

vṛṣṇayaḥ) 5. 138. 13; (*sarve cāndhaka-vṛṣṇayaḥ*) 5. 138. 23; (23) On the first day of the war, Bṛhadbala, together with great warriors from the Andhakas, Vṛṣṇis and Bhojas, guarded the right side of the Kaurava army (*mahārathair andhaka-vṛṣṇibhojaiḥ ... bṛhadbalaḥ ... balaṃ tvadīyaṃ dakṣiṇato 'bhipāti*) 6. 20. 14; (24) Sātyaki said to Dhṛṣṭadyumna that he deserved to be discharged by the Pāṇḍavas and all the Andhakas and Vṛṣṇis (since he boasted after killing Droṇa) (*yāpyas tvam asi ... sarvais cāndhakavṛṣṇibhiḥ*) 7. 169. 11; (25) Yudhiṣṭhira, dejected at the destruction of the Pāṇḍava army by Nārāyaṇāstra, asked Sātyaki to leave the battlefield along with Vṛṣṇis and Andhakas and return home (*sātyake tvam ca gacchasva vṛṣṇyandhakavṛto gṛhān*) 7. 170. 26; (26) Kṛṣṇa told Aśvatthāman that the Vṛṣṇi and Andhaka heroes did not at any time ask him to part with his *cakra* (*vṛṣṇyandhakamahārathaiḥ / noktapūrvam idaṃ jātu*) 10. 12. 33; (27) When Kṛṣṇa returned to Dvārakā after the war, Bhojas, Vṛṣṇis and Andhakas came out to meet him; Kṛṣṇa honoured them and enquired about their well-being (*upayātam tu vārṣṇeyam bhojavṛṣṇyandhakās tadā | abhyāgacchan ... || sa tān abhyarcya medhāvī pṛṣṭvā ca kuśalam tadā*) 14. 58. 17-18; (28) Abhimanyu had told Uttarā that her son would go to the families of Vṛṣṇis and Andhakas and learn from them the Dhanurveda, the use of *astras* and the whole Nītiśāstra (*gatvā vṛṣṇyandhakakulam dhanurvedaṃ grahīṣyati | astrānti ca vicitrāni nītiśāstram ca kevalam ||*) 14. 65. 24; (29) When Vyāsa arrived at Hāstinapura, the Kuru leaders (the Pāṇḍavas), along with the Vṛṣṇi and Andhaka heroes, wor-

shipped him as was proper for them to do and waited on him (*tasya* (i. e. of Vyāsa) *sarve yathānyāyam pūjām cakruḥ kurūd-vahāḥ | saha vṛṣṇyandhakavyāghrair upāsām cakrire tadā*) 14. 70. 11; (30) Janamejaya asked Vaiśampāyana how the Andhakas and Vṛṣṇis were destroyed, and by whom were they cursed (*katham vinaṣṭā bhagavann andhakā vṛṣṇibhiḥ saha || ... kenānuśaptās te vīrāḥ kṣayam vṛṣṇyandhakā yayuḥ*) 16. 2. 1, 3; Vaiśampāyana then told about the curse of the sages, Viśvāmitra and others, to the effect that an iron pestle would be born to Sāmba for the destruction of Vṛṣṇis and Andhakas; accordingly Sāmba gave birth to a large pestle of the size of a *kimkara* (shaft of a chariot?) (*vṛṣṇyandhakavināśāya musalam ghoram āyasam | ... sāmbo 'yam janayiṣyati || ... sāmbo musalam tad asūta vai | vṛṣṇyandhakavināśāya kimkarapratimam mahat*) 16. 2. 8, 15 (however, Nl. on Bom. Ed. 16. 1. 26; *kimkaro yamadūtas tattulyam*); (31) King Āhuka declared that the Vṛṣṇis and Andhakas, from the day of his declaration, should not distil liquor in their houses (*adyaprabhṛti sarveṣu vṛṣṇyanahakagrheṣu iha | surāsavo na kartavyaḥ sarvair nagaravāsibhiḥ*) 16. 2. 18; (32) When the Vṛṣṇis and Andhakas were maintaining vigil over their conduct, Kāla always moved round their houses; many bad omens including blowing of fierce strong winds, occurred indicating the destruction of Vṛṣṇis and Andhakas; also whitish pigeons having red feet, goaded by Kāla, moved over their houses; when the conch Pāñcjanya was sounded in their houses, asses of harsh voice brayed in response (*evam prayatamānānām vṛṣṇinām andhakaiḥ saha | kālo*