

dence there was a *vaṭa* tree known as Govardhana and a quadrangular place named Subhāṇḍa (*govardhano nāma vaṭaḥ subhāṇḍam nāma catvaram / etad rājakuladvāram*) 8. 30. 12 (see Govardhana Vol. I. p. 350, Śākala Vol. II. pp. 573-594 and Subhāṇḍa Vol. II. p. 580 where read Govardhanavaṭa in place of Śudarśanavaṭa). E. Its river and forests : The name of the river flowing through the capital was Āpagā (*āpagā nāma nimnagā*) 8. 30. 14; in Bāhlika country there were forests of Śamī, Pīlu and Karīra trees; the forests had comfortable roads (*śamīpīlukarīrāṇām vaneṣu sukha-vartmasu*) 8. 30. 24; (*yatra pīluvanāny api*) 8. 30. 35. F. People : Description ; Dull-witted (*manda*) 8. 30. 18; imprudent (*acetāsa*) 8. 30. 55; dullards (?) (*pratirabdha*) 8. 30. 81 (Arjunamiśra explains : *pratirabdhaḥ samrambhena tāḍitāḥ santo budhyante*, i. e. "will understand things when they are severely beaten", see Critical Notes Vol. 10. p. 687; Nī. Bom. Ed. 8. 45. 37 (36?) reads *pratirathāḥ* and explains *hitavādini pratikūlāḥ gurudrohiṇa ity arthaḥ*); arrogant (*avalīpta*) 8. 30. 19; ill-behaved (*avinīta*) 8. 30. 28; crooked (*jihma*) 8. 30. 60, 62; rogue (*jālma*) 8. 30. 40; vile (*narādhama*) 8. 30. 59; cruel (*krūra*) 8. 15. 10; (*nirghrṇa*) 8. 30. 38; difficult to be assailed (*durāsada*) 2. 24. 21; rough in wars (*sangrāmakarkaṣa*) 8. 15. 10; wicked (*durātman*) 8. 30. 26; robbers (*stena*) 8. 30. 73; despicable (*vikūtsita*) 8. 30. 47, 57, 9; (*dhig ity āha pīāmahaḥ*) 8. 30. 65, 66, 74; low (*hīna*) 8. 30. 26; outcastes (*vrātya*) 8. 30. 26; indulging in sexual relationship with their own children (*putrasamkarin*) 8. 30. 40 (this is how the word is understood by the Editor of the Cr. Ed. (see Vol. 10,

686, note on 8. 30. 40) on the basis of Caturbhujā's commentary where we read *avanteṣu* (? *apatyeṣu*) *utpāditāpatyāḥ*; Arjunamiśra reads *putrasatkāriṇaḥ* and explains *putrān eva satkurvanti na devabrāhmaṇādikam*); dirt of the earth (*malaṁ pṛthivyāḥ*) 8. 30. 68; whose *dharma* had perished (*naṣṭadharmā*) 8. 30. 36; (*pranaṣṭadharmā*) 8. 30. 37; good people other than the Bāhlikas know eternal *dharma* (*dharmaṁ jānanti śāśvatam / nānādeṣeṣu santaś ca prāyo bāhyā layād ṛte*) 8. 30. 61; (*dharmaṁ purāṇam upajivanti santo ... ṛte pañcanadāmś ca jihmān*) 8. 30. 62; there was no *adharmā* for them (*tān prati nāsty adharmā āraṭṭakān pāñcanadān dhig astu*) 8. 30. 74; indulging in ungratefulness, robbing others of their wealth, drinking wine, violating the bed of their teachers — this was their *dharma* (*kṛtaghnatā paravittāpahāraḥ surāpānam gurudārāvamarśaḥ / yeṣāṁ dharmāḥ*) 8. 30. 74; they were thus outside the pale of religion (*dharmabāhya*), impure (*aśuci*) 8. 30. 11, and the mode of their life was highly despicable (*teṣāṁ vṛttāṁ suninditam*) 8. 30. 14; (*teṣu vṛttāṁ kathāṁ bhavet*) 8. 30. 33; gods, manes and Brāhmaṇas do not accept their offerings (*na devāḥ pratigṛhṇanti pitaro brāhmaṇās tathā*) 8. 30. 37; their actions are fruitless (*moghacāriṇaḥ*) 8. 30. 27; bereft of moral virtues (*śīlavarjita*) 8. 30. 15; a Brāhmaṇa had heard that in the Bāhlika country people changed their castes, i. e. a Brāhmaṇa became first a Kṣatriya, then Vaiśya, Sūdra and barber, and again a Brāhmaṇa; having become a Brāhmaṇa he again became a Dāsa; in a family there was one Brāhmaṇa, the rest behaved as it pleased them; thus in the Bāhlika