

(*nadin . . . samsdrasāgaragamāṃ yoni-P°dustarām* [sic!]).—  
§ 717b (Nārāyaṇīya): XII, 340, 12947 (*Baliṅ caiva karish-*  
*yāmi P°vāsinam*, says Nārāyaṇa); 34800, 13499 (*ākāṣa-*  
*P°e*, the ears of Nārāyaṇa); 350, 13671 (*°sthena bhoginā*,  
i.e. Ṣeṣha).—§ 723 (Ānuṣāsanik.): XIII, 6a, 329 (*Baliḥ . . .*  
*Vishnoḥ purushakārena . . . P°sadanah kṛtah*).—§ 742 (do.):  
XIII, 38, 2230.

**Paṭalāvati**, a river. § 574 (Jambūkh.): VI, 9λ, 330.

**Patana**, a Rākshasa. § 537 (Rāma-Rāvaṇayuddha): III,  
285a, 16365 (followed Rāvaṇa).

**Patāṅga**<sup>1</sup> = Sūrya (the Sun) (Nil.): I, 2573 (*°sahacārinah*,  
sc. the sons of Kratu, q.v.).

**Patāṅga**<sup>2</sup> = Kṛṣṇa: XII, 1510.

**Patāṅgarāja** ("king of birds") = Garuḍa: V, 3933.

**Patatrivara** = Garuḍa: VII, 632 (*°bhoginām*).

**Patavāsaka**, a serpent. § 67 (Sarpasattra): I, 57, 2159  
(*Samṛddha-P°au*, of Dhṛtarāṣṭra's race; C. has by error  
*Patha°*).

**Pathavāsaka**, v. Paṭavāsaka.

**Pathikṛt**, name of a fire. § 493 (Āṅgīrasa): III, 221,  
14206.

**Paṭhyase ṣrutibhiḥ caiva vedopanishadām**  
**ganaiḥ** = Īva (1000 names<sup>1</sup>).

**Pati** = Īva: XIII, 1233 (1000 names<sup>2</sup>); XIV, 204.

**Patitri**, a Kuru warrior. § 608 (Karnap.): VIII, 48o, 2263  
(brother of Ulūka, PCR.).

**Pativratānām lokā(h)** ("the worlds of the faithful  
'wives"): IX, 2896.

[**Pativratāmāhātmyaparvan**] ("the section about the  
greatness of the faithful wife") (cf. Pativratāyā māhātmyam  
Sāvitrīyāḥ). § 545: Asked by *Yudhishtira*, *Mārkaṇḍeya*  
related, on account of *Kṛṣṇa*: The *Madra* king *Aṣvapati*,  
the husband of *Mālavi*, was old and childless. After eighteen  
years of vows and offerings to *Sāvitrī*, *Sāvitrī* granted him  
a boon; he asked for many sons, but was promised a daughter.  
She was called *Sāvitrī*. As nobody asked her in marriage, she  
was sent to look for a husband herself (III, 293). She chose  
*Satyavat*, the son of the *Čalva* king *Dyumatsena* (the husband  
of *Čaiḍyā*), who had been blinded and deprived of his kingdom  
and lived as an ascetic in the forest. *Satyavat* equalled  
*Rantideva Sāṅkṛti*, *Čibi Auṣṇara*, *Yayāti*, etc., but *Nārada*  
said: "Within a year of this day he will die"; then *Nārada*  
went to heaven (III, 294). After her marriage *Sāvitrī* dressed  
in bark garments, etc. (III, 295). She counted the days, and  
having ascertained that her husband would die on the fourth  
day following, she observed a *trivātra* vow; on the fourth day  
all the ascetics uttered benedictions that she should never  
suffer widowhood; she would not eat before the sun set. She  
followed *Satyavat* as he, taking his axe, set out for the woods  
(III, 296). He fell ill and slept with his head on her lap.  
*Yama* himself—and not his emissary—came with a noose in  
his hand and pulled out of the body of *Satyavat* a person of  
the size of a thumb, bound it in the noose and proceeded  
in a southern direction. *Sāvitrī* followed him and was granted  
five boons: (1) that her father-in-law should attain his eye-  
sight and be strong; (2) that her father-in-law should regain  
his kingdom and never fall off from his duties; (3) that her  
father should have 100 sons; (4) that she and *Satyavat* should  
have 100 sons "begotten from both of us"; (5) that *Satyavat*  
should be restored to life and live 400 years. *Yama* untied  
the noose; she went back to the corpse and placed his head  
on her lap. *Satyavat* regained his consciousness. He was

anxious about his parents, and they returned to the hermitage  
(III, 297). Meanwhile *Dyumatsena* had regained his sight,  
but was anxious at not finding *Satyavat*. He was comforted  
by the brahmins *Suvarcas*, *Gautama*, *Bharadvāja*, *Dalbhya*,  
*Apastamba*, and *Dhaumya*. A little while afterwards *Satyavat*  
and *Sāvitrī* reached the hermitage. *Sāvitrī* narrated every-  
thing that had happened and was praised by the ṛshis (III,  
298). Meanwhile the enemy of *Dyumatsena* had been slain  
by his minister, and *Dyumatsena* then again became king of  
the *Čalvas*. *Sāvitrī* after a long time gave birth to 100 sons,  
and her father also got 100 sons by *Mālavi*. "So also *Kṛṣṇa*  
will rescue ye all." *Yudhishtira* and his brothers continued  
to live in the *Kāmyaka* forest (III, 299).

**Pativratāyā ākhyāna(m)** ("the story of the faithful  
wife"). § 11 (Parvasaṅgr.): I, 2, 469 (i.e. Pativratopā-  
khyāna).

**Pativratāyā māhātmya(m) Sāvitrīyāḥ** ("the great-  
ness of the faithful wife *Sāvitrī*"). § 10 (Parvasaṅgr.):  
I, 2, 326 (i.e. Pativratāmāhātmyaparvan).

[**Pativratopākhyāna**] ("the story of the faithful wife")  
and [**Brāhmanavyādhasamvāda**] ("a conversation  
between a brahman and a hunter") (cf. Pativratāyā  
ākhyānam). § 479 (Mārkaṇḍ.): Questioned by *Yudhishtira*  
about the virtue of women, *Mārkaṇḍeya*, saying that the  
work of a mother is more difficult than that of a father, and  
that for women neither sacrifices nor *ṣrāddhas* nor fasts are  
of any efficacy, but that they can win heaven only by serving  
their husbands (III, 205), related: When the *brahman*  
*Kauçika*, who had studied the Vedas and the Upanishads,  
was reciting the Vedas under a tree, a female crane befouled  
his body, and looked upon with anger by *Kauçika* fell to  
the ground. *Kauçika* regretted his angry deed. When  
he had entered a village in order to procure alms, in  
a certain house the wife first served her husband, who came  
home tired and hungry, with food, etc. (description), and  
then began to conciliate the angry *Kauçika*, who blamed her  
for exalting her husband above the *brahmins*. She said that  
she was no she-crane, that she knew that the ocean had been  
made brackish and undrinkable by the wrath of the *brahmins*,  
that the fire of their wrath had not to this day been  
extinguished in the forest of *Dandaka*, but that she regarded  
her husband as her supreme god, and deserved forgiveness,  
that anger is a foe to men within themselves, and that  
the gods know him to be a *brahman* who has abandoned  
anger and passion, etc.; and who, though himself injured,  
never returns the injury, etc., that virtue (*dharma*) is difficult  
to understand, but must be based on truth; the ancients have  
declared that virtue depends on *ṣruti*, but it is variously  
defined (*bahudhā drçyate*) and subtle to be understood  
(*sūkshma*); "thou art cognisant of virtue and studieth the  
Vedas; but I think, however, that thou dost not know what  
virtue really is; a Fowler (*vyādha*) in *Mithilā* will discourse  
to thee on virtue." *Kauçika* blessed her, and returned to his  
abode, reproaching himself (III, 206).—§ 480: He set out  
for *Mithilā* (description), ruled over by *Janaka*, and found  
out the fowler, who was seated in a butcher's yard, selling  
venison and buffalo meat to a large crowd of buyers; but he  
at once went to *Kauçika*, and proving that he knew why he  
had come, he led him to his abode, where he honoured him  
duly, and explained to him that, notwithstanding his cruel  
trade, which he had inherited from his sires and grandsires,  
and which belonged to his caste by birth, he led a virtuous  
life, serving his superiors and old people, speaking truth, never