

like mind and wind (*manomārutarāṃhas*) 5. 135. 29; for their speed, compared with falcons (*śyenā ivāśugāḥ*) 5. 135. 30; when they sped along they touched the ground so lightly that they appeared to swallow the sky (*gāṃ khurāgrais tathā rājal likhantaḥ prayayus tadā te grasanta ivākāśam*) 12. 53. 22-23; (*te pibanta ivākāśam*) 5. 135. 29; or they appeared to drink the path and swallow the sky (*panthānam ācemur iva grasamānā ivāmbaram*) 5. 81. 59; Sugrīva ran so fast that it was not possible to notice when his feet touched the ground (*yasya yāte na paśyanti bhūmau prāptam padaṃ padam*) 4. 40. 18; due to speed they produced big sound as was done by the flying birds 10. 13. 9; B. Function : He carried the yoke of Kṛṣṇa's chariot on the left side (while Sainya carried it on the right) 10. 13. 2; (however Uttara compared the horse yoked on the right side of his chariot with Sugrīva 4. 40. 18); often only the two (Sainya and Sugrīva), and not all the four horses, mentioned as yoked to Kṛṣṇa's chariot, especially when the chariot did not figure in the war-context; hence Kṛṣṇa's epithet *sainya-sugrīvavāhanaḥ* 2. 2. 13; 5. 81. 58; 9. 61. 39. C. Mention on various occasions : 1. Only the two yoked to the chariot : (1) When the chariot was used by Arjuna (for abducting Subhadra) to go out for hunting 1. 212. 3; (2) When Kṛṣṇa's chariot was made ready for his departure to Dvārakā from Khāṇḍavaprastha 2. 2. 13; (3) When Kṛṣṇa started for Dvārakā after meeting the Pāṇḍavas in the forest 3. 23. 45; (4) When Kṛṣṇa came again to meet the Pāṇḍavas in the Kāmyaka forest 3. 180. 6; (5) When Kṛṣṇa left the Kauravas and went to meet Kuntī 5. 129. 22

(but all the four horses yoked when he left for Hāstinapura 5. 135. 28-30); (6) When Kṛṣṇa went to pacify Gāndhārī after the death of Duryodhana 9. 61. 39; (7) When Kṛṣṇa (and Sātyaki) accompanied Yudhiṣṭhira when he entered Hāstinapura after the war 12. 38. 39; (8) When Kṛṣṇa marched out of Dvārakā to attack Śālva in his town Saubha 3. 21. 12; 2. All the four, i. e. Sainya, Sugrīva, Meghapuṣpa and Balāhaka, yoked to the chariot, mostly when the chariot figured in the war-context : (1) When the chariot was to be kept ready for Kṛṣṇa's likely intervention in the war to kill the Kaurava heroes in order to enable Arjuna to fulfil his vow to kill Jayadratha before sunset 7. 56. 35; (2) When the chariot was brought to Sātyaki when he lost his chariot while fighting with Karṇa 7. 122. 45; (3) When Kṛṣṇa followed Bhīma who had left in pursuit of Aśvatthāman 10. 13. 2; (4) When Kṛṣṇa left for Hāstinapura on his peace mission 5. 81. 19; 5. 81. 58-59 (here although only Sainya and Sugrīva are named all the four are intended, cf. *te hayāḥ*), and on his return journey 5. 135. 28-30; (5) When Kṛṣṇa went to meet Bhīṣma lying on his bed of arrows 12. 53. 21; 12. 46. 35 (here although only Sainya and Sugrīva are named, all the four are intended); 3. Only Sugrīva, without Sainya, named as yoked to the chariot 5. 22. 27; 5. 47. 62. [In 12. 102. 17 warriors are described as *udvṛttāś caiva sugrīvāḥ* where *sugrīvāḥ* apparently means 'those having good necks'. But Nī. who reads *uddhatā iva sugrīvāḥ* takes *sugrīvāḥ* to stand for all the horses of Kṛṣṇa, Sugrīva and the others (*vāsudevāśvā iva uddhatāḥ*, on Bom. Edn. 12. 101. 17 ]