

all himself with Virāṭa and Drupada, etc. Then he disposed his divisions in a different order, confounding the Dhārtarāshṭras: the Draupadeyas, etc. (c), under Bhīmasena; in the middle division, Virāṭa, etc. (κ); in that part where Yudhisṭhira himself was, Cekitāna, etc. (λ). Yudhisṭhira was followed by Saucitti, etc. (μ), (V, 196).

Ambuṣāyin = Śiva (1000 names¹).

Ambujāla = Śiva (1000 names²).

Ambumatī, a river. § 364 (Tirthayātrāp.): III, 83, 6026.

Ambupa = Varuṇa.

Ambuvāhini. § 775 (Anuṣāsanik.): XIII, 166, 7646 (among the rivers whose names ought to be recited at sunset and sunrise).

Ambuvica. § 242: I, 204, 7476: Karṇa spoke contemptuously of Bhīshma and Droṇa, saying that everyone's happiness depended on destiny and not on his friends, etc., mentioning the Magadha king Ambuvica at Rājagṛha, whose affairs were in the hands of his minister Mahākarni, himself never attending to them; his minister appropriated everything belonging to the king (his queen, treasures, and sovereignty), but he did not succeed in acquiring the kingdom.

Amṣa, one of the Ādityas. § 88 (Amṣavat.): I, 65, 2523.—§ 191 (Arjuna): I, 123a, 4822 (came to the birth of Arjuna).—§ 258 (Khāṇḍavad.): I, 227, 8267 (seized a lance).—§ 615u (Skanda): IX, 45γ, 2507z, 2537 (gave five companions to Skanda).—§ 665 (Mokshadh.): XII, 208β, 7581 (enumeration).—§ 748 (Tārakavadh.): XIII, 86a, 4201 (among those who came to see the newborn Skanda).—§ 770 (Anuṣāsanik.): XIII, 151γ, 7092 (enumeration of the Ādityas). Cf. Sūrya.

Amṣāvatarana (the three first chapters of Sambhava-parvan, I, 65-7). § 11 (Parvas.): I, 2, 368 (B. has °lā°).—§ 289 (Arghāharanap.): II, 36, 1317 (*Amṣāvatarane yā 'sau Brahmaṇo bhavane, i.e. 'bhavat*).

[**Amṣāvatarana(ṃ)**] ("incarnations"): comprehends the three first chapters of Sambhava-parvan (vii), i.e. I, 65-67. § 85: Conformably to the consultation held between Indra and Nārāyaṇa, the celestials were born in the lines of brahmarshis and rājarshis, and they slew the Dānavas, Rā., G., and Snakes, etc. Janamejaya desired to hear, from the beginning, of the births of D., Dā., G., Aps., men, Y., and Rā.—§ 86: The six spiritual sons of Brahmān; Kaṣyapa.—§ 87: The thirteen daughters of Daksha (v. 2520, read Prādhā with B. and V., and v. 2554).—§ 88: The Ādityāḥ (Viṣṇu, the youngest and superior to them all).—§ 89: Diti's son Hiranyakaṣipu and his five sons.—§ 90: Prahlāda's three sons.—§ 91: Virocana—Bali—Bāṇa (a follower of Rudra and called also Mahākāla).—§ 92: Forty sons of Danu (only thirty-two are enumerated, amongst them Sūryā-Candramasau, "not to be confounded with the gods of the same name").—§ 93: Ten more races (*vaṃśāḥ*) of Danu-putrāḥ.—§ 94: Siphikā's four sons (Rāhu, etc.).—§ 95: Offspring of Krūrā (i.e. Krodhā, *gaṇāḥ Krodhavaṇāma*, not otherwise enumerated).—§ 96: The four sons of Danāyus.—§ 97: The offspring of Kālā (the Kālakeyāḥ; only four enumerated; instead of "*Krodhāḥ ṣaṭrūḥ*" read with B. "*Krodhāṣaṭrūḥ*").—§ 98: The upādhyāya of the Asuras was Çukra or Uçanas, son of a ṛshi; he had four sons who sacrificed for the Asuras (*Tvaṣṭā*—so BB.—*Dharas tathātriṣṭ ca dvāo [!] anyau raudrakarminau*; ought we not to read *Jatādharas* or something of the sort? PCR. has: *Tvaṣṭādharas* . . . *Raudra* and *Karmin*); they were *Brahmaloka-parayanāḥ*. This progeny of the Asuras and

gods is related in the Purāna.—§ 99: The six Vainateyāḥ.—§ 100: The six Kādraveyāḥ.—§ 101: The sixteen Devagandharvā Mauneyāḥ.—§ 102: The eight daughters of Prādhā and the ten Devagandharvāḥ Prādhēyāḥ.—§ 103: Enumeration of thirteen Apsarases, daughters of Prādhā and the Devarshi (i.e. Kaṣyapa).—§ 104: The four Gandharvasattamāḥ, apparently sons of Prādhā.—§ 105: *Amṛtaṃ, brāhmaṇā gāvo Gandharvūpsarases tathā apatyam Kapilāyās tu Purāṇe parikīrtitam*.—§ 106: "Thus I have told you about the birth of all creatures: of Gandharvas, Apsarases, Snakes, Suparnas, R., and M., etc."* (I, 65).—§ 107: *Brahmaṇo mānasāḥ putrā viditāḥ śaṇ maharshayaḥ*.—§ 108: The Rudras, sons of Sthānu.—§ 109: Enumeration of the six maharshis (cf. § 86).—§ 110: The three sons of Āngiras.—§ 111: Atri's many sons (not enumerated) were perfect (*siddhāḥ*) maharshis.—§ 112: Pulastya's offspring were Rā., the monkeys, K., and Y.—§ 113: Pulaha's offspring were the Çalabhas, the lions, Kp., the tigers, Y. (PCR. reads apparently "*ṛkṣhā*," i.e. bears), and wolves.—§ 114: Kratu's sons were the companions of the Sun (*Paṭāṅgasahacāriṇāḥ*, i.e. the Vālikhilyas; so Nil. and PCR.).—§ 115: The ṛshi Prajāpati Daksha sprang from the right toe of Brahmān, and Daksha's wife from the left toe of Brahmān; he had lost his sons (*nashṭaputraḥ*, v. § 138), but had fifty daughters, whom he made his *putrikāḥ*; he bestowed ten of them on Dharma, twenty-seven on Indu (i.e. the Moon), thirteen on Kaṣyapa. Enumeration of the ten wives of Dharma (*dvarāṇy etāni Dharmasya vihitāni Svayambhuvā*). The twenty-seven wives of Soma are all junction-stars of the nakshatras (*nakshatrayoginyāḥ*, VP. ii, p. 28; cf. BR. s.v., and Sūrya-Si°, ch. viii; not enumerated).—§ 116: The Vasus (q.v.) with their mothers and sons and grandsons, etc.; especially Kumāra (b), Prabhāsa (c), Viçvakarman (d).—§ 117: Dharma, assuming a human body, came out through the right breast of Brahmān. His three sons and their wives.—§ 118: From Marici's son Kaṣyapa sprang the gods and Asuras, "*lokānām prabhavas tu saḥ*".—§ 119: Tvāshṭri, the wife of Savitr, in the form of a mare, gave birth to the Aṣvins in the skies.—§ 120: The sons of Aditi are twelve (not enumerated); the youngest of them is Viṣṇu, upon whom the worlds are dependent.—§ 120 bis: "*trayaçtriṅçata ity ete devās*—i.e. eight Vasus, eleven Rudras, twelve Ādityas, Prajāpati, and Vashaṭkāra" (Nil).—"*teshām ahaṃ tava | anvayam sampravakshyāmi pakshaiç ca kulato gaṇān || Rudrāṇām aparāḥ pakshāḥ Sādhyānām Maruṭāṃ tathā | Vasūnām Bhārgavam vidyād Viçvedevāms tathāiva ca || Vainateyas tu Garuḍo balavān Aruṇas tathā | Bṛhaspatiç ca bhagavān Ādityeṣu eva ganyate || Aṣvinau Guhyakān viddhi sarvaushadhyas tathā paçān | ete devagaṇā, rājan, kīrtitās te 'nupūrvaçāḥ || yān kīrtayitvā manujāḥ sarvapaṭaiḥ pramucyate*".—§ 121: Bhṛgu came out ripping open the heart of Brahmān. Bhṛgu's son was Kavi, and Kavi's son was the planet Çukra (or do Kavi, Kaviputra, and Çukra signify one and the same person, which seems to be the opinion of PCR.?), who was appointed by Svayambhū to give and withhold rain, and to inflict and remit calamities, and who by the power of asceticism (*yogācūrya*) became the guru both of the Daityas and of the gods.—§ 122: As he (Çukra) was thus employed by Vidhi (i.e. Brahmān) in seeking welfare (*yogakṣhemāya*), Bhṛgu begat Cyavana, who, falling out of his mother's womb through anger, released her (cf. § 20). Cyavana's wife was Ārushī, daughter of Manu; their son Aurva came out ripping open the thigh of Ārushī.