat, ceriMt °v-dkhyo° hVs omits him

¹⁴ So Mt cwMt °yasdh Va bhavisyati

¹⁷ So Va genly, Vs, Gi agree bhV&Bhatu° Bh Bhanumant, ABh Van° bhVs omit him Mt corrupts this half line, gjMt bhavya-ratho bhavyah, /Mt bhavya°, bMt bhavyo°, dmMt bhavyo ratha°, IMt °rathodbhvd° genly bhavyo mahabhagah Vs says, 'son of the preceding', tat-sunur

¹⁸ So Va, bdfgnUt, abhkNs agree Mt genly Praltpasvas, KmT Prariitd° In bBh Pratikasva Bh genlyPratlkdiva cfhknjnlii °kasa CGi °vya, abGti °cyu jMt Pracetasa tasya (omitting ca), but Pratatdiva in next line IMt marutas° o dpi VH genly omits him

¹⁸ So kMt, Vs Bh agree Va genly Su pratto, eVa °nito Mt genly °tupo, fgMt tapo mMt JSuprUayo, ZMt Suvratopo CGi Pratitaka, rBh Pratitka, oiGr °tikmka Bh says, 'son of the pieceding', tat sutah

⁸⁰ So Mt, Vs, Bh agree „Bh Ma rod°, ZVs Maru[da]d°, mMt, Gi, bpBh Manud°, Va Sahad°, cBh Suhad°

²¹ C.pi in eVa

²⁸ So all, except rBh Svan°, eBh Sutahk°, hBh Sunaksetta cMt Suksatras tat, eMt Svaksatrasvat, mMt Sutaknas tu, but Sutaksatat in next line, jMt Sutahksatas, but butaksattad in next line

⁸³ feo Va, ceMt suto bhavat Mt genly tato bhavat, dknMt °bhavat

⁸⁴ So Mt genly, eVa, kMt °rasva wMt °ran ca, ZMt °idA, dMt °rdksak, fgjMt °r dkhyah, iMt -fraksat Va genly Kvn-naras tu, Vs, Gr agree 6Va jKanasasya rBh Kandara, Bh genly Puskara, ABh °kala, cBh Ptispara, tBh Ruskara But cMt Kinnarai idkmras tadiad, bo eMt crp

¹⁸ So cdefgjklnmMt (with some corruptions), so &Mt, but altered to Kinnarasvad Anta nksas which ACMt have Vs, Bh Antanksa, bfgykVn °rikas, CQR °rlksaka abGr Ann-raksaka

²⁶ So Va, kVa°rikasya eVa c=Aksav°ksaa tu, but Antariksant in next line

²⁷ Maliidiayah in dfmMt

⁸⁸ So Mt genly wMt °8amas, cekMt °varnaa dfgmT °jparna4, bMt °parvas, IMt °pparvah, nMt °ksati ai, jMt °varnac

²⁹ So Mt genly, cmMt °rtksasya

⁸⁰ So Va bhlVs, Gr agree Vs Suvarna, jVs Sarvana Bh Sutapas

⁸¹ Tu wanting in kVd

⁸ⁱ So Mt genly, jMt tu nMt Sumxtraey-dpy, bMt Sumantr°, ceMt Suvarn° Sumitra Amitiajit would be one king

⁸⁸ All agree in this name, except oMt

putras tasya³⁵ Brbadbhraja³⁶ Dbarmi³⁷ tasya sutah smrtah
 putrah³⁸ Krtanjoya³⁹ nama Dharmmah sa⁴⁰ bhavisyati 15
 Krtanjaya⁴¹-suto vidvan⁴² bhavisyati⁴³ Ranajayah⁴⁴
 bhavita Sanjayas⁴⁶ capi⁴⁶ viro raja Rananjayat
 Sanjayasya⁴⁷ sutah Sakyah⁴⁸ Sakyac⁴⁹ Chuddhodano⁵⁰ 'bhavat⁵¹
 Guddhodanasya⁵² bhavita Siddhartha⁵³ Rahulah⁵⁴ sutah⁵⁵
 Prasenajit⁵⁶ tato bhavyah⁵⁷ Ksudrako⁵⁸ bhavita⁵⁹ tatah⁶⁰ 20
 Ksudrakat Kulako⁶¹ bhavyah Kulakat⁶² Surathah⁶³ smrtah⁶⁴

Amantrant, CGr Krtant, abGr Satant
 Mt tato bhavet

⁸⁴ So Va, dMt also dVa Parnac

⁸⁸ So Va Mt genly Sumitra o, bMt

⁹⁰ triyo, Mt ⁹¹ trat tu

⁸⁶ Mt genly Brhadra+jo, Vs, Bh genly agree
 But hVS, bqtBh, CGr ⁹² dbhaja, ⁹³ hklpBh
⁹⁴ dbhaja, nMt, abGr ⁹⁵ dvdja, fBh ⁹⁶ dgatra,
 cBh ⁹⁷ dbhanu, qBh ⁹⁸ jjata, eBh Brahmadraja,
 cMt Maharaja Va Bharadvaja Brhad-
 bhraja appears to be the piobable name

³⁷ bo Va, Vs agreeB eVa Dharma, Gr
 Dharmka Mt reads this half line Brhad-
 rdjasya (d, ⁹⁹ rajjasya, n, ¹⁰⁰ vo)asya) vlyavan
 (b virya bhak, j, k tanat), where viryavan
 is piobably a mistake for Dharmavan or
 Dhdmrtkah, see note⁴⁰ Bh Barhis

³⁸ So Va, CbcdejkmnMt Other Mt punah

³⁰ So Mt genly Va vs, Bh, Gi agree

But fgMt read thus—

Krtinaya lti khyatah su putro yo bhavi-
 syati

but fMt krtanf in next line In bVs
 krtinj jMt Vrhaj, but Krtanj m next
 line

⁴⁰ So Va, for sa dVa has sam, eVa tu
 Mt genly Dharamikas ca, cMt¹⁰¹ kesca, mMt
 †tathakas ca Mt leading should piobably
 be Dharmtkasya (see note³⁷) But gVa
 reads this half line, raja Parama dharmikah

⁴¹ In degVa, ¹⁰² jayat, kVa ¹⁰³ aya, IMt Ranan-
 joya-

⁴⁸ So Mt Va genly Vrato gVa suta
 vrato, dVa ¹⁰⁴ vrata, kVa, vrato, cVa suvrata
 vai These suggest a king Vrata or Suvrata,
 of whom the other authorities know nothing

⁴⁸ So Mt Va tasya putro to accoid with
 the insertion of Vrata

⁴⁴ So Va, cefgknMt, Vs, Bh agree Mt
 genly RaneJ, abGr RanaJ, qBh Rnanj,
 eVa Rathaj CGr †Dhanastayaya

⁴⁵ So all, but gBh sunjaya IMt reads
 this half line †Ranamjayas' capisuno

⁴⁶ Cdto in bMt

⁴⁷ Rananjaya in cenMt

⁴⁸ So all genly but cdeMt, abVs, ofBh
 Sak°, bMt Sath°, gMt Saf, fMt Saj°,
 abGi Kasyapanya kVa omits this name m
 a blank

⁴⁹ So all, except ceMt Sak°, dgMt Saj,
 fMt Saj, bMt Sali° gVa raja

⁵⁰ So Va, bcdjMt, bghiVs, Gragree efgMt
 Sud° Mt genly Chuddhaud°, nMt crp
 Bh Suddhoda Vs genly Krudhdodana,
 dVs Arod°, aVs crp

⁵¹ So V l, bVi bhavet eVa smrtah Mt
 genly nrpah, cejnMt punah

⁵² So Va, edenMt Mt genly fiuddhaud,
 hMt Suddhod°

⁵³ bo Mt genly, cMt Suddhar ddha, eMt
 Sru° Va Sakyarthe, a¹ b³ bdhVa Sak° Vs,
 Bh, Gr omit him

⁵⁴ feo Ca² a⁴ Va⁴ Vs Rahnla Vs genly
 Ratula, d² dgklVa Nahula, abhVs CGr
 Bah°, abGr Vaph°, bhVa Nah°, jVs Gar°
 Bh Langala In jMt Prahula, fgMt
 Prahuta, Mt genly Puscala, eMt Hasata,
 kMt Hasanah (cMt sanah), IMt Sukrtah

⁵⁵ So Mt Va smrtah, jMt dhruvah Bh
 tat sutah smrtah

⁵⁶ So Mt genly, Va Vs Bh agree CeMt
 Prasfnajit, IMt ¹⁰⁵ sannaji, Gr Senajit IVA
 omits him

⁵⁷ Arto° in eMt, jMt tato bhavyat

⁵⁸ So all, but /Vs ksudrajit aVs omits
 him

⁵⁹ Mavara in eMt

⁶⁰ In ceMt nrpah, nMt na sah

⁶¹ So Mt genly a0dVa Kuliko, Ca¹ a² a⁴ Va
 ksu¹, cMt kmllako eMt Ksall°, jMt
 Tulako /Vs kundaka, fMt Ku[va]nako

Sumitrah⁶⁵ Surathasyapi⁶⁶ antyas ca⁶⁷ bhavita nrpah
 eta Aiksvakavah⁶⁸ prokta⁶⁹ bhavisya ye⁷⁰ Kalau yuge⁷¹
 Brhadbal anvaye jata⁷² bhavisyah kula-vardhanah?⁷³
 Suras ca krta-vidyas ca satya-sandha jit-endnyah⁷⁴ 25
 mhSesah kathitai c-aiva nrpa ye vai puratanah⁷⁶
 atranuvamsV⁷⁶-sloko 'yam viprair gitah puratanaih⁷⁷
 Iksvakunam ayam vamsah Sumitr anto bhavisyati⁷⁸
 Sumitram prapya rajanam samstliam prapsyati vai Kalau⁷⁹
 lty evam Manavo vanish⁸⁰ lty evam Manavam ksatram⁸¹
 prag eva⁸² samudahrtah⁸³ Ailam ca samudahrtam⁸⁴ 30

IVs Kurandaka pBh Kanamka, fBh Oanaka, gBh Sun°, Bh genly Han°, \cBh Run° erBh omit him CGr Kudava, abGi Kudara Gr mnserts a king Sumitra before him, misplacing apptly the next king Sulatha

⁶² In; Mt Kul°, fMt krul°, ceul Kml°

⁶³ So Mt, Va Vs, Bhagiee kBh Suretha, fMt Surasah hVs Adhiratha, IVs Vtdilr° or Vimyr° cBh Sunaya, erBh omit him Gr apptly Sumitra, see note ⁶¹

⁶⁴ Satah in cenMt Bh tanayas tatah

⁶⁵ So all eVa omits this name

⁶⁶ So Va bedfgknMt, eMt °thas capi other Mt °thaj jato, AMt adds hy °Va °that tasmad IVs says tat putras

⁶⁷ So Va, nMt, eVa °sa, Mat genly °tu, bVa antya ca Antyah crp to antah in bMt, abGi, to anyah in CiefgjMt, Vs gaily, to atah in CGr, to talai in dVa so antyai ca to antaiya in gkVa Bh nufhanta

⁶⁸ SobdKVa Bd A C M tete Aik°, cenMt, eVa ete Ik°, bdfgMt ity et Fk°, jMt °ev Ek° Va genly eta Aiksvakavah, mV iete Ai[la]k svakaiah

⁶⁹ Bhupa in jMt

⁷⁰ So Mt genly, eVa, cejnMt osyauti Va, Bd bhavittarah

⁷¹ Kilau purd m jVa

⁷² So Va, Bd, eVa °to ete, bcnMt °amayd ye tu Mt genly °anrataye tu jMt Vrhad ba nrpa ye tu cjqBh. °bala nrpah Vs °bal aniyah Bh genly ete Barhadbal-anvayah rtBh ete c anagata nrpah

⁷³ bo Mt genly dMt ksudra iamdh°, bfgMt

°bandhavah, eVa putra bcmdh°, kMt ksatra-bandhavah jMt krudha vamdhanah, cenMt suddha vamsa jah Bd reads this half line, maha mrya-parakratmah Va repeats bha vitarah Kalau yuge

⁷⁴ This line is only in Va and Bd

⁷⁵ This line is only in cenMt

⁷⁶ Atr-dnubandha in kMt

⁷⁷ So Mt genly, bcfjgnMt gito vipraih Va bhawasya jnair ndahrtah, Bd bhavisyajn°, dVa bhavtayatair (or °nair) see In trodn § 8

⁷⁸ So all, but jMt Sumitra te bh° eMt omits the second half line

⁷⁹ So all except that Vs, Bh begin yatas tarn, rBh esyati for prapsyati, IVs tawnat for samstham Vs reads the second half line, sa sanstham (h, samsthndnam) prapsyate kalau This line in jMt is—

Sumitrai c api raja vai samstham prapsyati kevalam

⁸⁰ So this line IS in Mt genly bMt Mdna vain vamiyam

⁸¹ So this line is m Va, Bd CgkVa tksptam eVa blunders thus—

ity etat Soma jam ksatram Aila-jam samudahrtam,

for Aila ja = Soma-ja, and neither term applies to the Aiksvakus who were Mfinavas

³² In bMt Pandavam, cnMt Ailaaya, eMt Llaica, kMt tmalasa, jMt etaih ca, dMt crp

⁸³ In bMt °tam eMt su-mah-ddrtah, cMt su-mah-ddbhtutah

⁸⁴ Su mhrd gatam in bVa

Bdrhadrathas

Text—AMt 271, 17^b-30^a, AVa 99, 294-309^a Bd 111, 74, 107^b-122^a

Corresp passages—CVs IV, 23, GBh IX, 22, 45^b-49, CGr i, 141, 9-11

The Matsya, Vayu and Brahmanda give the whole, and agree except where noted. The Visnu, Bhagavata and Ganida 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 Vayu and Brahmlnda are both given, the Matsya on the left and the other on the right.

Scarcely any copies are complete. L 15 is only m Va and Bd, and 11 30, 31 only *mjMt*. All copies of Mt omit 11 26-28, except that 1 26 is in *dfgkMt* and 11 27, 28 in *cdefqjkmMt*. 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) ¹*a*²*Va* 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 *lipMt* and *IVs* have lost the whole *Vs* and Bh omit *Nirvrti*, *rBh* also *Ksema*, *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 Caidy oparicara, and he and his 9 successois reigned down to the gnāt 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 successois as the 16 future kings, and say *prima facie* their total duration was 723 years, see note ⁹⁸. Lines 32-33, which are not *mjMt*, 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 Brhadiathas geneiality, their purport stands thus—"These 16 kings are to be known as the future Brhadrathas and¹ then kingdom (that is, the kingdom of the Brhadiathas) lasts 723 years. The total duation then, 723 years, would be within possibility, for the average lergn would be about 22½ years. This rendering would of course disci edit 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 adhnkam*.

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

Ata urdhvam pravaksyami Magadha ye Brhadratbah¹
 Jarasandhasya ye vamse² Sahadev-anvaye³ nrpah
 atita vartamanas" ca⁴ bhavisyas" ca tatha punah⁵
 pradhanyatah pravaksyami gadato me nibodhata⁶
 eangrame Bharate vrtte⁷ Sahadeve nipatite⁸ 5
 Somadhis⁹ tasya dayado¹⁰ raj abhut" sa Ginvraje¹²
 paficastam¹³ tathastau ca¹⁴ sama rajyam akarayat
 Srutasravas¹⁵ catuh sastim¹⁶ samas tasyanvay e¹⁷ 'bhavat'¹⁸
 Ayutayus¹⁹ tu²⁰ sad-vimgad²¹ rajyam varsany²² akarayat
 catvanmSat²³ samas tasya I samah satam²⁴ Niramitro
 Niramitro²⁵ drvam gatah I mahim bhuktva divam gatah 10

¹ So Mt, *a²a³a⁴bdghVa*, also 7Va (reading *yo*) *fkM*Va, *Magadha* (ra, °dhe) ye *Brhad-ratah*, Bd *Magadho* yo B°, jMt *Magadheso* B° other Va *Magadheyan Brhadratdhn* eVa *vamse* ye vat *Vrhadrathat* Bh says—

Atha Magadha-rajano bhavitaro vadami te, which is not Skt but Pah, see Appendix I, § ii Vs says—

Magadhanam Var hadrathanam bhavisanam (kVs *bhavam*) anukramam kathayamr² So Va, Bd Mt *purvena* ye *Jarasandhat*, which should prob be *jmrve* tu ye J°, cf jMt *sarve* ye tu J° Vs saj s—

atra hi vamse mahabala Jaiasandha-pradhana babhuvuh

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

³ In jMt °devas tu ye, dMt crp
⁴ Both accus pi m *crfgnMt*, both nom sing jMt

⁵ So Va, Ed Mt °syams (bdj, °syas) ca *nibodhata* (:, *nibodha* tan)

⁶ This lint only in Va, Bd eVa *jyradhanyas tan*

⁷ So Mt, jMt *matte* Va, Bd *taamin*
⁸ So Mt, eVs Va, Bd °devo *mpdtitah* ceMt *yaitca bhvhta mahi drayam* (c, *duyam*)

⁹ So Mt Va genly Bd, *cdefgjVn*, CGr *ibomapt*, eVa *bhVn* °avi, bnMt °adi, Vs genly °ami, kVa °an aVs *Semdivi*, jMt, b V5 *Samadhi*, hVa *Sam*° Bh *Marjart* For *Somadhis* tasya cMt has *Sahadevasya*, eMt °devo *sya*

¹⁰ So Mt Va, Bd *tanayo*

¹¹ So Mt eVa *rajasit* Va, Bd *rajarsih*

¹² In lMt *Giri[sam]vrajan*, ceMt *samiti-dhvajah*

¹³ *Pancatac* ca in *fgMt*, jMt leads this

half line, *fancasat sapta ca tatha*

¹⁴ *Tatha caiva m bMt*, eVa omits *th** *astau ca*

¹⁵ So Mt a¹⁻⁴mVa, Bd Bh, bkVs, CGr agree CVa °sruvas, fBh °sruva, abGr °dcavas gBh) *Satasravas* tBh *Vyutas*⁰ Vs genly *Srutavan*, a Vs †*Tuksata*

¹⁶ So Mt, Ca'Va a²⁻⁴bdghiklmVi, Bd *sapta sastr*, but dVa, repeats the line thus—
Srutasrava sasti Bamas tatas tasya suto 'bhavat

so 6Va also, crp

¹⁷ So Mt genly, bMt°dnvayo, dMt°dntayo, nMt *tasya nayo* Va, Bd *tasya suto*

¹⁸ *Bhatet* in *bkMt*

¹⁹ So Va, Bd Vs, Bh, CGr agree, gVs °ayuta, abGr °tamus, rBh °dhayus, fBh °dhutas ca, jVs Uyus Mt genly *Apratipi*, a¹a²dfgmMt *Apratapi* (which would be an easy misreading of *Ayutayi*) nMt *Anaya-pam*, kMt *A suta*

²⁰ Ca in Mt

²¹ So bkMt, Bd, Va genly *sad wmsam* raVa that or *sat tnmsam* Mt genly, a²a³fgjnVh *sat-trimsat* or °sam but dfgMt, bdhVa *sad-trtmsat* or °sa, where the *d* suggests the correct reading is *sad vmsat*, for *v* and *tr* are often confused

²² So Va, Bd Mt *sama* (kMt *abdam*) *rajyam*

²³ So Mt km °sati

²⁴ So Va, Bd eVa omits these words

²⁵ So Mt genly, bnMt *tasman Ntr*°, nMt *Niramitro* but ceMt *sama Mtro* *bhuktva* *caiva*, kMt *Sarmamitro bhogan bhuktva*, dfgMt *Niramitro* (g °turo) *bhuktta cemam*

pancasatam samah sat ca²⁶ Suksatrah²⁷ praptavan malum
 trayo-vimSad Brhatkarma²⁸ rajyam varsany²⁹ akarayat
 Senajit³⁰ eamprayatas ca³¹ | Senajit³⁰ sampratam³² capr
 bhukta³³ paficasatam³⁴ mahim | eta var³⁵ bhoksyate³⁶ samah³⁷
 Srutafijayas³⁸ tu.³⁹ varsani⁴⁰ catvanmSad⁴¹ bhavisyati
 maha-balo⁴² maha-bahur⁴³ maha-buddhi⁴⁴-parakramah 15
 asta-vimsati⁴⁵ varsani mahim⁴⁶ prapsyati vai⁴⁷ Vibhuh⁴⁸
 asta-paficasatam⁴⁹ cabdan⁵⁰ rajye sthasyati vai Sucih "
 asta-vimsat⁵² sama raja⁵³ Kserno⁵⁴ bhoksyati vai mahim⁵⁵

VS, eVa, Bh, Gr Niramitro Bh adds *tat-sutah*

²⁶ But *fgMt sadia*, nMt *sadga*, cMt *saqatah*, eMt *hy astah*, eVa, *tasya*

²⁷ So rMt, a³eVa, Bd, Vs agrees *kVa Suksatra*, a³gmVa *ksatta Ca'a'Va.°krttah hVa °krtta*, bVa °krtta, dVa, °ksakrt, gMt A *suksatrah*, bMt *buksarah* Mt genly *Surakwh*, ceMt *Sumtrah*, kMt N *aksatrah*, nMt crp Bh, bVs *hunaktatra*, abGr *Suhaks*⁰, CGv *Siaksetra* Vs adds *tat-tanayah*

²⁸ So Va, Bd, with °sad, °sam, or °sa Mt *Brhatkarma trayo vimsad*, ceMt °tu *diatrmvat* Vs *Vrhatkarmen* Bh °tsena, hBh *Vihasena* CGr *Bahukaimaka*, abGr *Varukarmana*

" So Va, Bd, eVa *vaisani kar°* Mt genly *abdam rajyam*, *fgMt abdan*" cewMt lead this half line, *prapta* (n, °tas, c, °tva) c *omam vamndharam*

³⁰ So Mt, Va genly, Bd *a²bdjMt*, *a²a³Va*, Va, CGr *Sena⁰*, nMt *8ena⁰*, wMt *Syena?*, *kVa San-nt* Bh genly A *at majit*, nBh *Kar°*, *7kdh kur°*, rBh *Dharnavid* eVa *Manisl* CGr inverts this king and the next bee the corresponding lines about *Adhisiraakrsna* (p 4, 1 6) and *Divakara* (p 10, 1 5)

³¹ So Mt genly *bfgnMt sdmpt atas*" c=ayam, jMt *samprajic c°*

³² So Va, Bd *eVa sdmpratras*

³³ *Bhokta* in *bdfgjlnMt*

³⁴ So a¹a² Mt, fgjMt °sata Mt genly *panca satam*

³⁵ So Va genly, Bd CVa *etam tat*, 'this (earth) But eVa *pancdiad*, thus bringing this veision into similarity to the corresponding verses, p 4, 1 6 and p 10, 1 5

³⁶ CVa *bhujiyate*, frriVa, *bhoksyase*

³⁷ In mVa *tava*, / Va *tave*

³⁸ So all, except mMt *8rutinj°*, a⁵kVa *Satanf*, gMt *Srltanf*, bMt *Stutanf*, dVs *AsatanJ°*, bVs *Ripunj* eVa *batamyajrias* Bh names him *Srtanjaya* indirectly, *Srtaii-jayad Viprah*, cBh *Mutanj* CGr inverts him and Senajit

³⁹ Ca m *cenMt*

⁴⁰ In *enMt varmnam*, jMt *varsan vat*

⁴¹ *Paiica trimsad* in *fgMt*, eVa

⁴² This line is only in Va, Bd CVa °bahur Bd *ripurijayo*

⁴³ CVa °budd?ur

⁴⁴ CVa *bhima*, gVa *bala*

⁴⁵ So Mt, eVa *aula vimsat tu gmYa*, *parica vnmatt tu* Va, Bd *panca trimsat tu*

⁴⁶ Masva in eVa

⁴⁷ So Mt genly, jMt *pasyatf*, cenMt *samjprapsyate* Va, Bd *palaytta*

⁴⁸ So Mt genly, «Vft, bMt *vibho*, cefgMt *Prabhuh*, ZMt *prabho djkm* viryaian for *vat Vibhuh* Vh Bh genly *Vipra*, phh. *Dhipra*, jVSPipra, kVsRipu, bVs *Ripunjaya* CGI Bhurt, abGr *jSamvt* Va, Bd *nrrpah*, giving no name, mVa [i *rjnrrpah*

⁴⁹ Astau *pancatat* m eVa

⁵⁰ So *dfgMt*, Va, Bd cMt c=Abda, wMt, hVa *castdn*, eMt *casta* Mt genly *sat ca eVa sunho*

⁵¹ So all except nBh *Suet*, bMt *Mucih*, eMt *bructh*, gBh *Surfi* Vs adds *tasya putrah*

⁵² In *cdeMt asta trimsat* (or °sa), mMt *dyatrimsas'ca*

⁵³ So Mt Va, Bd *purnah*

⁵⁴ So all except eVa *Ksamo*, lMt *Ksavmo* Vs genly, CGr *Ksemya fgMt Pakso* or

⁵⁵ So Mt genly, cefgnMt *bhoksyati* (f, *bhojyati*) *medinim* Va, Bd *raja bhavisyati*

Suvratas tu⁵⁶ catuh sastim⁶⁷ rajvam prapsyati vlyryavanb⁸
 pafica trimSati⁵⁹ varsani pafica varsani purnani⁶⁰
 Sunetro⁶¹ bhoksyate mahim^{e2} | Dharmanetro⁶³ bhavisyati 20
 bhoksyate⁶⁴ Nirvrtis⁶⁵ c=mam⁶¹⁶ asta-pahcasatam saniah⁶⁷
 asta-vimsat⁶⁸ sama rajyam asta trimsat⁶¹⁹ sama rajyam⁷⁰
 Trinetro⁷¹ bhoksvate tatah⁷² Susramasya⁷¹ bhavisyati
 catvanm&tt tath^astau ca⁷⁴ Drdhaseno⁷⁵¹ bhavisjati
 trayas trimsat tu⁷⁶ varsani trayas trimsat tu varsam
 * Mahinetrah⁷⁷ prakagyate⁷⁸ | Sumatih⁷⁰ prapsyate tatah⁸⁰
 dva-trimsat tu⁸¹ sama raja⁸² Sucalas⁸³ tu bhavisyati⁸⁴ 25

⁵⁶ So Bd Vs, Bh, CGr agree also eVa
 kuvrataa tha (for Suvrato 'tha), CbfgmVO,
 Suvatas tu Va, genly Bhuvalas tu, ?Va,
 2 MSS of CVa Yuvataa⁰, dVa fāvatsara,
 jhh Suvrta , abQr bujilta Mt genly Anu
 irata.6, g/Mt °tras, fMt Anuvrta oeMt
 Ksemakasya

⁸⁷ So Mt, Va, Bd (°ti, °tl, tim, °tlm)
 cdeMt sutah msti, dVa tu sastim vat, raMt
 sash sama

⁶⁸ In ceMt yatnatah (for Suvratahl see
 note^M)

⁸⁹ So CbMt, fgjkmMt °tnms'at tu (m ca
 I omits tu) AlMt °vimsati, dMt pancasac
 ca (with a syll short)

⁶⁰ So Va Bd eVd. varsani repeated

⁰¹ In ?Mt iSnmatro, IMt pahtaian

⁶⁸ MaJuin in jMt

⁶⁸ So Va, Bd, also hVs, hjkBh, and v I in
 GBh hVa °nepro Bh genly Dharmasutra,
 nBh °putra, baHh °ksetra Vs, Gr butfly
 Dharma

⁶⁴ Bhojyate in mMt, emVa

⁶⁵ So Mt, jMt Nmrtis, eVa Nrbhrtah
 Va, Bd nrpatia

⁶⁸ So Mt Bd c ema, a1a'a°fkmVa caima,
 AVa catbha, aVa c obha, hVa c=ana
 eVa Prthvim

⁴⁷ In /Mt astam p° bMt asta pancada vai
 samam

⁸⁸ So Mt cdeMt °vimsa

⁶⁹ So Va, Bd CVa asta°

⁷⁰ So Va Bd rastram

⁷¹ So Mt genly, ;Mt Train⁰ cdefgMt
 Sun°

⁷¹ In cefgj Mt nrpah, dMt mahlm

⁷⁸ So Bd, Vs genly Sufoama kVs Su
 iruma, eVs and abGr Sus, CGI +smas⁰

dVs Shis'uma , tBh Srama Bh genly Sama,
 AAnpBh Sama, iVs Sasava, AVs Suvrama
 Va genly Suvratasya, eVa Susrut

⁷⁴ So Mt, eVa °atam aetau ca Va, Bd
 °sod das astau ca

⁷⁵ So aWjMt, Va genly, Bd Vs genly,
 JSrfBh agree, CGr °Senaka, jVs °nma,
 abQr Dathasenaka (Pkt) ?nMt Drdhaneta ,
 /(/Mt and eVa Vrhatseno, bMt Mahats⁰, nMt
 Alahas⁰, CK a'a VMt Dyumats⁰, and so GpBh
 (altered in p to Drdhas⁰)

⁷⁶ So Mt genly, djMt °sac ca, fgMt °4ati
 kMt panca trimsad (omitting tu)

⁷⁷ So CVa^{8,4K} nMt a'a°bdfGjMt mahlm iV°

⁷⁸ So Mt genly a l Mt praMsyate, dyMt
 °ti, aVcMt prasasyate, gjnMi °ti The loot
 praiaS appears to be treated as belonging to
 the va class, see Various local dynasties,
 note⁵⁴ post

⁷⁹ So Va, Bd, Vs, Bh, CGr oTs Sumantt
 In eVa °te mahlm, dVa vimiatih tamah

⁸¹ So Mt genly, eVa, dfgkMt °mc ca , wMt
 °satam Va dva vimsati, ;Mt °sat tu Bd
 catvarimtat

⁸ So Mt //Mt ra;aw Va, dMt rajyam
 AkMt add hy

⁸⁸ Mt genly Acalas, bMt .Abalas a'a°jlfVa
 Sucalo, OVa Isucalo, a'a4bhkVa Sucalo
 Vs, nMt, Bh, CGI Subalas, hBh Subala,
 cBh Surbola eVa Sudhanva, rBh Bhuvana
 or Bhubala, one.CV MS 1uvano Sucalo
 seems the best form Bd omits this line
 a°Va leads it—

rajyam Sucalo bhoksyati atha satru-jayi
 tatah,

which suggests a king Satrujaym, but no
 other authority supports this Bh adds
 janta tatah, 'son of the preceding'

catvanmSat sama raja⁵⁵ Sunetro bhoksyate³⁷ tatah³⁸
 Satyajit³⁹ prthivim raja⁹⁰ try-astim⁹¹ bhokayate⁹⁻⁸ samah⁹¹
 prapy=mam Visvajic⁹⁴ c=api pafica-vimSad⁹⁵ bhavisyati
 Bipufijayas⁹⁵ tu varsani^{B7} paficasat prapsyate malum
 sodas=aite⁹⁸ nrpa jfiefya bhavitaro Brhadrathah
 trayo"-vims-adhikam tesam rajyam ca sata-saptakam
 dva-trimsac¹ ca² nrpa hy ete³ bhavitaro Brhadrathah⁴
 purnam varsa-sahasram⁶ vai⁶ tesam rajy am bhavisyati⁷

30

Pradyotas

Text—Am 272, 1-5 , AVa 99, 309"-314^A Bd 111, 74, 122 M 27 *

Corresp passages—CVs iv, 24, 1-2 , GBh xII, 1, 2-4

The Matsya, Vayu, and Biahmanda give the whole dynasty The Visnu and BhSgavata name all the kings

All are complete, except thus CkMt omit lines 9, 10, gMt 11 5, 6, bMt

⁸⁴ So Mt Va, bhoksyate tatah, eVa bho
 jyate⁸⁵

⁸⁶ As to this line, see p 13 dfgkMt rajyam
 So Mt, Va, Bd Vs genly, frfth bunita,
 dVs °ndta, Bh genlv, «Vs °ttha CUR
 Mta

⁸⁷ In kMt bhojyate, eVa bhavtt

⁸⁸ In dfgkMt nrpah

⁸⁹ So all (see p 13), except jkMt Saptajit,
 cdemMt Sarvapt

⁹⁰ So cdefkmMt, eVa, gjMt °vi raja Va
 genly °vi-rajyam Bd °tl-rdstram
 So Va, Bd cefykmMt aslttm, c?Mt
 <m^A eVa trimsatam jMt reads this half
 line, titim prapsyati vai samah Tryasitim
 may be a mistake lor hy astim, oi (by
 metathesis of vowels) lor trimfatam

⁹² In eVa. bhojyate, cdefgkrmMt pi apsyate

⁹⁵ In dfgkMt tatah, teMt nrpah

⁹⁴ So all (See p 13) but kVa Vlsajic, Va
 genly Virajic cdefgkrmMt lead this lialf
 line, Yisvajic c aiva (d, sarba) variant

⁹⁸ So ekMt, dfmVsi, Bd Va genly, o/pnMt
 °tmjad gMt tn-pancasad, fMt °cdd

⁹⁴ So Mt, eVa Vs Bh agree see Pra-
 dyotas note¹ Va, Bd synonym Arinj⁰,
 dVa Aciranj⁰, CGr lmnj⁰ gMt omits this
 line and repeats 1 24 here Vs adds tasya
 putrah

⁸⁷ So Mt, Va Bd varsanam

⁹⁸ So jMt (see p 13) with sodaiaiate, which
 no doubt means sodas' arte, because from
 Senajit to the end there were 16 kings,
 though its list is imperfect

⁹⁹ So jMt (see p 13) reading vayo, which
 is no doubt a misreading of trayo tr and v
 being often confused If we keep vayo, the
 line may perhaps mean, 'Their periods ex-
 ceeded 20 ytais, and their kingdom lasted
 700 yeais' ytt the first of these two state
 mint's, if it can be so rendered, seems inept
 see p 13

¹ So Mt genly, Va Cbllit °sati (omitting
 ca) Bd dvaums'ac, which is the total num-
 ber of kings mentioned This half line in
 gVa is, ete mahdbalah sarve

⁸ Mat tu, eVa omits

⁸ CMt nrparhyate (mispnnt) eVa ete hi
 nrpa

* SoMt, Bd Va genly °that CVa Drltat-
 ratJiah eVa drdha vratah

⁶ In dMt purvam v°, fgMt purne varsa-
 safiasre Vs varva sahasram ekam Bh
 mhasra-vatsaram

⁰ Mt iu

⁷ After this line AbcMt insert 1 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 Vikkayupa 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, Bd, Vs, and Bh Mt generally says the duration was 52 years, or at most (if *rhn-pancaht* could mean *ihift jjafttafat*) 100 roundly, but several copies make it 152 years (see note ³⁰)

Brhadhrathesv ¹ atitesu ² Vitihotresv ³ Avantisu ⁴	
Pulikah ⁶ svaminam hatva ⁶	Sumkah ⁷ svamiriara hatva
sva ⁶ -putram abhiseksyati	putram samabhiseksyati ⁹
misatam ¹⁰ ksatnyanam ¹¹ cr ¹²	misatam ksatri) anam hi ¹³
Balakah ¹⁴ Puhk-odbhavah ¹⁵	Pradyotam ¹⁶ Suniko ⁿ balat ¹⁸
sa vai pranata ¹⁹ samanto ²⁰ bhavisyo ²¹ naya-varjitah ²	

¹ In a1bMt °rathe nMt Barhadhrathesv, eMt "ratfies'a

² In beMt vyatlesu, a'Mt °te tu, bVa omits 'litem

³ So Mt genly Va genly and cdenKt Vita⁰, eVa Riti⁰ Bd virahantrsv Vitihotresv is right, see *harly Contemporary Dynasties*, 1 7, where all three lead it right, the name occurs often in the Puianas

⁴ So Mt genly Bd, a²a*bfgN~i a vartisu Othtr Va °hotresu vartnu eVa °varninu, fijkMt °andhusu, /Mt °bhavisyati

⁶ So a¹⁻³bcdefgkmnMt CGValMt Pula hah, jMt palihah

⁸ Krtia in eMt

⁷ So fm Va, and Vs genly Bd, Bh *unaka*, dBh *Sanaka* Va genly, hkVs *Munika*, IVs *Munika* Vs says—

yo 'yam Ripunjayo nama Barhadhratho 'ntyah tasya Suniko nam amatjo* bhavi syati Sa c aīnam svaminam hatva sva putiam Pradyota-namanam ahluseksyati where *kVs dpatyo, *eVs Pradyotana Bh leads—

yo 'ntyo *Purafljajo^f nama bhavisyo Bai ahadrathah tasyamatyas tu Sunako hatva svami nam atmajam

Pmdyota safijniam lajanam karta — whei e *ZVs nyah, *cZBh Ripurijayo correctl], see p 17, note ⁹⁶: Jiarahadrathah for the im tie, eBh Jiarhayad⁰, cpBh Yavrhad⁰, dBh 'tha Jiarhad⁰, afarsBh Barhad⁰, in dis-

regard of metre qBh and v r in GBh amend this half line, bhavyo Barhadhratho nrpah

⁸ Svam in bcdMt, eMt 'sum

⁹ So Va Bd, 8am- was piobably svam on g i nail y dVa i ajye 'bhi⁰

¹⁰ So Mt genly 6Mt jiyatam, ZMt myatam, nMt myanta, dMt masilam see p 17, note⁷

¹¹ In dMt °yayam

ⁿ Tu in cdefjynMt

¹⁸ Ca in eVa

¹⁴ So Mt genly 6Mt balakaih, ^Mt Mali kah see note⁴⁷

¹⁸ So ce;nMt, see note⁸ A CMt Pulak⁰, &Mt Pulnko merely But bdMt Puhko balat, ZMt Pulako⁰, fgmVLt Palako⁰ The accus teems to be lequired

¹⁶ So Va genly Vs, Bh corroborate, see note⁷ Bd °ttm, eVa Sudyotam Ca'a⁰kVa Pradi/olo

¹⁷ See note⁷, /Va Sunike Va genly Mtmiko, wVa °ke Bd nrpatim

¹⁸ To its statement in note⁷ AVs adds ikyi samnati parfoa svayani eva raja svayd/nava bhdwno

¹⁹ In eMt prajda, /cMt jyrqajmlah

²⁰ In ZMt irlrnanto

²¹ So Mt genly eVa Va genly, aWbdMt °ye jKt bhavita

²² So CaWcejkbMt, cfghjklmVZ so AV which pi ints it naya⁰ But dMt nava v⁰, eVa 7ia ca v⁰, fMt na ca dharmikah, G Va'a⁰mMt °dharmatah, bMt °dharma jit

trayo-vimsat sama raja " bhavita ²⁴ sa nar-6ttamah ²¹	5
catur-vim6at sama raja ²⁶ Palako ²⁷ bhavita tatah ²⁹	
Vigakhayupo ²⁹ bhavita nrpah paficaiaitim ⁸⁰ samah	
eka-vimiati sama raja ³¹	eka-vimsat ³² sama rajyam
Stiryakas ³⁸ tu bhavisyah	Ajakasya ³⁴ bhavisyati
bhavisyati ³⁵ sama ³⁶ vimsat ^{3"}	tat-suto Nandivardhanah ^{s8}
dvi-paficasat tato ⁱ⁹ bhuktva ⁴⁰	asta-tnmsac ⁴¹ -chatam ⁴² bhavyah
pranastah ⁴⁴ panca te nrpah	Pradyotah ⁴⁶ pafica te sutah ⁴⁰ 10

dVa mitra varptah, bVa merely tarjttah
Bd reads this half hue bhavrsyena pravar-
titah

²¹ In a²a4Va rayya

²⁴ In nMt bhavtsyat

²⁸ In blnMt manmath dturak

²⁶ So Va, Bd Mt genly asta vvmiatt var
pant 5Mt °vimiati tatha xarsd (with an
extia syll), see Appendix I, § 1 &Mt
°mmSat tato yo (with a fry 11 shoit)

²⁷ So all, except ABh JW, dBh JaZ° {p
and y confused), AVs Gopal°, oeMt Bal°,
6nMt Til° jMt Pdiako, IVs ito,U, ZMt
Aalakso Vs adds, tasy api Palaka-na/md
putro, Bh yat Palakah sutah

²⁸ So Va, Bd eVa punah Mt nrpah

²⁹ So genly, except CIVH °yapa, bVs °yugka,
rBh °supa,bMt and aVs °bhupo, fmVa, °dhupo,
;Bh °duya, fgMt °rupo, rlih °nrpa Witli
the dialectical variation of « and /A, ?tMt
and efeVa Viiasa-yupo, bhVti. °suyo, kBh
°mupa Otherwise dMt V isvdJihayupo, hBh
Vxsiay°, /LVs Visa °vamy° Bh adds tfatf-
putro, Vs implies it

³⁰ So Ca'aWa, bgkhVa, °tl, aWa °ftA
Bd °tam Mt reads this half line, trt
pancaiat (;Mt pancdia did) tatha samah,
eV& hsatnyemam sama Saturn

⁸¹ So Mt kMt rajye

⁸² So e/Va, Bd mVa first tf/ayo vindal
(paict of 1 5?) but in lepeating has elca°
Va genly eka tmiait

⁸⁸ So Mt genly ZMt Suryabas, dMt Mur
jakas, mMt Afrjulas

⁸⁴ So Va, Bd, /Va Ajyak°, tfVa Akark°
fVa leads this half line Ajakah sa kartti/ati
Bh genly Rajaka, Vs JanaAa dBh Cajaka,
akVs Ajaka, hVs Aja

⁸⁸ In 6Mt Sisundkah

³⁶ So Va, Bd, oMt Mt genly nrpas,
/Mtbhrsas

⁸⁷ Mt trtmiait, jMt tadrat

⁸⁸ So Mt, Bd Vs, Bh agree dBh Nanda°
altered to Nandi°, cVs hakii° Va gtnly
Vart?, one MS of GVfi Vardhi° a°Va
Klrif Bh adds tat putrah, Vs implies it

³⁹ So 4CbknULT dMt chate, fgjnMt cha
tarn, ceMt satam

⁴⁰ In cdefgjMt bhutva, ZMt bhavyah

⁴¹ So Va genly, Bd, Ca°Va astd°, jVa attt-
trimSat, dVa astattaia

⁴² In ?raVa satam, dhVatatam, grVasawa

⁴³ In gVa raja

⁴⁴ In gMt prdnastah, feMt prananyah,
/Mt pranamyah, IMt jrrothodh

⁴⁶ So Va genly, Bd aVa^{4K} mVa, Vf, Prac°
Bh Pradyotana, (/Bh Prod°)

⁴⁸ So Va Bd nrpah Similarly Vs—

Ity ete asta*-tumsad°-uttaram abda¹-
gatam panca Piadyotah prthivim bhok-
syanti

wehie * aVs m/, hVs dva + bhkVs vimiad,
°/Vs ardda, AVs asta, and kVs aru, all cor-
ruptions of abda Bh says—

panca Piadyotana lme

asta*-tnrms ottara satam bhoksyanti
prthiMm nipah

where *fm Bh astta ' mBh vims

Text—AM.t 272,6-13*, 4Va 99, 314°-322a, Bd m, 74,127M35*

Corresp passages—CVs IV, 24, 3, 6?Bh xu, 1, 5-8^a

The Vfiyu and Brahmanda give the whole, and the Matsya all except lines 11, 12. The Visnu and Bhagavata name all the kings and state the duration of the dynasty. All copies of the Matsya erroneously introduce the first two Kftnvayana 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 detects are these. CMt omits 1 1, ceMt 11 13, 14, ;Mt 11 6 (second half), 7 (fiist half), *Mt 11 2, 3, 10, Mt 11 5, 6 a*Va omits 11 6-end, *Va 11 8-10, /Va 11 15 16, 17 (first half), ffVh 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, MlSh have nothing.

AH 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 terms certainly admit of ambiguity, and an examination of the other versions shows how it developed.

The Bd and Bh reading *tasty-uttara-tsata-trayam* (see note⁴⁶) can also mean 163, if it represents a Pkt original of (something like) *sa(h/utiara-sa(am) tao*, but means 360 if taken as correct Skt. The former mterDretation seems preferable, because this expression is used with *tarmni* in Bd and with *samah* in Bh, and these combinations do not constitute coniect 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 note⁴⁸) 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 lepresented *varmni* in the Pkt original¹, and that the remaining *Ida* was mistaken for (*ha* (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 note⁴⁷.

* Such ehsuns do take place in Pkt, and appear in Sanskrit, cf p 16, note²⁹, p 17, note³¹, *Various local dynasties, note*, *infi a*, and to that cause ate no doubt due the elisions in the middle of the following lines, 1Va88, 81, 115, 94, 21 —

apadhvnms eti bahuso vadat krodha
Baman vital?
devaih sardham mahateja 'nugiahat tasya
dhimatah
rathi raja py anucaro 'nyo 'gac c=aiv*
anudrsyate

Instances might be easily multiplied from the Piufinas

Hatva¹ tesam yasah krtsnam Sisunago² bhavisyati
 Varanasyam sutam sthapyā Varanasyam sutas tasya⁴
 srayisyati⁶ Girivrajam sa yasyati⁶ Girivrajam⁷
 ishs'unagas' ca⁸ varsani catanmsad bhavisyati
 Kakavarnat⁹ sutas tasya¹⁰ sat-tnmsat¹¹ prapsyate mahim'
 sat-tnmsac c=aiva¹³ varsani tatas tu vimsatim^u raja
 Ksemadharma¹⁵ bhavisyati Ksemadharma^{1C} bhavisyati
 catvanm&it¹⁷ sama rajyam¹⁸ Ksatraujahⁿ prapsyate tatah¹⁰
 asta-vimsati²¹ varsani²² Vimbisaro²³ bhavisyati^{a4}
 AjataiSatrur^{2fi} bhavita paica²⁰ ~vimsat sama urpaf
 panca²⁷-vimsat²⁸ sama iaja Darsakas⁻⁴⁹ tu bhavisyati

¹ In a⁸ Va hrtva, kVa hate, cMt kftva

* So mMt, Bd Vs, Bh agree wMt
Stfunago here Mt, Va genly *Svtunako*,
 6Mt *Sigru*^o, *Mt *Swfrualo* heie, £\a
Sitoko, kVs *Stunama*

⁸ So Mt ;Mt °sthapyo, dVlt tu eamstlia-
 pya

* So Va and Bd

^B So Mt gtnly, BO BMt ante, *ee p 18, but
Iramyasyatihcre (eriMtirajisyati, dfgmMt
adhyasyati, jULT 'dhisthav', /Mt fayameti
⁶ So a^a 3⁴ MSS of CVa, bfy)lm\ a
 so y^o AVa yo y^o, kVa, [so V"y³] Y^o y^o Bd
 mmy^o a'fd, 3 MSS of CVa samprapeyati
 In Z7Va °vratani

* So Bd Va StmncIkasya foi ^tiiihas ia
 as in /Mt Mt genly *titsunaKas tu*, egN.t
Stint^o (y, ca), bMt *Sigru*^o

⁹ So Mt, Bd Vs, Bh agree, Mt Kakev^o
 kMt and fBh *KalcaJcarnah*, wMt *Aaeni-
 vai mah Va Sakavamah*, / Va *Savarna*
¹⁰ Vs, Bh coiraborate

¹¹ So Va, bedfgjMt, Bd eMt sad tntmfaf,
 which suggests sad-vimsat, as in Mt genly
 wMt pad gimSat (= sad-vimiat)

" So Mt, eVa (which Ins only these two
 words) Va, Bd ca bhavisyati

¹⁸ feo Mt genly (jMt °c api) beMt °sati
 ca {b omitt ca), wMt qafainsatt (= pa/-
 tnmfati) ca

^u So Va aud Bd

¹⁸ So Mt genly CMt °dhoma, nMt
 °dJianixl, dMt Syernadharma, where e is
 dialectic variation in writing of kh which
 v ks bMt fLemacarma

¹⁶ So eVa, Bd Vs, Bh Agtce Va genly

°varmf, 6Va °vama, IX & °tam dehplsUli
 °dharma, and yet say the next king was
 A°etradharma-ja, simailarly /Bh hsema
 dhanvd, and °dhurma)(t Vs adds tfat putrah
 Bh tasya tmtah

¹⁷ So Va, ceknMt, Bd Mt genly ra<wr
 vimsat, dMt °sati

¹⁸ So \a, bMt Bd rastrain cMt rajrt
 Mt genly so p?

^{lu} So \fl, genly, Bd Vt. g<nly agtees,
 bdfglVa. °tropih A a A Ksetroja, niVa, °jah,
 kVn, °yah Bh ASetiajua, /lih°^a^a, ^Bh
 A °etra Mt mo tlj A St°nuqit, (/Mt °man it,
 /Mt °rnamvU dMt °mabih, &\H °marvi,
 crMt °marah, nMt Henupt Bh adds
 A Me mad fun ma ja, Vs implies it

²¹ So Va Bd Mt malum, nMt mahl

²¹ So Mt Va °sat(bVa °h) Bd asta
 trimsat

²⁸ So Mt Va, Bd sama raja, e'd. °nfpah

²³ There is gicat variation in this name
 aVs Vinvisara jVs Vimis^o Vs genly Vtd-
 rms^o Bd, Bh, WVVs Vidhis.° Vfi, fcVs
 ltvi<°, 6\ s Suvinduf, wAlt Fit/wiawo
 jMt Vtdumano, bfglMt °duseno dMt ifm-
 dunaso Mt genly Vindhyaeno, nMt Vidh^o
 A;Mt Ks madhamia Vs adds putro

²⁴ Aftei this line Mt mseits the two lines
 about Kanvavana and Bhumiuntia of the
 Kflnvayan i dynasty (see *infra*), and repeats
 them in then proper place theie It is
 a clear error of misplacement

^{as} feo all riXit Ajatas^o, Ajas Ajas^o Bh
 adds sutas tasya

⁸⁸ feo Va, Bd Mt genly sapta cegnMt
 8apta, blMt asTa

²⁷ So Va, Bd Mt catnr

Uday I3^o bhavita tasraat³¹ trayas-trimSat sams nrpah
 sa vai pura varam raja prthivyam Kusum-ahvayam^{3a}
 Gangaya daksrae kule⁸³ caturthe 'bde³⁴ karisyati
 catvanmSat³⁶ sama³⁰ bhavvo raja³⁷ vai Nandivardhanafy^{B8}
 catvanmsat traya£⁸⁹ c=aiva Mahanandi⁴⁰ bhavišyati
 lty ete bhavitara⁴¹ vai⁴² SaiSunaga nrpa dasa⁴³ 15
 gatani⁴⁴ trim vai9am⁴⁵ asti-vari? adlnkani tu⁴⁸
 Sisunaga⁴⁷ bhavisyanti⁴⁸ rajanah ksatra bandhavah⁴⁰

⁹⁸ Bd, a'Va *trtmsat*

" Mt genly *Vamhikas*, eMt *Varna*⁰, cMt *Vas*^o, nMt *Vis*^o, fMt *lasyaqa*, kMt *fiaka£* c mva (omitting *tu*) Va *Darsakas* Bd, Vs, Bh *Darbliaka*, /Bh *Dambh*^o *Dar saka* seems the most cential foim

⁸⁰ There is great variation m this name Mt genly *Uddsl* wMt *Uddtir*, ZMt *Udam bhl*, dfUt *Udambhl*, grMt *°bhlr*, feMt *Udlbhir* Ca'Va *Uddyi*, aVZVa, Bd *Udayi*, 6Va *°yam* kVh *Tradapi* (an ca'y misleading), ?Mt *Tedamril*, mVa *Uda* Vs genly *Udayddva*, arfjgkVn *°yana*, ZVs *°ya* fcVs *A nay a* (or *Dan*"), hVa *OVaya* Bh *Ajaya* 01 *Ajaya*, (hut see note⁸⁸) *Udayl* seems the best form

⁸¹ In a^{1,6}Va *yasmat*, bMt *tasyas*, j~Mi *bhupds*

⁸⁸ This line and the next only m Va, Bd

⁸³ In a'WVa *£o?V*, &Va *^of-jabi?*

³⁴ bo Va Bd *hni* e\ a *caturutpram* (for

⁸⁶ So Mt, a³AZVa, Bd \a genly rfio *catvai iMat*, with a syll too much (*dvd* cancelled in *dVa*) eVa. *dvi c*^o

⁸⁶ In eVa *satir*

⁸⁷ *Jtdja* wanting in eVa

⁸⁸ So all *kVaRand*^o wMt *Nandwardanah* Bh gives him the patron)mic *Ajeya*, *qlih Ajneya* see note³⁰

⁸⁹ CVa *tratiam* (which .4\ a, adopts), jMt *bhayam*, nMt *tatas*

⁴⁰ bo Mt, Vd genly Vs agrees Bh ViA, bjMt AVa *°da*, wMt *Mahdmnemi*, /"Va *Mahinandi* Bd *Sahanandr* Bh adds

⁴¹ In eVa *sankhyayd bhavttard*

⁴⁸ In a Mt *tra*

* So Va, except that it gives the name as *Smiunaka*, mVa *Satsu*^o, gVa *Saisukai* ca see note⁴⁷ The correct number of kings is ten, as Va, Bd, Vs, Bh say (see notes^{4a}

and *⁴⁸) Mt is confused Its original reading was piobablj *daia vat SiSundka-jah*, but, since the fiist two Kanvayana kings were erroneously inserted (sec note **), the number of names in it became 12, and attempts weie made to reconcile the discrepancy hence CGVcdfgmMt boldly read *daia dvau* (fg, *bdaui*) *Sisundka jdh*, eMt *dasadva* *SW/u^o, kMt [*daSa*] *diadata Sisu*^o, jMt *cip* [*vat*] *dasa die Sosianekatah* other copies evade inconsistency by an indefinite statement, thus a¹⁻⁴WwMt *vamie 1 ai* (n, 'smin) *StSund-katah* (j *°jdh*, b, *Stgiundkatah*), and eVa, which oiten agrees with Mt, *Si&unag ddayo nrpah* lor Bd, Vs, Bh, ste note⁴⁶

⁴⁴ In iVft *etfini*

⁴⁶ In /Va *tamanah* (for *°nam*) Mt genly *pwnani*, d\lt *°urbani* /Mt omits this woid

⁴¹ So Mt, *ceiiMt ca foi tu tMt m/tfr va adhikani ca*, jMt *aanti varwm kani ca* VH genly *dvi maly abhyadfakam tu*, a)~*b^odmV\ *dva*^o, ZVa *did aasty dbh*^o, eVa *dn sasty li c udhik*^o Bd conduist s this and the pre ceding line into one—

bhavisyanti ca varsani sasty uttara Gata trayam

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

SiSunaga * *das=aiv=aite sasty-uttara-^ata-trayam*^f

sama bhoksyanti prthivim, Kuru ^respha, Kalau nrplh

where * *adr* Bh *hai*^o, 'ABh *irayah* Vs agrees with Va—

lty ete SaiSunaga* *daSa* bhumi-palas trim varsa satam *dvi= sasty-adhikam* bhavisjanti,

where CVs crp *°trini larsa sahavrndi iatani die* See discussion, p 20

⁴⁷ So Bd, eVa Mt genly *Sisunaka* eMt

Early Contemporary Dynasties

Text—AMA, 272,13b-17 , AVa 99, 322b-325 , Bd m, 74,135*->-138

Corresp passages—Vs and Bh, nil

The Matsya, Vayu, and Brahmanda give the whole of this passage, except that the latter two have not got 1 8 and remove 1 2 to 1 8 yMt omits 11 1,5,6, a¹ a 11 2,6,7 , niVd 11 6-8 (fiist half) and hpMt and a4hva have nothing Heie <Va gives 11 1, 3, 4, 6 only, but long afteivvaids, out of place, namely aftei the fiist line about Vi[^]vasphfini, inserts 11 6, 7, 5, and 2 in modified foim

Etaih sard ham means contemporary with the Blrhadrathas and their successors, the Pradyotas and Sis'umgas, for none of these are mentioned here, but the Aiksvakus and the Kurus (who aie probably the Pauravas) are included, whose dynasties have been full} set out *ante* The next king Mah ipadma Nanda is called 'destroyei of all the ksatnyas', and 'monauh 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 Kanvlyanas were sudras (see *Nantlas*, 11 2-6) This list of contemporai dynasties means therefoie all the old ksatiya dynasties, which rugned fion the time of the gieat battle till they and the Sisunagas in Magadha weie swept away by the Isandas, whose dynasty follows this list

Etaih¹ sardham bhavisyanti tavat² kalam^a nrpah pare⁴
 tulya-kalam bhavisyanti sarve hy etc mahlksitah
 Aiksvakavas catur viniBit⁶ Pancalah⁷ sapta⁸ vimsatih
 Kageyas⁹ tu catur vimsad¹⁰ asta-vimaatu¹¹ Haihayah¹

Suiru⁰ Va, kMt haisu⁰, cMt Shausu⁰ bMt bihmakad

⁴ So Mt, Va Bd das aiv aite
⁴⁹ So Mt, Bd, /Va lah Va, dMt °bandkavah, /Mt xandhan&h, feWt °vicavah with marg note °bandhavah 6°Vs confuses this with the fiist line of the following dynasties, leading—

Baisunaka bhavisyanti Tavat-kalam nrpah paie
 rajanah ksatra handhavah etaih sirdham bhavisyati
 and so jMt which has the first line only, leading yavat-k° Hence perhaps the words *rajanah ksatra-bandhavah* should be lead with the following list

¹ See above note " kVa ete

² feo Va, Bd Mt yavat, bMt yana (with marg note yavat)

⁸ So "Va, Bd, /Mt dMt kali, Mt genly A alt, eMt kila, 6Mt eka (with marg note hah)

⁴ Ca te in gYu, For this half line k/l\$. have *rajanah ksatra bandhavah* (see above, note ⁴⁹), and bVa then adds as m the text

⁸ So Mt Va, Bd sarva na
⁸ So bfymVa, Bd Vi genly Aiksvakavas" (dVa °tas), eVa Iksvakavas Mt genly catur-vimSaf (ceMt °vimsaa, bjMt °vim4a) tath Aikavakdh, bcdfgjMt °Eksvakdh, jMt °mah-Eksvakah, and ho ?Mt cip this number does not agree with the Aiksvaku list, see p 9

⁷ So bcdfyjnMt, a¹⁻³ bdfgmYa, Bd other Mt and Va Pane⁰

⁸ So Mt Va, Bd panca (perhaps by in fluence of Pancalah)

⁸ So Mt genly cekMt Kaseyds, ZMt, eA A diayAa, 6 M t A dmda, dj Mt Kaleyas Va genly, Bd Kalakds See Appendix II, § u

Kalingas¹³ ccaiva dva-trimSad^w A&nakah paiica virh6atih " 5
 KuravaS c=api sat trimSad^e asta vimSati¹⁷ Maithilah
 Surasen¹⁸ trayo vimSad " Vitihotras²⁰ ca vimSati²¹
 ete sarve bhavisyanti eka kalam²² mahlksitah

Nandas

Text~AMt 272, 18-22, AYI 99, 326-330, Bd 111, 74, 139-143

Corresp passages—CVs IV, 24, 4-7, GBh xn, 1, 8^b-12

The Matsya, Vayu, and Brahmanda give the whole and have a common version in the mam Here ioi the first time the Bhagavata gives the tradition xn slokas, which agree m their purport with those three Puranas, and are not a mere list of names Both versions are placed heie, side by side, as they are independent and valuable The Visnu in prose agrees closely with the Bhagavata

All the versions are complete, except that a VMt omit 11 6-10, wMt 1 9 with a space, iVa 11 7-9 (first half), fVa 11 2 (second half), 3, 7, 8, ^Mt, aWa, and btBh have lost the whole, and IV n the matter of the last thiee Bh verses eV& omits the whole here, but long afteiwads, out of place, insetis it after the first line about Visvaspham

The time assigned to Mahapadma 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 °M, ceUt °4a jMt blends tins and the next numbei into one, thus *calur xxmiat tu*, and so kMt *sat trimtiat tu*

¹¹ So GVa/aWnMt, violating the metre Others Bave it thus, 6Mt °iat, CgMi, eVa °iat tu, a'wMt °sas tu, jMt id tu, cdetet °a« tu ZMt fatati Va catur-vimtat tu, grVfi, Bd °saa tu where the numbei geemstobe 11 mere lepetition of the piecedmg numbei

¹⁸ In jMt Hehayah, eVa Tehayah

¹⁸ So Mt genly, Va /yMt kal°, /Mt Knhndai, eMt kaliMai Pd fJUKahngas

¹⁴ So Mt genly Va leads this half line dia trtmSad vat Kahmjas tu, Bd dui trtmia d Lka° But cenMi °dia xnmia d ZMt °cattarimaat (with a syll extra), bMt °catvand eVft 1 leads this line—

Asmakfih panca-vimsac ca sad-vimsac ca Kalmgakah

¹⁵ So Mt bMt Asnidkdh Va, Bd j>avca-vimiat tathAiakah, prob Pkt for tath ASmakdh mVa. cip for eVa see note"

¹⁸ So Mt, Va genly, Bd, wMt sad-uhiad («= sat-trtmsad), KVa merely tnmia d C6 Va, 6Mt sad-vimiat eVa j)ancdSad here, but afterwards (see p 23) indefinitely unavimsat tatha c dbhud ihe-e numbei s do not agree with the Pauiaa list, see p 4

¹⁷ So fgMt, Vfi, Bd Mt genly °ias tu, dnMt °sat tu, 6Mt °sa tu eVa varsdny asliddat aixa tn here, but afteiwads (see p 23) agrees with the text

¹⁶ In bcMt, dVa Su)as°, wMt Suras°

¹⁹ In ceMt, fVa °va, jMt °id

²⁰ In ceMt Vila°, eVa Rdthotiai

²¹ In eZVa °trin

²² IulMt Kal kale See p 23

Mt, Va, and Bb

Mahanandi¹ sutaS c*api
 3udrayam³ Kahk-amSa jah *
 utpatsyate Mahapadmah
¹ sarva ksatr antako⁹ nrpah
 tatah prablirti rajano
 bhavisyaj Sudra yonayah
 eka¹²-rat sa¹³ Mahapadma
 eka cchattro¹⁵ bhavmyati
 astasiti¹⁷ tu varsani¹⁸
 prthivyam cabbhavisyati⁹
 sarva ksatiam²⁰ ath=oddhrtiya²¹
 bhavin=arthena coditah²⁵
 Sukalp adi²⁴ suta²⁵ by astau²⁰

¹ In *fgrMt*⁰dl, *kBh* °da
² Tins vocat expletive has no doubt ousted some genuine word, which may have been *lubdhah*, because Vs genly describes him as *ati-lubdha* ZiVs *lubdha*, t's *bhilubdha*, *djIVs* *ah buddha*, *kVs* *crp*
³ In Bd, jMt °yah, bVa iudra va
⁴ So Mt genly, cMt °amsu jah, cmMt °dm4atah bkMt°Ams'akah fMt°dm-jayah, jMt kalika jah Va, Bd kala samvrtah, eVS. °samrtah, bVa kala [pam] samirtah
⁵ So ahrsBh, Vs Bh genly sudri
⁶ In ; Vs [bha mo] garbh-ud°, dVs jar-noc⁰
⁷ In /Bh rdhali nppti, of Andhras, note³ Vs has no coriespnnding word
⁸ Vs Mahapadino JSandah As °patma alwajp
⁹ So Mt Va °dntare, alteied in c/Va to °dntako Bd, eVa °dnta km
¹⁰ Vs akhtla ksatr-dnta-kdri
¹¹ Tv omitted in adr Bh Vs sudia bhunn
¹² >aloh
¹³ In kVa saka
¹⁴ IncekMt raja, mMt padma, fMtehya, ?Va aw foi sa
¹⁵ In dBh °cchattrra, jkBh °ksatram, /Bh eka cchattiam sa
¹⁶ In lMt °ksatro, jMt °matro ;, Mt ekas chatto, kVa ekatro
¹⁷ Vs haB the same expressions, kVs c atka-chatia sarmdlanyh-ananula-sasano

Bh (with V₉)

I Mahanandi¹ suto rajan^a
 sudra⁵ garbh 6dbhavo⁶ ball⁷
 Mahapadma patih⁸ kasun
 Nandah ksatra vmasa krt¹⁰
 tato m pa bhavisyanti
 Sudra-prayas tvⁿ adharmikah
 sa eka-cohattram¹⁴ prthivim
 an-ullaughita-sasanah^{1c}
 sasisyati Maha-padmo
 dvitiya Iva Bhargavah²
 tasya c=astau²⁷ bhavisyanti

¹⁷ So all genly *AjklmMt* °tis, cMt dVa °tm, ;Va *astdslii* *CeklVa* *astd vimSati* (omitting tv), which AVa adopts
¹⁸ In *cdffjnMt* sa v°, eMt samv°, bMt *sahas* ani
¹⁹ So Mt genly, befjnMt tu bh°, dWt sa bh° *fgrMt* *jrrthni* *Sobhayisyati* Va, Bd *prthivi'm* *palayisyati*
²⁰ In faVi/IZVa ksatra, aVa ksetra
²¹ In CGVa^{2M} ath fitsddt/a, Mt tath-ffj ccMt ath otjwilya, a'a4 bMt tath (it°) Bd tamuddhrtiya Ca'a °tygklVa hrtoddhrtiya oi hrtodvrfya or coriptions of these othr Va haroddhrtiya, eVa alhevrtiya, dVa tato hatod The coirect nadmg may be ath dtsadya, or °otj dtya oi °Cddhrtiya
²² Vs Paratu Kama iv dparah
²³ So Mt genly (cknMt °noditah) 6Mt bhavit drth°, jMt bfavitwth° Va genly, Bd bJuivtro rihasya lai baldt, lva'ihasya mahdbaldt (with a sjll extia) AVa °/ta mahabaldt, a'Va °Maw malidbaldn eVa Vtii andthasya vai baldt Va Bd have the pame expitssion in AVa 88, 80 95, 101, 60, Bd in, 63, 79, 94, iv, 2, 59
²⁴ So Mt mostly *fgrMt* *bukulp*⁰ oi *Sukuly*⁰, X;Mt *Sulul*, blnMt *butnd*⁰, ceMt A wia°°, «Va Sahaly adyah foit t Satulyd vat a'Va samhasirat sa fVa "siatstat, mVa °svat (one syll shoit), cZVa samltndts tat 3 MSS of CVa sahasvat tat, 3 MSS of CVa and a'a'Va °sras tat (which AVa adopts) gVa hamsa

Mt, Va, and Bd

sama dvadasa te nrpah²⁸
 Mabapadmasya paiyaye³⁰
 bbavisyanti nrpah kramat^{o2}
 uddhaisyatiatitansarvan
 Kautilyo vai dvir astabhiih 35
 bbuktva^{*7} mablm³⁸ var\$sa satam
 tato^u Mauryan gamisyati⁴²

Bh (with Vs)

Suirjalya-piamukhah²⁹ sutah
 ya imam bboksyanti mahim^{a1}
 rajanah snia³³ satam^{u4} samah
 nava Nandan dvijah kascit
 prapannan uddbansyati^o
 tesam abhave³⁹ jagatlm⁴⁰
 Maurya bhoksyanti⁴³ var Kalau

Menuyas

Text—AMt 272, 23-26, AVa 99, 331-336, Bd in, 74, 144-149

*Corresjp pasbage**—CVs IV, 24, 7-8, GBh xn, 1, 13-16^a

This dynasty is given by all five Puianas, but the account of it has suffered more than that of any other dynasty¹ Three veisions exist hen, the eailiest in the

Svas tat Bd tat j aicdt tat

²⁵ In bfgMt suta, eVS, satd

²⁶ Hy omitted in jMt, bMt imam ft/at,
 coirected in margin to hy astuu, gVa hy etc
²⁷ In dBh tatai c°, cBh yasya c°, qBh
 tasya tvdstau, gBh tasyava^o Vs tavy apy
 astau sutah

⁸⁸ In jMt tai nrpah, kMt samsinrtah

⁸⁹ In AiWVs Stimaly ddyah, abV s bumal
 d°, Vs genly Sumaty d°, fg\ s iauamty d°

⁸⁰ In gMt, fmVa yayo d\V. payaye
 alteied to day add, eVa bhdry at/am

⁸¹ In dBh prthiilm, fBh ye bhoksyanti
 mahim etam \ 1 in GBh mahim bhoksyanti
 ya imam

³¹ In kMt nrp ottamah

⁸³ Ca in arsBh

⁵⁴ In KBh taiaim \s agrees—

Mahapadmah tat puttass ca ekam vaisa
 satam avani-patuyo bbavisyanti

³⁸ ko Va genl) jVadvir astatih, eVa dm
 sa<ttibhih a'Va, maluibalab Bd agieee but
 ends dvija rsabhah, which may be the true
 leading (bee Bh reading) Mt leads diffu-
 ttntly—

uddhorisyati Kautiljah samair dvada&i-
 bhiih fcutan

where iMt ends sutah cnMt sa tan, /Mt
 sa td, gMt iatam jMt samdt, kMX kra
 ma jboi dvadaiaiblah lead perhaps dvija-
 rsabhah Aftai this line bfylnMt insett the
 Hut line of the next dynast)

³⁰ In ZBh payannnd uhansyatt Vs says—
 nav aiva* tan Nandan* Kautilyo* brah-
 manah samuddharisyati

where *h/s naia vat, jVsb naiai, kVs nav
 add, d\ s tath ana *Zts tan pyafokah,
[^]Vs iV andatala, 'jAVs Kotilyo

⁸⁷ In frnVa bhuktd

⁸⁸ In nMt, kVa mahd Bhuktd mahl
 would be bettei

³³ In fBh abhdvaj

⁴⁰ In dlilh prthivim

⁴¹ Th eVa, A atulau

⁴³ So (GVaMt, eVa mahi being under
 stood /Mt °Aauryam°, cMt °gaur yarn°,
 eMt °gaur yam°, bgMt °moksam°, /Mt
 °ekah, a'a^{8k};Mt °mok so bhavist/ati, jMt boldly
 paraphiasts it, pi dpsyanti paramdm gatim
 Va diffeientl}, mot-fly A and enduh sa bha-
 viii/ati (d\&, sambhav^o) one MS of CVa
 Aandendah^o, and so eiVa but alteied to
 nandanah a*glVa andendhah^o, ay Va
 Nandr-endrah^o, so mVa crp, 6 Va A andetJia^o,
 kVa crp The tiue readug is piob Nand-
 endrah, of which all the otheis aie easy
 misleading lid narendrah^o

⁴⁸ Similarly \s—tesam abhave Mauryas*
 capitlnvim bhoksyanti where *A;Vs So[da]~
 rydh

¹ Because its gieat fame in Puddhism dis-
 placed it in biahmanical eyes]

Matsyn, the second in eVayu, and the third in the "VaAu generalh and the Brahmanda. They agree in general purport but have many differences. The second forms a stage of recension intermediate between the first and the third, and is the only copy that has preserved the names of all the kings. The Matsya version in all copies is incomplete and has one of its verses (v 23) misplaced, thus, only 5 MSS mention Candragupta, the second king is always omitted, and the account generally begins with that verse 28, 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 Visnu and Bhagavata mention the kings in the same order as the Vayu and Brahmanda with some differences in names, but the latter omits Dasasathi, and b/Wn want the whole.

In the Matsya version jMt omits lines 4, 5, 8, 9, /Mt I 8, and inserts I 9 after I 12 of the following Feung dynasty, h/M. want the whole. In the Vayu version, a*V2 omits 11 1-3, XVa 11 12, 13, gVa has only 11 1-5, AVa wants the whole. In cVa the account is omitted at first, and inserted long afterwards, out of place, after the first line about Visvasphani.

The versions vary in the number of the kings. Mt says 10, but names only 7, eV& says 9 but gives 12, \a ind Bd say 9 and mention 9. Vs says 10 and names 10. Bh says 10 but gives only 9. The best attested number is 10, and the omissions can be particularized but eVi combines the Mt and Vi 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 (Sahsuka being omitted) 133 in Va and Bd, or, if we add Sahsuka'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 in reckoning fractions of years as whole year,

Matsya

Kautilvas Candraguptam tu tato iljye bhinseksati¹
sat-trinibati sama raja 'bhiivit^Asoka³ eva ca
saptanam⁴ dasa varsam tas'napta bhavisvati (24)

¹ 'This line is found only in b/fnMi where °Ataka, tvMt °AkoEa Art °Ayoda 1 cm it is misplaced (see p 26, note⁸⁶), fMt I ca. Instead of the double expletive the Kotxiat CanJrayntas, wMt AattthfaS [true leading might be "AsoAaiardhanah us Candraguptasya tato taste⁰, and /Mt ends 1 in Vs, Bh

ra?tre nivepsia¹ So Mt genly, (/Mt fsaptano (01 °nam)
⁸ But cwMt °sama raja tu, (n, sadimsat — I /Mt fsatmiam (an the true leading be fat trimSat), bMt fiat tmsafi mman raja Svyaw, who is named by VB and Bh 1 (T
³ bo dfgkniNt, ;Mt °Asaka Mt genl) 'dasmah sapta in cVii version, 1 7

raja Dasaiatho* 'stau⁶ tu tasya putro bhavisyati⁷
 bhavita nava varsam tasya putras* ca⁸ Sampratih⁹ (25)
 bhavita Satadhanva¹⁰ ca¹¹ tasya putras¹² tu sat samah¹⁸
 Brhadratbas tu^u varsam tasya putras* ca 15 saptalih¹⁶ (23)
 ity ete daSa¹⁷ Mauryas tu ye bhoksyanti¹⁸ vasundharam
 sapta tnmsae-chatam¹⁰ purnam tebhyah Sungan²⁰ gamisyati²¹ (26)

tVayu

Candraguptam mpam ia|ye
 Kotilyah sthapayisyati
 catur-vimsat sama raja
 Candragupto bhavisv ati
 bhavita Nandasaras²³ tu
 paicca vimsat sama urpah
 sat trimsat tu sama raja
 bhavit=Asoka eva ca
 tas}a putiah Kulalas²⁹ tu
 varsany astau bhavisyati

Va genly and Bd

Candraguptam nipam rajye
 Kautilyah sthapayis} ati²²
 catur-vimsat sama raja
 Candragupto bhavisyati
 bhavita Bhadrasaras²⁴ tu
 panca vimsat sama nrpah
 sat-tnmsat² tu²⁰ sama raja²⁷
 Asoko bhavita nrsv²⁸
 tasya putrah Kunalas³⁰ tu
 varsany astau bhavisyati

⁸ In cMt °rath aita see notE³⁵

¹ Tyau in bMt, dMt au

⁷ In a'kMt bhamsyanti ca tat bu*dh

• Tu in bfgmMt

⁹ Mt genly isaptatth, dfoMt^cti Emended
 to Sampratih as in eVa see note⁸⁸

¹⁰ In wMt Sadadh⁰, mMt Sudh⁰

¹¹ Tu in bcdefgjnMt

¹² Putras in o'a'WMt

¹³ In fgMt tat samah, ?Mt saathamah,

mMt padrnapak

¹⁴ In dMt °rathasya

¹⁸ In dejnMt tu, bf Mputrasya

¹⁹ So Mt genly, piobabl) a misleading of
 sapta tai in Pkt form, see Va Bd, and
 Intiodn §41 eMt virnsath

¹⁷ So all HISS, though thty name only 6,
 or 7 at most

¹⁸ In bMt bhoksyanti ca as in Va, Bd

¹⁸ In cewMt sapta vimsa satam

²⁰ In dMt Sungdn, ceMt Sun gam, kMt
 (tvarqam 6Mt siargj, IMt sarva

³¹ Vasundhard being understood Seep 26,
 notb⁴² Swngas note⁵³

²² Vs gftjs—Kavtilya e|a Candraguptam
 tajye bhittelttyoti, where XVOias kaundllyia

Bh says—

sa eva Candraguptam vai d'ijo lajje
 'bbiseksyati

²³ So eVa, instead of Vindusaras

²⁴ So Va genly, Bd Vs I lightly Vindusm a
 Bh }aris°, gBh Varis°, emhh Vdrikdra
 Both add, 'son oi Candiagupta , Vs tasy-
 dpi putro, Bh tat-suto

²⁵ Sad-vimsat m Ca Wa only, which <4Va
 adopts

²⁸ In gVa ca, fmVa sa

²⁷ In //nVa maha raja

²⁸ So Va Vs, Bh call him Asokaiardhana,
 jVs Asoka°, /Bh Aloka° kVs Ayofoka°
 see Appendix JI, § 1 lid Aiokdndm ca
 trpti-dah, perhaps a play on the name

⁸ An easy misreading of ktndlaa

⁸⁰ So (7Va heio and in next line But
 a-bdfgklmva, Bd Kusalas, jVa Kasalas,
 winch all have kusdla- in next line, except
 bVa AuJdla- and lost in grVa Vs, Bh call
 ASoka's successor Suyasas, chVs Svay°,
 GVs Stuy°, JVs Sadhaidh Kunala is so
 named and said to have been Anoka's son in
 BuddhiBt books, t g Divyavadana, pp 403,
 400 ff, 430

e Vayu

Kulala-tanayas* c=astau
 bhoktaro Bandhupalitah³²
Dafonab sapta³³ varsani
 tesarii napta bhavisyati
 raja DaSarathas tv³⁵ astau
 tasya putro bhavisyati
 bhavita nava varsani
 tas} a putras tu Sarapratib³⁶
 Salisukah³⁷ sama laja
 trayodasa bhavisyati
 sapta varsani³⁸ Devadbaima
 bhavisyati naiadhipah
 raja Satamdhanus c=astau
 tas} a putio bhavis} ati
 Vrbadrathas tu varsani
 sapta&tim⁴³ bhavisyati

I

va qenly and Bd

Kunala-stinur astau³¹ ca
 bhokta vai Bandhupalitah
 Bandhupahta-dayado
 dasa bhav=Indrapahtah³⁴
 bhavita sapta vaisani
 Devavarma**⁹ naradliipah
 raja Satadhanus⁴⁰ c=astau⁴¹
 tasya putio bhavisyati
 Brhadhrathas⁴² ca varsani
 sapta⁴⁴ vai bhavita nrpah

JO

¹¹ In *dVa. adau*, alteied to *adau*, bVi I *adau* mVa °mnur [atrunur] astau

ⁿ Sic, showing that the preceding plurals are probably wrong, through misleading *astau* as applying to *tanaya* instead of as jears. The line should probably be—

Kulala-tanajaS c astau bhokta vai Ban dhupahtah

ⁿ Comparo 1 3 of Mt version. There seems to be some metathesis

⁸⁴ Ca'aWVa i ead *dafomantudraj/ahtah*, *a1a2fmVa, dasa°*, *bdVa dasamamnd°* (alt< l t d in d to *datiananind°*), jVa, *dasanianandi a-jpahta* Bd bhavt d c=Endrapdhtah which suggests that Va reading should be *daia bhdv fndrapahtah*, and I have emended it so but it might also be *das-dbddn Tndra°* as suggested in C Va

⁸⁸ Actually *car8asamam* no doubt for *Dat, a-rathas tv* (see 1 4 of Mt), and I have emended it so since Vs agrees in this name and places him after buyasas (see note⁵⁰) *cdVs Ddsaiatha*, *bVs Dasaratna* Bh omits him. Three of his records are extant, see LUDers' List of Brahmi Inscriptions, nos 954-6, in Epig Ind x, Appendix

³⁶ Cf note⁹ *Sampiati* is the Sanskrit

foim of Pali *Sampadi*. *Sampadi* was Kuna la s son (Divyavadana, p 430), and was established in the kingdom (*id* p 433, where his descendants are named). See SBL xvii, 290 note, *foi hampiati* Vs, Bh place i king *bangata* heie, which is no doubt another reading of the same name, cZh Samyuta, an easy misleading of *bam-prata* Bh odds * son of Suyasah, Suyasah siitah

⁸⁷ First *batiyukah* then corrected to °nkah Vs, Bh conoboiate Bh, *cdk\» Sabtuka*, Vs genlv, sBh °suka, jVs°smuka, bVs°sulla IvB Salasuka Bh genly Sctti-sukas tatas taiya, JBh °kas tu buyatlah, wheie *huyanah* ib meant for % genitiv

⁵ Actually *varnani* see Appendix I § 1

³⁹ In JVa *Dacav°* Vs, Bb *bornaii man*
⁴⁰ So Bd Vh, Bh *batadhanvan*, kllll *bata°*, ABh *bata°*, deYs *Sam°* bVs *Sata-dharman*, qBh *fsatayitvd* Va *SatadharaS*

⁴¹ feo Va lid meiely c dpi
 « SoBd \s Bhagiee, cBh *Chad°* Va *Vrhadasias*, but bus comet name Br *had ratha* in p 31, 1 1 mVa omits ca

⁴³ Sic

⁴⁴ In *dVa sama*, 6Va *sama*

C}ayu

ity ete nava Mauryas⁴⁵ tu
 ye bboksyanti vasundharam
 sapta-tmsac-cbatam purnam
 tebhyah Sungo⁵⁰ bhavisiyati

Va genly and Bd

ity ete nava⁴⁶ Maurya vai⁴⁷
 bhoksyanti ca⁴⁸ vasundhaiaam
 sapta-tmsac-cbatam purnam *⁴⁹
 tebhyah Sungo⁶¹ gamisiyati⁶² 15

Sungas

Text~AMt 272, 27-32a , AYI 99, 337-343**, Bd m, 74, 150-156*

Coyiesp passages—CYs i \ , 24, 9-11 , OBh xn, 1, 16b-19»

The Mats}a \ayu, and Biahmfinda gi\e the whole, except that most copies of the Mats>a omit 1 8, and all omit 1 3 The Visnu gives a list of the kings, and the Bhgga\ata all except the first

As ugaid's MSS, ceMt mveit lines 4, 5 , kMt omits 11 1-6, 13 and inseits 11 1, 2, 5, 6 at the end , wMt omitb 11 4 5 gVa has only 1 2 , A'a omits this dvnastv here and inserts it long afterwards out of place, after the first line about VisVaspham hpMt, /zV,I, and btBh want the whole

The duration of the d'nastv is stated bj Aa and Bd and bj Ys generally, to be 112 years, bv 7 MSS of Bh and one of "\s, 110 , and b} Bh generally 'ovei 100 years' Mt leads 'hundreds two' wrongly for 'ten, two , and with this correction says 112 years The duration thefore was 112 A ears The aggregate of the reigns is 118 jears These virtually agree, if the total of the leigns was nominall} raised above the true total by reckoning fractions of jearis as whole years

Of the time of the Sungas there are two lecodis, nos 687, 688 in Luders' List of Brahmi Inscriptions m Lpig Ind x Appjendix Another record assigned to their time, no 905 in that list, mentions a king Bhaga\ata, but he does not appear to be the Sunga king Bhiga\ata, as the lineage is quite different

* Actually nam Mlauryyag (an easj mip I reading oi na\ a) but it ins mentioned 12 kings

⁴⁶ So Va, ltd naia maj have been pub stituted si net thty name only 0 king Vs names and saj 8 10—

evam Mauryi* dasV blmpntajo bhavi syanti abda -Satam snpta tumsad'-uttaram wheie *LYs Soryya, As 31 ant yd [da i/o], see Appendix II, § 1 jVs adda AVs asta, kYuaiu 'hVsvtmsad' Bh says 10 though it names only 9—

Maurya hy ete* dafii nip~ih sapta-tnmSac chat ottaiaam sama bhoksyanti prthivun Kalau, Kuui kul-odvaha wheie *jrBh tv rtf, abhte to dBh reads the frist line thus—

Miui[v]>S ete s'ltampah snpta tnni4 ottaium 4atain

⁴⁷ So Bd , a*V i Jlfur/a uu rVM/Vft Murtya⁰, dYa. vaia [Su]Mvrfti/d° (alteied to A amdasambhuta w mngly) /mVa Maurya i/r, (a²gV a bhilpa ye, ?Va yoya (or yopa) yo

⁴⁸ In d'a3a4bdVa ye bhuhyvant klYa. yo⁰

⁴⁹ Similarly Ys, Bh, bie note^{4m} dVh °chalam (altered to (hat It) pumat

⁵⁰ Actually Smdo

⁶¹ So a'bdflmYsi, Bd , /IVa Sugo, TVa tu gaw but a~*jVa bungan, which AV a, adopts and seems prefeiable

⁶² CVA bhavisiyati Vs says—

ttsam ante* prthnim* Sunga bhoksyanti where *ZYs am Ham, *abhVs add dasa)/s cip Bh omits thi« statement

Pusyamitias¹ tu setianii² uddhitya³ fra⁴ Brhadratliam⁵
 karayisyati⁰ vai rajyam karayisyati vai rajvam
 sat-tilrhSati⁷ sama nrpah samah sastim⁸ sad[^]aiva⁹ tu
 Agnimitrah sutas c*astau bhavisyati sama nrpah¹⁰
 bhavit*api Vasujyesthah 11 bhavita c*api Sujyesthah^{1a}
 sapta¹³ vaisail "vai nrpah 14 sapta varasani vai tatah
 Vasumitrah^{lfi} suto¹⁰ bbavyo dasa Nar?ani paithivahⁿ
 tato 'ndhiakah¹⁸ same dve tuⁿ tasya putro bhavisyati^{io}

¹ So Mt genly, IV* Va genly, yfcMt, Bd, Vs *Puspa*⁰, ceMt, *dfklmVa*. *Putra*^o here, but *Pusj*^a 01 *Pusya*^o m 1 3 (see note¹⁰) EVs *Prakhya*⁰ by an easy misleading nMt *Puspamxirasya* (omitting tu) JV*a* *Putrah* Bh omits, him Vssijs—

tatah Puspainiti ih sena patili svaminum hatva laryani kausyati

² In cMt *sa se*^o bVa *m se*^o, gMt *senā*. *saulr*, eMt omits tu

³ In fyJMt, eVa, *uddhatya*, *tektiM.t sanm ddhrlyā* (omitting *sa*)

* bo Mt, eVa jMt *a Va* genly tai *bdfmVa*, Bd JM

⁶ So Va, Bd, jMt Mt genly *°llwn*, e/h *°thah cekMb sadd yrhat*

⁸ So Mt jMt *hart at/at i sa*

⁷ So Mt genly wMt *sadimsati* {— *sat tummti*) ACjkMt *sat trtmsat tu*

⁸ So Va, Pd
 * So Va Bd MI *c aiva* Ihfre nadings aie no doubt corrupt ions of *sat turns ad era* in Pkt foim

¹⁰ This hue is only in Va, Bd Bd 1 as—

Agnimitio nrpafi c=astau bhavisyati eaina nrpah

where the fit st *nrjuu* should no doubt IK *sutaf* Va leads—

Puspamitra-sutaS c=astau bhavisy anti sama nrpah,

whie singulars have obviously been wrongly con va ted into pluivals thiohgh mis-apply ing *a8tau* to *suta* inbtead of to *Sama* It should be—

Puspamitra sutaS c=astau bhavisyati sama nrpah,

as eVa shows by its leading—

tat suto gnimiti astau * bhavisyati sama in pah ,

whie lead *mitio stau aid ' nrpah Vs

and Bh name *V/nimitra* \s adds *asy dtniajo*, 'ton oi Puspamitra

¹¹ bo Mt genly *yjMt bhavita vat Vatuste-sthah*, /Mt *°ta c aiva hut*⁰, ceMt *°ta c* ((Mt t) *Asurajyastah*, bMt *°ta i dpi bvije nthah* (and lMt cip), us m Va, Bd

¹² So *a 2a4 fkmVd*, Bd Vs genly and Bh agice In eVa *isajif*⁰, *Cd a°ll& taj jy*^o, 6Vs *Sujetita*, jVa *budyetah*, fo/Va *Svsastah* (alteied m d to *buxthaslah*) kVs *lyestha*, hjVs tip *Sutah addtd in aBl*

¹³ In bMt *sama*

^u In *fgjMt tatah*

¹⁵ So all, exctpt ceMt, *a°-4Va °nitra*, ZMt *VaauJmtian*, jMt 1 *ayumtrais*, rMt *Sunutrai tu*

¹⁰ So Va genlj, ceMt Bd, eVa *tato* Mt genly *tutdh*

¹⁷ So Va, Bd beMt *xai vrjta* Mt genly *lai tatah* After this king Ms inseits a king *Vajramitra* besides the *Vajramitra ml* 9

¹⁸ There is gieat vaunt ion in this *I ami* Va genly *idhrakah kMtt a°Va iidhakah* (A:Va t(sdmhdhakah) 4 MbS of C°Va *Dhnc-lah*, /mVa *Jh akah*, 2 MSS of G°Va *Vrkah Mi* genly *nta/ah eMt Taka*, ;Mt *Nukah ZMt stakah* All these should piob be read with avagiahn Vs genly *Atdraka*, 6iVs *Odruka* Bd *Jihad,ah*, eVa *Madiah* Bh genly *Bhadiaka gBh Bhad° Andhtaka* seems most probabh

¹⁹ So Mt genly, *bdfkmVa*, Bd Va genly *sama*⁰, dMt *sama*^o, ceMt *sama diau tu* but a°wMt *samah sapta*, kMt *samohamtut*

^{2°} bo Mt, jMt *putrau bhamsyatah* This half line is m *a°a°kl/si*. *bliavtsyati suto sya vui*, 6Va *°mtafiya°*, *dfnfm*⁰ *mtasya°* (altered m d to *°sutaih sa°*), *Ca1a°\ a°sutas ca°* Bd *°nrpas ca var*

bhavisvati²¹ samas²² tasmāt²³
 triny evam²⁷ sa Puhndakah²⁸
 bhavisvati ca Yomeghas⁸¹
 tiini varsani vai tatah
 bhavita Vajramitras tu⁸⁴
 sama raja punar nava³⁷
 dva-trimsat tu³⁹ Samabhagah⁴⁰
 Samabhagat tato⁴² nrpah⁴
 bhavisvati sutas tasva Devablmih⁴⁶ sama dasa⁴⁶

bhavisyati²⁴ samas²⁵ tasmāt^M
 tisa eVa²⁹ Puhndakah⁸⁰
 raja Ghosah sutas³² c*Api
 varsani bhavita trayah^M
 sapta^{s*} vai Vajramitras³⁶ tu
 sama raja tatah punah^{a8}
 dva-trimsad bhavita c=api⁴¹
 sama Bhagavato⁴⁴ nrpah

³¹ So Mt cMt °syant
²² Samas m CMT
⁸ In 6Mt tasyas
²⁴ So icfcwVa, Bd Va genly °syaTi<T
²⁶ In IV& sutas acdfyhjknqrBh say sutah
²⁴ In eVa taaya
²⁷ So Mt genly JmMt °eta, kMt trira
 van, dfjgmMi tisro vai See Appendix I,
 § 111

¹¹⁸ So Mt mofed) bMt sa Pulandakah
 wtMt °Anundanah, jMt Madhunan⁰, fgMt
 Marunan⁰, dMt Medhtmandakah kMt
 merely nrpah oeMt read this half line
 trini iarsani tat tatah, giving no name

²⁹ In eVa trtjmsrava oi trxyu^o
⁸⁰ So wVa* Bd and other Va read the
 plural 'kah wrongly eVa Mulxndakah
 Vs genly Pulmdaka, ZVs Pu^o, Kvs Pra
 hngaka Bh Pulnda

⁵¹ This line is only in dfjgmMt So dfgmMt,
 but jfi/ omit ca wMt °va Yomekha, jMt
 °sa Momeghas iorne may be a misleading
 of Ghosa, see note⁸²

⁸² Va genly Ghosa (wiVa, Dhosa) sutai, for
 Ghosah sutas, as Bh hap Bd and t/Va
 Ghosas tatah Vs genly Ghosavam, bVs
 Ghosaka kYs yosaxasu, AVs by inversion
 Soghaianu, cBh Ghopa eVa. has a different
 lint—

tiini varsani bhavita iaja Ghosavaeur
 ni pah

⁸⁸ So Va and Bd See Appendix I, § in

⁸⁴ So Mt genly, eVa, eMt Vajamitras,
 AMt Yaxnam⁰ fgMt bhavisyate vaji ami
 trah, jMt Vajramitras ca bhavita

³⁶ So Bd Va tato

⁸⁶ So Bd Bh and Vs genly agree ABh
 Vajamitra, cBh Vajid⁰, ekBh Vraja⁰, nBh
 l<JH/a^o, /grVs TaA-°a², cVs Yadra?, pBh

Vajramndra Va genly Ftib amitrās, c°Va

⁸⁷ So cMt, dfjgmMt navah, ewMt wato
 other Mt bhaiah

⁸⁸ So Vfi, Bd, eVa catvr-dada

⁸⁹ So Mt genly, eenMt ca for tu, d/Mt
 omits tu, bfgMt dia-tms'alt, ^Mt sa dxa
 trxmīat

⁴⁰ Samabh⁰ m cMt, eMt Samambh⁰

⁴¹ So Vfi B do v=api

¹² So Mt gtnly ocMt Samabh⁰, kMt
 «awa bhokta^o, jMt Saniabhag ftnugo

⁴⁸ Vrsah in bMt, adding an extra king

⁴⁴ So Vfi, Bd Bh and Vs genly agree,
 ceniBh Bliagaiaito

⁴⁵ So Mt, eV5, Bd Va Ksemabhumih heie
 but Dtdv' m the next list (1 2) Vs
 Devabhuti Bh Deiahbhutr xti irutah, gBh
 bhur iti vis , but °bhuti afterwads

⁴⁰ In eMt xaiah

⁴⁷ So dfgmnm, dYR, Bd, and 2 MSS of
 CVa a'a kIVa and 4 MSS oi CVa Smga,
 6Va itcunga Va genly tunga eVa Sanka,
 cMt Suddha, eMt Srudha Mt genly
 ksudra ^Mt trayodai Anga , kMt has this
 half line, ity ete dasa Mannas tu [me] Vs
 says—

Ity tte dala* Sunga dvadas*-ottaram vaisa-
 gatam prthiv m bhoks^anti, tatalj Kanv5nⁱ
 esa* bhur yasjati

where * IVS dvadasa, * aVs das , °ZVs
 Aanvan, * kVs ex/an Bh has—

Sunga* dad aite bhoksyanti bhumun^f
 vai sa-fiāt-adhikam

tatah Kanvan Iyam bhumir yasyaty alpa-
 gunan, mpa

where *feBh Sxtnga, hBhSumbha, cehjklmBh
 daia (marg correction bhumim in jBh)

dai^aite Sunga⁴⁷-rajano bhoksyant=mam⁴⁸ vasundharam
 Satam puinam⁴⁹ dasa dve ca⁵⁰ tatah⁶¹ Kanvan⁶⁸ gamisyati⁶⁸

Kanvayanas (Sungabfutyas)

Text—AWt 272, 32°-37 , AYk 99, 343b-347 , Bd m, 74,156M60*

Corresp passages—CVs iv, 24, 12, <7Bh xn, i, 19^b~21

The Matsya, Vfiiyu, and Brahmanda give the whole , but they all differ in the last pait, wheie the Matbya version is placed on the left, the Va} u on the light, and the Biahmanda in the notes along with the concluding pait of the Visnu and BhSgavata The names Kanva, Kanva, and Kanvavana aie often sadl} couupted, and many of the vaiiations aie mentioned in the notes to show how simple and well-known names can be coiurpted

As regards MSS, *bd/fylniMt* omit line 6 , *gVa* has only the last line , *eVa* omits the whole heie and mberts it long afterwards, out of place, after the fust line about Visvasphani *hpMt*, *hVa*, *hVs* and *btBh* want the whole

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

Amatyō Vasudevas¹ tu balyad vyasaninam nrpam²

⁴⁸ In *dMt* °syante tarn, *bMt* °syanty eva, *jVlt* bhojyante te

⁴⁹ In *6Mt* iara-jmrna

⁶⁰ So *Va*, *Bd fmVa* dara dve ca , *bVa* dasarddava *Mt* date dve ca *Mt* reads this line—

asta trims' adhikfi samyag vaisanlm Sata-pancakam

⁸¹ So *Mt* *Va*, *Bd* tebhayah

⁵² *Bd h anvam* *eVa*, *Kantho* , *mVa* *Kamga* , *b/Va*. *Kamxa*, *dVa*. *Kamvo* *Va* genly kim va a°a°V& *Satkam* *Mt* genly *Sunyan*, *wMt* *Sungam*, *ceMt* *tunqo*, *dMt* *Sungad gana* a°blMt *svargam* °gl, °ga, *fgMt* bold-ly read this halt line *tatas te siarga gwmxnah* *Kantan* seema the coriect word, if vie read *gamxayati*

⁸³ *Mahl* being understood, see p 28, note²¹ But *WMt*, *eVa* *bhavtsyati*, *cenMt* *hanxsyati*, which would be good, if we read *tatah Sungan* *hawtsyati*

¹ So *Mt* genly, *eVa*, *Bd* *dmUt* *Vas*°, *6Mt* *Vavudevasya* (omitting *tu*) *Va* genl)

apar thn asudevas, *CVa* °dex am , *dVa* °vah *Sudevaa* "V s says—

Devabhutim tu *sunga* *lajanam* *vyasamnam** t°sy°aiv ainiityah *Kanvo*¹ *Vasudeva*-nama *mpatyā* * *bvayam* *avanini* *bhokta*.

wheie e * *JCVH* *vyavasarn*¹ *IVs* *Kanvo*, &*Vs* *hdsia*, */*Vs* *Vasudeia* *nam dpatya* *Bh* has—

Sungani *hatva* *Devabhutim* * *Kanvo* *m3tyas*⁺ *tu** *kaminam*

svayam *kansyate* *rajyam** *Vasudevo* *maha-matih*

where * *hBh* °bhrtim, *IIAh* °hutim, * *dBh* *Kanv dmatyas*, **klh*. *su*, ¹(*2Bh* *ca* *bhoksyate* *rajyam*, *qBh* *karsye* *rajyam* *ca* See p 32, noteⁿ

² So *Va* *gtlnj*, *Pd* /*Va* *balya-vy*°, *eVa* *balad* *vyesamnam* *nrpah* *A a* *balyamd* *tasati* *nrpam* But *a°a°a°iefgkbiMt* *prasa*hya [ctn, °hyd] *vyasail* (n, "nlr, I, net) *nrpam* {I °pah, *a°a°a°cek*, °pa), wheie the true reading should be *prasa*hya *vyasaniih* *nrpam*, see Appendix I, § n *CGVbMt* conupt it to *prasa*hya *hy avariim* *nrpah*,

Devabhumim ath*6tsadya ⁸	Devabhumim ⁴ tath*tath=otpatya
iWngas ⁸ t n' bhavita nrpah	Sungesu ⁸ bhavita nrpah
bhavisyati sama ⁹ laja nava ¹⁰	Kanvayano ¹¹ dvijah ¹²
Bhtimimitrah . ⁸ sutas tasya ¹⁴	caturdatSa ¹⁵ bhavisyati
Narayanan ^{1e} sutas tasya ⁿ	bhavita dvadasa samas ^u
bhavita dvadasVaiva tu	tasman Narayano nrpah 5
SuSarma ⁹ tat sutas ²⁰ c*api	bhavisyati dasVaiva tu ²¹
ity ^{2a} ete &unga-bhrtys ²³ tu	catvaras ²⁴ Tunga-krtys ²⁶ te
smrtah ^{8d} Kanvayana ²⁷ nrpah	nrpah Kanvayaia ²⁸ dvijah

and a² d^{jm} Mt amend it to p^lasahya vyasan
dturam The expiession vyasan^l nrpah
occuis in 4Va 88, 122

⁵ So Mt genly ceMt Pkt ath dchadya,
fgMt.t tat otaddya

⁴ So Bd Va °bhumis wrongly bVa Deia-
bhunt[samadeSadesfe]ji See p 32 note"

⁶ So a'aWa, flmVi tat Ctpatya, fVa
fthalhanpdya, dVa tathonyadycr, bVa °nya-
dhd, Va gtnly talo 'nyai ca Bat eVa, ath
Qddhrtya 01 dhatya Bd tato hatva

• So ACdmMt jMt Sonyas, kMt Sungah,
cfgMt.t Sungah, eMt Sugah, eV5 Subhah,
6Mt Saurah wMt Sungarn

⁷ In bcekn'M.t, eVa sa, fgMt earn

⁸ So a⁴mVa, Bd Va genly Sm°, /Va a
Mun°

• Altered in dVa to hamsyati sa vai This
line ocuis previously in Mt, see p 21,
note" /Mt there dasa sat ca sama, here
dvijo daia samd, EMt theie has this half
line, cattdnmSat iamd nijyarn

¹⁰ So Mt, Va bMt athva here, but nava
earlier Bd paaca

¹¹ feo Mt genly here and in the earhei
passage Bd, nMt Kan° Corruptions are
many as eMt Kamvdyata, kMt A ampayana,
Aantha°, /Mt Kanfhdyana, A anma°, JgiMt
JCdsthdya, Adsta°, dMt Aasvayate, 6Mt
Kdtdyate Va genly, ckMt Kanthayana,
rVa Kanta°, 6Va Kamtapanu, eVa Kantha
tnana, kVH Kancayana, /mVa and 2 MSS
of CVa Kangayana, &c Vs, Bh Kama,
Bee note^x

¹⁹ So d'a*cejkl'M.t, bdfgm.t dvijah other
Mt nrpah redundantly, and so all Mt in
eaiher passage Va, Bd tu sah Vs, Bh
evayam

¹³ So Ml genly, Bd, Vs This line occurs
previously in Mt, see p 21, note²⁴, where
cMt Bhumputrah, eMt °putram Va, mMt
Bhuhmttrah Bh, abV5 Bhumttra, cBh
Bhurro° /Vs Bhumputra

¹⁴ In nMt sutasya, mMt tatasya Vs
adds tat putro, Bh tasya putras

¹⁰ So Mt Va, Bd catur vimsad

¹⁶ CMt Ndrdthanah, wMt Ndrdyana

Vs, Bh agree, gBh Paray°

¹⁷ So Bh tasya mtah

¹⁸ So bdfmVa, Bd Va genly Pkt samd

¹⁹ So Mt gtnly, Va Bd Vb agrees c;Vs
Susarman dVd busammah, eVa Sudharmd
Bh omits him, but gBh has prtserved him
thus (also mentioued as v I in &Uh)—

Paiayanasva bhavita Susanna nama
viStutah

²⁰ In l s tasytdtmajah, k/s Nat ayanasy*
dnujah

¹¹ So Mt Va sama daSa Bd catuh
8amd

²² In 6Mt ya

²⁶ So Mt gtnly kMt Sm°, cfgMt Sun°,
ZMt Suga°, jMt Canga° oi ctAnga° (see
p 32, note⁴⁷) 6Mt Munganryas, eMt
Bhumgavatyd* (omitting tu)

²⁴ SocVa Va genly catur as see Appendix
I, §iv

⁸⁸ bo Va genly, 6Va °kr[txd]tyd8, dYl
°ldih(yd8 eVU neaily correctly Sung a
vryas see Appendix H, § in For Bd,
Vs Bh see note^u

^a In eMt smvtuh, wMt athttah

⁸⁷ With variations (see note^u), as eMt
Kamjdy°, IMt Kagvoyata

ⁿ Amended Va A anfhayand with vv rr

catvaras tu²⁹ dvija hy ete³⁰

Kanva³¹ bhoksyantivai³² mabim bhavyah pianata-samantas
catvarimsat panca³³ c aiva³⁴ catvanmsac ca panca ca

bhoksyana=imam vasunhiaram
ete³⁵ pranata-samanta

bhavisya dhaimikas ca ye

10

yesam⁸⁶ paryaya⁸⁷-kale tu³⁸

tesam paryaya kale tu³⁸

bhumir Andhian gamisyati⁴⁰

bhui Andhianam⁴¹ bhavisyati⁴¹

Andhras

Text—AM.t 273, 1-17^a, AVa 99, 348-358^a Bd m, 74, 160^b-170

Corresp passage8—CV\$ IV, 24, 12-13, GBh x11, 1, 22-28

This dynasty is given in full by the Matsya, while the accounts in the Vayn 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 notes of the kings, but eVa, which stands midway between the Matsya and Vayu, has misplaced the first position down to Svati, inserting it long afterwards, out of place, after the first line about Visvasphani. *hpmt* have nothing, *hVa* omits 11 1-21.

^M So iMt Mt genly catvarirnsad, bdnmt
s/a see Appendix I, § i

⁸⁰ But ;Mt omits hy, nMt omits hy ete
6Mt cite (foi c aite)

ⁿ So Mt genly CfgmMt Kanva, nMt
kanio, emtAdvo, ZMt haqvo

ⁿ In JMt cip jMt leads this half line,
bhoksyante prthivtm imam

¹⁵ So Mt genly 6Mt rimsa net gharri (01
vadyarii)

¹⁴ In j l t r axle

⁸¹ So Mt genly iMt gate

⁸⁶ In bcdefajknMt t8am

³⁷ In 7Mt payoja

⁸⁸ So Mt genly eMt kalesu

⁸⁹ So Va genly clVa ha/esu, bdvaka^o

⁴⁰ So Mt genlv, fMt a.n^c Mt Andhram

rMt^o a Thishalfline8ma2bnmt bhumxu(n mumir)
bh^o (short)iMt bhumih 8amdra (foi 8
andhra?) bh^o

a³a⁴va tui, Ca2gklva tar, a'va ter, fmVa
star, bdva ster (altered to ter in d) An
dhianam, or rather its Pkt form Andhrana,
ts represented thus, a'fgm va Andhra nu,
a³a⁴bdva Andha nu, Ca²gklva. Andha tu
But eva, has Mt reading cip, bhumiv*Antan
garni syati

⁴² Bd and Bli have not got the concluding
lines (5 in Mt, 3 in \a) Bd has—

Kanvayan i8 tu catvara8 catvanmSac ca
panca ca
sama bhoksjanti prthiumn punai Andhran
gamisyati

Bh similarly—

Kanvayana* ime bhumim catvanmsac ca
panca ca

Saam tuni bhoksyanti vai sanani* ca Kalau
yuge

where *jLBh k an^o, *qBh varsani Vs says—
ete Kanvayana8* catvaiah panca catvaraim
sad-varsani bhupatayo bhavisyanti
where *eVs hanv^o, hV& hasv^o

⁴¹ All Va readings aiccip, and this is an
emendation bhui is represented thus,

The Vayu, Brahmanda, Bhagavata, and Visnu all say there were 30 kings, though they do not give 30 names. The Va MSS name only 17, 18, or 19, and *eVa* which is the fullest names only 25, Biahmunda only 17, Bhagavata 23, and Visnu 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 Cakora
2 Krsna	12 Mrgendia	22 sivasvati
3 Sri-Satakarm (SrT-Mallak ⁰)	13 Kuntala	23 Gautamiputra
4 Puinotsanga	14 Svativaina	24 Puloma
5 Skandhastambhi	15 Pulomavi (Paduman)	[24a Sataharni]
6 Satakarm	16 Anistakaina	25 Sivasri
7 Lambodara	17 Hala	26 Sivaskandha
8 Apilaka (Divilaka)	18 Mantalaka or Patta laka	27 yajnasri
9 Meghasvati	19 Purindiasena	28 Vijaya
10 Svati	20 Sundara Satakaim	29 Candasil
		30 Pulomavi

The lists in the MSS stand thus, omitting at present no 24^a who is mentioned only in *eVa*. Mt MSS name the following (*dgn* Mt calling no 15 Pulomavi a second Meghasvati), the numbers within brackets denoting those who are omitted — CGV have 27 kings (nos 2, 5, 15 omitted), $a^1a^2a^3a^4$ 28 (5, 15), *b* 27 (9, 20, 22), *c* 27 (2, 5, 20), *e* 25 (2, 5, 20, 23, 24), *f* 27 (24, 25, 29), *j* 24 (5, 7, 8, 18, 19, 29), *k* 21 (5, 9-11, 20-23, 29), *l* 20 (2, 5, 9, 12, 13, 20-24), *m* 27 (1, 2, 5), » 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 Ca^2a^3 omit no 21, *k* no 8, *l* 8, 21, *m* 21, 30. *h* has lost the first part and begins with no 19 a^1a^4 apparently insert no 8 twice, *m* repeats 3, 6 after no 8. All these Va name no 20 Sundara merely as Satakarm.

But Va is peculiar and its list is biol en up into three sets. It begins thus, nos 11, 18, 19, 20 (calling him Sundara), 21, then revolting mentions 12-15, 24a, 25-30, and long afterwards (see p 35) names 1-4, 6-10 (corrupting no 9's name). It thus omits 5, 16, 17, 22-24, yet makes its total 25 by including 24a, who is considered further on.

Bd names 1-3, 6, 8, 15-20, 22, 23, 27-30. Va mentions 1-4, 6-9, 15-30, but *bVs* omits 4, 6, *kVs* no 21, *lVs*, 28, 29. Bh names 1-4, 7-9, 15-20, but *btJih* ha'o 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) *dMt* mentions 6-10 and immediately repeats them, (2) *nMt* 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 *blMt* omit them from their place and insert them (1 omitting 12, 13) after no 29. These discrepancies appeal 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 Puranas, 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 appeals in

them all, nos 10, 11 in all except kMt, and nos 12,13 in all except lMt. Tlev 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 eVs, is not no 20, who is called Satakarni merely in all other Va MSS and in Bd, for Mt, Va, Bd, and eVl agree that the latter reigned only one year (p 41, 1 23), while the dtscnptn of the former in eVa. is 1 28 on p 42, and assigns 29 years to him. There is no line like it except 1 32 about Yajnasri, but he is not apparently Yajnasri whom eVa mentions in his pioper place. Accoording to the eVa. list he should come piesumably either immediately after no 15, or immediately before no 25 Sivasri. The only indication I can find bearing upon this puzzle occuis in lVs, which legaidis Satakarni Sivasu as two, (1) batakaim, (2) Sivasri (see p 42, note¹), and so places a Satakarni exactly in one of the two positions requited by eVa. If this sitakaim then be real, his place would be 24a. A line found in only one MS should not be lejected straight away (see Intiodn § 31), hence I have included him in the list in that position by 1 28, but, since his existence is vouched for by no other authority and no would raise the number of the kings to 31, that line is enclosed in brackets. If he is genuine, we may suppose that the total 30 is a round number.

Many of the kings bore the name Satakarni, and it is spelt in many ways, the first part as *Safi*, *santa*, *Santi*, *sita* (with 8 often instead of *a* in these forms), and the latter part as *haini*, *karna*, *hona*, *varna*, &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 *Svatiharna* and *svatnarna* occur sometimes and seem to be merely vallants of it (see notes^{67, 61, 65}). All these forms may obviously be Sanskntzaitions 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 Satavahana, is mentioned in Luders' List of Biahmi Inscriptions, no 1113 (Epig Ind x, Appendix), the second Krsna oi Kanha in *id* no 1144, and the third Srl-Sitakarni in *id* nos 346, 1114. In other inscriptions the following kings are mentioned—Gotamiputa Sri Satakarni, nos 1123, 11,25, Sri Sivamaka Sada, no 1279, Sati (= Sakti?) Srimata, no 1112, Vlsithputa Siri Pulumavi, nos 1106, 1124 (and probably 1100), Siri Pulumivi, no 1248. Vasithiputa Sri Pulumiya, no 1122-3, Vasathiputa catuapanai Satakarni, no 1120, Gotamiputa Siri Satakarni, no 1123, and Sadakani no 1125, Sivakhada (oi Sadakhads) Naga sin no 1186, Gotamiuta Siri Yana, nos 987, 1024, 1146, 1340, Vasithlputa Cadasata, no 1341, and Madhariputi Smviiia Purisadata of the Ikhakus, nos 1,202-4 (see note⁷⁸).

It may be noted that one line in certain Mt MSS differs from all the others in its expression, namely, 1 30 about Yajnasri (see note theicto). He is spoken of there in the present tense, *huiute* see Introdn § 21, note.

The total of the individual reigns (excluding no 24a) is only 442 1/2 years, even if we take the longest penods wherever there is a difference, but the whole duration is said to have been 460 years in Mt, 411 in Va, and 456 in Bd, vs, and Bh. The addition of no 24a would increase the first total.

Kanvayanams¹ tato bhrtyah²
 SuSarmanah⁶ prasahya⁶ tam⁷
 Sunganam⁹ c=aiva yac chesam¹⁰
 ksapitva tu¹³ baliyasah¹⁴
 sisuko 'ndhrah¹⁷ sa-jatiyah¹⁸
 prapsyat=imam vasundharam
 trayo-vimsat²⁰ sama raja Sii

Kanvayanam³ ath=oddhrtiya⁴
 SuSarmanam prasahya tam⁸
 Sunganam 11c=api yac chistam^{12a}
 ksapayitva 15 balam tada¹⁶
 Sindhuko hy Andhrajatiyah¹⁰
 prapsyat=imam vasundharam
 as21¹ tu bbavisvatiⁿ

¹ This line is n Mt This name is often corrupted as in p 34, note¹¹, and fiist vowel is long on short In nMt ^yandms fMt ^yanl, Mt genly ^yanas, which should be ^yanams, as the accus us is required

² So dfgkMt, bMt lada iMt tato bhrtyan Mt genly tato bhupah But eMt tadodhrtya, cMt tad dddhrtya, so nMt crp Bhrtyah is prob correct, cf Vs, Bh, the plural here may refer to 'Simuka and his fellow -tubes-men' in 1 3 vs says—

Susarmanam Kanvam* ca bhityo^f balat# Sipiaka* nama hatvaⁿ Andhra¹¹ jatiyo vasu dham bhoksyati where * kIVs ka mam, 6Vs Aanvadyanam, a lV s 8a bhrtyam, iVs sva bhrty, bvs, sad-bhrtya, kVs 8a bhutyam, * aVs balat, 6V s balam, iVs tala, iVs balavan, kVs ia'aksi, * &Vs Chiptaka, aVs sivika, kVa Pulaka Ivs Pucchaka, " 6vs hatva r, " iVs Andha, iVs Am[ptyam]pia, kI& hy Andha ivs Sudhra Bh says—

hatva Kanvam* Susarm tnam tad bhrtyo* visalo bah *

gam bhoksyaty Andhra* jatiyah kancit II kalam a sattamah

where * rBh Kanvam *kBh tadiaty, *f/Bh vrsabho⁰ (f strictly vrsabhordhali, cf p 25, note⁷), *fBh Andhra, fBh anya, II cBh kincit

⁸ This line in Va, Bd Bd hanv° Va genly Kanth° other variations simijar to those in p 34, note¹¹ Bd, Ca'a eVa ^yanam, a'a° bdfgklmVh ^yanan

⁴ So Ca a3eva, Bd a1a4hlVa a'-od or at« odvrtya, fgmva. ato dhrtya, dVa tat=odhrtya (PKt)

⁵ In iMt ^neh, bcnMt ^nam, iMt na, /Mt ^sarmanam

⁶ In a2nMt pragrhya

⁷ CbdjMt tam, gMt tan, fMt nan

⁸ In eva Sudhai mamsam p asahyatah

⁹ So Mt, 6Mt Sumnam, cecnMt suta°, iMt Amgara

¹⁰ In eMt c aiva dhesam, fMt csaiia 8arvesam

¹¹ THIS line is in Va, not m Bd Ca1a²Va Srng

¹² In eVa yac chesah, /mVa defective

¹⁸ So Mt mostly dMt ksayitva sa, ceWt kaipitva sa, iMt jryitva tu fynMt ksapa yitva, iMt ksep⁰, bMt krp°

¹⁴ In eMt balayasah, iMt mahiyasam

¹⁸ CVa ksayayitvd

^H In eVa batatatha dVa tada

¹⁷ So Mt genly, dFMt⁰ dhrh, jMt⁰ ddhra, nMt; dhra, hMt °ia, bMt yahdmt ' Sisurko° here Sisurko here in next line, eMt SiSruk A ndhrah, fgMt Sikhukas tu, iMt Kimsukrodhah The correct name is Simuka (Rapson, 'Indian Coins Andhrias, &c' pp xviii, xlvii) It was misread as Sisuka, and then Skt/d (1) as Sisuka, and (2) as Sisuka whence sikhuka, by dialectical variation of 8 and kh Simuka could be misread as sipraka which Vs has, see note²

¹⁸ In kMt sa jja°

¹⁹ So V°i, Bd eVa Chismako hy a-jati yah⁹⁰ So Cdfgimt, Vi, Bd Mt genly ^vimsa eva reads this line—

sa trayo vimSati raja, bhavita Chismakah samah

²¹ I put the correct name here to combine Mt, Va, Bd, which read it as above eMt Sisruk as, cMt Sims'ukah

²² So Mt Va, bd bhavita tv atha, dVa omits tv, mVa °tv a[rha]tham, gVa blavita's) tathd

Krsno2³ bhiata yaviyams tu²⁴ I Krsno 23 bhrat=Asya 26varsani
 astadaSa27 bhavisyati I so smad daSa²⁸ bhavisyati 5
 sri satakarmr²⁹ bhavita tasya putras³⁰ tu vai dasa¹¹
 Purnotsangas³² tato³³ raja vaisany³⁴ astadas=aiva tu
 Skandhastambhis³⁵ tatha³⁶ raja varsany³⁷ astadas^aiva tu
 pancasatam³⁸ samah sat ca^{39s} atakarnir⁴⁰ bhavisyati
 dasa c=astau ca⁴¹ vaisani tasya⁴² Lambodaiha⁴³ sutah⁴⁴ 10
 Apilako⁴⁶ dasa dve ca⁴⁰ tas)a putro bhavisyati

²⁸ Mt genly the Pkt nomm form *ktsna*
 iMt *Krsna* Vs says—*Krsna nama tad*
bhrata Bh says—

Krsna nam atha tad bhiata bhavita prhi
 vi-patil?

See Rapson, op at, pp xix, xlv

²⁴ In /gMt ca

⁸⁶ So a'a3a4dgVa, Bd eVa *Krsna*, bVa.
klptau a²Va tiasto, fmv a *Tiastro*, (jklvAa
astau

⁸⁹ So bdeVa Bd a'4fgkmVa, 3 MSS of
 CVa *bhiatasya*, iVa, 2 MSS of *Cvabhrtas*
ca, 1 MS of CVS *smata* ya

⁸⁷ So all Mt, but nMt *astam dasa*, see
 Intiodn § 40

²⁵ So a2-4bdfgkmVa, Bd IVl so *sma d°*,
eva 8o *stad*, (a1jVa *tasmad d°*, see In
 tiodn § 40

" This name is spelt vanoush see p 37
 v a genly °*Satakarnii* Bd, Vs °*Santaha mr*
 But *bcdemT* °*Malakani* nMt hani (easy
 misreadings), Mt genly °*Mallakam*, jMt
salakarmr, kmt °*parni* Bh °*santalarna*,
fbhvarna

⁸⁰ Bh, IVs agree, *tasya putras* fgmT
putras

⁸¹ So Mt genly, beeknmt samah Va, Bd

³² This line is only in Mt, eVa So Mt
 genly, fMt *Purnotsarga*, cMt *Purnasangas*
 eMt °*sagas* eVa lends this line—

Puinasantu ca varsani bhavt=astadas=
 aiva tu

Vs *Purnotsanga*, ivs ° *8am(mr)ga*, hVs
PuneSanga IVs *Vasukarnotsanga* Bh
Purnamasa, and adds *tat-sutah*

⁸⁸ tu tat in beenMt

⁸⁴ sama in nMt

³⁸ This line is only in bdfgnMtt SofgMt,
 dMtr °*8tabhi8*, bMt stuisianis (un easy

misleading), nMt *bovasttUt*, and inverts
 hum and the next king

⁸⁸ tapa in nMt

⁸⁷ Sama in nMt

⁸ So Va *CcdemrMt*, iMt °*satah* Bd,

bd(bfgmt °s at tu, 4klMt °sac ca

³⁰ sal kar meVa , eWt *sadu*, rMt omits ca

⁴⁰ No marked vanations in this name
 nMt mveits lum and the preceding king,
 mVa repeating the line leads *tasya putro*
 Bh omits him

⁴¹ *DaSa vasana m b* Mt

⁴² In ev i [bhanta] *tasmal*

⁴³ this line only in Mt and eVa Bh and
 Vs agree in the name

⁴⁴ Bh agrees, *tat-putras* eVh *nrapah*

⁴³ Mt genly *Apitako* efgMt *Apit°*, eMt
Apif, nMt *ipif* oi *Apil°*, bMt+ A *yamtako*
 eVa *Apiluko* But g\ a A *pilava*, fVa, 3
 MSS of CVa *Apol°*, iVa *ApoF*, 1 MS of
 CV *Apal°*, mVa lryal⁰⁰¹ lri-lryal4a⁻⁴ Va,
 2 MSS of r\ a *apadaba* , *bdva* *Apistaia*
 Bd *lpolavo* *Apilaka* stems the best form
 the thud syll ta in Mt names may be a mis-
 leading of *la*, and may be read either way
 in nMt Vs genly reads *tasmad* before this
 name, and it was aptly often lead as Pkt
tasma with the final a* applied to the name,
 thus /Vs *Dapilaka* (though it inter poses *ca*),
 and *cdekVs* (*tasmadivdakah*) *Ivil°* oi *Duil*,
 hence *qfV s Duil°*, CVs *Divil°* hVs *vilala*,
 JVS *Vila!a*, bVt, *Divanika* Bh genly
 (reading *d* in Gupta script as *c*) *Civilaka* oi
Cibil, *aqsBh* *hka*, fBh *Cihbaka*, dBh
bika , cbh. *Cibilika*, *icdaka* rBh *Viwlaka*,
hBh *Yil* or *Ghil°* and *Civil°* bBh *Vikala*
 aptly

⁴⁰ so Mt, cenMt *tu* Va genly, Bd *dvadasa*
vai which is equally good a1-4Va, 2 MSS
 of CVa + *ddhodasa°*

dasa c=astau ca vasani Meghasvatir⁴⁷ bhavisyati
 Svatis* ca bhavita⁴⁸ raja⁴⁹ I Atir bhavisyati nrpo
 samas⁵⁰ tv astadaj^aiva⁶¹ tu varsani dvadas=aiva tu⁸²
 Skandasvatih⁶³ tatha raja Skandasvatih samas tasmāt
 sapto=aiva tu⁶⁴ bhavisyati , sapta⁶⁸ raj)am kansyati
 Mrgendrah⁶⁶ Svatikarnas⁵⁷ tu⁶⁸ bhavisyati samas trayah⁶⁹ 15
 Kuntalah⁰⁰ Svatikarnas⁶¹ tu⁰² bhavit^aastau sama^{e3} nrpah
 eka-samvatsaram⁶⁴ laja Svativarno⁶⁶ bhavisyati
 sat tmsad^{fiB} eva⁶⁷ varsani I catur-vimsat⁶⁸ tu varsani
 Pulomavn⁶⁹ bhavisyati I Pulomavir⁰⁹ bhavisyati
 bhavit^aAnstakarnas ° tu varsanam pafica vimsatih⁷¹

⁴⁷ This line only in Mt, eVfi SoMtgenly, jMt °8vaml, CMt Medhasiatr, nMt Sam ghasvajñ, an easy misleading, ceMt Samghas c°dpt Vs Bh Meghas, kVs Meghaghathi, kvs Meghaghathi the name has been corrupted in eVa which reads—

diSa c astau ca bhavita so 'stadaSa bhavisyati

⁴⁸ This line only in Mt bIMt Svati bhavi 8yate, nMt Svami bh°qMt, in repeating the line, siamn bh° ceMt sa eta bhoksyate

⁴⁹ In bMt rainy a

⁸⁰ In celnMt sama bMt manas, so gMt m repeating

⁶¹ In cenMt astau daS ana (omitting tu)

⁸⁹ This line is in eva only Introdn § 40

⁸⁸ So Mt, mostly CMt °svatis misprinted its °racati8 beenMt and gMt (in repeating) skandhati atis dMt siama, IMt skamlaitranu (an easy misleading)

⁶⁴ Mislead as sam a na tia in gMt (repeated) °tvam inb6Mt, cenMt sapta c ana

⁸⁸ This line in eVa only, thus, Slandan-stath samat tasma sama, where sama is misreading for sapta

⁶⁰ This line only in Mt eVa bMt Bha-gendrah, eVh Mahen°,ijMt naren°

⁸⁷ So Mt gtnly fgMt °iarnas, but gMt repeats as in text, nMt Sankarnas, eVa Satakarnu

⁸⁸ In eMt mu after this nMt adds by mistake and superfluously varsani panca-vimsati (from 1 19)

⁸⁹ In e& sama ttayam

⁹⁰ This line only in Mt, eVa bMt k usalah, iMt Ksetulah

^{fil} In nMt Santik°, eVh satakarnis

⁶³ Ca in cefMt and gMt in repeating

^M In jMt °asta samo

⁶⁴ But bcjlnMt °amvatsaro, eMt °se v°, eMt (in repeating) Saka°,amv°

⁶⁸ This line only in Mt, eVa So ACbdlMt cejMt °karno, fgmMt °kono gMt (in repeating) °varno, dMt °keno, eVa °seno, hMt syaiseno, nMt Satikarno

^m This line is in Mt, except A CMt ImMt 8ad tmsad, gMt(m repeating) °sad-vims°ad, nMt sadyimsa (= sad vimsa)

⁸⁷ So dmMt and gMt (in repeating) IMt deva, jkMt c=ana, cenMt tv eva, bfgWt dip ca

⁶⁸ So Vai, Bd eVa °tmsat

⁸⁹ This name has been greatly corrupted So bdklnMt, gMt (in repeating) ° ceMt Pulomavid, iMt Sulomamr (an easy misleading) In Va dgkVa. Padumavn (or, as it may be read in dgva, Yadu°, and so a2a4lVa and 3 Mss of CVa) then by easy misreadings, 6Va patu° (or 3 a°), ev a Patramahr (or la°), fv a Satwniamr 4 MSS of CVa Sadu°, mVa Satu° oi Sadu°, JVa Sadrarmavi, a°Va and 2 MSS of CVa sat sama rat (by attempt at emendment) By regarding the final vi (in Pkt) as an expletive (= vai or apt), hj;Vs Paduman or Patu°, abedegk IVs Patu°, Bd Patumama ca , other Vs Padhuman Then arBh Vatarnana, Bh genly Ata°, nBh A tha°, mBh Amda° > dBh Ara°, 8Bh Rata° For this name fmMt substitute (a second) Meghasiati,

and gMt Bhegha°

⁷⁰ There is great variation in this name

tatah samvatsaia ⁷² pafica ⁷²	o ⁷³ raja bhavisyati	20
panca Mantalako ⁷⁴ raja ⁷⁶	I pafica Pattalako ⁷⁴ raja ⁷⁸	
bhavisyati sama nrpah ⁷⁷	bhavisyati mahabalah ⁷⁸	
Purladraseno ⁷⁹ bhavita	bhavyah Punkasenas ⁸⁰ tu	
tasmat saumyo bhavisyati ⁸¹	samah so py eka-vimsatm [†]	
Sundarah ⁸⁸ Satakarnis ⁸⁴ tu	satakarm ⁸⁶ ^ varsam ekam	
abdam ⁸⁴ ekam bhavisyati	I bhavisyati naradhipah	
Cakorah ⁸⁷ satakarnis ⁸⁸ tu san	masan ⁸⁹ vai bhavisyati ¹⁰	

Va genly *bhavita Nermkrnsas*, dVa °Nemi krsnas, mMt °N aumkrnsas, dMt °Naurik°, iMt °Nartk°, kMt °Saurik°, fgMt °stauvtk°, eMt °Gaurak°, cMt °Gaurakrtmvas ACMT bhavit Artktavarnas, bLMt °Ariktakainas, nMt °Aristakarma Vs Aristakarma, so aBh Bd bhaut Amstakarma Bh Anistakarrna It is impossible to extract the conecet name out of this confusion, and I have adopted Aistakarna as the most central form

⁷¹ So *ala2a4b1Va* Va genly, bMt, Bd °tim Mt varsani tih, jMt leads this half line, san-masan vai bhavisyati

⁷² So Mt Va, Bd samvatsaram pur nam
⁷³ So all except IVs Hala, Bh Haley a, rBh Hdlela oi Halena, cBh halaya

⁷⁴ There is great variation in this name ACbMt Mandulako, eMt Mantalako emt °lamko, /Mt Menulake, fgknMt Mandalako dMt Mandako, mMt Aundalako then kVS Pantalaka or patt, Vs genly patti, IVs genly putti°, iVs Paksal°, aVs Prabhu (or Ptattal) Bd Pattallaka Bh, losing the first syll, Talaka (see Appendix I I, § vi), aBh Tanaka, ABh halaka, d'Bh sul° Va, by losing the third syllable, Saptaka, fVa Saptamka, bdVa Masaka (misreading of Maptakal) eva reads this half line, pane aivabha ko raja Mantalaka or Pattalaka seems the most likely form, from which the other readings might have been derived by misreadings Bh says, tasya c atmajah

⁷⁸ So Mt, eVa bMt rakso

⁷⁸ Va, to compensate for the lost syllable in Saptaka, and by the meaning of sapta, leads rajano and turns the two following words into plurals mVa, rana(mam)no Bd nama The correct reading must be raja

I " So Mt, eVa, where nrpah is redundant, cf line 26

⁷⁸ So Bd Va syanti mahabalah

⁷⁹ This line is in Mt So Mt genly, CMT °seno or °seno, nMt Purmdiaseno and Purl dra°, bMt Puranda° hVs Pulindrasana (for °dra8cna), abkVs °dasena, IVs Pullas*° Vs genly, eVa Pravillas°, devs Pravtlas°, I M t Pravilt8°, where jrra may be a misreading of pu

⁸⁰ This line is in Va, Bd So a¹ 4*fglmVa, bdVa Putlkasenas, kVa. Purtkasenas, iVa Purikhenus, CVa Puirikasenasa Then d'Bh Purisaseru (where 8 and bh are much alike), ar8bhbbheru, °eghklmnpqBbi°bhoru, other Bh, Bd °bhuru These variations suggest the name Purusasena A king Puridadata of the Ikhakus is mentioned, see p 37

⁸¹ So Mt genly bMt samyo° nMt satmyo°, °yau°, d'Mt seno° Saumyo cannot well be a king, though the line says sO on its face, because in this dynasty two kings are never put together in a single line without any mention of then leigns Sa-umyo bhuvisyati is probably a \conuption, see Appendix I I, § 8».

⁸² So ca2fjklVa, Bd a1a3a4ddhl'tih, <Na °ti eVa reads this half line sama diadas'a bhu-tale

⁸⁸ This line is in Mt, #Va Vs Sundara fgMt Sundharah Bh, IYs Sunandana

⁸⁴ Usual variations, see p 37

⁸⁵ So Va, Bd, with variations, but no personal name 1 MS of CVa. Santaklrtrir

⁸⁶ In eVa vai 8am, °iMt tarn

⁸⁷ So Mt genly, eVa Va genly Cakara Vs, Bh cahora gpbh\ Cakara Hvs Ca[ka] kara But oeMt rajda, nMt raja vai bMt leads this half line raja vam&yō vikarnaa I ca iVs merely Satakarm

asta-vimsati ⁹¹	varsani	sivasvatir ⁹²	bhavisyati	25
raja ca Gautamiputra ⁹³	eka-vimsat tato ⁹⁴	nrpah ⁹⁶		
asta-vimsah ⁹⁶	sutas ⁹⁷ⁿ	tasya Puloma vai ⁹⁸	bhavisyati	
[ek ona timsatim bhavyah Satakarnis tatho nrpah] ⁹⁹				
sivasrir ¹	vai Puloma tu ²	sapt=aiva ³	bhavita nrpah ⁴	
sivaskandhah ⁶	satakarmr ⁶	bhavit=asy=atmajah samah ⁷		3°
nava-vimsati ⁸	varsam	ek-ona-vimsatim ⁹	raja	
YajnaSrih ¹⁰	Satakarnikah "	Yajnasih ¹²	Satakarny atha"	

⁸⁸ So Va, cdefgjnMt, Vs, with variations. Mt genly Svatakarnas. Instead of this name Bh genly vatako yatra, rBh vattikd⁰, nBh (and BBh?) navamo°, iBh cavako⁰ altered to vatako⁰, GgBh bahavo⁰, dBh batakō (or satakō) yasya. Read vatuko yasya?

⁸⁹ In bdeMt maso, eVa sat 8aman
⁹⁰ So Mt Va genly vai naradhiah, eVa bhavita nrpah, kYa vi[ta] naradhipah

⁹¹ So Mt, bm va, Bd Va genly, iMt vim-sat tu

⁹² So Mt, dVa, Bd Vs, Bh agree ZVs °8vatih, aVs Sivah Svatiḥ, fgMt Śikhasvadtir, kBh siras⁰, iMt Sirahs° Caḍjlva Siva 8vami, a²⁻⁴ⁱbfghkva°siamir, mva.°svamir Bh calls him arindamah

⁹⁹ InbcMt, bvsGotamip° vs, Bh Gomati⁰, lvs Gomati Mt adds hy

⁹⁴ So dfgjMt, a³Va, cnMt iimsa° AmMt eka-vimsaty aṭo, (Mt aha v° by misprint bMt, a¹ a⁴bdfgklm va eka-vimsattamo, Civa, Bd °vimsat 8ama Eka vimsattamo, '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

⁹⁵ So Mt, bdfghlm va, Bd, though it is ledundant Ajkva nrsu

⁸⁶ This line only in Mt dgmt °sa, bjMt sat, CMt °sati

⁸⁷ In nMt tutas, iMt tatas, bMt samas

⁹⁸ CbMt sulomd vai, but be Mt Puloma tu in next line Vs puhman, iVs Pvl, aVs kul° Bh Puriman, kbh Puri, fBh Putri The name should no doubt be Pulomavir Vs adds, tatputrah

⁹⁹ This line only in eva see p 37

¹ This line only in Mt, eVa So Mt genly ceMt °sri, nMt sia, bMt Sivasir, IMt

Sirogrivah (omitting vai) Vs Satakarni SivaSrih, iVs makes this two kings, tasy° dpi Satakarnih tatas Sivasriḥ (see p 37) dBh Sacasua, nBh Midasirah, Bh genly Medas, kBh Medas, fBh Medass This half line in eva is, Sirasi putra Avis tu

² So Mt genly, cMt °mah tu, bgMt °masu But, iMt °mat tu, CMt Sulomat tu

⁸ In bMt samaiva, eVa catasro

⁴ In eVa samah

⁸ This line only in Mt, eVa So Mt genly Vs, afmnrBh agree cBh °skadhra dfgMt, Bh genly, hlvn °skandah (altered in sBh to °skandha), bvs °sianda, kva °sunda iMt Siraskandho, eVa, °skandah

⁶ so cdefgmnMt, eva., bMt Samak° AClMt Satikamad, kMt salaihikarnikd, iMt Nrpaskando

⁷ So cdejnMt, bMt defective virn=dys⁰, fgMt bhavi tasy° ACKlrnMt bhavita hy a⁰, eva bhavisyati sama nrpah No number is mentioned Perhaps Mt should read, bhavi tasmāt trayo samah (see Appendix I, § in), and eVa bhavisyati samas trayah

⁸ So Mt iMt °vimsat tu fgMt °sivat tu bcelnMtt read this line—

nava vaisani Yajnasrih * kurute* Sata-karnikah*

where * bMt °sniḥ, * bMt kurune, nMt kusate, #ceMt °karnina, IMt satavarmita, bMt Sah8akarmkah

⁹ So Va, Bd- bdghva. °trimasatam, kVa trtkonatrissatam

¹⁰ Mat genly Yajnasrih, dLMt °srl, iMt YajnahSri-

^u In kMt Satakarnina

¹⁸ So Caevja, mVa yanah srih Bd yajnah Sri- a²a⁴bfqlva Yajusir-h f dhkva. Yajusrl-h Vs, Bh yajnasnh with

sad eva^{14u} bhavita¹⁵ tasmad¹⁶ Vijayas¹⁷ tu sama nrpah¹⁸
 CandaSrih¹⁹ Satakarms²⁰ tu²¹ DandaSrih²² Satakami ca
 tasya putrah sama dasa tasya putrah samas tray ih²³
 Pulomavih²⁴ samah sapta²⁶ anyaa tesam²⁶ bhavisyati 34
 ek-6na vimSatir hy ete²⁷ lty ete vai nrpas trimsad²⁸
 Andhra²⁹ bhoksyanti vai mahim Andhra³⁰ bhoksyanti ye³¹ mahim
 tesam varsa satam sy us samah satam catvari
 catvari sastir³² eva ca. pafica sad vai tath=aiva ca^J

marg alteration °sara in aBh, sBh °sila, altered to °srl kVs Sungasrls Bh adds tat-sutas

¹⁸ In eVa °api 2 MSS of CVA Samakarny atha

¹⁴ In eVa ete

¹⁵ In iMt nacida (misreading of bhavita in old Bengali script V)

¹⁸ In bcenMt yasmad, eVa vastu

¹⁷ s0all but deVs Vijaya, bMt, jVs Vijas, eVa dvijah yasū (omitting tu), bVs Dviyajna, IBh Vinaya Bh says, tat suto

¹⁶ So Va, Bd Mt genly samas tatah, bcnMt samam⁰, fgiMt [so] sama dasa

¹⁹ So Mt genly, cMt Cadasrih, egMt Vanda⁰, bMt Candralih Vs ge nly Candra srih, CVS Cadra⁰ dBh Candradija, frBh °vija, asBh °irya, Bh genly °vijnah

²⁰ Mt genly Santikarnas, with variations, bgMt Samakamis

²¹ So Mt, eVa Va Bd ca

²² So Va Bd Danda °sri

²⁸ In eVa samas tray am, a¹ Va samasrayah

²⁴ So eVa, aVs, iVs °mavl Bd °marih Vs genly °macih, cd°efjkvs °marcih, hVs °madi, bVs Anulomavih Bh genly Salo madhih, mBh sulf, kBh Mal⁰ (all easy misreadings)

²⁶ 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 xarsam VS genly Pulov api

²⁸ So Mt, Va genly eMt antyes⁰, nMt antas⁰, cMt amnyas⁰ all mistakes for antyas tesam, probably the tine reading, cf p 12,] 22, p 18, note⁷ Ca²fVa tanyesam ca (f omits ca) Bd tats c aisam, eVa san tasmad

²⁷ So Mt, genly fgMt °ati⁰, dMt °satis c ete, iMt °sad ete ca, nMt ek bna naiatim hy ete, ceMt tekana n⁰

²⁸ So Va, Bd mva omits this line

²⁹ So Mt genly cfjnMt Andhra, dMt Andhran, bMt nrpa

⁸⁰ In eVaah8a

⁸¹ So Va Bd, gva vai

⁸² So Mt nMt sastir, bMt sastim iMt reads this line—

dvadas⁰ adhiham etesam rajyam sata-catustayam

⁸¹ This line is in Va, Bd not in mVa So Va genly hVa panca 8ad va⁰ bdfgkva. °sat ca⁰, eVa °sat sapta c aiva hi Bd pancasat sat tath aiva ca Vs says—

evam ete trimSat* catvary abda* Satani sat-pancaSad *adhiham prthivim bhoksyanti where *kVs omits trimsat, • hVs asta, * /Vs sas panca(da)sad Bh says—

ete trimSan* nrpatayas catvary abda*

Satani ca

sat pancasat ca prthivim bhoksyanti,

Kuru nandana

where *aBh has umSan written above, gBh asta

Various Local Dynasties.

Text—AM.t 273,17* >-24, AV& 99, 358^365, Bd m, 74,171-179*

Corresp passages—CVs iv, 24, 13-16, GBh. xn, 1, 29-32_b

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 Brahmanda agree generally, but in the second the Matsya has one version and the two others another. Here the dynastic matter in the Matsya ends, and the third part is found only in the two others. The Bhagavata gives the first part in verses which are much like the texts of those Puranas, only the concluding portion of the second, and a very brief notice of the third. In the first part therefore the two versions are punted side by side. In the second part the Matsya version and that of the Vayu and Brahmanda are compared side by side, but in the third there is only the text common to those two. The Bhagavata statements in both these parts are given in the notes. The Visnu in prose agrees closely with the Bhagavata.

The Va and Bd mention the dynasties in the second part in the same order that all three Puranas 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 L-3, but they are added in the margin. Of Bh versions i 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* §§ 42 ff, and with reference to the middle of the 3rd century A.D. when the account was first compiled as preserved in the Mt, for the revised versions in Va and Bd did not revise the periods*. If those remarks be sound, the Sriparvatiya Andhrabhrtyas 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 Abhiras had then reigned 67 years, the Gardabhilas 72 years, the Sakas 183 years, the Yavanas 87 or 82 years, and the Tusias 7,000 or 500 according to the proper construction of the sentences but perhaps 107 or 105 is really meant. The 13 Gurundas or Muḥundas 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 *dviḥ pancasatam* to *dasa dve ca satam ca vai*, see *Introdn* *salam* is right, find if we emend Va and Bd | § 41

reading, for Vṣ and Bh say precisely 199 years The 11 Hiinas or Maunas had then lasted 103 years

Mention of these races is found in the inscriptions, thus Abhiras in Luders' List of Brahmi Inscriptions, nos 968, 1137 (Epig Ind x, Appendix) and Meet's Gupta Inscriptions, p 14, 6akas, 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 Murundadevi, *id*, pp 128, 132, 138, Hunas, FGI, pp 56,148, 206 A Vakataka prince Vindhyaśakti is mentioned in Kielhorn's Inscriptions of Northern India, no 622 (Epig Ind v, Appendix)

*Mt, Va, Bd**Bh (with Vs)*

Andhranam¹ samsthitte rajye² tesam blirty-anvaya,³ nrpah⁴
Sapt=Abhna Andhrabhrtiya*

sapt=aiv=Andhra⁶ bhavisyanti

das=Abhiras⁷ tatha nrpah⁸

sapta Gardabhmas⁹ c=api

Sakas* c=astadas=aiva tu¹²

Yavan=astau¹⁶ bhavisyanti

Tusaras¹⁸ tu¹⁹ caturdasa

dasa¹⁰ Gardabhmo¹¹ nrpah

Sakah¹³ sodasa¹⁴ bhupala

bhavisyanti ati-lolupah^u

tato stau Yavana^u bhavyas caturdasa ca Tuskaras

¹ So *cdfnMt, Va Bd Mt genly Andh°*,
iMt sandh° eVh Arthanam

³ So *cdefgknMt, iMt sasthit°*, bMt *mm srile°*, other Mt *samsthitd° eVa, samsthitte ramse Va, Bd samsthitah panca*, so mV't (delective)

³ So *dfgkMt, eVa, iMt atraya, iMt dady amaya Mt genly bhrt dnvaye bMt -adyaso But fmva. vamsah svayah (for i ami dnvayah ?), Va genly °samah Bd vamsyas ca ye*

* So Mt *fmVa punah Va, Bd punah*

⁶ Bh genly *Avabhriya, eBh iv°*, aBh °c=Av°, iBh *Avabhrtthyd Vs rightly Andhra-bhrtthyd saptAbhua a, IVs Andh°*

⁶ So Mt, eVt *sapta c=Andhra Va, Bd sapt=aiva tu, hVa °nu*

⁷ So Mt *Va, genly, Bd dVa, °Abharas, eVa dar-Abhiras, dmt iar-°*, iMt *var Adhira bMt nav-Amuas, iMt naiv=Abhlra mMt, klVa defective, fgmT A b h i r a s*

⁸ So Mt mostly *Va, Bd tato° dnMt nrpas tatha, eMt bhrtas°, cMt mrtas°, fgmT vrsas°*; Mt *nrpas tada*

⁹ So *Va, bcknMt, Bd *eMt Mard°, but*

when repeated *Gardabnlas* as in Mt genly /Mt *kardabhita*, iMt *Gatabhrtas*

¹⁰ Vs agrees

¹¹ So Bh genly, a/Vs *kVs °na, pBh Garbhattino Vs genly Gardabhilah bhu-bhujo, hVs °bhika° qBh tdsarddagabhino, jVs, eBh °crp*

¹² So Mt genly, imt *Sakasast bMtSakas c aiva das°*, cenMt *Sakys°*, but eMt in repeating reads as in text *iMttkosaiva das°* But eVa *tath dstadasa vai Sakah, Va, Bd tato tha das° kVa has Thakah*

¹³ So Vs *Bh kankah, cBh kan°*

¹¹ Vs agrees

¹⁰ So Bh mostly *cefyjknqBh ca lol°*, hBh *na lol°*

¹⁸ By double sandhi (= yaianah astau), *fmVa Yav° fgmMt yavanas ca* This half line is in iMt *astau tu Yaiaand dhlras*, in eVa *tath aiva Yatana astau*

¹⁷ "Vs agrees iBh *Javana*

¹⁸ In iMt *Tuhkharas, cMt TusagaS*

¹⁹ So Va, eMt, Bd *Mt ca, iUt omits*

²⁰ So *BaeghlnpqBhi dsBh °Tuhkharah, rBh °Tusarak, nBh and v r in GBh °Pusha*

Mt, Va, Bd

Bh (with vs)

(GurundaS)²¹
 trayodasa^a(GURNDAS)(MURUNDAS)²¹ trayodasa²² Gurundas²³ ca

Huna²⁴ hy ek-Ona-vimSatih²⁶)Mauna^u hy ekadas=aiva tu²⁶ jMauna²⁷ ekadas=aiva²⁸ tu 5*Mat**Va, Bd*Andhrah²⁹ Sriparvatiyas³⁰ cate dvi paficaSatam³² samahsapta sastis³⁵ tu varsani^{36t}das=Abhiras³⁸ tath[^]=aiva ca⁸⁹sapta Gardabhila⁴¹ bhuyo⁴²bhoksyant=imam vasundharam⁴⁵^satani trlⁿy aSitim ca⁴⁷Saka hy⁴⁰ astadas⁵⁰=aiva tuAndhra³¹ bhoksyanti vasudhamsate³³ dve ca Satam³⁴ ca vaisapta sastim ca varsani³⁷das=Abhiras tato⁴⁰ nrpahsapta Gardabhinas⁴³ c=aiva⁴⁴bhoksyant=imam dvi-saptatih⁴⁶satani triny asltim ca⁴⁸bhoksyanti⁵¹ vasudham Sakah

8ah GbftBh Turtuskakah, cBh °karah CV s
 caturdasa Tukharah, bdefghjVs °Tusard,
 aVs °tukhava, iVs ° khara

⁷¹ Both forms are well supported Mt
 genly, Bd Gurundds, nMt Ga⁰, Va genly,
 iMt Ma⁰, iva, mMt Mur^o, fVa Mer^o
 Others, fgMt Pur^o, cdMt Purandas, eMt
 Purandas 4 MSS of CVa ManantaS, which
 .A CVa adopt, eVa, Pandas with *tu foi ca
 Gurunda occurs in Bhavisya in, 5, 32, where
 it is said Vraja bhasa, Mahaiastu, Yavam,
 and Gurundika are the four Mleccha bhasas
 For Murunda see p 45 Cf notes ⁶⁸ ⁸⁸

²² So Vs, dfgmBh and v i in GBh Bh
 genly bhuyo dasa, an easy misreading, iYs
 omits

³⁸ So Bh genly, dBhSur⁰ aBhSurandaS,
 8Bh Suba^o Vs Mundas, prob error for
 Murundas, which IVS has

²⁴ Both names are well supported Mt
 genly Huna, iMt Huna, IMt jana, eVa
 Yauna, Va, Bd, bMt Mauna nMt smrta
 See note ^{7a}

⁸⁸ So Mt, dMt c=k° cement omitt hy

²⁸ So eVa, Bd va hy astadas⁰

²⁷ So Bh, Vs hBh Mona, aBh Maula

²⁸ Vs agrees

³⁹ In gMtAn⁰, df Mt Andha iMt yukta,
 bMt reads this half line Andhaksah par
 vatiyas ca

⁸⁰ so cdgjkmn Mt iMt omits sri ACMT

sripa⁰ eMt °parvatayasy

⁸¹ In eVa Randhra

⁸² So ACbhklMt cefgmMt te dve panca
 satam, dMt dve panca ca satam, iMt ta dve
 panca das=dpi ca for this half line

⁸⁸ In fmVa. satam, kVa, sato Read pro-
 bably dasa, see Introdn § 41

⁸⁴ In kV& dva ca°, eVa dve rddha satas

⁸⁸ In ceMt °h nMt °ti

⁸⁰ In cenMt sahasram

⁸⁷ This line is in a¹⁻³ bdefghklm Va, Bd,
 fiist half in a⁴Va, sapta sasti iatdn-ih
 Not in ACjVa, but mentioned in note to
 Ava a1-3blVa, °sastt°, eVa tu for ca

³⁸ In fin va dasabhiras, iMt °bhi 8 kMt
 Darbharoma

⁸⁹ In bcnMt tatas tu xai

⁴⁰ In eVa tatho

⁴¹ In bcnMt °bhino, iMt bhrto

⁴² But better bcegnMt bhupd

⁴³ This line is in a1-3 bdefghklm Va., Bd Not
 in ACjVa, but in note to Ava

⁴⁴ In ekVa c=dpi

⁴⁸ Sic read dvi-saptatim ?

⁴⁶ In eVa, Bd °tim

⁴⁷ In bgjMt asitis ca, cenMt trim ca tatha

⁴⁸ In bdgva, °asitis ca, fmVa trim sitiS
 ca, eVa trim varsanam a⁴Va omits this
 half line, see note ⁸⁷

¹⁴⁹ Mt genly satany, iMt tatha hy, no
 doubt corruptions of Saka hy, and I have

Mat

Yavan=astau bhavisyanti^{f2}
 sapt-aStim⁵⁴ mahlm imam
 sapta varsa⁶⁵ sahasram⁶⁶
 Tusaranam⁶⁸ mahi smrta
 Satany ardha⁰⁰ catuskam^{f11}
 bhavitavyas⁶² trayodasa⁶³
 Gurunda⁶⁵ Vrsalaih^{0c} sardham⁰⁷
 bhoksyante⁶⁹ Mleccha⁷⁰-sambhavah⁷¹
sata.ni trim bhoksyante^{7a}
 Huna hy⁷⁴ ekada=aiva tu⁷

Va, Bd

asiti dve caⁿ varsam
 bhoktaro Yavana mahim io
 pafica varsa satan=iha^{*7}
 Tusaianam⁰⁹ mahi smrta
 satany ardha-caturtham
 bhavitaras trayodaSa⁶⁴
 Murunda⁰⁸ Vrsalaih⁶⁰ sardham
 bhavy=anya^u Mlecchajatayah
 satam trim bhoksyante^{7a}
 Mauna^o ekadas=aiva tu⁷⁷

emended it so beln Mt t-nata eMt tnaca

⁸⁰ So Mt genly bcnMt c=dstau^o, IMt v dstau^o, iMt Andha⁰

⁸¹ In a¹⁻³ defgmVa^{te}

⁶² Sic better ca bhoksyanti

⁸⁸ So beh Va, a³(glVa, asiti⁰ mVa², q³siti^o, dVa, Bd asiti, fVa asiti⁰ Ca^aa^ackVa asitim c aiva

⁶⁴ So AlmMt, CbMt^{ti} but cemnMt sam asiti-m dMt^oasitim, see Introdn § 40 Others, g/Mt samsasyant^o, fMt samsas⁰, kMt samsas⁰, iMt prasas (see p 16, note⁷⁸)

⁶⁸ In bMt iarsasyatu, iMt varsanam (one syll short)

⁸⁶ So all Mt read satan=ha[?]

⁶¹ In eVa satantkam

⁸⁸ In iMt Tuhkhar⁰

⁸⁹ In eVa Tusanam tu

⁶⁰ CcKt^oardham bMt satam ardha, kMt

⁸¹ In b00(jA7iMt caturtham

⁸² In cMt^ovyam, iMt samantas ca

⁰³ In mMt trayo nrpah, bnMt caturdasa

This line and the next go together

⁸⁴ See note² This line and the next go together

⁸⁸ ACbMt Guiundd nMt Gar^o, gMt Kur^o, mMt Mur^o, fMt Muc^o, iMt Puru

[Bd]nda, ckMt Puruda, dMt Su[du]runda,

iMt Sudanda

⁶⁰ InnMtdrs⁰, ejVaprs⁰, blMt vrsabhah

⁶⁷ In cMt 8arvair

⁸⁸ Ed, ghklVa, Guiunda, a²dfva Mur^o,
 a² dfmVa, Mur,

eVa Asanda Regarding these Vs says—

ete prthivim trayodasa* varsa-satam^f
 nava¹ navaty adhikani bhoksyanti

wher e * this means the 13 Gurundas, and so lVs ete trayodasaprthnim, yet it has affected satam, but dVs ete prthivim Abhir-adyd Maun dnta ek-6n dsitir atta [sic] 8odaso⁺ kVs sata varsam * dhjIVs omit nai a Bb, in consequence of the misreading bhuyo daSa (see note²²), says 10, and applies it wrongly to the period instead of to the kings—

ete bhoksyanti prthivim dasa vai sa-satani
 ca

nav adhiham ca navatim *

where * cBh omits this half line

⁶⁹ In fgMt slauh syante

⁷⁰ In iMt muru, jMt irsa

⁷¹ In fgMt samyuaiah, cMt jatayah, IMt jantavah

¹¹ So AflmVa by double sandhi for bhavyah any ah jv a bhavy dnnd, gvS. °dnye, bhva, °artya, dVa bharyas te, kva bhavya(nyt) te, showing influence of both readings eVa tath dnye Bd bhoksyante

⁷³ In bcgnMt, Ca⁴Va, °ti

⁷⁴ All Mt iarsany with no name no doubt a corruption of Iluna hy (see 1 5), and I have emended it so

⁷⁶ In bMt tekddasani ca, fgMt astadas aiva tu see 1 5

⁷⁴ So Bd, see 1 5 eVa yauns tv Va genly Mleccha C Va Snecha by misprint

⁷⁷ Vs says—tatas ca Pauia* ekadasa bhu-patayo bda⁺ satani turn mahim bhoksyanti

Mat	[	Va, Bd	
tes=utsannesu ⁷⁸ kalena ⁷⁹		tac-channena ca ⁸⁰ kalena ⁿ	
tathh Kilakila nrpah ⁸¹		tatah Kolikila vrsah ⁸²	15

Va and Bd

tatah Kolikilebhyas⁸³ ca Vindhyaśiktir⁸⁴ bhavisyati
samah san-navatim⁸⁶ jhatva^{8C} prthivim tu⁸⁷ samesyati⁸⁸

Dynasties of VidiSa, &c

Text—Mt ml, AVA 99, 360-372, Bd 111, 74, 179^b-185

Corresp passage*—CV\$ IV, 24, 17, GBh xn, I, 32*, 33

The Vayu gives the whole, and the Brahmanda all except line 7. The Visnu is concise but not clear, and the Bhagavata has only three obscure lines. They mention no names except where stated in the notes. Among MSS *a2fmVa*. omit 1 7, *kVa* 1 11, *kVa* and *btBh* have nothing.

There are references to the people of Vidisa, Vedisa, in Kielhorn's 'Inscriptions of Northern India' (Epig Ind v, Appendix), namely, Sanchi inscriptions, nos 187-524 *passim*, Bharaut inscriptions, nos 712-885 *passim*. For Vindhyaśakti see p 45, and as regards Pravira, a, successor of Vindhyaśakti, named Pravaraśena, is mentioned with his five successors, *op cit*, no 622. As regards Nakhavan, king

where *hVs Mauna, kVs Paurava, f hVs, asta Bh says—

Mauva *ekadasa ksitim

bhoksyanty abda^f satany anga^a tiim where *aBh Maida, cBh omits this half hue, *gBh asta, i hBh anti a altered m dBh by later hand to Satan panca, fBh omits this line

⁸ So Mt genly bMt naisu chatresu cdjMt tes=uttpannesu, q/Mt tes cchinnesu, fMt tesu cch kMt tes-utsavesu

⁷⁹ In bcdefgnMt kalesu, eVa. sari esu

⁸⁰ So Va genly, dVa tachasana ca eVa tes Uteannesu Bd tesu cchinne8u

⁸¹ So Mt, eVa lMt kilak°, fgmt kilik° dMt Kilakala, jmMt °kilau

⁸² s0 Va genly, bVa Kof{h}lakika°, but Kohklebhyas m next line Bd kilaktlo nrpah Vs says (hVs omits)—

tesu channtsus* Kailakila* yavana bhu-patayo bhavisyanti where *deVs cchvnesu, bVs putresu, iVs

ksetresu, fgkvs tes uchannesu, iVs° utsannesu, blvs add punah, kVs purah i akVs Kelik°, iVs kaikda, iVs. kaisilana Bh says—

taih samsthite * tatah

Kihkilayam* nrpatayo

where *eBh °tath, qBh °tam /Bh omits tins line *apsBh ktak°, einBh kahk° ZBh kalimk°, hjBh Kimhm° fBh kmkilayam

⁸³ So Va eVa kel, Bd kva PhokkolabhyaS

** Vs agrees,—murdh* dbhuikta? tesam Vindhyaatakthi where *lvs a murdh°, i/Vs Vinda° Bh omits

⁸⁶ In &Va sama yayavati, kVa samam, parnamatim

⁸⁶ In eVa bhutia Bd c aiva

⁸⁷ So dfghkmVa, Bd, bVa nu Va genly ca

⁸⁸ But 2 MSS of CVa sa bhoksyati, kVa merely sah, but adds motampannam (for Maunanam 1) samapti eVa 1 leads this half line prthivi tu gamisyati

Nahapana (see note ^u) is mentioned, *id* nos 1099, 1131-5, 1174, Punka in nos 782, 812, 837-9, and JRAS, 1910, p 445 Bhogin may perhaps bear some allusion to Bhogavardhana, nos 264,266,373, 572,797 For Nahapana see JRAS, 1910, p 820, 1912, p 785

Nrpan* Vaidisakams² c=api³ bhavisyams tu⁴ mbodhata
 Sesasya Naga-rajasya putrah para puran-jayah⁶
 Bhogi bhavisyate raja⁶ nrpo Naga⁷~kul-odvahah⁸
 Sadacandras⁹ tu CandramSo¹⁰ dvitiyo Nakhavams tat ha¹¹
 Dhanadharma¹² tatas c=api caturtho¹³ Vangarah^u smrtah 5
 Bhutinandas¹⁶ tataS c=api VaidiSe tu^{1c} bhavisyati
 Sunganam¹⁷ tu kulasy=ante¹⁸ SiSunandir¹⁰ bhavisyati
 tasya bhrata²⁰ yaviyams tu namna Nandiyasah²¹ kila
 tasya*anvaye bhavisyanti² rajanas te trayas^{2j} tu vai
 dauhitrah^u sisuko 2⁵ nama Punkay'am²⁶ nrpo 'bhavat^{2T} 10

¹ So Bd, *a1-3bdeghva* and 1 MS of CVa other Va *vr̥san*

⁹ Vaidisik⁰ in *eva*, *a1'Va Vaidesik° gva** *ca disak°*

⁸ Bd *c dtha*, *ev& c aiva*

⁴ So *bdhVa*, Bd, mVa *crp Va genly ca*

⁶ So *ala3bdeghva* 2 MSS of CVa other Va *8vara pur° Bdsura-pur° V tatah Puranjayah*, i e after *VindhyaSakti lva tatah par am Pur°*, *abkvs°Para-pui°*, hVs

⁶ In *eVa* ⁰syati nrpo, *a°Va tato*

⁷ In *bdhva. nanma*

⁸ This half line in *eva* is *Naga loka samudbhavah*

⁹ In *a1Va putras C° eVa Darnadhandras Vs Ramacandra, bhVs Vama°*

¹⁰ So Va genly Bd *°amsur, jVa °aso, ev& °abho dVa Vamdamsa*

¹¹ In *bdhVa tatah*, *gVa tu sah eVa nakha-panajah* (see above), which may be the true reading

¹⁸ In *eVa Vakhampita Vs Dharmah, iVs Dharmavarrrna*

¹⁸ In *bghjVa°the*, *dVa °am or °tho*

¹⁴ Va genly *Vimsajah*, *jVa vimsah bhuml* (with excess syll) Bd, *iVa, vamsajah eVa, cV\$Vangavah bfgjvs Vangara, avs gara, aV\$°gdra, dBh°gara, rBh°gira*, Bh genly *°giri*, Bh *°kiri mBh* (misreading *v* as *tr*) *Trangirir, eBh (va) fumgin*, cBh *Bhrmgin*

hvs vagara, kBh *agiri vs genly va ranga kVs Urddara (oi Dur°) Vangara* seems the most central form

¹⁵ So Va, Bd *eVa bhuml° Bh genly Bhutananda* (inverting *h* and *n* and *Vangara*), *IVs °nandi, pBh °manda qBh Bhrthananda kVs krtanandi*, Vs genly *°nandana*

¹⁶ So Bd *Va genly vai dese tu (bVa nu) a°Va vamset sa tu, eVa. tvaishoyaiso oi vaisig°*

¹⁷ So *ala3a4ghlVa. eVa Sunka°*, *bdya Srnga°* Va genly *Anga* (see p 32, note *)

¹⁸ So *eVa Va genly nakulasyt&nte C;Va nandanasy°*, which *Av a. adopts-*

¹⁹ So *eVa, akVs, Bh agree cVs Sun°*, *qvs Susir° Vs genly susi°*, */Vs Susu°*, *bhVs sukhi Va madhu*

²⁰ So *bhklvs, Bh, tad bhrata*

²¹ *bo Va, Bd, Vs genly fmVa mandiy°*, *dVs Nandry°*, *hVs randiy°*, *bvs VraNandty°* *ivs Nandipasah Bh Iyasomandi*, *hbh yasti°*

²³ In *eVa tasy dnvavaye bhavita*

^{**} In *tam trayas, bdva, tatra yas, yVa tan nayas*

²⁴ In *od°Va dauhiyah yah CVa dohitiahah, fVa daih*

²⁸ So Va, Vs agrees Bd *Sisiko, kVs Sibhuka, kvz Susika, IVH Sukra*

²⁶ So Va genly *dVa °kaya, eVa °kayo Bd Purikayam gva Rtpuk°* see above

⁸⁷ In *dVa bhavet*

VidhyaSakti²⁸-sutas c=api Praviro^M nama viryavan³⁰
 bhoksyate⁸¹ ca samah sastim^{8*} purirh Kaficanakam ca vai⁸¹
 yaksyate³⁴ vajapeyais^{3j} ca samapta vara³⁸-daksinaih
 tasya putras tu⁸⁷ catvaro bhavisyanti naiadhipah³⁸

Dynasties of the Third Century, A D

Text—*mt ml*, .aVa 99, 373-382* , Bd in, 74, 186-193

Corresp passages—CVB IV, 24, 17, 18 , GBh xn, 1, 34-37^b

The Vayu gives the whole, and the Brahmaanda all except the last three lines. The Visnu and Bhagavata are condensed and not clear, but they are fuller about VisVasphurji and the Bhagavata version is placed on the right side by side with the Vayu and Brahmanda version m 11 10-14

Among MSS *a²fmVa* want 11 17-19, *eVo.* gives 11 1-10, then inserts the last part of the *Early Contemporary Dynasties* (p 23), all the Nandas, Mauryas, Sungas, Kanvayanas and the first 12 lines of the Andhras, by reason of a large displacement, and then gives 11 12-19 here, omitting 1 11 *kva* and *btbh.* have nothing

Bahlikas are mentioned in Fleet's *Gupta Inscriptions*, p 141, Pusyamitras, id p 55, MahisatI (=Mahismati), pp 375, 497-8, 501, and JRAS, 1910, pp 444, 867 For other geographical information my Translation of the Markandeya Purana (Index) may be consulted

Vindhyakanam^l kule 'tite^a nrpa vai Bahlikas³ trayah⁴

Supratiko⁶ Nabhiras⁶ ca⁷ sama bhoksyanti⁸ trimSatim•

⁸⁸ *VimdhiS* in gVa, see p 45

²⁹ So Va, Bd Vs says *Sisuka Pravrau* ca, lvs *Sukra praviras ca* Bh merely *Pravirah* See p 48

⁸⁰ Vs adds—ete * vaisa, satam sad* vaisani bhavisyauti

where *JV's *etasmad*, IV's *sas panca* Bh says—

Ity ete vai * varsa-satam bhavisyanty adhi kam sat

where *cBh *ity evam te [ya]*, arBh *bhoksyanty ete*, v r m GBh *yukta ete*

⁸¹ So *bdfghmVa.*, Bd Va genly *bhoksyanti*, eVa. °te, which may apply to sisuka and Piavira, pluial instead of dual, cf next dynasties, 1 2

⁸² In *bdg va 8astih*

⁸³ In *bdmVa*, *puri*⁰, mVa ends *nau* eVa *PulakamS Calakami ca vat*

³⁴ So Bd CVa °ti Va genly *yaksyante*,

*a*jV& °ti* The sing is clearly right, but see note⁸¹

⁸⁵ In eVa *vajimedhan*

⁸⁸ In eY& *samapte bahu*

⁷ In eVa ca, see p 48

⁸⁸ In eVa *su murtayah* Vs *tatah tat-putrah trayodasa awa* (iVs =aite) Bh *tesam trayodasa sutah*

¹ In eVa *Karmakanam*

² So Va genly fVa *kullnlte*, mVa *kulina-tena* Bd *kulan=amte*, Pkt for *kulanam ante*

⁸ So *CeghmVa* Bh, iVs agree kbh *Vah°* Vs genly *Bahlikas* cjlBh *balhikah*, dkVs *Valhikah A bdjIVa*, *Vahnikas*, f Va *Vahri?*, Bd *Vahi° hBh Vahnih* Vs agrees

⁶ In hVa °tako, dVa *Supratiko*

DYNASTIES OF THE THIRD CENTURY, AD

sakyama=abhavad¹⁰ raja Mahisinamⁿ mahi-patih
 Pusyamitra^{1a} bhavisyanti Patumitras¹³ trayodasa¹⁴
 Mekalayam¹⁶ nrpah sapta¹⁶ bhavisyant iha saptatim¹⁷
 Kosalayam¹⁸ tu^{1j} rajano bhavisyanti mahabalah²⁰
 Megha iti²¹ samakhyata²² buddhimanto nav=aiva tu
 Naisadhah²³ parthivah sarve bhavisyanty a-Manu ksayat^H
 Nala vamsa prasutas te vilryavanto mahabalah²⁵

⁶ In *bdVa*, *Nabharasi* (altered in *d* to *na* I where * *dfBh* *Pusya*⁰, **dBh* *Damitro*, **ahBh* *bha*⁰), *eVa* *Nnarativas* *Bd Gahhiras* ' *'tha*

¹ So *bdfyhmVa*, *Bd* Other *Va* tu

⁸ *CVa*, *Bd bhoksyati*

⁹ So *Ca'jIVa*, *Bd a24'-fgmVa. °tlh, bdhVa °tth* (altered in *d* to *vimsath*) *eVa, vimsa-tvm*

¹⁰ In *a1-4jVa* and 3 MSS of *CVa Sakyama noma vat* othei MSS divide it into two lor fiist part, *flmva. Sakyamana, ghva. Sakyā, dva Sakyā⁰, bVa Sikya⁰*, 3 MSS of *CVa Sakyamima*, *eVa iSaksonaman Bd Sankamano* for second part, *Bd, eVa bhavad, ghlmVa.* and 3 MSS of *CVa bhavo*, 6*Va bhavi, fVa mvo* or *tavo, dva uya* From all these vanatious I have adopted *tfakyaman-dbJiavad*

» *Bd, a'Va* and 3 MSS ol *CVa Mah⁰, /Va Mahis⁰, eVa Mahisyanam*

" *Va genly, Bd Pupa⁰, a⁴Va Putra⁰ eVa Pundramindra*

¹⁸ *Ca2iva Patta⁰, a⁸Va Patu gVa Patu or Padu, hVa Yadu⁰, a¹Va Puta⁰, bVa Pata⁰, fmva Satu⁰, eVa Padumindias Bd satl strmitras* Others short, *dVa yamitras, a⁴Va san m⁰, /Va sadanus Patu rnitras* seems the most central form

¹⁴ In *gVa tath=aiva ca* Vs says—

tatah* Puspamitra'-Patumitras frayo da sa*

where * *bVs* adds *castrayah*, **iTVs Piusya⁰, aVs Pusa⁰, *KV s Pata⁰, bjVs yaduu⁰, hVs Pahy?* *aVs Patumitr ddyas, (cVs Padhumi tra Padmamitras, * hVs sarva-varnesu balavan jayo bhavisyati trayodasa*, as if *trayodasa* belongs to the following words *Bh* says—

Puspamitro* 'tha rajanyo Dumntro* sya tath=atva ca

¹⁸ In *^Va Mekalaya, bdVa Mtk⁰, hJVa Mikalaya*

¹⁶ Vs says—MekalaS* *ca sapta* kosala-yam* tu nav*niva* bhupatayo hhavisyanti* where * *dVs Mckalya.4, AVs Meha[ka]slah, /Vs sapt-Andhrah hVs °Andhra, kVs °dtra* and *AHV s add tatau ca, *?Vs sapta Ran Salah, *IVs nava, AVs tath aiva, kVs tayeia Bh* says agreeing with some of these readings—

eka kala mie bhupah* sapsAndhrah¹ sapta Kausalh*

where * *dBh bhumeh, + cmBh Arnbhrah, kBh Ampra, *arsBh k'os⁰, fBh kaus⁰, dBh A08⁰* Cf *eka kala* here with the error *Mekakalah* in *hVs*

¹⁷ So *eVa, Bd °syanti ca saptatih* But *a1-4bdghiVa °syant*tti santatih, fmVa, °syanti santatih* (short), *CjV& °yanti ca sattamah*, and *CVa* mentions *santatih*

¹⁸ So *eVa, dVs, kos⁰ Vs, Bh* agree, see note ¹⁶ *Va genly, Bd kom⁰*

¹⁹ *Ca* in *eVa*

²⁰ In *gv a naradhpa*

²¹ In *hVa Medya, eVa* either, *a⁴Va medha-tithu*

²² In *eVa °khyato*

⁹³ Vs says—Naisadhas* *tu tavanta* tva* bhupatayo bhavisyanti*

where * *kVs Satsaras, iVs fata, *bkIVs* stop here *AVs* omits the whole *Bh* says—

Vaidura*-patayo bhavya Naisadhas* tata eva hi

where * *cjBh Vaidurya, gBh Vidvra, *gBh nisadhas* See p 50

⁸⁴ In *eVa °syanti manitsyayat*

²⁸ In *gVa mahayasah, Pkt puial*

52 DYNASTIES OF THE THIRD CENTURY, AD

Magadbanam²⁶ maha-viryo
 ViSvaspbanir²⁸ bhavisiyati
 utsadya partbivan sarvan
 so 'nyan varnan³¹ kansyati
 Kaivartan⁵³ Paficakams³⁴ c=aiva
 Pulmdan brahmanams tatha
 sthapayisyati⁸⁷ rajano⁸⁸
 nana⁴¹-desesu te jana⁴²
 Visvasphanu⁴¹ maha-sattvo
 yuddhe Visnu-samo bali⁸
 Visvasphanu⁶⁰ nara-patih khiv akrtir lv=ocyate⁶¹

Magadbanam tu^{a7} bbavita
 VisVasphurjih²⁹ puran-jayah³⁰ 10
 kansyaty aparan³² varnan
 Pulinda Yadu³⁵-Madrakan³⁰
 prajas" c=abrabma³⁹ bhuyisthah⁴⁰
 sthapayisyati⁴⁸ durmatih⁴⁴
 viryavan ksatram⁴⁶ utsadya⁴⁷
 Padmavatyam⁴⁹ sa vai puri
 15

³⁸ In *bdfghmva* & *Mag*, eVa *Magadhyan*

³⁷ In *adBh ca*

⁹⁸ So *a⁷fglmva*, Bd Va genly °*sphcmir* here, but °*8phdnir* ml 14, *bhVa*. °*8phnir*, eVa °*sphacir*, jva, *Visyaphani*

" So Bh genly gBh °*8phurjhih*, rBh °*8phurjrth*, ahBh °*8phurtti*, cBh °*skurtsih*, nBh *Visva[va]8pharjji* Vs says—

Magadhayam* ViSvasphatika safijno nyan varnan kansyati

where °*acyhjkvs* *Mag°*

⁸⁰ In d'Bh *paran tapah*

⁸¹ Defective in dVa, *pamrthtvan sasvarnan*, altered to *parthivan so va kirnan*

⁸⁸ So *dekmpq8Bh*, *GafBh aparo ghJlnrbh* °*ti paro* cBh °*ti puro* For Vs see note ²⁸

⁸⁸ In hVa *varttyan*, jV & °*iattyant*

⁸⁴ So Va, jYa, *Nunc*⁰ Bd *Madrakamd* eVa, *Yapwamams* (or *Papu°*)

⁸⁶ In cBh *Yadra*, kBh *Yadru* (or *Padru*) hBh *Pulinddyavu*

⁸⁸ Vs says—Kaivarta-Yadu*-Pulmda-biahmanan* rajye sthapayisyaty utsady akhila* ksatra jatima

where °*bhfVs* *Yadu 01 Padu*, gVs *Yadu 01 patu*, dVs *Patu*, kVs *Patta*, IVs *Vatuh*, aVs *Katu*, CYB *Kadhu* °*Cafvs brdhmanyan*, bvs *Puhnd-dbrdhmandan* °*kvs ucKd-dyosesa*

⁸⁷ So *eva* va genly, Bd °*8yanti* The sing is required by the sense and is corroborated by Vs and Bh, the plural is prob a mistake through misunderstanding *rajano*

⁸⁸ So Va, Bd eVa *raja tu* Hence *rajano* is obviously not a nonun, but the Pkt accus plural and = *rajnak* (see Pischel s

Prakrit Grammar, § 399), because Vifiva-sphani had, as said above, overthrown all kings and it was he who created these miscellaneous kings *Rajano* should have been Sanskritized as *rajnah* with some expletive foi the lost syllable, but was mistaken for the nomm and so remained unchanged

⁹ C *ddharma* in dBb

⁴⁰ *Bhumistha* m aBh

⁴¹ A ana wanting in *eva*

⁴² So *bdhjV&a* (altered m d to °*janah*)

Here *te jana* are obviously not the nomin but the Pkt accus plural and = *tanjanan* (Pischel s Pkikrit Grammar, §§ 363, 425), because they refer to the Kaivartas, & Not being fully understood they appear Sanskritized as *te jandn* in Bd, while they were mistaken for the nomin and were Sanskritized as *te jandh* in *a1-4fglmva* cey& read *tejasa* (an attempted emendation?) which Av a. adopts

⁴⁸ But qBh °*qyanti*

⁴⁴ *Bhupahh in f/B h*

⁴⁹ *Vimva8phatir in eVa*

⁴⁸ k *8elram* m aBh, a°Bh *akrm*

⁴⁷ But a°Bh *utsdrya*, fBh *utpatya*

⁴⁸ Bd °*sama-ptrabhah*, fJVa °*prabho* mVa °*prabhd* After this line dVa inserts—

ViSvasphiti Kaivartyanam Chakams c=aiva Puhndakan

⁴⁹ *Padmav*⁰ in cBh see p 53, notes 1,2

⁵⁰ So Bd, bva Va genly °*8phanurr*, eVa °*8phatir*

⁸¹ So Va genly, Bd, a1a *th=cyate*, eVa *ath*6c°* gVa *klldvdkrtiroeyate*, hvai *tkll*

utsadayitva ksatram tu⁶² ksatiā anyat kanyatt
 devan pitrms ca vipramS ca tarpayitva sakrtpunah]⁶³
 Jahnavi tiram asadya⁶⁴ sanram yamsy ate⁵⁶ bali
 sannasya⁶⁶ sva-Sariram tu " sakra-lokam gamisyati

Contemporary Dynasties of the Early Fourth Century

Text—Mt m1, .AVa 90, 382h-388*, Bd m, 74, 194-200*

Corresp passages—CVs iv, 24, 18, gBh xn, 1, 37c-40

The Vayu and Brahmanda give the whole of this passage except 11 12-15. The Vignu gives the whole fully in prose. The Bhagavata has 11 3, 4 (condensed into one) and 12-17, and agrees closely with the Visnu. LI 12-15 are taken from it and placed on the right, to supplement the account given by the Vayu and Brahmanda, and they appear to be old slokas because they agree closely with the older prose account of the Visnu. Among MSS eVa has only 11 1—6, kVa and btBh have nothing.

As regards Naisadhas and Kosalas see p 51, and for other peoples and countries my translation of the Markandeya Puiana may be consulted.

Nava Nakas¹ tu bboksyanti purim Campavatim² nrph
 Mathuam ca purim ramyam Naga, 3 bhoksyanti sapta vai⁴
 arm-Ganga⁶ Prayagam ca Saketam⁶ Magadhams⁷ tatha
 etan janapadan sarvan bhoksyante Gupta -vamsajah⁸

vattatiroracyate, bVa, tklivamratiracyate
 (short), dva, klivdsawtar ucyate

^M Uccadayitva tat ksatram in eva see
 note⁶⁸

⁶⁸ Satsut punah in hvs, bva, sasat⁰ dVa
 sat⁰, eVa yathakramam

⁸⁴ But dVa Jahnava fire prosody a

⁶⁸ Va genly yasyate a3Va nyasatt, eVa
 vyasya vaa, dVa yasyu, altered to yasma
 jveta, gva tyaksate tyakscsyate is suggested
 in (7Va but it anticipates the next line
 Yamsyate seems the best emendation

⁶⁶ So Va, genly bds sa ny⁰ hva samy⁰,
 gVa sa y⁰, eVa nihkstpya IY& reads this
 half line sasy a sia sariram rupam

⁸⁷ In hva nu

and the next refer to different cities and
 dynasties, but Vs, reading Nagas m both,
 condenses the two lines and the preceding
 mention of Padmavati (p 52, 1 14) into
 one statement

nava Nagah Padmavatyam* Kantipurayam*
 Mathuiayam*

where * ivs Padmav⁰ nama puryam, iVs
 Pasamvanyam, cVs Katip⁰, ajks Kantap⁰,
 bhvs kantayam, *hVs Medhurayam Bli
 nil

³ But dVa n aka, hYa Nama, bVa nana,
 eVa Yaumd

⁴ In bva sapta vi, dva saptatim

⁵ So a1-4bdefghlmva., Bd CJY& °Gangam
 • Soa3dva.Bd Cbfglmva °tum, a1a2a4jlva]
 °tu, evsSketa

⁷ In bVa Madhyagas, eva Makhagas

⁸ So Va genly eva Gupa⁰, bVa Guhya?
 Bd sapta, iVa mamdhanya jah Vs says—

¹ So Va Bd nagas, eVa Randhas

⁹ Padmavatim in eVa see 1 8 This line

.Naisadhan⁹ Yadukams¹⁰ c=aiva Saisitanⁿ Kalatoyakan^{ia} 5
etan janapadan sarvan bhoksyante¹⁵ Manidhanya-jahⁿ
Kosatam¹⁶ c=Andhra PaundramS^{ie} ca Tamrabptan sa sagaran¹⁷
Campam c=aiva¹⁸ purim ramyam bhoksyante¹⁹ Devaraksitah²⁰
Kalinga Mahisas c=aiva Mahendra nilayas' ca ye²¹
etan janapadan sarvan palaysyati vai Guhah²² 10
Strirastram^{aa} Bhoksyakams^{aa4} c=aiva bhoksyate Kanak ahvayah²⁸
Saurastr-Avanti Abhiras²⁶ ca
sudraⁿ Arbuda-Malavah²⁸

anu-Ganga Piayagam MagadliS* Guptas'
 ca* bhoksyanti

where *MVa Magadhan, kVsmadgadhd, iVS
 Magadha Suhma, * IVSGuptdmS, aVs omits
 Guptas ca, * here bVs adds Afdgadhdn, klvs
 Magadha Bh says—

anu-Gangam a-Prayagam guptam* bho
 ksajatiⁿ medininim*

where *fBh goptd, *hjbh bhiksyanti cor-
 rectly, fBh vat mahim

* Nisadhan in ca2djva

¹⁰ In dghVa. YudakamS or Pud?, eVa
 Yadumams

¹¹ In bdVa SaiSljan, gVa, Saistkan, eVa
 Seilkan, hva Sauatan

¹⁸ A Va °topakan (misreading y as p)

ⁿ Ca2Va bhoksyanti

¹⁴ So Va, mv a °ja, Bd °jan eVa Ma'a-
 dhdneyagah Vs similailly—

Naisada* Naimisrika* Kalatoyan* janapa
 danⁿ Manidharal-vamsa bhoksyanti¹¹

where * bhlvs naisadha, kVs Saisara (see
 p 51, note¹⁵), * hVs Navmtka * abhVs
 °yakan, lVs °yakk, ' I Vs °pada, II kVs °dha-
 raka, deVs °dhana, lvs °dhanya, aVs
 °dhndnanka, bVs °dhanavaka, cVs °dhd, AVs
 Manadhanyaka, acfkVs vamsyd^d lVs
 vamsa bhoksyati Bh, iVs omit this

¹⁸ if /Va kos²⁰, dgVa Kosalas, bhva
 Chosalas

¹⁴ So a/Va, Bd a'a2a4jVa Paud⁰, dVa
 PondaS, a3Va Pandyas hVa c=Adhra
 Podiais bva °potas mVa c=Adha Pau-
 dramsf/Va °Paundras gva c=dnupadas

" In fmva Tama⁰ dva Tamrahpt-dnu-
 sdgaran, bghva Tama⁰, iVa Nama⁰

¹⁸ In bhVa [Pam]campahk cica, dVa
 Pamcapama

¹⁹ Ca3a4fjva°syanti, hva°syate

²⁰ So'a1a2glmVa, bdva Datva° Ca3a4fjva
 Devarakstam, hVa dana° Vs similarly—

Kosal*-Audra*-Pundraka*-Tamrahptan*
 samudratata-purim ca Devaraksito raksi-
 syati II

where *AVs kosalam, cgVs Koyal, ZVs
 Kaulpa, *hVs udra, iVs edra °k;Vs otra,
 lVs Loddhra, * ZVs Pundra, bcVs Pudraka,
 wanting only in dej Vs, °acgklYs Tama°,
 II lVb raksati Bli nil

⁹¹ In gVa tatha

^m Vs similailly—

Kalmga* MahisikaMahendrabhauma*
 Guham* bhoksyanti

where * bVs puts naksatra before ka'nga,
 °defjkYs °saka, iVs °sa, hVs maheya-Kaccha,
 *hVs °dran°, iVs °drabhauman correctly,
 jkvs °drabhaumam, * blVs Guha correctly,
 iVs Guhan, hVS omits Bh nil

⁸⁸ So Ca3Va, Bd °stra- a1a2a4bdfghlva*
 Strtragyam A Va Sri by misprint

⁸⁴ So bdfhmVA, GVA Bhokhya?, IVa .BHO
 KSa°, A Cj Va Bhaksya⁰ Bd Bhjoa°

²⁵ In IVa °dhvaye Vs says—

Strirajaya*-Trairajya*.Musika* janapadan
 Kanak-ahvaya bhoksyanti'

wHere *A LVs omit, °so CgkVS but bhlVs,
 °rajya, aVs Tepirajya, cfvs omit, *cVs
 Musiva, hVs Mukhika, lvs Mustta, akvs
 Mrsika, » iVB °dsvayo bhoksyati Bh, dj;Vs
 omit this

⁸⁹ So Bh VB similailly—

Saurast* Avanti*.Sudianⁱ Arbuda-Maru-
 bhumi *-visayams ca vraty-advij'-Abhirall-
 sudr-adya bhoksyanti

where * hVs SurasVr-Avasca, f V s Sudra,
 abVs sudr (aVs S'ur-)Abhiiran, hVs Madr-
 Abhlrd, k;VS SUR-abhir-arb°, *hVs °bhu
 bVs Maru, kvu Mevabhumi, *or vratya
 dvi) .bh vsvadfya dwj, kVs vajren kVs

	vraty-advija ^{Λ9} bhavisyanti
	Sudra praya janadhipah
	Sindhos tatam Candrabhagam ⁸⁰
	Kauntim ⁸¹ Kasmira mandalam
	bhoksyanti Sudra vraty adya ^{ia}
	Mlecchas c=abrahma ³³ -varcasah 15
tulya34-kalani bhavisyanti	tulya-kala line ^{<J} rajan
sarve hy ete mahiksitah	Mleceha ^{8c} -prayas* ca bhubhrtah ³⁷
alpa prasada hy anrta ³⁸	ete ³⁹ 'dhai m-anrta-parah ⁴⁰
maha-krodha hy adharmikah	phalgu-das tivra-manyavah

Evils of the Kali Age

Text—AM.t 273, 25-34 , AV* 99, 388¹-412, Bd 111, 74, 200^b-224

Corresp passages—CVs iv, 24, 18-29 , CBh xx., 1., M-2, 23

After having* thus brought the dynasties down to the early part of the 4th century A D, these Puranas launch out into a prophetic description of the future evils of the Kali age, and the Vayu and Brahmanda deal with them at great length. It is unnecessary to set out these passages because they merely embody gloomy brahmamc forecasts, which were no doubt based on actual calamities, but which have no historic value except in so far as they may portray, more or less really, miseries which the country underwent in lawless times. But the first portion of the description appears to depict the unsettled condition of the country in the early part of the 4th century, and this alone is presented here. The references for it are— aMt 273, 25, 26a , aVa 99, 388a-393» , Bd 111, 74, 200^b-203, CVs iv, 24, 18, 19,

rajye 'bhiskt- , jVs A[ti]bhira, aVs Atira
But IVS has only Saurastida, deVs mll

⁸⁷ So Bh, except Get Bh sura

⁸⁸ In fBh Abhyuda Palavah

⁸⁹ Or vratya dvija

⁸⁰ So Bh Vs similailly (iVs omits)—

Sindhutata-darvikorvi*-Candrabhaga-
Kasmiraⁱ-visayan* vratya⁴ MlecchJI-adayah
sudra bhoksyanti

where *fVs Darvtkorvi, cVs °kovi,jvs °kev%,
gVs °kocam, aVs Davikorvi, kvs Davi,
bVs Deva°, hVs Davakorthaⁱ kvs Kas'miva
fhjkvs msayam ca, cVs msaya abcefhjs
vratya-, kVs rajya bhVs Mlcclh-sudr,
kVs Mlekša-sicdr

⁸¹ In glnrBh °t% cBh kautec, dBh Kau-
elm , fBh Kamnci

⁸² In eBh vraty as te, cfbh. °ca dBh sudras
c antyd (one syll short)

⁸³ In afraBh Mlecclia abr°

^{5*} So Va, Bd IVA kalpa

⁰³⁶ Vs similailly—

ete ca tulya-kalah sarve prthivayin bhu
bhrtto bhavisyanti *

where * IVS bhoksyanti

³⁸ Mlekša III cBh

⁸⁷ In rBh bhupateh

⁸⁸ In dva a-nrpa , iVa hi nfpah

^{8a} In fBh nrpa

⁴⁰ So Bh, so jBh, altered from dharma
nrpatayah fBh dharmaparah Vs says—
alpa prasada vrhat-kopah sarva*-kalam

anrt-adhai ma-rucayah

where * ejvs sarve

gBh xu, 1, 41-48 Of this account the Matsya contains only lines 1, 10, the Brahmanda omits 11 4-6 The Vayu contains the whole, but fVa omits 11 4-6, fjk'Mt omit 1 10, hpMt, kVa& have nothing Vs has nothing corresponding toll 1-8

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

Bhavisyant*¹iha¹ Yavana dbarmatah kamato 'rthatah
n=aiva murdh-ablinsiktas te² bhavisyanti naradhipah
yuga-dosa duracara⁸ bhavisyanti nrpas tu te
strinam bala⁴-vadhen=aiva batva c=aiva parasparam
bhoksyanti Kali sese⁶ tu vasudham parthivas tatha⁸ 5
udit-6dita vamsas⁷ tu⁸ udit astamitas⁹ tatha
bhavisyanMha¹⁰ paryaye kalenaⁿ prthiviksiitah
vihmas tu¹² bhavisyanti dharmatah kamato rthatah
tair vimiSia janapada¹³ Arya MlecchaS ca^u sarvasah¹
viparyayena vartante^{1C} ksayam esyanti¹⁷ vai prajah to

¹ In dehjVa, °syanti ha

» In eVa tu

⁸ In eVa °doḥa duratmano

* In Ca¹Va bala eVa stri bala go-vadham
krtva, dVa °bala-bandhanms C=aiva Vs
similarly—

stri-bala-go-vadha-kartarah * para-sv-
adana⁺-rucayo * lpa-sai ah
where * kVs °balaradha rucayo, * hiVs
°ddataro, AVs parabhayaddnaka, i VB para-
para-dama, * h Vs 'Sucayo Bh says—

stu bala-go-dvija-ghnas⁺ ca para dara-
dhan adrtah*

where * dhlBh °dhrtah, eBh °dvrtah

• In eVa bhavisyanti Kali-s'esam

⁸ In gVa, tada

⁷ In eVt uditiditi-vamsyas Vs says—

udit astamita-praiyah sv alp ayuso mahe-
ccha aty alpa*-dharma ca⁺ bhavisyanti
where * efVs °ch=dty alpa, iVa °ch=alpa, iVs

°chas c dlpā, iVs inserts na Bh says—
udi t-aetamita-pi aya alpa-satt v*alpaka-
ayusah

a samskrtah kriya-hina rajasa tamas⁺
avrtah

⁸ ca²ay Va te

⁹ In eVa uditv=dst⁰

¹⁰ In bdhjVb °syanti ha

¹¹ In fVa kalam na

¹² In eVa vthitas te, dv& vihalas tu

¹³ In iMt samdanu

" So Mt genly, bfMt, eVa Arya-M°, iMt
varsa M°, a'Mt Mleccha-prayss⁺ ca, iMt a
Mlecchas c=aiva Va genly Bd Mlecch-
diaras ca, fva °dvdras⁰, dVa °dvdras⁰
Cva Snech⁰ (misprint) Vs says—

tais⁺ ca vimiSra * janapadas tac chila-
vutino¹ raj asraya-Susiinno Mlecchas⁺ c=
AryaS* ca vipaiyayena vartamanBh prajah
ksapayisyanti
where */Vs vimisnta, * JVs chil dnuvari,
* kVs Mlecch-dcaryas, iVs °dcaryas, hVB omits
all after Mlecchas Bh says—

prajas te bhaksayisyanti Mleccha rajanya-
rupinah
tan nathas te janapadfis tac-chil-acara-
vadinah
anyonyato rajabhiS ca ksayam yasyanti
piditah

¹⁶ In albgjkMt sarvatah

^u In cMt °ta, gnMt, dgva °tah eVa reads
thjs half line, paryayas vartanananam

¹⁷ s0 Mt gMt ksapayisyanti Va, Bd
nasayisyanti

Chronological and Astronomical Particulars

Text—AMt 273, 35-52*, AV* 99, 413-430, Bd m, 74, 225-243

Corresp passages—CV? iv, 24, 30-42, GBh xn, 2, 24-34

Concluding passages containing chronological and astronomical particulars about the Kali age are found, more or less full, in all the five PuiSnas. Here the Visnu relinquishes its prose, and both it and the Bh&gavata adhere to an old sloka version (which the Visnu introduces with the phrase *atr=6cyate*), similar to the version of the Matsya, Vayu, and Brahmanda, but containing some verses not found in those three Puranas. Hence it is convenient to divide this subject into three parts.

The first part contains matter which is common to those three Puranas, and which the Visnu and Bhagavata give partially. The passages are these—AMt 273, 35-45*, AVa. 99, 413-423, Bd m, 74, 225-236*, CVs iv, 24, 30-33, GBh xn, 2, 24-28*. The Vayu and Brahmanda give the whole, the Matsya all except the first two lines, and the Visnu and Bhagavata have 1, 2, 4-6, 18-20, 22.

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

The Puranas all unite again in the old sloka version and this forms the third part. The passages are—Mmt 273, 49^b-52*, AVa 99, 428^b-430, Bd m, 74, 241-243, CVs iv, 24, 40-42, GBh xn, 2, 33-34. All give the whole, except that the Bhagavata omits 11, 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 tMt omits 11, 21-23, eMt 11, 21-23, 39 (second half)-41 (first half), iMt 15-17, 19, yMtll 6-9, 18, /Mt 11, 12-15, nMt 11, 13, 14, a2Va 11, 11-14, eva 1, 16, AVa 11, 1, 2 (first half), *mVa 11, 11, 13, 15 and places 12 after 14, hpMt, hVa, 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 Tisy a³ BrhaspatI
eka-raSau⁴ samesyanti⁶ tada Krta-yugam bhavet °

¹ In mVa vamsa vamsas

⁸ In iVs yatha, bVs, fBh yada

⁸ Sukra in hVs

* Ca2-4bfgghjIva. ratre, rnVS. rave kVsetair amiesu

⁰ So evai, Vs, Bh, IVs sah esyanti Va

genly, Bd bhavrsyanti, CVa bhansyanti (misprint)

⁶ So Va, Bd eVa, Vs, arBh bhavrsyanti tada (bdefgjVB tatah) k rtam, AVs gives the line twice and ends first ksayam and then Kakh Bh tada bhaiati tat Krtam

esa * vamsa⁸-kramah krtsnah» kirtito yo¹⁰ yatha-kramamⁿ
 atlta vartamanas* ca tath=aiv=anagatasⁿ¹² ca ye¹³
 Mahapadm^u-abhisekat tu¹⁵ I yavat Panksito^{ie} janma
 yavaj janma¹⁷ Pariksitah | yavaii Nand-abhisecanam 5
 evam¹⁸ varsa¹⁹-sahasram tu jfeyam²⁰ paficagad-uttaram²¹
 Pulomas tu²² tath=Andhras tu²³ I pramanam vai tatha vaktum²⁴
 Mahapadm-antare²⁶ punah^{2<J}) Mahapadm-antaram²⁷ ca yat²⁸
 autaram tac²⁰ chatany⁸⁰ astau sat-tnm6at³¹ tu⁸² samas tatha⁸⁵
 tavat³⁴ kal-antaram bhavyam³⁵ Andhr-ant-adyah prakirtitah^{3f1}

⁷ So Va, Bd, *bcdeM* A CfgjklmMt *evam*

⁸ In eVa *eva*

⁹ So Mt, *bdehVa* Va genly *krtsnam*, eMt
krtaḥ prasaiaḥ, cMt ksataḥ⁰

¹⁰ So Mt genly, *cenMt 'yam* eVa va
 Va, Bd vo

¹¹ Mt *maya kramat*

¹² So CfgjMt, Va, Bd, Vs Mt genly reads
 the whole line in the nomin. sing, and bMt
 the first half in local sing Bh says—

ye 'tita vartamana ye bhavisyanti ca
 parthivah
 but *deBh* ye *bhavisyanti parthnah* for the
 second half

¹⁸ In *fgMt* tu ye After this line Vs inserts
 this line—

ete *vamSesu* bhupalah kathita mum
 sattama

Bh inserts this line—

te ta uddeSataḥ prokta *vamSiyah* Soma*
Suryayoh

where *fBh *vamdayoh, adrsBh vamaḥ jah*

^u This line is in Mt, Va, Bd So Mt
 Bd *Mahandand-, Va. Mahadev-*, which both
 no doubt = *Mahapadm*, see 1 7

ⁿ Bd °sek-*antam*

¹⁸ This line is in Vs, Bh So Vs Bh
arabhya bhavato equivalently

¹⁷ So Mt Va Bd *janma yavat*

¹⁸ SoMt, eVa in *Mtekam*, *kvs ete* others
etat

¹⁹ In *celnMt eva, bMt eka*

^{so} Bh *satam*, ;Bh *satam*

ⁿ So Mt genly, Va, Bd *cejMt °datMtaram*,
iMt °sato trayam InMt, blVs panca-sat
Cttaram But eVa, Vs, Bh 2>*ancadas-6itaram*

⁸⁸ This line is in Mt *SoftmMt, bcenMt*
^{te}*t_i gMt Pulobhas tu*, eVa also *Puloma ca*
ACdklMt Paulomds tu The correct reading

would seem to be *Pulomat tu*, referring to
 the last Andhra king

⁸⁸ So ACdklMt, bMt °*Andhras tu, fgMt*
tato 'ndhrds tu, it tathol=edras tu, nMt
tatha c Andhra, cMt fiatharv=Andhrd,
eMt tatharvakah The correct reading
 seems to be *tath=Andhrdat tu*

⁸⁴ This line is in Va, Bd So *a1a3a4dfghlVa*,
 Bd, mVa °*vaktu*, 3 MSS of cVa °*vaktam*
 (= Pkt *vuttam'i*), *a2jVa*, 3 MSS of CVa
 °*c=6ktam* eVa (see note 22) *tato vaktum, bVa*
yatha vaktur Vuttam is most prob the
 original Pkt word, and all these aie attempts
 to Sanskritize it without infringing *sandhi*

²⁶ In 6Mt -*dtare*

⁸⁸ In iMt *Jpurah*

ⁿ So Va Bd-6tta)am

⁸⁸ In eVa *yataḥ*

ⁿ So Va Bd °*ca* Mt genly *anantaram*,
iMt antare sat This half line in iMt is
nd[na]ntaram paksatany astau, in bMt
tanamtastastandmatyau

⁸⁰ In eMt *sata*

⁸¹ So also nMt *sadisat* (=• *sat trisat*),
dmt dast⁰ bMt, a3bVa sad vimSac, dVa
sad va, hVa satrimiac or *sadr⁰*

⁸³ So Mt Va, Bd *ca*

⁸⁹ So Mt VS, Bd *smrtah*

³⁴ So Mt Va, Bd *etat*

⁸⁶ So Mt, f/mVa, Bd, cMt *bhavya* Va
 genly *bhavya*,

» So *a2-4fghmYa, Bd, bdVa ca2An° Ca'jlVa*
Andhr-anta ye (I omits *ye*) *pra⁰, eVa*
sandhan bhavyah pra⁰ Mt genly *Andhr-*
dnat d-Pariksitah, fgMt Andhr⁰, cenMt
ksatr⁰ bMt tsambha'ditrayaraksinat, iMt
athddya dptas tataḥ Mt reading is cor-
 rupt, because from Panksit to the end of
 the Andhras comprises the two penoda in

Bhavisye⁸⁷ te prasankhyatah³⁸ puranajfiaih srutaisibhih^{3ft} 10
 saptarisayas tada⁴⁰ pramsu⁴¹ I saptaisayas tada prahuh⁴⁴
 pradipten=agnma⁴³ samah⁴⁴ Pratiye rajni⁴⁵ vai satarn^{4e}
 sapta⁴⁷-vimsatti bhavyanam⁴⁸ I sapta-vimgaih satair⁴⁹ bhavya*⁰
 Andhran=ante^{fl} 'nvagat⁶⁸ punah³ Andbran=,inte^M 'nvayah⁸⁵ punah⁵⁰
 saptansayas tu vartante⁶⁷ s^aapta-vimsati⁰⁸-paryante⁵⁹
 yatra⁶⁰ naksatra mandale krttsne naksatra-rnandale

11 5-8 The reckoning is from the end of the Andhras onwards into the future

⁸⁷ So Mt cMt °syai, iMt omits Va, Bd bhavisyais, bVa na divyais

⁸⁸ So Mt genly celnMt °samakhyatah, iMt, eVa tat prasankhyatam Ca'a2a4iva, Bd tatra sankhyatah, a⁸Va °khyatam, bdfghlmNa. °khyanam bMt nasta sankhydah

⁸⁸ In iMt [susru[s]atarsimbhih, bMt surarsi bhih, iMt manarsibhih ceMt purane srutisarpibhih

^{40f} In bcdefgjnMt tatha

⁴¹ This line is in Mt So ACdhmKt eMt pamsrii (or ya⁰), cMt pasu, nMt prayah or prapuh, bMt dyuh, fgMt te syuh, jMt vacyah The readings and Va, Bd readings appear to be cip 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 Pu8ye Pusya as the constellation in Pratipa's time might tally with Magna, in Pariksit's time (see 11 22, 24) about a century and a half later, see JR HAS 1910, p 28

⁴² So Va, gVa, prahu Bd praptah eVa [ca] tathakhyas ca

⁴⁸ So Mt genly dMt pradipen⁰, kmt pratapten⁰, iMt pradipld c dgni vai Mt appears to be ci p

⁴⁴ So ACImMt cdefgknMt sanram, bMt iamarn,, jMt sase

⁴⁸ So Va genly, hVa °rojni, eVa °raja dVa Pratipam rini, altered to Pratpaja prtye Bd pitrye Pariksite (omitting vai)

⁴⁸ In fjVa, vimsatam, eVa, samsthit All the readings of this line in Mt, Va, and Bd are no doubt attempts to Sanskritize an old Prakrit sloka, which was obscure Perhaps the true reading should be, having regard to the forms of letters in the old scripts—

saptarsayas tads, Pusye Pratiye rajni vai samam

cf samam in 1 19, or Satam, see 1 22

⁴⁷ This line is in Mt emt sapta bnMt asta

⁴⁸ So ACkMt cdefgjnMt bhaiyena, bMt bhavana

⁴⁹ So Va genly Bd dVa °vimsati tair, bhva °vimsatir (short) eva sapid vimsah date, prob the true reading

⁸⁰ In eVa" bhavye

⁸¹ So A CmMt for first 3 s) 11 dMt Andh° fgMt Adh° bcenMt astrenam, jkMt astrenam lor last sy 11 cefgjkmtte, ACbmMt tu, dMt tvam The whole is clearly Andhrnd ante, see note^M

⁶² In kMt maga, ceMt °gat, nMt °gat fMt °ndhakat, gMt dhakat, iMt slaka, AC°mjt yada, bdmMt tatah The connect word seems to be nvagat (aorist of anuga) or nugah, the former meaning '(the cycle) followed oil again, and the latter '(the Seven Rsis 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 yada and tatah are obvious emendations

⁸³ In iMt sudhah

⁸⁴ for first 3 syll v a, Bd Andhranam, hVa °nd, eVa mantanam for fourth syll Va, Bd te The whole is clearly Andhndndmte which means Andhran=dnte, Pkt for Andhndndm ante, as ihe sense shows But mi Va leads this half line A dha sankhyaya smrtam, which belongs partly to J 15

⁸⁸ So a3'hVd, Bd, and dVa (altered from tvayah), gVa 'maya, eVa 'nvayah Va, genly tvaya

⁸⁶ In bVa punat, gVa yutah, a3Va subhah

⁸⁷ This line is in Mt So CGVa°a4mMt, dMt °praiartante iMt saptarsay etx par~yante a1a3bMt sapta-vimSati paryante, ceMt °paryanta h, kMt °paryatah, fgMt °parjanya

⁸⁸ This line is in Va, Bd eVa °vimsa eti or vimis ti

saptarsayas tu tisthanti^{f11} paryayena^{6a} satam satam^{6a}
saptarsinamⁿ¹ yugam by etad^{6*} divyaya, sankhyaya smrtam^w 15
 masa^M divyah⁸⁷ smrtah⁶⁸ sat ca •• divy-abdani tu⁷⁰ sapta h iⁿ
 tebhyahⁿ pravartate kalo⁷³ divyah saptarsibhis^{7*} tu vai⁷⁵
 saptarslnamTM tu⁷⁷ yau purvau⁷⁸ drsyete⁷⁸ uditau nisi⁸⁰
 tayor madhye tu naksatram⁸¹ drsyate yat⁸² samam divi⁸³
 tena saptarsayo⁸⁴ yukta jneya⁸⁵ vyomni Satam samah⁸⁶ 20
 naksatranam rsinam ca⁸⁷ yogasy=aitan⁸⁸ mdarSanam

^M La dVa paryate, bVa payate

⁸⁰ In bcdefgjMt krtsne

⁸¹ In JMt bhidyant

•' In fMt paryaye m

⁶⁸ In fMt satam satam, dMt datah Satam,
 a1a2a3dglVa datdc chatam, bjVa Satam
 Satam, mVa sata Satam a'bMt Satam
 samah

•• So Va, eVa hy ete, Bd tv etad, fgMt
 yuge hy etad, kMt °ete bKVa sugam hy etad
 But 6Mt tu paryanta, cenMt °paryaye Mt
 genly upary etat

^u So Va, Bd cenMt tat smrtam divya
 sankhyaya, kMt smrtaih vai divya sankhya
 yd, ACMT °saiijnya fgMt smrtam divyaih
 tu sankhyaya, bmMt °sanjnya, and dMt
 crp

⁶⁹ So Bd Va genly sa sa, iVa sasa, saya
 sapa, hVa say a, fVa sa[sajya Mt soma,
 nMt samo, eMt ksado, cMt tado Instead
 of this line eVa has two other lines—

sastir daivata-yuganam c=aika saptabhir
 epi ca

trmsac c-anyim varsani smrtah saptarsi-
 vatearah

" So Mt, Bd Va divya nMt dilas,
 ceMt ditvat

⁶⁸ Va smrtā, bcefglnMt tatha

⁸⁹ So Bd Mt, Va sastir erroneously

⁷⁰ So ACjklMt, cnMt⁰ca, eMt divy astani
 ca Bd divy-dbddd c aiva Va divy dhnaS
 c aiva bdmMt °dhani tu (b, ca), fgMt
 °dhaniSca

⁷¹ So Bd cdefgnMt, gVa saptati h, other
 Mt, Va genly saptabhih, iVa saptdmih
 bhVa saptasanabhih, where in bVa nabhih
 represents tebhyah in next line

" So Va, Bd, bceklNm eVa ebhyah, other
 Mt ebhth dfVa reads this half line pravartate
 mahān kalo

⁷³ In kMt pravartitah⁰, dMt praiartane⁰,
 bMt °tite kale

^{7*} In cenMt saptarsitas

⁷⁸ So Mt, eVa Va, Bd taih

⁷⁸ In fgMt sapta-Sirsam

⁷ In ACdkmt, Vs genly, aBh ca

⁷⁸ So CGVa4mMt, Bd, Vs, Bh, arBh pur-
 vau yau Va ye purva (altered in dva to
 you puriau), akVs °purve a1-3-bcdefglnMt,
 eVa yah purvam, kMt °purva, iMt °purve
 The dual is right as there are **two** stars,
 and see next line

⁷⁹ So CGVa4mMt, Bd, Vs, Bh, dVai Va
 genly drSyante, ehVs, aVs drsyate For
 this half line a1-3-bcdefglnMt read udyan (I,
 udyat, j, mudyan, k, sudhan) vat drSyate
 nisi (j, divi, k omits) fgMt udsyate drSyate
 niSi

⁸⁰ CGVa4mMt hy uditau nisi, eVa hy
 udito⁰ Vs, Bh uditau divi, aVs °bhyud-
 tau⁰, jkVs, jBh udto⁰, gBh udite⁰ Va,
 Bd uttara-diSi

⁸¹ So Mt genly, Bd, fMt °madhye ti⁰,
 eVa, °madhye ca btam]⁰, bMt °madye tu
 rajatam Bh, blYs tayos tu madhye naksa-
 tram, Ys°madhya nak⁰, kVs°madhyamam
 ksatram In a3Va tato madhye ca naksa-
 tram, Va genly °madhyena ca ksetram,
 bdhVa °caksetram (altered in d to ca naksa-
 tram), mVa crp

^M In nMt yah, eVa, 6Vs, dfkqbhi tat, cMt
 sa, bMt ca

" Vs, Bh nisi

^M Bh ten=atta rsayo, aberBh ten°aiva⁰,
 fBh tena tat⁰

⁸⁸ So Va, Bd i fVa °yaya Mt genly jneya
 yukta, iMt °mukta, bdMt °bhukta, IMt deva
 yukta Vs, Bh yuktas tisthanty, aVs mu-
 ktas⁰, kvs mukdsthttyanty, fBh yukta
 bhavanty

^M In 6Va Sate⁰ Vs, Bh abda satam nrm&m,
 AVs, gBh asta-s⁰, kVs aka-s⁰

⁸⁷ In eVa ca sarvesah

⁸⁸ So Mt, Va genly bdgva yogyasy⁰ Bd

saptarsayo Magha-yuktah ⁸⁹ kale Pariksite ⁹⁰ Satam ⁹¹
Andhr-ante ^M tu ^{9S} catur-vimge ^{o4} bhavisyanh ⁹⁵ Satam samah ⁹⁶

Visnu

•te tu Panksite kale
Maghasv asan ^{u7} dvijottama

tada pravrttaiS ca " Kalir dvadaS-abda¹ sat-atmakah
yadi=aiva bhagavad-Visior
amgo yato⁸ divam dvija⁴
Vasudeva-kul-ddbhutas
tad=aiva Kalir agatah^c

yavat sa pada-padmabhyam
paspars=emam vasundharam
tavat prthvi-parisvange
samartho n=abhavat Kahh
gate sanatanasy =amse¹⁰

Visnos tatra bhuvoⁿ divam¹²
tatyaja s anujo rajyam
Dharma-putro Yudhisthiiah

Bhagavata

te tvadiye dvijah kale
adhuna c=aSrita ⁹⁸ Maghah
yada devarsayah sapta
Maghasu vicaranti hi 215

Visnor bhagavato^a bhanuh
Krsn-akhyo 'sau⁵ divam gatah

tad=avisat Kalir lokam
pape yad ramate janah⁷
yavat sa pada padmabhyam
sprsamn aste⁸ Rama patih
tavat Kalir vai prthivim
parakrantum na c=asakat ° 30

bhogasy⁰ hVa, yogysatya tan, 6Mt tu yogasy
ett, nMt ieads tluB half line ydgasy*eti
darsayan*

*** Bd hy ath=ayuka,h fMt maya hy
uktah, dMt may apy°, eVa maya proktah
⁵⁰ In.;Mt this half line is kalena paritositah,
kMt °tam*

*⁹¹ In nMt srutam, bMt ksutan, fgmT
same,, mMt divi*

*⁹¹ So a'a3a4ghva, iVaAndh-°, bVa Adhm °,
dVa Adhry-°, eVS Andhan=ante (omitting
tu) in Pkt form, see note⁹¹ Ca2jmVa, Bd
Andhr amsa, fVa Adhr° Mt genly brah-
manas (= saptarsayah 1), CMt °nas, fgmT
nam*

*ⁿ So Mt genly, iMt ca Va genly, Bd sa-
" CbfgMt °sa, iMt, dVa °so, nMt °sad*

*^{90B} InfMt, dVa syati
" So Mt, bd, fMt satam°, dVa sate°
(altered to gate^b) jmMt,f/Va sate mama*

*bhMt °mana, gMt °mata eVa satan tada,
IV5. same maid Ava mate mama*

⁰⁷ In bVs Maghas c dsan, kvs tMagha

dyasan, ajVs crp

⁹⁸ In qBh hy asrita

⁹⁹ So Vs Bh tu

¹ In hVs gBh dsta, /Vs dtma

² In dBh visnus tu bhagavan

³ In abVs jato, kvs amSa jato

** In kVs dvijottama*

⁸ In 8Bh sa dBh Krsno sau, eBh

t krsnasyotsau apptly

⁸ In BLVS °aiv=dtr-'dgatah Kahh

⁷ In dBh manah

⁸ InfBhasid

⁹ InfBhv ds°, qqrhb c asakrt

¹⁰ In deVs -dnte°;

¹¹ In kVs tvayo, aVs divo

¹⁸ In dAVs dut

Visnu

Bhagavata.

viparltam drstva ca

nimittani sa Pandavah

yate Krsne cakar=atha

so 'bhisekam Panksitah "

prayasyanti yada c*aite

Purv-Asadha-m maharsayah

tada Nandat¹⁵ prabhrty¹⁶ esa " Kalir vrddhim gamisyati¹⁸yasm Krsno divam yatas¹⁹ tasmmn eva tad=aham²⁰pratipannam Kali-yugam²¹ tasya sankhyam mbodhata²²catuh 6ata²³-sahasram tuvarsanam²⁴ vai²⁸ smrtam budhaih²⁶sasti varsa²⁸-sahasramsankhyatam²⁹ manusena tu³⁰yada Maghabhyo¹⁴ yasyanti

Purv-Asadham maharsayah 35

sahasranam satan=ha

trim manusa-sankhyaya²⁷

sastim c=aiva sahasram

varsanam UACJ ate³¹ Kalih³² 40¹⁸ 80 all VB, but (TVs °knfe¹⁹ In 6Bh °bhyam, dBh Maghdo¹⁸ In JVB °Nanda, «Bh °Namtat, rf Bh tada
tada rBh tato Nandat¹⁶ In deVs prabhum¹⁷ In bjkVs, eBh eva¹⁸ In cBh kaisiyati¹⁹ In eVa dudjda jMt reads—yada Krsnas chavi yatah suklo Narayanas
tatha⁸⁰ So Mt, eVa, Vs, Bh Va, Bd tada dine,
alteied in dVa to tad-ddttah⁸¹ So Mt, *Va, Vs, Bh Va, Bd °pannah
°yugah⁸⁶ So Va, Bd Vs °mbodha me Mt jrra-
manam tasya me srnu, jMt prapannam⁰
Bh %tt prahuh purd-mdah, cBh iti r ahuh⁰,
see Appendix I, § 11²⁸ So Mt, jMt data, <Mt fatl a²Mt sash,
dmMt sat (one syl) short)²⁴ In bMt larnani eMt reads this half
line tada sandhyd pravartatt⁸⁶ In cMt yat, fgjklit tat, efltt tu, bMt
na (for nu I)⁸⁶ In jUt tatha⁸⁷ So Va, Bd⁸⁸ So bfglnUt, a1 dmMt sasUr⁰, cfgMt
sastim ACMt catvdry asta-⁸⁰ In bfgnSAt °khyda, dMt °khyate⁸⁰ In, jMt tat" So Bd, /Va, yVa tywc⁰, 6Va tuc⁰, rfVa
tucyda, altered to tu smrtah, rMva rwvyate
(for r ucyate?), see Appendix I, § 11 Va
genly ucyate⁸⁸ Instead of this and the preceding lino
Vs has these lines—trim laksani varsanam* dvija manusa*-
sankhyayasastim °aiva sahasram bhavisyat y esa vai
Kahhwhere *A/Vs varsdni, *IVs varsdndn dvija
Bh omits this statement⁸⁸ In grMt divya- CVa dtvye³⁴ So a3a*4fgklmnMt CGVa°abdMt
°Bankhyd° jMt tatha sandhy°dpav⁰, unless
it »=° sandhyd prav⁰⁸⁸ So Va genly firivfi "drnsam hi kirtite,
Bd °dime°, jV& °sandhyd stha kirtite But
glivfi °sandhyd dinsa hi Mrtyate, a W a
°sandhyd sd hi⁰, bhVa °sandhyd ad hi [to]⁰
dVa for this half line (with clerical enors
uncancelled) samdvedhxi ca iti tatha sandhya
samdhy-amsa sahxta kvrtate eVasa sandiyy-
dmaam uddhrtam For this line Vs reads—
satam tani divyfini sapta pafica ca
sankhyaya *where *HVS driyaya, but sandhy ay d ap-
peals to be the correct woid since 1200

divyam varsa-sahasram tu **I divyarh⁸³ varsa-sahasram tu**
tada sandhya pravartate ³⁴ | **tat-sandhy amSam praklritam** ³⁵
nihgese tu⁸⁰ tada⁸⁷ tasm³⁸ Krtam vai pratipatsyate ³⁹

divine years include the two sandhyas Bh
 Bays—

divy-abdanam * sahasr ante caturthe tu^f
 punah Krtam

where * gkpBh *dstanam*, * eBh *caturthena*

³⁵ This line is in Mt, Va, Bd, Vs So Mt,
 eVa Va, Bd °ca, dVa *naxhiese ca* Vs
nthievena, /Vs °sesanam

⁷ Vs *tatas*

" InjMt *tavya*

⁸⁹ So Mt, Va, Bd Vs *bhawyyati Jrunah*
 (aVs *tada*) *Krtam* Bh adds—

*bhavisyati yada** nram raana fitma-
 prakafiakam*

where * acfyrBh and v r in GBh *tada*, cBh
atm Ap°

TRANSLATION

This translation is close to the original though not absolutely literal, and geneially combines the vanous 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 futuie *events*, Vyasa, unweaned in vvoik, proclaimed to me formeilly, both the futuie Kali age and the manvantaras also Thus I will first declaie now the kings who aie to be, both those descended from Alia¹ and the Iksvakus and also the kings descended from Sudyumna², among whom the splendid ksatnya stock of the families of Alia and Iksvaku is brought to an end I will proclaim all those kings *as* mentioned in the Bhavisya *Put ana* Moreover *iherc* will be other kings besides them, who shall anse, ksatriyas, paiasavas³, Sudias, and others who will be foreigners, Andhras, Sakas and Puhndas, Culikas and Yavanas, Kai-vartas, Abhiras and bavaras, and otheis who will be of Mleccha origin, Pauravas, "Vltihotras Vaidis"as, five⁴ Kosalas, Mckalas, Kosalas^o, Paundras, Gaunaidas, and Svasphiakas, Sunidharmas, Sakas, Nlpas and others who will be of Mleccha race I will declaie those kings accoiding to the total of their veais⁵ and by name

Paw avas

Abhimanyu's son by Virata's daughter Uttara was Pailksit Parlksit's son was king Janamejaya who was very righteous From Janamejaya was bom valiant SatanTka SatanTka's son was valiant Asvamedhadatta

From Asvamedhadatta was born a victonous son, nghkous Adhisimaksrna⁷, who now *reignt* great in fame

Adhisimaksrna's son will be king Nicaksu⁸ When the eity Hastinapura is carried away by the Ganges, Nicaksu will abandon it and will dwell in Kausambi

¹ That is the Pauravas

² See p. 2, note ¹⁶

⁸ A mixed caste said to be descended from a brahman father and Sudra mother

⁴ This would seem to be meant for Pafical is

⁵ The people of Mahakosala apptly

⁸ Or Mt, 'according to their succession'

⁷ Or *Attivmkrama*

⁸ Or Vnaksu Va, Niriaktra Bh Nemt-cakra

He will have eight sons of great might and valour His eldest son will be Usna¹, after Usna Citraratha is remembered, after Citraratha Sucidratha^a, and after Sucidratha Vrsmmat³, and after Vrsnimat Susena will be a pure king After Susena Sunitha⁴ will be king, after Sunitha will be Ruca⁵, after him will be Nrcaksus⁶ Nrcaksus' heir will be Sukhlbala⁷, and Sukhlbala's son will be king Pariplava⁸, and Pariplava's son will be king Sunaya^{*} His heir Medhavm will be king, and Medhavm's son will be Nrapanjaya Durva¹⁰ will be his son and ligmfitman his son After Tigma will be Brhadratha, after Brhadratha Vasudana¹¹, after Vasudana Satanlka, after him will be Udayana¹⁴ and after Udayana will be the warrior king Vahlmna¹³, and Vahlmna's son will be Dandapani^u After Dandapani Niramitra¹⁵, and after Niramitra Ksemaka

These 25 kings will exist born of Puru'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 Pandu's wise son, the noble Arjuna

Aihsvakus

Next I will declare the race of the high-souled Ikshvakiib Brhadbala's heir was the warrior king Brhatksaya¹⁶ His son was Uruksaya¹⁶, after Uruksaya was Vatsavyuha¹⁷, after Vatsavyuha Pratityoma¹⁸

His son is Divakara¹⁹ who now rules the city Ayodhya in Madhyadesa*

Divakara's successor will be famous Sahadeva Sahadeva's heir will be high-minded Brhadrasva²⁰, his successor will be Bhanuratha²¹, and his son will be Pratitya²², and Pratitya's son will be Supratika^u His son will be Mahadeva **, and his son Sunakshata After Sunakshata will be victorious Kinnaiksha²⁵, and Antaksha will be Kinnaiksha's great son After Antaksha will be Suparna²⁵, and

¹ Mt Bhun

² Bh Aavratra and Auv°

³ Or Vrsmat Va Dhrtimat

⁴ Va Sutirtha

⁶ Vs Rca

⁶ Va

⁷ Vs Sukhabala Bh Sukhmla

⁸ Oi Panpluta or Pai isnava

⁸ Mt Sutapas

¹⁰ Mt Urva Vs Urdu Gr Han

¹¹ Mt Vamdaman Gi Sudanaka Bh

Sudasa

¹² Gr Udana Bh Durdarnava

¹⁸ Oi Mahmara Vs Ahvnara

¹⁴ Vs hhandapam

¹⁵ Vs iSatamitra Bh Nimt

¹⁸ For the variations in these names see p 9

¹⁷ Mt Vatsadroha Bh Vatsairddha Vs inserts a king Vatsa before him

¹⁸ Va Pratityuha

¹⁹ Bh BMnu Divaika

²⁰ Mt Dhruvasva

²¹ Bh Bhanumat Mt cip

²² Mt Pratipativa Bh Pratikafoa Gr Pratitya

²⁸ Mt buprattpa Va Supratita Gr Pratidaka

²⁴ Va Sahadeva

²⁸ Or Kmnaia Bh Puskara

²⁸ Mt Susena Vs Suvarna Bh Sutapas

after Suparna Amitrajit¹ His son *mil be* Brhadbhraja² Dharmin³ is remembered as bis son Dbarmin's son will be Krtanjaya Krtanjaya's son will be wise Rananjaya⁴, and after Rananjaya will be Sanjaya, a wamoi king Sanjaya's son will be Sakya After Sakya Will be king Suddhodana⁶ Suddhodana's son will be Siddhaitha, Rahula⁶ will be his son After him will be Prasenajit⁷ After him will be Ksndraka After Ksndraka will be Kulaka⁸ After Kulaka Suratha is remembeied, and Suratha's son Sumitra will be the last king

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

Bathaclrathas

Next I will declare the Biirhadiathas of Magadha, who aie kings in Sahadeva's lineage in Jaiaasandha's race, those past, those existing and also those who will exist I will declare them according to then prominence listen as I speak

When the Bhliata battle took place and Sahadeva was slain, his heir Somiidbi⁹ became king in Girivijaya, he leigned 58 yeais In his lineage Siutas'iavas was 64 years¹⁰ Ayutayus leigned 26 years¹¹ His *successoi* Niramitra enjoyed the earth 40 years¹² and went to heaven Suksatra¹³ obtained the earth 56 years Brhatkarman¹⁴ reigned 23 yeais

Sonljit¹⁵ is now enjoying the earth the same number of yeais¹⁰

Srutanjaya will be for 40 years, great in strength, laige of arm, gieat in mind and prowess Vibhu will obtain the earth 28 years¹⁷, and Suci will stand in the kingdom 58 yeais King Ksema will enjoy the eaith 28 years Valiant Suvrata¹⁸ will obtain the kingdom 64 years Sunetia will enjoy the eaith 35 years¹⁹ (or

¹ Mt calls him *Sumitra* also

² Mt, Vs, Bh *Brhadraja* Va. *Bharadiaja*

⁸ Mt *crp*

⁴ Gi *Dhanastraya* Va apptly inserts a king *Vrata* befoie him

⁸ Vs *Kiuddhulana*

⁸ Vs *Ratula* Gi *Bahula* Bh *Langala*
Mt *Puskala*

⁷ Gr *benajit*

⁸ Ya *suhka* YnAundaka Gr *Kudava*
Bh *Ranaka*

⁹ Bd, some Vs, Gi *Somajv* As genly *bornami* Bh *Marjan*

¹⁰ Vs *Srutavat* Bd, many Va, 67 ytais

¹¹ Mt *Ajprat'cpin* Mt, some Va, 36 years

¹² VS, Bd, 100 years

¹⁸ Va *frulrtta* Mt *Surakm* Bh *Suna*
1 *mtra*

^u Bh *Brhatsena* Gr *Bahukarmaka*

¹⁸ Bh *Karmajit*

¹⁸ That is, 23 yeais Mt, 50

¹⁷ Vs, Bh *Vipra* Va, Bd merely *nrpa*, and say 35 years

¹⁸ Va genly *Bhuiata* Mt *Anuvrata*

¹⁹ Some Mt, 25 years

Dharmanetra¹ will be 5 full year*) And Nirvrti² will enjoy this earth 58 years
 Tnnetra will next enjoy the kingdom 28 years (or SuSrama's⁹ sovereignty will last
 38 years) Brdhasena will be 48 years⁴ Mahlnetra⁶ will be resplendent 88 years
 (or Sumati will next obtain the kingdom 33 years) Sucala will be king 32 years¹¹
 King Snnetra⁷ will next enjoy the kingdom 40 years King Satyajit will enjoy the
 earth 83 years⁸ And Vis vajit will obtain this earth and be 25 years⁹ Ripunjaya^w
 will obtain the earth 50 years

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

Pradyotas

When the Brhadrathas, 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 ksatnyas He (Pradyota) will indeed have the neighbouring kings subject to
 him and be destitute of good policy^u He, an excellent man¹⁵, will be king 23 yeais
 Palaka will then be king 24 years¹⁶ Visakhayupa will be king 60 years¹⁷ Ajaka¹⁸
 will have the kingdom 21 years¹⁹ His son Nandivardhana will be 20 years^{*o}

Those 5 kings after enjoying the earth I Those 5 sons, the Pradyotas, will en-
 52 years perished²¹ | dure 138 years²²

Sisunagas

Sisunaga will destroy all their prestige and will be king Placing his son in
 Benares he will make Ginviaja his own abode²⁸ Sisunaga will reign 40 years
 His son Kakavarna will obtain the earth 36 years²⁴ Ksemadharman will be king
 next 20 years^{2fl} Ksatraujas will obtain the earth 40 years²⁶ Vimbibara will be

¹ Bh Dharmasutra Vs Gr Dharm

⁷ Va, Bd, merely nrpati

³ Bh Sama Va Suvrata

⁴ Mt Dyumatsena Va, Bd, 58 years, cip

⁶ Some Mt, merely Net) a

⁹ Mt Acala Vs, Bh, Gr bubala Va, 22
 eais, Bd, 40

⁷ Vs Svnuta Bh Sunltha Gr Ntta

⁸ Mt, 80 years

• Va Virajit, 35 yeais

¹⁰ Va, Bd Armjaya Gr Tsunjaya

¹¹ See p 17 note⁹⁸

¹² Va Mimika YaSumka Bd, Bh Kanaka

¹⁸ Or 'Puhka's offsping Mt has the

name Balaha for Pradyota

¹⁴ Or (some copies) 'will not act righteously'

¹⁸ Or (some copies) 'sickly in mind'

¹⁸ Mt, 28 years

¹⁷ Mt, 53 years

¹⁸ Bh Jiajaka Vs Janaka Mt buryaka

¹⁹ Va, 31 years

²⁰ Va VartivardJiana Mt, 30 years

²¹ So Mt, some copies, 152 years

²³ So Va, Bd, Vs, Bh

⁸⁸ So Mt Va, Bd seem to mean the same

²⁴ Va Sakavama Mt, 26 years

²⁸ Mt, 36 years

²⁸ Bh Kfetrajia Mt Afemajit, 24 years

EARLY CONTEMPORARY DYNASTIES AND NANDAS 69

king 28 years¹ Ajttatfotru will be king 25 years² Tjars*aka will be king 25 years⁸ After him tldaym⁴ will be king 33 years. That king will make as his capital on the earth Kueumapura on the south bank of the Ganges in his fourth year⁶ Nandivardhana will be king 40 years^e Mahanandm⁷ will be 43 years

These will be the 10 Sais'unaga kings⁸ The Sisunagas will endure 360 (or better, 163 °) years, being kings with ksatnya kinsfolk

Early Contemporary Dynasties

Contemporaneous with these *aforesaid* kings there will be other kings, all these *following* kings will endme an equal time *namely*, 24 Aiksvakus¹⁰, 27 Pancalas¹¹, 24 kings of Kasi, 28 Ilaihayas¹², 32 Kalingas, 25 As*makas, 36 Kurus¹¹, 28 Maithilas, 23 Surasenas, and 20 Vitihotras All these kings will endure the same time

Nandas

As son of Mahanandm by a sudra woman will be Lorn a king^u, Mahapadma (Nanda^{1B}), who will exterminate all ksatiyas Thereaftci kings will be of Gudara origin Mahapadma will be sole monarch, bringing all under his sole sway¹⁶ He will be 88 years on the earth¹⁷ He will uproot all ksatiyas¹⁸, being urged on by prospecti'e fortune¹⁹ He will have 8 sons, of whom Sukalpa²⁰ will be the first, and they will be kings in succession to Mahapadma foi 12 years

A brahman Kautilya will uproot them all, and, aftci they have enjoyed the earth 100 years, it will pass to the Mauiyas

¹ All vary in this name Bd 38 years After him Mt erroneously inserts the first two Kanvavana. kings see *Kanvayanas*, *infra*

² Mt, 27 years

³ Bd, Vs, Bh *Darbhaka* Mt *Vamtaka*, 24 yeais

⁴ Vs *Udayadia* Mt *Udasin* Bh *Ajaya*

⁵ This statement is in Va, Bd

⁶ Va, 42 years

⁷ Bd *Sahanandi*

⁸ Many copies of Mt say 12, because of the mistake mentioned in note *

⁹ feo Mt according to its real meaning apptly conupted by Bd and Bh to 360, by Va and Vs to 362

¹⁰ For their list, see p 65

¹¹ Va, Bd, 25

¹² Va, Bd, 24

¹³ Ior thui list, sec p 64, prob

¹⁴ Mt says apptly, he will be 'born as a portion of Kali' Va and Bd say, he will be 'eveloped by i ate'

¹⁵ So Vs and Bh

¹⁶ Vs Bh, his rule will be untransgressed'

¹⁷ Va, Bd, 'he will protect the earth 88 (or some copies, 28) yeais

¹⁸ Vs, Bh, 'like a second Parafiu Kama'

¹⁹ Va, Bd, 'urged on by predestination , apptly}

²⁰ Or *Sahalga* Vs *Sumatya* Bh *Sumalya*

Maurya

Kautilya will anoint Candragupta as king in the realm Candragupta will be king 24 years¹ Vindusara will be king 25 years^a Asoka will be king 36 years His son Kunala will reign 8 years³

Mi and eTa

Kunala's son Bandhupalrta will enjoy the kingdom 8 years¹ Their grandson Dafona will reign 7 years* His son Daiaratha will be king 8 years His son Sampati will reign 9 years Sahsuka will be king 13 years⁶ Devadharman will be king 7 years⁶ His son Eata-dharman will be king 8 years⁶ Brhad 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 Singas¹⁰

/ a genly and Bd

Kunala's son Bandhupalrta will enjoy the kingdom 8 years Bandhupahta's heir Indrapahta will reign 10 years

Devavarman will be king 7 years His son Satadharman will be king 8 years Brhadratha will be king 7 years⁷

These 9 Mauryas will enjoy the earth full 137 years After them it will go to the Singa¹¹

Pusjamtia the commander-in-chief will uproot Brhadratha and will rule the kingdom as king 36 years¹² His son Agnimitra will be king 8 years Vasujyestha^u will be king 7 years His son Vasumitria will be king 10 years Then his son Andhraka¹⁴ will reign 2 years Puhndaka will then reign 3 years His son Ghosa¹⁶ will be king 3 years Next Vajramitra will be king 9 years¹⁶ Bhigavata¹⁷ will be king 32 years His son Devabhumi¹⁸ will reign 10 years

These 10 Singa kings will enjoy this earth full 112 years From them the earth will pass to the Kanvas

¹ Mt wants this statement

⁸ Mt omits All except Vs vary this name

⁸ Mt omits Vs, Bh mention *Suyasas* instead

⁴ Mt, 'his (t e ASokdfl) grandson', but the text is crp

⁵ Mt wants this statement

• So also Vs, Bh eVa *Satamadhanus* Mt, 6 years

⁷ Va *Vrhadaha*, but *Vrhadratha* at beginning of next dynasty

⁸ So Mt genly, eVa, 87

⁹ So also Vs, Bh eVa, 9

¹⁰ But cVa, 'after them it will be the &unga

¹¹ Or, 'the earth will go to the bungas

¹² Va, Bd, 60 years

¹⁸ Va, Bd Vs, Bh *Sujyestha*

¹⁴ Mt *Antaka* Bd, Bli *Bhadra ka* Vs *Ardraka*

¹⁵ Vs *Ghosavam* Mt crp *Yomegha*

¹⁸ Bd, 7 years Va no term

¹⁷ Mt *Samabhaga* aptly, but text crp

¹⁸ Va *h samabhumi* here, but *Devabhumi* in next dynasty

Kanvfiyanas {Sungabhrtyas}

The minister Vasudeva, forcibly overthrowing the dissolute king Devabhumi because of his youth, will become king among the Sungas * He, the kanva) ana, will be king 9 years² His son Bhumimitia will reign 14 years³ His son Narayana will reign 12 years His son Susaiman will reign 10 years⁴

These are remembered as the Sungabhrtya Kfinvayana kings These 4 Kanva brahmans will enjoy the earth, for 45 years they will enjoy this earth They will have the neighbouring kings in subjection and will be righteous, In succession to them the earth will pass to the Andhikas

Andhras

The Andhra Simuka⁶ with his fellow tribesmen, the servants of SuSarman, will assail the Kanvayanas and him (Susaiman), and destroy the remains of the Sungas' power and will obtain this earth Simuka will be king 23 years His younger brother Krsna will next reign 10 years⁶ His son Sn-Satakarni will reign 10 years⁷ Then Purnotsanga will be king 18 years⁸ Skandhastambhi will be king 18 years⁸ Satakarni will reign 56 years, his son Lambodara 18 years⁸ His son Apilaka⁹ will reign 12 years Meghasviti will reign 18 years⁸ Svah will be king 18 years¹⁰ Skandasviti will be king 7 years⁸ Mrgendra Svatikarna will reign 3 years⁸ Kuntala Svatikarna will be king 8 years⁸ Svativama will be king one year⁸ Pulomavi will reign 36 years¹¹ Anstakarna¹⁹ will reign 25 years Then Hala will be king 5 years¹³ Mantalaka¹⁴ will be a powerful king 5 years* Purika-sena will reign 21 years¹⁶ Sundara Satakarni will reign one year Cakora Satakarni will reign 6 months Sivasvati will reign 28 years King (xautamlputia *mil* be king next 21 years His son Puloma¹⁰ will reign 28 years²⁵ [Satakarni will be king 29 years¹⁷] Sivasri Puloma¹⁸ will be king 7 years⁶ His son Sivaskandha Satakarni will be king three¹⁹ years⁸ Yajnasri Satakarni will reign 29 years²⁰

¹ Mt, 'will become the Saunga king

² Bd, 5 years

³ Va, Bd, 24 years

* Bd, 4 years

⁶ This is the name emended Mt Situka

Va, Bd *hindhuka* Vs *Sipraka*

« Mt, 18 years

⁷ Va, Bd, no number

⁸ This sentence is not in Va genly noi Bd

⁹ Much vai latum in this name

¹⁰ Or *Ati*, 12 years Not in Va, Bd

¹¹ Va, Bd, 24 years Much variation in

this name

¹² Much variation in this name

¹⁸ Va Bd, one year

^u Oi *Pattalaka* Bh *Talaka* Va *kaptaka*

¹ Mt *Purindrasena*, but no number

¹⁶ Propriety *Pulomavi*

¹⁷ A doubtful line found only in Va

¹⁸ Or 'after Puloma SivaSir'

¹⁹ Conjectural emendation, no number mentioned

²⁰ Va, Bd, 19 years

After him Vijaya will be king 6 years His son Candas*rl Satakarni will reign 10 years¹ Another² of them Pulomavi will reign 7 years These 30 Andhra kings⁸ will enjoy the earth 460 years⁴

Vaiious 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 Andhras⁶, and 10 Abhlia kings, also 7 Gardabhin⁶, 18 Sakas⁷ There will be 8 Yavanas, 14 Tusaras⁸, 13 Murandas⁹, 11 Maunas¹⁰

The Gripeparvatya Andhras will endure 52 years^u, the 10 Abhira kings 67 years, the 7 Gardabhms will enjoy the earth 72 years^{ia}, the 18 Sakas¹³ 183 years The 8 Yavanas¹³ will enjoy this earth 87 years^u The earth is lemembertd as belonging to the Tusaras 7000 years¹⁶ The 13 futuie Murundas¹⁰ along with low caste men, all of Mletcha origin, will enjoy it half 400 yearsⁿ The 11 Maunas will enjoy it 103 years¹⁸ When they are overthrown by Time there will be Kilakila kings¹⁰

Then after the Kilakilas Vmdhyasakti²⁰ will reign He will enter upon the earth after it has known *thote kings* 96 years²¹

Dynasties of VtdiSa, &c

Hear also the future kings of Vidisa Bhogm, son of the Naga king Sesa, will be king, conqueioi of his enemies' titles²², a king who will exalt the Naga family Sadacandra^{2\} and OandramSa *who will be* a second Nakhavant²⁴, then Dhanadharman²⁵,

¹ Va, Bd *DandaJri*, 3 years

² Or 'the last'

³ Mt, 19

⁴ Bd, 456, Va crp, but apptly the same

⁶ Bh and Vs *Andhra-bhrtys*

* Or *Gardabhilas*

⁷ Va Bd, 10 Bh, Vs 16 Bh calls them

Kankas

⁸ Or *Tukharat* or *Iuskaras*

⁹ Mt, Bd, Bh *Gwundas* Vs *Mundas* (foi *Murundas*)

¹⁰ Va genly, 18 Mt, 19 *Hunas*

¹¹ Or possibly 'twice 60' Va, Bd crp but probably 112 or 102

¹² Mt *Gardabhilas*, but no tenn

¹³ Va and Bd no number

^u Va and Bd, 82

ⁿ » Va, Bd, 500, but prob 107 and 105 are meant refeedpittvly

¹⁸ See note⁹

¹⁷ That is, 200 years, Vs, Bh say 199

Va, Bd eironeously, 350

¹⁸ Mt *Hunai*

¹⁹ Vs says they were Yavanas

²⁰ Vs says he was a Kilakila

⁸¹ This seems to be the meaning, but literally, 'he after having known 96 years will enter upon the earth' But ptrhaps *Bamenyati* may mean 'he will come to an end' (= *samshasyatt*, see p 8, note⁸³), for, though *sam i* does not have that meaning, yet *bamaya* has it The sentence would then be, 'After having known the eaith 96 years he will come to his end'

²² Vs treats the word *puranjaya* as his name

²⁸ Vs *Jidrnacandra*

²⁴ Oi 'Nakhapana's offspring in eVa

²⁸ Vs *Dharma*

and Vangara ¹ is remembered as the fourth Then Bhutmanda will reign in the Vaidiaa kingdom

When the family of the Sungas ² ends, Sr4unandi ³ will reign His younger brother was named Nandryaa'a⁴ In his lineage there will be 3 kings Illa daughter's son named Si6uka was king in Punka

Vindhyasakti's valiant son, named Pravtra, will enjoy the city Ktincanaka 60 years, and will sacrifice with vajapeja sacrifices replete with choice laigesse His 4 sons will be kings

Dynasties of the Third Cenhu'y, A D

When the family of the Vindhayakas has passed away, there will be 3 Biihhka kings Supratlka and Nabhlra⁵ will enjoy the earth 30 years Sakyamlna⁶ was king of the Malusis There will be 13 Pusyamitras⁷ and Patumitras⁸ In Mekala 7 kings⁹ will reign 70 years In Kosala there will be 9 very powerful and wise kings celebrated as 'Meghas' All the kings of Nisadha¹⁰, boin in the family of Nala, valiant and very powerful, will exist till the teimination of the Manus¹¹

Of the Mlgadhas the king will bo veiy valiant Visvasphlni ^{12~} Overthrowing all kings he will make other castes king?, namely, Kaivartas, Paiicakas^u, Pulindas, and biahmans He will ebtabhbbh those peibons as kings m vanous countues VisVaspham the mignificent will be mighty, Visnu's peer in battle¹⁴ King Visvasphlni lb called eunuch-like in appeal ince Ovorthiowing the ksatriya caste he will cieate another ksatnya caste After giatifymg the gods, the pitrs and brahmans once and again, he will resort to the bank oi the Ganges and subdue his body aftei resigning his body he will go to India s world

Contemporai y Dynasties of the Daily Fourth Ccntiny

Nine Naka¹⁵ kings will enjoy the cit) CaniplvatI, and 7 Nfigas will enjoy the charming cit) Mathuil Kings born of the Gupta uue will enjoy all those t<nltones, namely, along the Ganges, Pia)aga, Slketa, and the Magadhas Kino* boin from Manidhlnji¹⁰ will enjo) all these t(intones, namrfi/, the Naisadhas, Yadukas, feaisltas¹⁷, and Kllatoyakas The Devaiaksitib will enjoy the Kosalas, Andhras¹⁸,

¹ Bh Vangirt VsVaran(ja Va Vtmiaja
Bd, 'boin in the iace'

² Many Vi Anqas

⁸ VB genly busmandi Va Madhun⁰

* Bh Yasonandi

^r Bd Gabhlta

⁶ Bd Sankamaita

⁷ Or Puspamitras Bh names one of them

as Durmtira

⁸ Vs adds Padmamitras

⁹ Bh says Andhras

¹⁰ Bh calls them 'loids of Vaidura' also

¹¹ Or perhaps, 'as long as Manu s race '

¹ Bh Viwavphurfi Vs Vit,tasphatika

¹³ Bd Madtcdas Ysiadus Bh both

¹⁴ Bh says his city will be Padmavati

¹⁶ So Vi but Bd, Vs Nagas

¹⁰ Vs Vantdhara

¹⁷ Or Smsijas oi kaisikas Vs Naimisikas

¹⁸ Vs Oduis

and Paundras, the Tamialiptas and coast-folk and the charming city Campa¹ Guha will protect all these territories, *namely*, the Kahngas, Mahisas, and the inhabitants of the Mahendra mountains He who is named Kanaka will enjoy Strirastra² and the Bhoksyakas³ The Saurastras, Avantyas and Abhiras, the Sudras⁴, Arbudas and Malavas⁵, *there* the kings will be outcaste dvijas and non-dvijas, mostly Sudras. Sudras, outcaste dvijaa and others, and Mlecchas destitute of Vedie holiness will enjoy the Smdhu's bank, the Candrabhaga, Kaunti⁶ and the Kasmlia realm

All these kings will be contemporaneous, niggards in giaciousness, untruthful, very irascible and unnghteous

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 enioj the earth at the end of the Kali age Kings of continual upstart laces, falling as soon as they arise, will exist m succession thiongh Fate They will be destitute of righteousness, affection, *and* wealth Mingled with them will be Aiya and Mleccha folk cveiywhere⁸ they prevail in turn, the population will perifeh

Choiological and Abtionomtcial Particuhut

All the Puanas

When the moon and the sun and the constellation Tisva and Brhaspati shall come togethei in the same zodiacal sign, then may the Krta age be

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

Now from Mahlpidma's⁹ inauguiation to Panksits birth, this *internal* is indeed known as 1050 ycais¹⁰ Moreover in the interval which *elapsed* from the *last* Andhra king Pulomavi to Mahapadma—that interval was 836 yeais An equal bpace of time *is still* future, subsequent *kings* beginning from the end of the

¹ Vs *Sarnudi atata pui* 7

² Oi *Striajya*

³ B-J *Bhojakas* Vs *Musikaa*

⁴ Or *Suras*

⁵ Vs *Marubhumi*

⁶ Vs *Varvkorvl* in various forms

⁷ Bh adds 'cattle and brahmanas', and

says 'they will ravish other people's wives and nches' Vs similarly

⁸ V? adds 'they will be audacious through royal support

⁹ Bd *Mahananda* Vs, Bh *Aanda* Va *Mahadeva*

¹⁰ Vs, Bh, 1015 years

CHRONOLOGICAL AND ASTRONOMICAL PARTICULARS 75

Andhras are declared *the)em* They have been enumerated in the *Bha\isya Pinana* by *s\lutarsis* who knew the ancient stories

The Great Bear¹ was situated equally with regard to the lunar *lonsteUahon*, *Pusya*² while *Pratipa*³ was king At the end of the Andhras, who will be in the 27 th century *afterwards*, the cycle repeats *itself** In the circle of the lunm constellations, wherein the Great Beai revolves⁵, and which contains 27 *constellations* in its circumference⁶, the Great Bear remains 100 years in (? *e* conjoined with) each m turn This is the Cjcle of the Great Bear, and is remcmbeied as *heing*, according to divmo reckoning, 6 divine months and 7 divine years Accoidmg to those *consttl-lations* divine time proceeds by means of the Great Bear The two front stais of the Great Bear, which are seen when risen at night⁷, the lunai constellation which is seen *situated* equally between them in the sky *, the Great Bear is to be known n<* conjoined with that constellation 100 y(ars in the sky This is the exposition of the conjunction of the lunar constellations ind the Great Beai The Great Beai was conjoined with the Magi)as in *Pailksit*'s time 100 years It will be m (/ *e* conlomed with) the 24th constellation⁹ 100 jeais at the termination of the Andhras

Tisnu and Bhagaiata

The Great Bear wis m (*i e* conjoined with) tho Maghls in *Puiksits* time, then began the Kali age comprising 1,200 *divine* yeais¹⁰ When the portion of the lord Visnu, which was bom in Vasudevas familj and named Krsna, went to hea'en, then the Kali Age set m As long as he touched the earth with his lotus-feet, so long the Kali age could not encompass the earth When tlml poition of the eternal Visnu had departed from eirth to heaven, Dhumas son Yudhisthna with his younger brothers lelmquished his kingdom That Plndiva beholding the advise omens when Krsna had depaied, peiformed *Pulksits* inauguration When tin Great Beai will pass from the Maghas to Purva Asldhu, then, staiting from *Nandi i*¹¹, this Kali age will attain its magnitude

¹ Called the 'Seven Bishis'

² Or 'was in (*i e* conjoined with) *PUSJH* 100 years These readings aie emendations, see p 59, note⁴⁸

* Ancestor of Pankfut in tho seventh degree, see *JhAS*, 1910, p 28

* This statement lead with the piecedmg statements would imply that some 814 3 eai s are allowed for the mteival between *Piatipa* and *Pariksit* thus *Piatipa* to *Paril sit* 814 jeais *Pariksit* to *Mahapadma Nanda* 1050 years, *Mahapadma* to the last *Andlna* king 836 years—total 2700 years Thus the penod from *Piatipa* to the end of the *Andhrias* comprised a complete cycle of the Great Beai, and then the cycle began again

" So Mt explained in subsequent state ments

⁸ So *Va Bd*

⁷ Or '111 the sky , or 'in the noithun region

⁶ That is accoidmg to tho commc ntatois, 'the constellation which is situated equilly on a line diawn south and north between the two front stus (the two Pointers) of the Great Bear '

⁹ *Apptl*}, eithei no 24 in the orde of reckoning the lunai constellations or the 21th alter the *Mnglius*

¹⁰ Including the twilights

¹¹ That is, the Gieat Bear was conjoined with *Puiva A sad ha* in *Mahipadma Nanda* s time

76 CHRONOLOGICAL AND ASTRONOMICAL PARTICULARS

All the Vurdnas

On the very day, on which Krsna 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 yeais¹ or 1000 divine years Then the twilight sets in
When that is. completely finished, the Krta age will then arrive

¹ Mt, 460,000 years

APPENDIX I

The Account ivas otiginalhj in Prakrit

Prooof is offered here of the statement made in the Introduction, § 15, that the Sanskrit account as it stands in the Matsya, Viṣṇu, and Bṛahmaṇḍa is a Sanskritized version of older Pāṇini slokas, as indicated by these peculiarities: *first*, certain passages violate the sloka 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 sandhi, whereas the corresponding Prakrit forms would make the construction correct; *fourthly*, mistaken transposition of names and words; *fifthly* the copious use of expletive particles; *sixthly*, irregular sandhi. These three particulars will be dealt with first, and along with them such portions also of the Bhāgavata and Viṣṇu as have preserved the old Slokas uncondensed, but the main portions of these two Purāṇas consist almost entirely of a condensed redaction, and then changes will be considered afterwards.

1 As an illustration of the first peculiarity, the Māṇḍūkya¹, when naming the last Paurava king, ends the line thus (p. 7)—*Nirāmitīti fu (or ca) Kṣemalah*, 'after Nirāmitīti was Kṣemakī', where the *tu oi ca* in the fifth syllable should be omitted but is long by position before *ks*. No one composing in Skt could end a sloka line with *Kṣemaka*, but its Pkt form *Kṣtmaka* 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 so did, overlooking the fact that the change violated the metre. The fault was however noticed afterwards, because *tu oi* collects it by alternate half line to *hhaatu Kṣemakas tatha* (p. 7, note⁷¹). Precisely similar is the mistake in the line that ends with *sama hhoṣayanti trimsatim*¹, where no difficulty would occur in Pkt since *irmisati* would drop its there³.

Again the Mt reads at the end of a sloka line, *attaiusatir llaihayah*^k, where the fifth syllable is long by position contrary to rule, and hence the literary Pkt form *u*ati* without a termination would fit the metre. The Vi and Bd read instead *tatvivimṣat (oi -nmsas) tu llaihayah* and avoid the irregularity by reducing *vimsati*

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

² P. 50 (*Dynasties of the 7th Cent.*), 1. 2, the difficulties of reading there do not affect this point.

³ The planas* *a Manu Līnāt* in the A and Bd at the end of a line (p. 51, 1. 8) does

not militate against this view, because the As in the middle of this expression would have been *fetch* in Pkt.

⁴ P. 23, 1. 4. *bh* avoids the fault by leading *astavimīti*, keeping as near to Pkt as possible.

to *vmSat* or *vimia* 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 6loka prophesying Visnu's incarnation as Kalki thus—

dharma-tranaya sattvena Bhagavan avatansyati¹

The second half line has a syllable too much, but the Pkt verb *otarumti* would exactly suit the metre and was no doubt the word used originally, as dBh (an old MS of 1407) shows by reading *Bhagaxdn vatansyah*, where *u* and *va* are separate letters. Many two-syllabled equivalents for *bhagavan* were available to suit the metre. Again eVa has for the first half of a line, *mpia varnani Devadharma*², where *vamam* is obviously a misreading of *varsdm*, and there is a syllable too much, but the Pkt form *iatla* 01 *vassa* satisfies the metre. To one composing in Skt *samdh* would have avoided all difficulty. Similarly bMt has the first half of a line, *asfdvimvah talka ia?sa* with a syllable too much³, but the Pkt *atfhaiimw* would rectify the metre, whereas one composing in Skt could have written simply *atitavimfaU* variant, which is indeed the general leading of the Mt now. This instance may give us an insight into the process of Sanskritization, if, as the #Mt reading suggests, the original Pkt was *atfhavimw tathd vassa*.

¹¹ Actual Pkt forms occur rather often. First may be cited the Va and Bd line⁴—

stlnpav lsyati lljln nana desesu te jana

where *rajano* and *te jana* are Pkt accusatives after the *\eib*. The *\eie* misunderstood as nominatives, and the verb was altered to the *plmal* in all copies of the Va except eVa, and in the Bd. Similarly the Bh introduces the Barhadhratha dynasty with the old line'—

atha Magadha-iajSno bhavifrlro vadami te

Here *lajdno* and *hhavitaro* are accusatives, hence the line is not Skt but is actually good Pall. brBh correct the faults by altering *bhatitaro* to *bhaxino ye*. Again the Mt has a half line *prasahya hy avanim nrpah* in many copies, and *ptamhya vyaiam nrpah* in some copies, while the corresponding leading of the Va and Bd is *balyad vyammnam nrpah*⁵. The Mt leading should evidently be *prasahya xasanwi nrpah*, and points to a Pkt original something like *pasajjha* (or *pawhya*) *xamnun¹ napam*, but this when Sanskritized became *ptasahya xasammnam nrpah* with a syllable too much, and so was adjusted in two ways, (1) the half-Pkt form *lyasanlm* was used as an accus in many copies and became corrupted to *hy avamm*, or (2) the half line was emended to *ptasahya tyamndlmam* in some copies. The Va and Bd may have substituted *balyad* (or *balad*?) for *prasahya* to rectify the metre.

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

¹ Bh xii, 2, 16, omitted from p 57

² P 29 I n and note³⁶

³ P 10 note²⁰

⁴ P 52, 1 IS and notes

I ⁵ P 14, note¹

⁶ P 33, note²

⁷ This would be the correct accus in Pkt, see Pischel B Prakut Giammai, § 405

trivial and obvious mistakes* It is different however when the Pkt forms violate grammar 01 sandhi, or suit the metre, and such aie these—*uccadayitva* (p 53, note²), *mahayasah* as a nomm plural² (p 51, note²⁵) and *tarsa* (see p 78) There are also instances of the Pkt genit plural in °*dna* (p 35, note⁴¹), and of its blending with *ante* into °*dn'dnte*, namely *kulandnte* (p 50, note²) and *Andhrandnte* (p 59, notes^{51 M}, p 61, note⁹²) Other words appear to be Pkt suivivals and not copyists' errors, such as *at(itm)4at* (p 19, note⁴¹), *atlifichddya* (p 34, note³), *tesutchannem* (p 48, note⁸²), *samd* for *somas* before *tasmdt* m Va genly (p 34, note¹⁸), and *Asakah* m Va and Bd (p 24, note¹⁵) In an old verse /Bh has *papannan ithaj-uyati* (p 26, note³⁰), which seems more than a mere clerical erior Mistakes precisely like these aie found in Buddhist Skt

The Bhagavata has an old verse—

yasmin Krsno divam)atas tasminn eva tadahani
pratipannam Kahyugam lti pilhuh pmlvidah

The Mt, Va, Bd, and V s all have this veise, but read the last half lino *ta»ya swnkyham nibodhata oi* in equivalent words³ The Bh reading appears to be the oldest version, becuso its verse is complete m itself and is obviously an old saying, whereas the last half line in th(other authentic*, was evidently substituted to connect this statement with the following Verse when this collectne account was drawn up the reverse is hardly credible Fuithei, one old Bh MS (Λ/Bh, dated 1407) reads *iti-t-ahuh puviadah*, and this with its euphonic Pkt *r* is no doubt the ongmal form, which m the process of Sanskntization was amended to *iti piahuh* as in all the other Bh copies, heie also the reveise is hardly credible *Tti-t a huh* is the Pkt *r fi-) ahu*⁴ There are one oi two othei mstmces of an / inseited, which seems to be euphonic⁵, and it may possibly be that the final > in the nominatives of numerals is sometimes as much a euphonic Pkt *r* as a Skt *r* by sandhi °

Similaily no doubt are to be explained the Bd reading of p 62, 1 40 and the Va readngb in note³¹ thereto The reading in hteiyar Pkt would have been something like *vasmna ucafe Kali oi lather lassana-i-iucafe hah* Turned into Skt, *xarmnam ucyate Kahh* was good and sufficient, yet notwithstanding, the desiie for an expedient to picvent the hiatus persisted in the Sanskutuation, for M V T has preserved the euphonic *r*, and *drffgVi* inseited *tu* instead These were no doubt the ongmal forms of the Sanskntizations, but it was peiceived that no such expedient was wanted, hence most copies of the Va, dropped it Th< reveise is not credible

Most common is the use of numerals with the Pkt freedom from case-terminations, as well as only half Sanskntued, such as—*a-ita°ff/ md attasiti**⁶, 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 anusvliā, but that docs not account for all such peculiarities, since they are found in caiefully wttcn MSS and are sometimes obligatory for the sake of the metre Thus the Va and Bd read as the last half line of a sloka, *attavimfati Maithilah⁸*, and this was no doubt the

¹ E g see p 2, note¹⁰, p 43, note²⁷ and these are found even m Bh MSS, see p 46, note²⁷

² This is possible only in Pkt and does actually occur, see Pischel *op cit* § 409

⁸ P 62, 11 37, 38 and notes

* See Pischel's *Piaknt Giainmai*, §§ 353, 518

⁶ See *hatva r* in p 38, note²

⁶ As in p 43, 1 36 vvheit the accusative would be proper

⁷ P 25, 1 5 and note "

⁸ P 24, 1 6

original leading because *fgMt* have it also, but the *Mt* has generally altered *vimmti* to *vimsas* (or °*sat* or °*sa*) *tu* The *Skt* form *viimsatir* 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

in Of the third class of peculiarities the following are instances As the last half-line of a *s*loka* the *Va* and *Bd* have in one place *tanam bhavita irayah **, and in another *tasya putiah samds trayah* ², and the *Mt* has in another place *bhavisyah samas irayah* ³ In all these passages grammatical concord is violated, because (1) these are accus expressions denoting duration of time, and (2) *varsani* is neuter, *somas* 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 genders*, and the metre also is satisfied Such expressions could not have been composed in *Skt* originally There can be no doubt that they were originally in *Pkt* and that, when the verses were Sanskritized, the exigencies of metre induced the redactor to convert *tao* into *tiayah*, because the correct equivalents *trim* and *tsrah* would not suit the metre ⁵

The same fault occurs in places where metre was not at stake Thus all three Puranas read *catxanvisat trayai caua* as the first half of a line ⁶, when *somas* or *tafsanl* is implied and *tiayah* is wrong as regards both gender and case *CVA* attempts to rectify the discord by reading *t rayam* *SimiUily* in another passage the *Mt* has *somas tny exam*, while the *Va* and *Bd* read *somas ftsia eia* ¹ It is impossible to suppose that these wrong expressions were composed originally in *Skt*, and they are intelligible as peifnctory Sanskritizations of *Pkt* expressions containing the numeral *tao*, or *tinm* which also is of all three genders ⁸ Similarly we find the phrase *satty-uttara-sata tray am* used with *tanani* in the *Bd* and with *samah* in the *Bh* ⁹ Other instances are *saptavast is tu vaivini* ¹⁰, and *as(axitii tu taria/n* ¹¹, where the case is wrong, *ye cati/c MUccha-jatayah* ¹¹ which (?*Va* has connected to *yas cdnya* and perhaps *dayabdaiii* ¹⁶ where the correct *divydbdas* was as eas) as in the *Bd*

IV Some forms of names look strange as *Skt* but are readily intelligible if they are mistaken Sanskritizations of *Pkt* forms Thus the name *htstnaga* as found in the *Bd*, *Vs*, and *Bh* appears as *bdanaka* in the *Mt* and \ a ^u *bivtnaga* as *Pkt* might naturally be Sanskritized as *bisunala*, because a *Tkt g* often represents a *Skt k* otherwise it is difficult to see how the form *bnunala* could have arisen Similarly *eVa* has *Sunka* and *Sanka* for *bunga* ¹⁰, *eka ksafo* appeals instead of *eka-cchatro*, and *eka-ksa'ram* instead of *eka-cchaitam* ¹⁰

¹ P 32, 1 8 The *Mt* leads correctly *trim varsdm*

² P 43, 1 32 The *Mt* reads differently, *samd dasa*

³ P 40, 1 15 The *Va* and *Bd* omit this, except *eVa*, which alters it to *soma trayam*

⁴ Pischel's *Prakrit Grammar*, § 438

⁸ Unless he recast the line, which was obviously not attempted, except b) *Mt* in the first instance, see note ¹

• P 22, 1 14 and notes

⁷ P 32, 1 7, but *dfjymMt* alter it to *tisro*

⁸ *J'tbchel's Ptknt Grammar*, § 438

⁹ P 22, note ⁴⁶

¹⁰ P 46 1 7

¹¹ P 25, note ¹⁷

¹² P 3, 1 11 and note ⁸⁷

¹³ P 60, 1 16 and note ⁷⁰

¹⁴ P 21, 11 1, 3, p 22, 11 15, 17, and

notes thereto

¹⁰ P 30, note ⁰⁰, p 32, note ⁴⁷, p 49, note ¹⁷

¹⁰ P 25, 1 4 and notes ^{4 1B}

In this class may be mentioned certain incorrect forms thus the Va generally reads *caturas* instead of *catvaras* in p 34, 1 7 (note^{2b}), where the Pkt *cauro* may have been used as a nomm though it is strictly accus¹. So the Mt generally has *catvdmhiad* instead of *catvaia* *ca* (or *tu*), which would be an intelligible mistake if the Pkt was *cattari ca*, for *cattan* though neuter was often used as masculine^a. The plural verb *bhoksyant* instead of the dual m p 50 (*Dynasties of the 3rd Cent*), 1, 2, would be correct in Pkt but not in Skt

Vernacular names had to be Sanskutzized and so developed strange forms, compare for instance *Simuka* in p 38, note^{1T}, and other Andhra names

Attention may also be drawn to p 59, 1 11, where all the divergent readings are obviously attempts to Sanskutzize 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*, *tai*, &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 —

bhavita capi Sujoyesthah sapta varsani vai tatah³
 SvStis ca bhavita r5)a somas tv astadasaiva tu *
 Sivato vai Puloma tu saptaiva bhavita nrpah⁵
 sapta Gardabhmas capi tato 'tha dasa vai Saklh⁶
 trayodasa Murundas ca Mauna hy ekadasaiva tu⁷
 saptasastis tu varsani das=AbhTias tathaiva ca⁸
 satani tilny asitim ca Sakl hy astadasaiva tu⁹
 Pulomas tu tath Andhras tu Mabapadmantare punah¹⁰

One cannot imagine that these verses were composed originally either in Skt or m Pkt (with so man) expletives, when the authors could easily have improved their verses by employing appropriate words denoting 'reign' or 'exist' or 'relationship'. No one composing m Skt would mar his verse and proclaim his literal poverty by such shifts, but these blemishes are readily intelligible, if the verses were originally m Pkt as chionules of the past and were converted into Skt piophtcies. 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 *abliaiat* or *abhaian*. Again, Pkt forms are sometimes longer than their Skt equivalents, and the substitution of the latUr would have been compensated for by adding an expletive, thus in the third line *bivannr vai* no doubt stands for the Pkt *Sirastn*, and in the eighth line *Pulomas tu tath Andhras* it probably mean the ablat case and stood originally something like *Pulomado tath Andhrado*, 01 *Pulomamha tathAndhamha*

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 *i immti* and *trunsati*. When the full forms of these words vibrated the metre, they were reduced sometimes to *immiat*

¹ Pischel's Prakrit Grammar, § 439

² P 35, note" Pischtl, § 439

³ P 31, 1 4, Va and Bd

⁴ P 40, 1 13, Mt

⁶ P 42, 1 29, Mt and eVa

⁶ P 45, note¹², Va and Bd

⁷ P 40, 1 5, v a and Bd

⁸ P 46, 1 7 Mt

⁹ P 40 1 0 Mt

¹⁰ P 58 1 7, Aft

or *vimsa* and *tnthmt* or *trvMa* 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 Bd as an improvement. Other instances of compensatory expletives may be surmised in the notes, such as these—*Smenas cAntarihdc ca* (p 10, 1 13) is hardly explainable unless the second *ca* has replaced the lost syllable of the Pkt ablative, and *Dhaimmah sa* (p 11, 1 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 slokas, as in *hdra-prayas tv adharmikah* (p 25, 1 3).

vi The instances of irregular sandhi may be divided into two classes, *Jlrtr*, 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 *laimni 'kaiayat* instead of *varsany aharayat* (p 15, note²⁹), *trim 'sitit* for *tflny ahx* (p 46, note⁴⁸), *Dau)athatfau* instead of *JJawratho stau* (p 28, note⁵), and *Agnitmtttau* for *Agmmifio 'ftan* (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—*bhaisyastan* for *bJiavisyah atfau* (p 5, 1 10), *bhaviv/odayanas* for *bhatiyah Udayanas* (p 7, 1 23), *Yaianxtau* for *Jaiannah nstau* (p 45, 1 4, p 47, 1 10), and *bhavyanyah* for *bhavyah anyah* (p 47, 1 13). Here ordinary sandhi would have given a superfluous syllable, and the double sandhi identifies 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 'fitau* and *bhavit Odayanat*. 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 *Yaianah* produced the difficulty of the extra syllable. Attempts at improvement were made, see p 45, note¹⁰. There are many similar instances, such as *tatdmdya* and *tatofpatya* (p 34, notes³), *at6ddhrtya* and *tatodhrtya* (p 38, note⁴).

Orasis 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.

vn All these peculiarities are found in the Mt, Va, and Bd throughout, and show that their version must have been composed originally in Pkt slokas and that the 610kas were Sanskritized for incorporation in the Bhavisya, from which the Mt

¹ In the Puranas what is called *arsa sandhi* is really Pk sandhi, see p 20, note⁸.

and Va confessedly, and the Bd 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 of carelessness of copyists, but have an important *raison d'être* in the verse in many cases. The same conclusion holds good for the Vs and Bh in the passages where they have preserved the old sloka form.

vm The main part of the Visnu 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 Bd 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 then original, the revised version in the Bhavishya, 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 couplet 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 Bhagavata 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 *tkadava ksilim* (p 48, note⁷⁷), when the *la* is long by position before *fo* *fa* as it should be, but would not have been long in Pkt in which *fa* would have become *kh*, so that this line must have been composed in Skt and not in Pkt. Similarly another line ends *iti smrtah* (p 32, note⁴), where the second *i* is long by position in Skt but would not have been so in Pkt.

x The Garuda has no Prakritisms except in some of the names and these are too uncertain a basis on which to argue, for those *Pi a ki* itisms might be original or might be due to the carelessness of copyists, yet one name certainly seems somewhat suggestive¹. All that is clear is that its account is the last and concise redaction, that it was probably composed after Skt, and that it makes frequent use of the termination *ka* for the sake of the metre. Its treatment of the name *Adhishtakrsna* suggests that it was composed from a bare list of kings, for it divides the name into two, *Adhmma + fca* (ending one line) and *hntna* (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 IS, note⁷, p 30, note⁴⁸, and in these short sentences *tasyApX Aiola-vardhanah tatas ca Anstakarmd*, and *tasmat } ajnaSi ih*

² *Dulhmca*) *a* appeals as *Dathosenaka* in

abGr, which may be a faulty Sanskritization of the Pkt *Dadhasena + ka* though it might also be the form of the name in one kind of Tkt, see p 16, note⁷⁶
³ see p 4, note¹⁶

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. KharosthI being the oldest Indian script that we know of, mistakes that could be traced to misreadings of its letters would be most significant. Such instances may singly be open to some distrust, but collectively they would have cumulative force, and without pronouncing a positive opinion, it does yet seem to me that certain misreadings do point to KharosthI as their source. Such mistakes may prevail in many MSS, if they passed undetected from the beginning, otherwise they may only occur in single MSS, having been corrected in all the others.

1 First may be cited an instance from the Vs, because it affords the best illustration of a misreading that seems significant, though the Vs does not contain the oldest version. It calls Asoka generally Asoka varolhana, but kVs has *Ai/o&oka-xardham* (p. 28, note ^{2b}). Here *yo* is obviously a misreading of *so*, the copyist read the *ffo* 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 KharosthI, and in that **o* 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 Visnu must have been originally taken from a KharosthI MS. Had this mistake occurred in verse, the extra syllable would probably have been detected and the error corrected, but there was no such check in the prose of the \s, and the mistake might have been followed in one copy (from which was descended IVb) though lectured in others.

Other misreadings of « and *y* occur, namely—*Ayoda* for *Asoka* in Mt¹, where the second misleading of *k* as *d* might have arisen later in the Gupta script², *Magadhe*o* in Mt³ where the more general readings are *Magadha ye*, *Magadho yo* or *Magadheya*, *Koyala* in cgVs⁴ for *Kosala*, where *ya* might easily be read for *sa* because KharosthI often did not distinguish between long and short vowels, and *isaliyuka* in eVa for *Balisuka*^a, *Maurya dayo daisa* in /Vs^o, where *dasa* was probably first misread and written as *daya*, which was afterwards amended so as to read *Maury-ddayo* incorrectly.

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

¹ P. 27, note⁸

² See Bihlors Ind. Palaeog., Table IV, cols. xxi, xxin, and Table V, cols. vm, ix

³ P. 14, note¹

⁴ P. 54, note²⁰. *Koyala* is an error in writing, different from *ho/ala* which was

a variation of *Kauilya* in pronunciation, see Actes du XIV^e Congrès International de l'Onomastique, Alger, 1905, p. 217

^{d-8} P. 29 note³⁷

* P. 30 note⁴⁸

reading, *Kaaeym*, appears in *dJMt* as *Kuleyas*, and the mistake of / for 4 seems best explainable by their similarity in Kharosthi. The Va and Bd read *kalakas*, which is probably a similar misreading of the equivalent name *Kawla*¹.

In Two other letters which might be confused in Khaiosthi but not in any other script are *k* and *bh*, and there are some vacations which seem to have so originated. The Va generally, and the Mt sometimes, have *Tunga* instead of *Sunga*², a misreading the cause of which is not clear, but the name *Sungabhrtya* is generally corrupted to *TvngaMya* in the Va, while *eVa* alone among the Va MSS has preserved it nearly right as *Sungairfya*⁴. Here it seems certain that *bh* was misread as *si* in a Kharosthi MS. The converse appears to be the cause of the faulty Mt reading in p 41, line 22, where *mumyo bhavw/ati*, with no mention of the length of the reign, seems to be a misreading of the Vi and Bd reading *so 'py eka-vimxahm*, foi, while *saumyo* might be a later mistake and emendation foi *wpi/e*, *bhavi&yati* could be a misreading of *ia vimsah* in Kharosthi only. The two foims would be *bhavismh* and *ka-isatr* in Pah and probably also in literary Pkt, and these two would be almost identical in Khaiosthi which generally wrote long and short vowels alike and doubled letters as single.

IV As regards Biahmi, 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 Brihmi and Gupta letters than between them and Kharosthi. All the mistakes that I have detected, which might be attributed to misreadings of Brihmi 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 01 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 parsed from Kharosthi into the Gupta script

v If these explanations of these variations be reasonable and not fanciful, it appears that the Mt, Va and Vs all betray the fact that their accounts were originally copied from MSS written in Khirosthi. This script was in use till A D 300, or perhaps even half a century later. This conclusion would, as regards the Mt and Va, agree with the period assigned to them⁰. There is no further indication regarding the date of the Vs, and as Kharosthi MSS would have lasted some centuries, the Vs account might well be later and yet have been extracted from such a MS. There has been no opportunity of testing the Bd account in this way, because I have not been able to collate any MS of it, and the printed edition betrays no misreadings of this kind, but it is so closely like the Va that the same conclusion probably holds good for it.

vi Nor have I found any variations in the Bhlgavata which point to misreadings of Kharosthi 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, note⁹

² P 32, note⁴⁷, p 33, note⁸²

³ Perhaps through the Pkt form *hunga*, so carelessly made might be read as *t* in Khaiosthi. The mistake is ancient as it is

found so widely.

⁴ P 34, note²⁸, *irti/a* might be a modern misreading of *Jcrtya*

⁵ J RAS, 1907, pp 184-5

* See Introdn & 21 21

Pattalaka 1 The Bh calls them *Haley a* and *Talaka* respectively, Haley a ending the first half of a line and Talaka beginning the second half, thus —

Amstakarma Hale} as Talakas tasya catmajah

These two names seem to be mistakes for Hala and Fattalaka, 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 baie 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 AD.

The other instance is the name of the Andhra king Apilaka, which appears in the Bh generally as *Civilaka*. The probable genesis of the changes in the name is suggested in p 39, note ^{4B}, and the fact that seems significant here is that the compiler of the Bh account apparently drew his information from a Vs 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 AD.²

APPENDIX III

Janamejaya's Dispute with the Brahman

The dispute between the Pauva king Janamejaya³ and Vaisampayana and other brahmanas is narrated in y/Mt 50, 57^b-65 and ^ V i 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 Va version has abridged the inconvenient verses, and says he pitied and the brahmanas made his son king. This alteration may have been made (1) either in the Bhavishya when it was revised, and so passed into the Vayu 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 AD to maintain brahmanic prestige.

As regards MSS, *IdipMt* omit 1 6, read 1 9 instead of it and omit 1 9 from its place, *ceffjnMt* 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, *ahl/tVa* omit 11 11-13, *bSVa* 11 11-13, 18-20, *AVa* 11 14, 15, *A'n* 11 16, 17, and *efjmVa* want the whole

¹ P 41, 1 2

² See Buhler's Ind. Pal., Table IV

³ See p 41 2

⁵

See Introdn. §§24, 30

See Introdn. § 23

Matsya

Janamejaya Pariksitah
putrah parama-dharmikah¹
brahinilnam² kalpayamasa
ga vai³ vajasaneyakam⁴
ea⁶ Vaisampayanaiva⁷
saptah¹¹ kila¹⁰ maharsinS
na sthSsyatiba¹² durbuddhe¹³
tavaitad vacanam bhuvi
yavat sthasyasi tvam loke^u
tavad ova¹⁶ prapatsyati¹⁰
ksatrasya vijayam jiiatva¹⁰
tatah prabhrti sarvasah
abhigamya sthitas²⁰ caiva²¹
nrpam ca Janamejavam
tatah piabhrti saponā
ksatnājefeja tu 3 ijinah²¹
utsanna²⁰ yajmo²¹ yajne²⁸
tatah prabhrti sarvasah
ksatrasya²⁹ yajinah³⁰ kecre³¹
chiipāt³³ tasya mahatmanah

Panksitas tu da}ado
rajasTj Janamejaya *
biahraanSn kalpavamawi
sa vai vajasaneyikSn
as*apat tarn⁸ tadamarsad
VaiSampayana¹¹ eva ta
na bthasyatiha duibuddhe
tavaitad vacanam bhuvi
yavat sthasj amy aham loke
tuva naitat¹⁷ prasasyate¹⁸ 5

abhitah² samsthitās²³ capi
tatah sa²¹ Janamejaya

10

¹ This is 1 2 on p 4
⁸ In/foMt brahmanam, jMt biah°
³ In cnMt makhe, jMt makham, eMt
makha
⁴ In cfqMt °ytkain, AMt °yale
⁸ In a'atdhklVa, °yakan
⁸ In 7tMt tarn
⁷ In cejnMt °yane caiva
⁸ So a'a°a*bdghlyfi Ca°kVa asapatnam
⁸ In benMt sajrtah, hMt saptam, lMt
4apuh
¹⁰ In eMt kali
¹¹ So Ca°VS. but datatbdyltJcVa, °yanam
¹² In bdM.t °iti
¹² In jMt durlmddheh
¹⁴ 80 CQVaWm /Mt iai Zo^, m¥t
Zof°/ZTO, a'a°A:Mt loke smim, cMt lokesu
Bud Jd/yAmpMt sthasyamy aham loke, and
;Mt crply
¹⁸ In hMt etat
¹⁸ So C6Ka°a*Mt, ropMt °paSyati, eMt
°yaiyati, cZMt °satayati, jkMt °tatsyati,
aVc/v/AMt °vartsyati, nMt °iasyati, lMt
°vatsyati

¹⁷ In a°Va naiva
¹⁸ So Ca°a°lVn but a'a°°Vd prapatsyati
bdhk\&°pmsyaU
¹⁹ In fyjMt jnaturn bdhmpMt substitute
I 9 foi this line Bee note*³
²⁰ In bcdefthjMt sthtas
²¹ Can am in cenVt
²² In 6AV1 fpain[t]tah, dVd ipracttitah
²³ In dhV* sa sthitad
²⁴ In hYti ftaka sa, 5Va -Na&awz/, dVii
tak sa
²⁸ In cwMt yayinah, bdfjympMt vajmah,
AMt rajinah
²⁶ So /tCVlt bdhpMt omit this lino, see
note¹⁹, but wiMt has it hue also In o-2Mt
whanna wAlt trasyatma above, utsunna
lieje AMt utkalasya
²⁷ In foZmpMt vajmo, hMt raj°
²⁸ In dhmp°Mt.yajiiie
²⁹ In lMt Ksatra[y]asya
⁸⁰ In ZMt yajina, /yMt voj° bdjympMt
vajtnah, AMt raj°
³¹ In cenMt kascit
⁸⁴ In djMt chapam

Matsya

paurnamaena 33 havisa
 iṣtv& tasmin⁸⁴ prajapatim
 sa³⁵ Vaiaampayanenaiva
 pravisan⁸⁷ varitas³⁸ tatah⁸⁹
 Parlksitah suto 'sau vai⁴²
 Pauravo Janamejayah
 dvir aḥvaraedham ahṭya⁴³
 maha-vajasaneyakam⁴⁴
 pravartayitv tain sarvam⁴⁶
 rsir⁴⁷ Aajasanejakam⁴⁸

 vivade⁶⁵ brahmanaih sardham
 abhisapto vanam yayau
 Janamejayac Chatanikas
 ta&maj jajfie sa vliyavan⁵⁸
 Janamejayah⁴⁹ Satanikam
 pntram rajye 'bhisiktavan⁴¹

³⁸ In dMt *purna*⁰
⁸⁴ In /Mt t *drstva*° eMt istra te smiu,
 dMt 1 *tasmin*, uMt tti 'tmun
⁸⁶ In a²a³aceknMt tarn jMt te, 7tMt tad,
 iMt tad[e]
⁸⁸ In gVa °tak pasye (for paSyet 1)
³⁷ In fMt °visat, cMt visen dMt °vt,dam
⁸⁸ In AMt *navitas*
⁸⁸ In mpMt *tutah*
⁴⁰ Sic read *tadxad dhittam*
⁴¹ In a⁸a⁴⁶/Va *mukhe*
⁴² In Cbd/pMt so vai cenMt yo° AMt

⁴⁸ In ?Mt *abrya* jpMt *aruha*
⁴⁴ So Cbdh/jlmpMt, AefgknMt°yakah, cMt
 °yikah
⁴⁸ In gVa °ytam
⁴⁶ In cAjMt tat°, fgMt tan. sarvān
⁴⁷ So bcdefgklmpMt ACmMt rsim, jMt
 rser AMt readB this half hue arararc (for
 kharvas ca 1) Janamejayah

paurnamAsyena havisfl
 devam istva prajapatim
 vyfifiya samsthito 'paSyat⁸⁶
 tadvadhHam*° vibhor makhe⁴¹
 Panksit-tanayas" capi
 Pauravo Janamejayah
 dvir asVamedham ahrtya
 tato vajasaneyakam⁴⁶
 pravartayitv tad brahma
 trikharvi⁴⁹ Janamejayah 15
 kharvam⁵⁰ Aḥvaka^M mukbyanftm
 kharvam⁶² Anga-mvasmain
 kharvam⁶³ ca Madhyadesanam
 trikharvi⁶⁴ Janamejayah
 visadad⁶⁶ brahmanaih saidham
 abhi&istah⁶⁷ ksajam yayan
 tasya putrah Satanlko
 balavan satya-vikramah
 tatah sutam⁶⁰ Satanikam
 vipras tam abhyasecayan⁶² 20

⁴⁸ In cMt °yikam, efyjklMt °yakah
⁴¹ So Ca²a⁷ Va, tt'Va °kharir with dia-
 lectic variation of kh and 8 glVH °saivl,
 a⁵Va °sairvl, d/h °svarca, AVa, °siaci
⁰ In ghYa sarvam
⁰¹ In gVa and one MS of CVa Asmaka
⁶² In gVa sarvam
⁶³ In ghVa, sarvam
⁰⁴ In cVa °kharva, AVa °khaU, gVa
¹⁸arvi, kYu.°sadyl
⁶⁸ In bdpMt dam jMt do
⁰⁸ In a⁸&Va visado
⁶⁷ In hVa satah
⁰⁸ In jMt su v°, after this line/Mt inserts
 Mt 1 6 on p 4
⁰³ In wMt °jaya, AMt tatas te tu
⁶⁰ In dVa, tam tu
⁶¹ In hMt vipra raj°, altered to jmtram
 ta8ydbhyasecayat
⁶² In dghVa taydbhy° CVa tam abhya-
 Becayat

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 = people
pat = patronymic
q = queen
r = river
t = town

Akarka 1 79
 Agnuntia 31, 70, 82
 Anga *p* 32, 34, 49, 73
 Aśoka 16, 68
 Aśoka 19, 68
 Aśoka 22, 69
 Aśokaśatru 21 60
 Atamāna 40
 Adhisāmakṛāna 4
 Adhisāmakṛāna 1 4, 5, 8 10
 15, 65 83, vii ix x
 Adhisāmakṛāna 1
 Anuruddha 5
 Anurakṣaṇa 41 86
 Anurakṣaṇa 10
 Anuvrata 16, 67
 Antaka 31, 70
 Antakṣa 10, 66 82
 Andhaka 31
 Andhra *d* 2, 35, 38-43, 15,
 50, 51, 54, 58, 59 61,
 71-75, 79, 81, 85, 86,
 xii, xiii, xv, xviii, xix
 xxvi xxvii
 Andhraka 31 70
 Andhrabhrtya *d* 44-46, 72

Apṛāka 39
 Apulaka 39
 Apulavan 39
 Apratipin (pān) 14, 67
 Abala 16
 Abala xxiii
 Abhimanyu 1 4 67, vii ix
 Anantaput 11
 Amittaput 10 67
 Ajutāyana 14 67
 Ayodhya *t* 10 vi, ix, xii
 Aśoka karmā vāraṇa 11
 Aśoka 17 68
 Aśokaśatru 36 40, 41, 71
 Aśoka karmā vāraṇa 11
 Arjuna 8, 66
 Arbuda *mt* 14, 74
 Aranta *c*, *p* 16 31 68
 Aranta *d* 24
 Aśoka-vāraṇa 27 28 70
 84 vii, xii
 Aśoka *d* 24, 69
 Aśvamedha *ja*, *dat* 4, 65
 Aranta *p* 47
 Aranta xxiii
 Asmānaka 5 65, ix

Abhinava 7 66
 Abhinava 7
 Ajaya 22
 Āti 40
 Apulavan *d* 2, 3, 45 51 58
 59 72
 Andhrabhrtya *d* 1
 Apulavan 39
 Apulaka 39
 Apulaka 36 39, 71 86
 Apulavan Apul 39
 Abhinava *p* 7 11-17 31
 65 72 71 81
 Andhaka 31 70
 Apulavan, Aranta 39
 Arya *p* 56 71
 Aranta *p* 54, 74
 Aranta *d* 45
 Aranta *q* 2, 9-12 21,
 65-67
 Aranta *d* 37
 Indrapulita 29 70
 Aranta *q* 2
 Aranta 39

Tsuñjaya 17, 68

Ukta 5

U'grasena 4

Ukala c 2

l tārā q 4, 65

Udathana? 7

l dāmlhi? 22

l dayana (1) 7 66, 82, xxi
(2) 22

Udayāsava 22, 69

Udāyin 20, 22, 69

Udāna? 7 66

Udāni? 22, 69

Urukāya 9

l'rukāya 9, 66

Urva 7, 66

Usna 7 66

Oraya? 7

Rca 6, 66

†Ekahuga d 24

Eda = Aida 2

lila = Aila, 2

expletives 77-82, xxiv

Aikvāhaya d 2

Aikvāya, "ka d 5 8, 12
23, 66, 67 69 v-x v
xxvii

Aida jat 2

Aila pat 1 2 12 65 67

Olra c, p 34 71

Kuka d 45

Karcha c 54

Kudha? p 52

†Kantli = Kanva 33

†Kanthivana = Kinvāna
34

Kanva d 32-33, 38 70-71

Kinvāna d 34, 35, 38

Knaka 74

Kanakhvaya 54, 74

Kanha 37

Kardabhula = Gard°, 45

Karmaka? d 50

Karmat 15, 67

Kali age 65-62, 74-76, 79,

v, viii-x, xiv-xvii, xxiii

Kali-ka 25, 69

Kalikila? t 48

halinga c, p 54 74

haluga ka d 24, 69

halinda? d 24

Kalki 78

Kaviratha 6, 66

Kakakarna 21

Kakavanna 21, 68

Kanka = Kanke

Kāṇṇaka? 40, 71

Kūci t 55

Kāva d 32-33, 38, 70-71

Kānvāna d 20, 22, 23

33-35, 38, 50 69 71

xv, xix, xxvi

Kāntāpuri t 51

Kānti puri t 63

Kāśka i d 23, 81

Kālatoyuka, "top°, p 54, 71

Kālinga d 24

Kāleyn? d 23, 85

Kāśka d 85

Kāśya d 23

Kāli t 69

Kāśya d 23 85

Kāśmira c 55, 74

Kinnara 10, 66

Kinnarāsava 10, 66

Kilikila d 48, 72 vii

Kilikila t 48

Kirtivardhana 19

Kudava? 12, 67

Kundaka 11, 67

Kunkla 26, 29, 70

Kuntala 36, 40, 71

Kura d 23, 24, 69

Kulaka 8 11, 67

Kulala? 28 29

Kulika 11

Kuviratha 6, 66

Kuṇḍu (1) 25 (2) 10

Kuśala? 28

Kusumapura t 69

Kusumāhvaya t 22

Kūrmajit 15

Kṛta age 57, 63, 74, 76

Kṛtajit 11

Kṛtājaya, "tū°, 11, 67

Kṛpa 6 4

Kṛṇa 36, 37, 39, 71

Kṛṇa (Vṛṇa) 61, 62 75

76, 79, vii, x

Kelikila d 46

Kalikila d 48

Kalikila d 48

kaivarta case, 3, 52, 65, 73

Kośala c 84

Kotilya = Kantilya, 6 26-28

Komala? t 51

Kolikila d 48

Kośala (North) see Kosala

Kośala t 51, 73

Kośala (North) c, p 3, 9 53

54, 65, 73, 84

Kośala (South) p 66

Kaumi t 55

Kautilya b 26-28, 69, 70

Kaundilya b 28

Kaunti t 55, 74

Kaunva d 4, v, viii, xxiii

Kauśala d 51

Kauśalya adj 84

Kauśambh t 3 65, v, vi

†Kruddhodana 11, 67

Kṛṣṇa 2, 8, 25, 52, 53 68

69, 73, 87

Kṛṣṇa xvi

Kṛṣṇa? 21

Kṛṣṇaraja 21, 68

Kṛṇa 15

Kṛṇa 9

Kṛṇaka (1) 8 (2) 11 67

Kṛṇika 11, 67

Kṛṇtula? 40

Kṛṇtula 21

Kṛṇtrajña 21, 68

Kṛṇtadharman 21

Kṛṇpaka? 7

- Ksema-ka 13, 15, 10, 67
 ksemaka 7, 8, bb, 77 vu
 Ksemajit 21, 68
 Ksemadhanvan ? 21
 Ksemadhaiman, 20, 21, 68
 Kseinabhumi 32 70
 Ksgenavaiman 21
 Ksemavid? 21
 Ksemaicis? 21
 Ksemya 15
- Khandapam 7, 00
 Kharostln script 84, 85, xvi,
 xxiii, xxvii
 Kheraaka 77
- Ganges 5, 22, 53, 54, 05,
 09, 73
 Gabhua 51, 73
 Gaya t 2
 Gaiunda?(Z 10, 47
 Gardablun d 45, 46, 72, 81
 Gardabhila d 44-46, 72
 Omvraja t 14, 21, 07, 08
 Gupta d 53, 54 73, xu,
 xiu, xxiv, xxv
 Cupta era xn - w i
 Guiuksepa 9
 Guiunda*/ 41 10 17 72
 Gurundikl bhasa 10
 Guha 54 71
 Uuhya? d 53
 Gotamiputia 37, 42
 Gomati 42
 Gomatiputi i 42
 Gautama (Buddha) vu
 Gautamiputra 36, 42, 71
 Gaunaida d 3, 65
 Gauiakifma¹? 41
 Gieat Bear 59-62 75
- Ghosa-vasu 32 70
- Cakaia? 41
 Cakora 36 41 71
 Cajakal 19
 Cadasri ? 43
- Cadasata 37
 CandaSri 43, 72
 Catarapana 37
 Candiagupta (Mauiya) 27,
 28, 70, vu
 Candiagupta I (Gupta) xu
 Candrvbhaga r 55 74
 Candravija, °vijia, °vnya '
 43
 Candiasn, °bija, 30 43
 Candiamfia °6u, 49, 72
 C aiuhabha 40
 Canipii vati t °o3, °o4, 73, 71
 Calaka, °lika?p 2 50
 Oitiaratha 5, 6, 60
 Citrakba 6
 Cilibaka? 39
 Civilaka? 39, 8b
 j Cuhka p 2, 65
 Caitiaiatha 6
 Caidyopai ical a 13
- Chismaka 08
 fChoSala = kofiala, 51
- Janaka 19 68
 Januntjaya 1, 1, 05, 8b
 88, ix, xiv xi \
 I umiejaja 4
 J ulsundha 11, 07
 I Tavana 15
 I Umavi r 53
- Talaka 41 71 80
 Timialipta, 1 una¹, t p 54
 74
 liguia 7, 60
 Tigratman 7 60
 Luni 7
 Tilaka' 19
 Tisya cmisiell 57, 71
 tu 78, 80, 81, xxvi
 Tukbaia d 44-47, 72, \ i \
 I fTunga d 32, 31, 85
 tTungakitja(/ 31, 85
 Tuiuskaka, °l<tira, d 4b
- Lusaia d 44-47, 72, xix,
 \xvi
 Tubkaia d 45, 72
 Tulika?p 2
 tTehaja d 24
 rrikharvm 88
 Tncaksa 6, 6b
 rnntrra 16, 08
 Tnvaksya 0
 lianaja, °jya, c 51
 lvusti l 5
- Dithasuiaka 16
 Dandapam 7, 60
 Duidafin 43, 72
 Dadbiuksrna l 5
 Diimtia 51
 Darbhaka 21, 09
 DarSaka 21, 69
 Davikoivi r 55
 dasa \xiv
 Dagaiatha 27-29, 70, 82
 DaSoual 29, 70
 Dapilaka 39
 Dlmadhandia (49
 l)aiivike'i o 55
 Duvikoivi, Divi°, t 50, 71
 I Dasuatha 29
 Divika 9
 Divakaia 5, 9, lo, 15, 0b, ix
 DLY mikā V)
 Ihvtika 9, 00
 Divflaka 3b, 39
 I Duidamana 7 00
 Dtribila * 7
 Duumtia ol, 7o
 Duiva, °vi 7 00
 Didhaneh lb
 Didhasena 13, 10 0b
 Devakorvi c 55
 Devadhaimun 29, 70
 Devabhuti 32, 33
 Doabhunu ii, 51, 70, 71
 De\ araksita d 54, 73
 Devavaiman 29 70
 Daivaiaksita d 54
 Dvumalfeena 16, 08

- Praupadi *q* 4
 Dviyajna? 43

 Bhanadharman 49, 72
 Dhanastija? 11, 67
 Dharma (1) 11 (2) 16, 68
 (3) 49, 72
 Dharmakijetra 16
 Dharmanetia 13, 16 68
 Dharmavai man 49
 Dharmasutra 16, 68
 Dhaimin 11, 67, 82
 Dhaimika 11
 Dhuhka?/> 2
 Dbitimant 6, 06
 Dhiaka, Dhruka? 31
 Dlnuvusva 10, 60

 Nakula 4
 Nakhapana 49, 72
 Nakhavant 48, 72
 Nanda 23, 25, 58 62 09
 74, 75, xix
 ftanda *d* 23-26, 50
 Nandasaiia 28
 Nandiyasas 49
 Nandivaidhana (1) 19, Ob
 (2) 22, 69
 Nabhaia 51
 Isabhui 50 73
 Naramitia 7 00
 NalaSl, 73
 "V ihapfina 19, xxiv \ \ M
 tNalmla 11
 Naka *d* 53, 73
 Naga<Z 49, 53, 72, 73, xu
 Nagisahvaya *t* 5
 Niga-sin 37
 Nliayana 34, 71
 Nfuikrsna? 41
 tNaliula 11
 Nicakra 5
 Nicakbu 5, 0, 05, v
 Ninu 7, 60
 Nimittaka? 7
 Nnaraitra(1)7, 00, 77 (2)
 14, 67

 Nirmatman 7
 Nirvaktra J 8, 65
 Nirvrti 13, 16, 68
 Nificakru 5
 Nisadhac, *p* 51, 54, 73
 Nita?17, 68
 Nlpa *d* 3, 65
 numerals xxiii-xxvi
 Nuraksaya¹? 9
 Nicaka] 5
 Nicakra 0
 NicaksuB 0666
 Nipafijaya 7, 00
 nrpati *k*? 10
 Nrpaskanda 42
 Nrbandhu 0
 Nrbhrta? 10
 Nivadha? 5
 Netra 16 68
 Nemikrsna 41
 Nemicakia 5 05
 Naimisa foiest vm, x
 Naimisika; *p* 54, 73
 Naisadhai? 51 53, 54, 73
 Nais ida *j*> 54
 Naunkrsna⁷ 41

 Pak^asa? 15
 Pancakajp 52, 73
 Paucal i c, (/ 3, 23, 05 09
 Patu?p 52
 tPatumant 40
 Patumitia? *d* 51 73
 Patta?jp 52
 Pattamitra *l* *d* 51
 fPadhumant 40
 Padhmmtia? *d* 51
 Pattalaka 30, 41, 71, bO
 Pafcallaka 41
 tPadumant 30
 Padumavi 40
 Padumindra? *d* 51
 Padmamitra? *d* 51, 73
 Padmavati *t* 52, 73
 Parafiu-Rama 6 25, 69
 PaiaSnra *b* viii
 Pariksit 1 4 58, 59 01, 62, 65, 74, 75, 87, 88,
 viii-x
 Pantmava 9 6
 Pariplava, °pluta 6, 66
 Panisnava 6, 66
 Palika 18
 Paficala *d* 23
 Pandava/ 1, 12, 62, 75, \,
 viii, xxvn
 Pandu 8, 66
 [paia&ava *caste*, 2, 65
 Pariplava? 6
 Paithi 8
 Palaka 18, 19, 08
 Pali *lany* 14, 78, \ i , xxvn
 Pucchaka? 38
 Pundra-ka *p* 54
 Puttalaka? 41
 Putramitra? 31
 Putraya 17
 Putnkasena 1 41
 Pundtammdia? *d* 51
 Purafijaya (1) 7 (2) 18
 (3) 49, 72
 Pur "mas xviii, xxvii
 Puranda? *d* 46, 47
 purltana 8
 puilvid 8
 Punk i *t* 49, 73
 Purfkasena 41, 71
 Punsadata 37
 Puundiascna 36, 11
 tPunsabhiru, °bhcru, °bhoiu
 41
 fPuisastiu 41
 Purunda? *d* 46, 47
 *Puru&asena 41
 Pulaka, °hka 18, 68
 Pulaka?i? 50
 Pulmdap 2, 52, 65, 73
 Puhnda-ka 32, 70
 Puhndasena 41
 Puhmant 42
 Puhha^ 2
 Pulumayi 37
 Pulumavi 37
 Puloman (°mavi s) (1) 36

- 42, 71, 81 (2) 30, 43, 71
 Pulomaci, °arci 1 43
 Puloinan] 43
 Pulomavi (1) 30, 40, 71
 (2) 36, 43, 58, 72, 71
 Pubkara 10 00
 tPuskala 11, 07
 Puspamiha? 31
 Puhpamiti a 1 d 51,73
 Pusa constel 59 75
 Pusyamiti 31, 70
 Pubyamitra d 50, 51 73
 Puu 8, OG
 Pin notsauga 30, 39, 71
 PuinoBantu? 39
 Puiva As wlht const 02 75
 Paundia ka p 3 51, 05 7 1
 Paula? 47
 Pauiaua d 1-8 23, 05, 00
 77, 80, 88, v-x, xxvii
 pauramka 8
 Pauznama 39
 Pauloma 58
 Pianitlava 10
 Piativyua 9, 00
 Piativyoma 9 00
 Piitiksua, °kisa 10, 00
 Pi ititaSua, °taka 10, 00
 Piatipa 59, 75
 Pratipasva 10, 00
 Piativyua 10, 00
 Piidvota 18, 08, vn
 Pi adyota (/ 17-19, 23 08
 Piadyotana d 19
 Piabhu 15
 Piayaga t 53, 51 73, xii
 Piavaiastra 48
 Piavna ka 48 50, 73
 Pravillasena 41
 Pia8euaait 11, 67
 Pradyota d 19
 bataka 42
 Bandhupahta 29 70
 baid xi, xxvii
 lhilus 11
 bahavo? 42
 Bahukarmaka? 15, 07
 Barhadbalad 12
 Barhadhratha d 5, 13-18, 23
 67, 08, 78, v-x, xxvii
 Balaka 18, 19 08
 Balhika d 2, 50
 Bahula 11, 07
 BditfkW 50, 73
 Buddha vn
 Buddhusimlia vn
 Biliatkaimin 15, 07
 Bihatkbayi 9, 00
 Bihatsena 15, 07
 Blind igva 10 00
 Pihadbah 9, 12, 00, 07
 BrhadbhiTja 11, 07
 Brliadrana 9
 Brhidiatha (1) 13 (2) 7
 00 (3) 9 (1) 17 nott⁴
 (5) 28, 29, 31, 70
 Bjhvdiaatha[^] 13-18
 Brhudraja vaya11, 07
 B;haspati planet 57, 74
 Benaies 21, 08
 Billmn sen2)1 8 "5, \vi
 Bhaksjaka[^] 54
 Bhigwata 30, 32
 Lhagendii 40
 Bhadia ka 31, 70
 Bhadrastia 28
 fBbuadvija 11
 Lhaiaut t 18
 Ijhavisja Purana 2, 12, H
 59 05, 75, Intiodu
 Bhlgavati king (1) 30 70
 (2) 30, 32
 1 BhJitui ithi 10
 Bhlnu 9, OG
 Blianumaiit 10 00
 Bhanuiatha 10 00
 Bhfuata battle 14, 07
 Bhargava b 25
 Bhiraaseni 4
 Bhuvata? 10, 07
 Bhutananda n v 19
 Bhutinandt 49, 73
 Bhutimiha 34
 Bhumitia 34
 Bhuminanda 49
 Bhuiniputra 34
 Bhunnamiti H, 71
 Bhun (1) 5, 00 (2) 1
 Bhokhyaka p 54, 74
 Bhogavaidbana t 9
 Bho[^]in 19, 72
 Bhojika[^] 54 71
 Magadha p 23, 53, 51
 07 73, v, IX-XII, xvi
 xxvn
 Uxghiconsk/ 59 01,02,7
 Manulh um kn d 1, 73
 Mamdhlnya (/ jl 73, xn
 Manidhaia ka d 54, 73
 Mandalaka 41
 Mathura t 53, 73, \vi
 Madia 31
 Ma^h i Imp 52 73
 Midhuiuindana 32
 Madhunandi 49 73
 Madhy idciSa 10, x\i
 Manauti? d 10
 Maiusin 15
 Maim 2, 51, 07, 73, 77
 Manudeva 10
 Mantahka 30, 41, 71, 8)
 Maudulaka 41
 Mai unda d 10 17
 Muuidtva 10, 00
 M uuaandaia 32
 I Maiubhumi 1, 71
 Mallakarni 39
 Mahatscua 10
 Mahikos U i c 05
 Mahldtva 58, 71
 Mahanandi 58, 71, vu
 Mahaiiandi n 22 25, 09
 Mahipadmu 23-20 58, 09,
 74, 75
 Mabibbuata 4
 Mabarahu bhasa 40
 Mabdsena 10

- Mahisa, °sya *p* 51, 51, 74
 Malnbatl *t* 50
 MaWfsij? 51, 73
 Maln^ika/) 54
 Mahinara 7, 66
 Mahmetra 16, 63
 Mahendra 40
 Mahendia *mt* 54, 74
 Magadha *p* 14, 52, 51, 73,
 84, x, xi
 Magadha *t* 52
 Magadhi *Prakrit* xi xxvii
 Magadheja 14
 Madhanputa 37
 Manava *d* 12
 Marjan 14, 67
 Malakarm 39
 Maladhanya *d* 54
 Malava *p* 54 74
 Malika? 18
 Mahibati *t* 50
 Mahfo *p* 51
 Mahismati *t* 50
 Maliendi abhauma *c* 51
 Maheya *p* 54
 Mikala] *t* 51
 Mitia 14
 nnnstul xi, xxvii
 Alukhlbina 0
 jVfuwla *d* 46 72
 Muna-va 7
 Mumka 18, 6b
 Muiunda *d* 44-17, 72, 81
 Mulmdaka 32
 Musita *p* 54
 Miujaka, My⁰ *t* 19
 Muhka?p 2
 Musika, Mrs^o *p* 54 74
 Migendia 36, 40, 71
 Mrdu 7, 66
 Mekala/; 3, 65
 Mekalarf 51
 Mekala *t* 51, 73
 Meghad 51, 73
 Meghasvati (1) 36, 40, 71
 (2) 36 40
 Mcghasvlmui 40
 Medaliras 42
 Medya ?d 51
 Medhasvati 40
 Medhavin 6, 7, 66
 Medhunandi 49
 Mevabhumi *c* 54
 Maitreya *b* via
 Maithila *d* 24, 69, 79
 Mona *l d* 46
 Momegha ? 32
 Moon 57, 71
 Mauua *d* 45-48, 72, 81 ,
 xxv
 Mauiyi *d* 26-30, 50, 69, 70,
 84, xix
 Mania ? *d* 46
 Mleccha *race** 3, 46, 47, 55
 56 65, 72, 74, 80, xxi,
 xxvi
 \aksa? 16
 Yajusri ?42
 Yajnamitia 32
 Yajnasri 36, 37, 42 71 , xiii,
 xxvii
 lana 37
 Y adu-ka *p* 52, 73
 Yaduniavi 40
 Yavinad 2 3, 41-1b, 48,
 05, 72,, 82 , xii, xxii
 Yavana *nice* 2, 3, 56, 74
 Yasonandi 49, 73
 Y djlavalkya *b* 4
 Yavana *d* 45
 Yavani bhasa 46
 Yudaka?; *p* 54
 Yndhjftlura 61, 70, IX, x
 Y ona *d* 82
 Yomegha *l* 32, 70
 Yauna *d* 4 b 53
 Iianaka 12, 67
 Ranaiijaya 8, 11, 67
 Ranejaya 11
 Rathajaya 11
 Rajaka 19, 68
 Rijada? 41
 Ratula 11, 67
 Bandhah<Z 53
 Rama *b* 25, 69
 Ramacandra 49, 72
 Rahula 11, 67
 Ripul 15
 Ripuka *l t* 49
 Ripufijaya (1) 15 (2) 17,
 18, 68
 Ritihotra *d* 18 24
 Ruca 6 66
 Ruruksaya 9
 Lambodara 36, 39, 71
 fLaugala 11, 67
 VainSaka 22, 69
 Vakhainpita 49
 Vagara 49
 Yangaia, °gava 49, 73
 Vangtn 49, 73
 \ajiamitra(l)31 (2)32,70
 vataka 42
 Vandasri? 43
 Vatsa ? 9, 66
 Vatsadroha 9, 66
 Vatsavyuha, Viddha 9, 6b
 \andauSa *I* 49
 Vandin xi
 v aianga 49, 73
 Vaiukarmana *I* 18
 vaitivudhanil 19, 68
 Vasu 13
 Vasujyebtha 31, 70
 Vasudfina, °daman 7, 66
 Vasudeva 33, 70
 Vasudeva (Krsna'b fatbci) 61
 75
 va usudhaman *i* 7
 Vasuputia 31
 Vasumitra 31, 70
 Vasufirestha 31
 Valnaia 7, 66
 Vakataka *c* 45
 Vajasaneja-ka *doctrine* 1, 87,
 88
 Vamacandia 49

- Vayumitia 31
 Varanasi *t* 21
 Vansra 28
 Vfirhadraha *d* 13-17
 Valhikastf 50
 Vasithtputa 37
 Vasudeva 33
 Vabika[^] 50
 Vahmka?p 50
 Vahlfkarf 50
 vi xxiv
 Vimsaja 49, 73
 Vikala ? 39
 Vikraraitra 32
 Vicaksus 5
 Vyaya 36 43 72
 Vidiiratlm 12
 Vidi&i / 48 72 , x
 Viduia *c*, *vnt* 51
 Vidraisuu 21
 tVidlasua 21, 70
 Vmataiva (2
 Vma) a 43
 Vmdusaia <8, xxm
 Vindusena 21
 Vindhya *d* 50 73
 VmdhyaStkti 45, 48-50 72
 73
 Vmdhyasena 21
 Vipra 15, b7
 Vibhu 15 07
 Vimbisaia 21, 08
 Vimvaspbati 52
 Vnata 05
 Vivaksa 1 0
 Vivaksu 5, 0 5
 Vivisara 21
 Visakbabhupa, °rupa 19
 Visakbayupa 18 19 08
 ViSasayupa, °suja 19
 Visvajit 17, 08
 Visvanatha *god* 25
 Vifivaspham 23 24, 27 30
 33, 35, 52, 78, xix
 Visvaspbatika, °sphaci, °sphi
 ti °sphmj, °sphiti, °sphurji
 °sphiuti 52
 Visnuniant 0
 Vitahotra *d* 3, 18, 24
 Vltihotia *d* 3, 18, 24, 05
 68, 69
 Vuajit 17, 08
 Virasena 4
 Vuhka?p 2
 Vfttimant 6
 vistimant 0 GO
 Visnimant 5, 00
 Vrhatkai man 15
 Vrhatsana 1 9
 Vrhatsbna 10
 \lhadaEva 29, 70
 Vrhadbala 9
 Viliadritha, *set* Hrhad°
 Vrhanaaja 11
 Vedisa 48
 Vauhfiu ka p 3 49 05 73
 Vudma °iy v *mf* 51 7 3
 Vanati pat
 "Visampayan i *b* 1 86-88
 \ yasa *b* 2, 05 , viii XVII,
 xviii, xxvii
 Vrajnbhsta 40
 Vrata 11, 67
 Matya *castes* 51, 55, 74
 baka</ 2 3 (24, note ^{1f}) H
 40, 52, 05 72 81 , wiv-
 xxvi
 baka *eia* \xiv x\\
 baka>ain i 21 68
 bakya *c* 45
 bakja 8, 11
 Salyamann 51 73
 lfoanka 32 80
 Sinkamana 51 7 5
 bankukain i 4
 sata xxiv
 bataihdhanus 29 70
 bataniyajm 15
 Sitajit 11
 Satafijxja 15
 Satadhanus 29 70
 Satadbanviii 28 29 70
 Satadhara 29
 I Satinika (1) 4, 05 88 (2)
 4 (3) 4, 7 00
 batrujayin ? 16
 banaka 18
 Sibaia p 3
 Saroa 10, 08
 Sarmamitia 14
 Savaia *p* 3, 05
 Sakya 8, 11, 07
 Saikya *d* 45
 Saky linana 51
 Sakyanium vn
 Sakyasimha \u
 Satakam 50-43 71, 7*
 Satikama 37
 Santakanu 39
 santvkama 37
 Salisuki 27 29 70 84, xx
 Sipiaka 38 71
 Sual hada 37
 Sivasn 30, 57, 42 71, 81
 Siwiskmda °dhi 30, 42 71
 Sivawlti 30 42, 71
 SivasV imin 42
 SiSika 49
 Sisiuka (1) 38, 71 (2) 40,
 50, 73
 Sisunaka 19, 21-23, 80
 SiSun ika *d* 22 23, 80
 Sisuuniga 21 08, 09 80
 Sisuniga *d* 20-23, 80, xix
 siSunandi 49, 73
 sukia 49 50
 sukia^/«w< 57
 Ibunka *d* 30, 49, 80
 Sunga *d* 27 28, 30-34 38
 49, 50 70 71, 73, 80, 85,
 xix
 Sungabliiyjard 33 •> 1,71,85
 suci 1 J 07
 Sucuhatl i 0, 00
 sucn itha 0
 suddhoda 11
 suddliodana 8 11 07 , MI
 Suddliaudana 11
 sunaka 18 08
 | bu4iumi 10

- sudra *p* 54, 74
 Sudia (*ante* 2, 8, 23, 25, 54
 55, G5 09 74
 suiap 54, 55, 74
 Sunasena *d* 24, 09
 tsurga (*d* 32 34, 38 39
 Sesikajt) 54
 setsn 49, 72
 Saisaia *p* 51 54
 Saisika °jap 54, 73
 Saisita ^ 54, 73
 saiSuimka *d* 22, 23
 6ai6uiidfa *d* 22 00
 Saunga 71
 saunaka *b* 4
 SauSitap 54
 Snparvatiya *d* 44, 40 72
 Sri Mallakami 30
 Sri Satakaim 3G 37, 39 71
 Sn-Santikaini °na 39
 Siutanjaja 15 07
 Siutavant 14, 07
 SrutaSiavas 14, 07
 Siutasena 4

 Sanipadi 29
 Saugata 20
 Sangha1 40
 Sanpaya 11 0 7
 Sati 37
 Satyajit 17, 07
 Sada 37
 Sidakani 37
 Sadakhada? 37
 Sadacandri 10 72
 Sadanika 7
 sapta xxui
 tSaptaka 41 71
 Saptajit ? 17
 Stptaisi *constell and* ///<<
 59 02, x\
 Sama 10
 samakaim 42, 43
 sama xxui
 Samadhi 14
 Samabhaga ? 32, 70
 Samudragupta xn xm

 Samprati 28, 29, 70
 Sarvajit 17
 tSalomadhi 43
 sahadeva(l)10, 06 (2)10,
 66 (3) 14 G7
 Sahalya 25, 69
 s-ahasilm xxvi
 Sahara am ka 4
 tSah uiandi 22 00
 Saketa, °tu *t* 53, 73, xn
 Silksonaman *t* 51
 Sanchi *t* 48
 Satakani 37
 Satavahana 37
 samakaim 42 43
 Samadhi 14
 Siddhaitha 0, \ 07
 Sindhu / 55, 74
 Smdhula 38, 71
 Simuka 30-38 71, 81, \ x \ i
 Siu-mati 37
 SJII luua 37
 Sauna 37
 Sivamakha 37
 Sivasu 42
 Sukalpa 25, 09
 sukulpa, °lya 25
 I Sukrtta 15, 07
 I Suksata (1) 10 (2) 15, 07
 Sukhabala 0, 60
 suklmiandi 49
 Sukhibali, °n ila (> < < <
 Sukhilava 0
 Sukliena 0
 I Sungasin 43
 j Sucala 10, G8
 Sujyestln 31 70 81
 Sutapis (1) 0, >0 (2) 10
 60
 | Sutntha 0
 Sudiinaki 7, 00
 | Suda-a 7, 00
 tSudeva a 33
 Sudyumna 2, 05
 Sudyota 18
 Sudhanvan 10
 Sudharman 34

 Sun 57, 74
 Sunaksatra (1) 10 60 (2)
 15, 67
 Sunandana 41
 Sunaya 6, 7, 66
 Sunika 18, 08
 Sunidharma *d* 3, 65
 Sumta? 17, 68
 Sumtha (1) 0, 00 (2) 17,
 68
 Sunetra(l) 10 67 (2) 10
 (3) 17, 08
 Sundaa 36, 41 71
 Sundhara 41
 Suparna 10 00
 Suptanita 10
 Supratapa 10
 Supratika (1) 10 00 (2)
 50, 73
 Supratita 10, 00
 Supiatipa 10 00
 Subala 10 08
 Sumati (1) 10 68 (2) 20
 Sumatja 26, 09
 sunnlja 25, 20, 09
 Sumitia (1) 10, 07 (2) 12,
 07 (3) 15 (4) 31
 Suyafias 27-29 70
 Suraksa 10 67
 Suitha (1) 7 (2) 8, 11,
 12, 07
 Smitra *c* 54
 Suiunda *d* 40 47
 tSuloman 42
 Suvata 10
 Suvaina 10, 60
 Suvidiatha 0
 Suvrata (1) 13, 10 07 (2)
 10, 08 (3) 11
 SuSarman 34 38, 71, xx
 Subiama 13 10 08
 SuStuta 10
 Susinandi 49 73
 Susena (1) 6 60 (2) 10
 00, 82
 Suhma *c* 54
 sutu xi

- Huiya 9
 Suryaka 19, 68
 Sihya-varaSa 58
 sitanjaya 15
 Scnaj.t 11, <7
 Senajit 5 10, 11, 13 15, 17
 67, 1x
 SEven Rsis 75
 soma-vamsa 12, 58
 Somasarman 29
 Somadi °dhi 14, 07
 Somapi, °mi 14, 67
 Saudyumna *race* 2
 Saunistra *p* 54, 55, 74
 Skandasvati 3<, 40 71
 Skandbastambhi 36, 39, 1
 tStumiira *d* 51
 Sturajya, °iastra 54 74
 Svasphiaka *d* 3, 65
 svati 36 40, 71, 81
 svatikarna 37, 40, 71
 Svatikona 37, 40
 I Svativaina 36, 40, 71
 Svatisena 40
 Han 7 60
 Hautasva *t* 2
 Hastmapura *t* 5 05, v
 Hala 36 41, 71, 85
 Haleya 41, 86
 Huna *d* 45-47, 72, xw
 Haihaya *d* 23, 09, 77

