ADDITIONAL NOTES.
ADDITIONAL NOTES.

PAGE 4.

Śaivya, a king whom earth obeyed,
Once to a hawk a promise made.

The following is a free version of this very ancient story which occurs more than once in the Mahābhārata:

THE SUPPLIANT DOVE.

Chased by a hawk there came a dove
  With worn and weary wing,
And took her stand upon the hand
  Of Kāśi's mighty king.
The monarch smoothed her ruffled plumes
  And laid her on his breast,
And cried, 'No fear shall vex thee here,
  Rest, pretty egg-born, rest!
Fair Kāśi's realm is rich and wide,
  With golden harvests gay,
But all that's mine will I resign.
  Ere I my guest betray.'
But panting for his half won spoil
  The hawk was close behind,
And with wild cry and eager eye
  Came swooping down the wind:
'This bird', he cried, 'my destined prize,
  'Tis not for thee to shield:
'Tis mine by right and toilsome flight.
  O'er hill and dale and field.
Hunger and thirst oppress me sore,
  And I am faint with toil:'
Thou shouldst not stay a bird of prey
Who claims his rightful spoil.
They say thou art a glorious king,
And justice is thy care:
Then justly reign in thy domain,
Nor rob the birds of air.
Then cried the king: ‘A cow or deer
For thee shall straightway bleed,
Or let a ram or tender lamb
Be slain, for thee to feed.
Mine oath forbids me to betray
My little twice-born guest:
See how she clings with trembling wings
To her protector’s breast.’
‘No flesh of lambs, the hawk replied,
‘No blood of deer for me;
The falcon loves to feed on doves,
And such is Heaven’s decree.
But if affection for the dove
Thy pitying heart has stirred,
Let thine own flesh my maw refresh,
Weighed down against the bird.’
He carved the flesh from off his side,
And threw it in the scale,
While women’s cries smote on the skies
With loud lament and wail.
He hacked the flesh from side and arm,
From chest and back and thigh,
But still above the little dove
The monarch’s scale stood high.
He heaped the scale with piles of flesh,
With sinews, blood, and skin,
And when alone was left him bone
He threw himself therein.
Then thundered voices through the air;
The sky grew black as night;
And fever took the earth that shook
To see that wondrous sight.
The blessed Gods, from every sphere,
By Indra led, came nigh;
While drum and flute and shell and lute
Made music in the sky.
They rained immortal chaplets down,
Which hands celestial twine,
And softly shed upon his head
Pure Amrit, drink divine.
Then God and Seraph, Bard and Nymph
Their heavenly voices raised,
And a glad throng with dance and song
The glorious monarch praised.
They set him on a golden car
That blazed with many a gem;
Then swiftly through the air they flew,
And bore him home with them.
Thus Káši’s lord, by noble deed,
Won heaven and deathless fame;
And when the weak protection seek
From thee, do thou the same.

_Scenes from the Ramayan, &c._

---

_PAGE 12._

_The twice-born chiefs, with zealous heed,
Made ready what the rite would need._

_PAGE 7._

The ceremonies that attended the consecration of a king
(_Abhikshepa, lit. Sprinkling over_) are fully described
in Goldstücker’s Dictionary, from which the following
extract is made: ‘The type of the inauguration ceremo-
ny as practised at the Epic period may probably be recognized in the history of the inauguration of Rāma, as told in the Rāmāyana, and in that of the inauguration of Yudhishthīra, as told in the Mahābhārata. Neither ceremony is described in these poems with the full detail which is given of the vaidik rite in the Aitareya-Brāhmaṇam; but the allusion that Rāma was inaugurated by Vaishītha and the other Brāhmaṇas in the same manner as Indra by the Vasus......and the observation which is made in some passages that a certain rite of the inauguration was performed 'according to the sacred rule'........admit of the conclusion that the ceremony was supposed to have taken place in conformity with the vaidik injunction......As the inauguration of Rāma was intended and the necessary preparations for it were made when his father Daśaratha was still alive, but as the ceremony itself, through the intrigues of his step mother Kaikeyī, did not take place then, but fourteen years later, after the death of Daśaratha, an account of the preparatory ceremonies is given in the Ayodhyākāṇḍa (Book II) as well as in the Yuddha-Kāṇḍa (Book VI.) of the Rāmāyana, but an account of the complete ceremony in the latter book alone. According to the Ayodhyākāṇḍa, on the day preceding the intended inauguration Rāma and his wife Sītā held a fast, and in the night they performed this preliminary rite: Rāma having made his ablutions, approached the idol of Nārāyana, took a cup of clarified butter, as the religious law prescribes, made a libation of it into the kindled fire, and drank the remainder while wishing what was agreeable to his heart. Then, with his mind fixed on the divinity, he lay, silent and composed, together with Sītā, on a bed of Kuśa-grass, which was spread before the altar of Vishṇu, until the last
watch of the night, when he awoke and ordered the palace to be prepared for the solemnity. At day-break reminded of the time by the voices of the bards, he performed the usual morning devotion and praised the divinity. In the meantime the town Ayodhya had assumed a festive appearance and the inauguration implements had been arranged golden water-jars, an ornamented throne-seat, a chariot covered with a splendid tiger-skin, water taken from the confluence of the Ganges and Jumna, as well as from other sacred rivers, tanks, wells, lakes, and from all oceans, honey, curd, clarified butter, fried grain, Kuśa-grass, flowers, milk; besides, eight beautiful damsels, and a splendid furious elephant; golden and silver jars, filled with water, covered with Udumbraka branches and various lotus flowers, besides a white jewelled chourie, a white splendid parasol, a white bull, a white horse, all manner of musical instruments and bards...... In the preceding chapter, ... there are mentioned two white chouries instead of one, and all kinds of seeds, perfumes and jewels, a scimitar, a bow, a litter, a golden vase, and a blazing fire, and amongst the living implements of the pageant, instead of the bards, gaudy courtiers, and besides the eight damsels, professors of divinity, Brāhmaṇas, cows and pure kinds of wild beasts and birds, the chiefs of town and country-people and the citizens with their train.'

PAGE 12.

Then with the royal chaplains they
Took each his place in long array.

'Now about the office of a Purohita (house-priest). The gods do not eat the food offered by a king, who has no house-priest (Purohita). Thence the king even when
(not) intending to bring a sacrifice, should appoint a Bráhman to the office of house-priest.' Haug's Āitareya Bráhmaṇam. Vol. II. p. 528.

Page 15.

There by the gate the Sáras screamed.

The Sáras or Indian Crane is a magnificent bird, easily domesticated and speedily constituting himself the watchman of his master's house and garden. Unfortunately he soon becomes a troublesome and even dangerous dependent, attacking strangers with his long bill and powerful wings, and warring especially upon 'small infantry' with unrelenting ferocity.

Page 53.

My mothers or my sire the king.

All the wives of the king his father are regarded and spoken of by Ráma as his mothers.

Page 70.

Such blessings as the Gods enjoyed
Poured forth when Vritra was destroyed.

'Mythology regards Vritra as a demon or Asur, the implacable enemy of India, but this is not the primitive idea contained in the name of Vritra. In the hymns of the Veda Vritra appears to be the thick dark cloud which Indra the God of the firmament attacks and disperses with his thunderbolt.' Gorressio.

'In that class of Rig-veda hymns which there is reason to look upon as the oldest portion of Vedic poetry, the character of Indra is that of a mighty ruler of the firmament, and his principal feat is that of conquering the demon Vritra, a symbolical personification of the cloud which obstructs the clearness of the sky, and withholds the fructifying rain from the earth. In his battles
with Vritra he is therefore described as 'opening the receptacles of the waters,' as 'cleaving the cloud' with his 'far-whirling thunderbolt,' as 'casting the waters down to earth,' and 'restoring the sun to the sky.' He is in consequence 'the upholder of heaven, earth, and firmament,' and the god 'who has engendered the sun and the dawn.'

Chambers's Cyclopædia. Indra.

'Throughout these hymns two images stand out before us with overpowering distinctness. On one side is the bright god of the heaven, as beneficent as he is irresistible; on the other the demon of night and of darkness, as false and treacherous as he is malignant... The latter (as his name Vritra, from var, to veil, indicates) is pre-eminently the thief who hides away the rain-clouds.........But the myth is yet in too early a state to allow of the definite designations which are brought before us in the conflicts of Zeus with Typhon and his monstrous progeny, of Apollon with the Python, of Bellerophon with Chimaira, of Oidipous with the Sphinx, of Hercules with Cacus, of Sigurd with the dragon Fafnir; and thus not only is Vritra known by many names, but he is opposed—sometimes by Indra, sometimes by Agai the fire-god, sometimes by Treti, Brihaspati, or other deities; or rather these are all names of one and the same god:

\[ \pi\omicron\lambda\lambda\omicron\nu\omicron\omicron\mu\omicron\acute{\i}\acute{\i}\nu\omicron\omicron\mu\omicron\rho\omicron\phi\omicron\acute{\i}\mu\; \]


Page 71.

And that proud herb whose sovereign power
Presumes from dark misfortune's hour.

'And yet more medicinal is it than that Moly,
That Hermes once to wise Ulysses gave,
ADDITIONAL NOTES.

He called it Harmony, and gave it me,
And bade me keep it as of sovereign use
'Gainst all enchantment, nullow, blast, or damp,
Or ghastly famis' apparition.' Comus.

The Moly of Homer, which Dierbach considers to have been the Mundrake, is probably a corruption of the Sanskrit Mula a root.

PAGE 116.

True is the ancient saw the Neem
Can ne'er distil a honeyed stream.

The Neem tree, especially in the Rains, emits a strong unpleasant smell like that of onions. Its leaves however make an excellent cooling poultice, and the Extract of Neem is an admirable remedy for cutaneous disorders.

PAGE 178.

Who of Nishada lineage came.

The following account of the origin of the Nishadas is taken from Wilson's Vishnu Purana, Book 1, Chap. 15. 'Afterwards the Munis beheld a great dust arise, and they said to the people who were nigh: What is this?' And the people answered and said: 'Now that the kingdom is without a king, the dishonest men have begun to seize the property of their neighbours. The great dust that you behold, excellent Munis, is raised by troops of clustering robbers, hastening to fall upon their prey'. The sages, hearing this, consulted, and together rubbed the thigh of the king (Vena), who had left no offspring, to produce a son. From the thigh, thus rubbed, came forth a being of the complexion of a charred stake, with flattened features (like a negro), and of dwarfish stature. 'What am I to do', cried he eagerly to the Munis.
“Sit down (nishída),” said they. And thence his name was Nisháda. His descendants, the inhabitants of the Vindhýa mountain, great Muni, are still called Nishádas, and are characterized by the exterior tokens of depravity.’ Professor Wilson adds, in his note on the passage: ‘The Matsya says that there were born outcast or barbarous races, Mlechchhas, as black as collyrium. The Bhágavata describes an individual of dwarfish stature, with short arms and legs, of a complexion as black as a crow, with projecting chin, broad flat nose, red eyes, and tawny hair, whose descendants were mountaineers and foresters. The Padma (Bhúmi Khaṇḍa) has a similar description; adding to the dwarfish stature and black complexion, a wide mouth, large ears, and a protuberant belly. It also particularizes his posterity as Nishádas, Kirátas, Bhillas, and other barbarians and Mlechchhas, living in woods and on mountains. These passages intend, and do not much exaggerate, the uncouth appearance of the Gonds, Koles, Bhils, and other uncivilized tribes, scattered along the forests and mountains of central India from Behar to Khandesh, and who are, not improbably, the predecessors of the present occupants of the cultivated portions of the country. They are always very black, ill-shapen, and dwarfish, and have countenances of a very African character.’

Manu gives a different origin of the Nishádas as the offspring of a Bráhman father and a Śúdra mother. See Muir’s Sanskrit Texts, Vol. I. P. 481.

**Page 195.**

_Beneath a fig-tree's mighty shade,_
_With countless pendent shoots displayed._

' So counselled he, and both together went
Into the thickest wood; there soon they chose.
ADDITIONAL NOTES.

The fig-tee: not that kind for fruit renowned,
But such as at this day, to Indians known,
In Malabar or Deccan spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillared shade
High overarched, and echoing walks between.

*Paradise Lost*, Book IX.

PAGE 213.

Now, *Lakshman,* as our cot is made,
Must sacrifice be duly paid.

The rites performed in India on the completion of a house are represented in modern Europe by the familiar 'house-warming.'

PAGE 243.

*I longed with all my lawless will
Some elephant by night to kill.

One of the regal or military caste was forbidden to kill an elephant except in battle.

PAGE 246.

Thy hand has made no Brahmā bleed.

'The punishment which the Code of Manu awards to the sayer of a Brahman was to be branded in the forehead with the mark of a headless corpse, and entirely banished from society; this being apparently commutable for a fine. The poem is therefore in accordance with the Code regarding the peculiar guilt of killing Brahmins; but in allowing a hermit who was not a *Dwija* (twice-born) to go to heaven, the poem is far in advance of the Code. The youth in the poem is allowed to read the *Veda,* and to accumulate merit by his own as well as his father's pious acts; whereas the exclusive Code reserves all such privileges to *Dwijas,* in-
vested with the sacred cord.' Mrs. Speir's Life in Ancient India, p. 107.

THE PRAISE OF KINGS.

'Compare this magnificent eulogium of kings and kingly government with what Samuel says of the king and his authority: And Samuel told all the words of the Lord unto the people that asked of him a king.

And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

And he will appoint him captains over thousands, and captains over fifties, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

He will take the tenth of your sheep: and ye shall be his servants.

And ye shall cry out in that day because of your king which ye shall have chosen you.

I. Samuel. VIII.
In India kingly government was ancient and consecrated by tradition; whence to change it seemed disorderly and revolutionary: in Judæa theocracy was ancient and consecrated by tradition, and therefore the innovation which would substitute a king was represented as full of dangers.'

GORRESIO.

PAGE 271.

ŚALMALY.

According to the Bengal recension Śalmalí appears to have been another name of the Vipāsá. Śalmalí may be an epithet signifying rich in Bombax heptaphyllox. The commentator makes another river out of the word.

PAGE 280.

BHARAT'S RETURN.

'Two routes from Ayodhíva to Rájagriha or Girivraja are described. That taken by the envoys appears to have been the shorter one, and we are not told why Bharat returned by a different road. The capital of the Kekayas lay to the west of the Vipāsá. Between it and the Śatadrú stretched the country of the Bāhikas. Upon the remaining portion of the road the two recensions differ. According to that of Bengal they followed towards the east the river Indamati, then the town Ajukála belonging to the Bodhi, then Bhúlingá, then the river Śaradauñjá. According to the other instead of the first river comes the Ikshumati...... instead of the first town Abhikála, instead of the second Kulingá, then the second river. According to the direction of the route both the above-mentioned rivers must be tributaries of the Śatadrú...... The road
then crossed the Yamuná (Jumna), led beyond that river through the country of the Panchálas, and reached the Ganges at Hástinapura, where the ferry was. Thence it led over the Rámagangá and its eastern tributaries, then over the Gomati, and then in a southern direction along the Máliní, beyond which it reached Ayodhyá. In Bhatá’s journey the following rivers are passed from west to east: Kuṭi-koshiká, Uttánilá, Kuṭiká, Kapivati, Gomati according to Schlegel, and Hiranyavati, Uttáríká, Kuṭilá, Kapivati, Gomati according to Goresio. As these rivers are to be looked for on the east of the Ganges, the first must be the modern Koh, a small affluent of the Rámagangá, over which the highway cannot have gone as it bends too far to the north. The Uttáriká or Uttáriká must be the Rámagangá, the Kuṭiká or Kuṭilá its eastern tributary Kośilá, the Kapivati the next tributary which on the maps has different names, Gurra or above Kailas, lower down Bhairav. The Gomati (Goomtee) retains its old name. The Máliní, mentioned only in the envoys’ journey, must have been the western tributary of the Sárayú now called Chuká.’ Lassen’s *Indische Alterthumskunde*, Vol. II. p. 524.

PAGE 296.

*What worlds await thee, Queen, for this?*

‘Indian belief divided the universe into several worlds (*lokáh*). The three principal worlds were heaven, earth, and hell. But according to another division there were seven: Bhúraloka or the earth, Bhuvraloka or the space between the earth and the sun, the seat of the Munis, Siddhas &c., Svarloka or the heaven of India between the sun and the polar star, and the seventh Brahmáloka or the world of Brahma. Spirits which reached the last were exempt from being born again.’ Goresio.
ADDITIONAL NOTES.

PAGE 378.

When from a million herbs a blaze
Of their own luminous glory plays.

This mention of lambent flames emitted by herbs at night may be compared with Lucan's description of a similar phenomenon in the Druidical forest near Marseilles, (Pharsalia, III. 420).

Non ardentis fulgere incendia silvae.

Seneca, speaking of Argolis, (Thyestes, Act IV), says:—

Tota solet

Micare flamma silva, et excelsae trabes

Ardent sine igni.

Thus also the bush at Horeb (Exod. II.) flamed, but was not consumed.

The Indian explanation of the phenomenon is, that the sun before he sets deposits his rays for the night with the deciduous plants.


PAGE 440.

We rank the Buddhist with the thief.

Schlegel says in his Preface: 'Lubrico vestigio insistit V. Cl. Heerenius, prof. Gottingensis, in libro suo de commerciis veterum populorum (Opp. Vol. Hist. XII, pag. 129,) dum putat, ex mentione sectatorum Buddhæ secundo libro Ramëidos iniecta de tempore, quo totum carmen sit conditum, quicquam legitime concludi posse .......... Sunt versus spurii, reiecti a Bengalis in sola commentatorum recensione leguntur. Buddhæ quidem mille fere annis ante Christum natum, vixit: sed post multa demum secula, odio internecivo inter Brachmanos et Buddhæ sectatores orto, his denique ex India pulsis, fangi
potuit iniquissima criminatio, eos animi immortalitatem poenasque et praemia in vita futura negare. Praeterea metrum, quo concinnati sunt hi versus, de quo metro mox disserant, recontiorem actatem arguit.

..... Pœnitet me nunc mei consili, quod non statim ab initio,..... eiecerim cuncta disticha diversis a sloco vulgari metris composita. Metra sunt duo: pariter ambo constant quatuor homistichius inter se aequalibus, alterum undenarum syllabarum, alterum duodenarum, hunc in modum:

\[
\begin{align*}
\text{---} & \quad \text{---} \\
\text{---} & \quad \text{---} \\
\end{align*}
\]

Cuius generis versus in primo et secundo Rameidos libro nusquam nisi ad finem capitum apposita inveniuntur, et hic loco unice sunt accommodata, quasi peroratio, lyricis numeris assurgens, quo magis canorae cadant clausulae: sicut musici in concentibus extre mis omnium vocum instrumentorumque ietu fortior aures percellere amant. Igitur disticha illa non ante divisionem per capita illatam addi potuerunt: hanc autem grammaticis debere argumento est ipse recensio num discessus, manifesto inde otus, quod singuli editores in ea constituenda suo quisque iulicio usi sunt; praeterquam quo l non credibile est, poetam artis suae peritum narrationem continuam in membra tam minuta dissecuisse. Porro discolor est dictio: magniloquentia affectatur, sed nimis turgida illa atque effusa, nec sententiarum pondere satis suffulta. Denique nihil fere novi affertur: amplificantur prns dicta, rarius aliquid ex capite sequente anticipatur. Si quis appendices hosce legendo transiliat, sentiet slocum ultimum cum primo capitis proximi apte coagmentatum, nec sine quadam inde avium. Eiusmodi versus exhibet utraque recensio, sed modo haec modo illa plures paucis esse numero, et lectio interdum maguopere variat.
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