

whose origin is in the fire or mountain, delight with gods (*devaiḥ sārḍham modamānā narendra | yatrāgniyaunāś ca vasanti viprā hy ayonayaḥ parvatayonayaś ca*) 13. 105. 25 (Nī. on Bom. Ed. 13. 102. 25 : *agniyaunā dhṛṣṭadyumnavad agnir eva yaunaṁ yonir yeṣāṁ te*); (5) King Kuśika having seen the golden palace, looking like the Gandharvanagara, and the wonderful forest created by sage Cyavana wondered whether he was bodily transferred to the land of the Uttarakurus (*aho saha śarīreṇa prāpto 'smi paramāṁ gatim | uttarān vā kurūn puṇyān*) 13. 54 16, 1-2; (6) Indra showers all wishes on this land (*yatrottarāḥ kuravo ... yatra śakro varṣati sarvakāmān*) 13. 105. 25-26; (7) The gate-keepers of Harivarṣa told Arjuna that those were the lands of the Uttarakurus and he could not conquer their town; one who entered it did not remain a man: no wars were fought on the lands of Uttarakurus; even if Arjuna entered the land he would not be able to see anything, since no one with a human body could see anything there (*tata enaṁ ... dvārapālā samāsādyā ... vacanam abruvan || pārtha nedam tvayā śakyam puram jetum kathamcana | ... idam puram yaḥ praviṣed dhruvam sa na bhaven narah | ... uttarāḥ kuravo hy ete nātra yuddham pravartate || praviṣṭaś cāpi kaunteya neha drakṣyasi kimcana | na hi mānuṣadehena śakyam atrābhivikṣitum ||*) 2. 25. 8-12; (8) Formerly, women were not closeted (in four walls), they moved as they liked, and were independent; they united with men other than their husbands since their marriage as virgins, and in ancient times that was not *adharmā*, but *dharma*; that ancient *dharma*, favourable to wo-

men, was still practised by people of the Uttara Kurus (*anāvṛtāḥ kila purā striya āsan varānane | kāmācāravihāriṇyaḥ svatantrāś cārulocane || tāsāṁ vyuccaramāṇānām kaumārāt subhage patīn | nādharmo 'bhūt varārohe sa hi dharmāḥ purābhavat || ... purānadṛṣṭo dharmo 'yam ... uttareṣu ca rambhoru kuruṣv adyāpi vartate ||*) 1. 113. 4-5, 6-7; (Nī. on Bom. Ed. 1. 122. 4 : *anāvṛtāḥ sarvair draṣṭum योग्याḥ | kāmācāro ratisukham tadartham vihāriṇyaḥ paryaṇaśīlāḥ svatantrāḥ bhartrādibhir anivāryāḥ |*); where women behaved as they liked, where men and women were not envious (*yatra striyaḥ kāmācārāś caranti | yatra cerṣyā nāsti nārīnarāṇām*) 13. 105. 26. E. Epic events : (1) Pāṇḍu told Kuntī that the ancient *dharma*, applicable to married women, was still followed among the Uttarakurus 1. 113. 7 (see above D. Characteristics : No. 7). (2) The gate-keepers of Harivarṣa did not allow Arjuna to enter the town (see above D. Characteristics No. 6); they advised Arjuna to return; he then told gate keepers that he would not enter the land that was prohibited for human beings; he however asked for tribute for Yudhiṣṭhira's Rājasūya sacrifice; the gate-keepers then gave Arjuna heavenly garments, ornaments and animal- and deer-skins (*na pravakṣyāmi vo deśam bādhyatvam yadi mānuṣaiḥ | yudhiṣṭhirāya yat kimcit karavan naḥ pradīyatām || tato divyāni vastrāni divyāny ābharaṇāni ca | mokājināni divyāni tasmai te pradaduḥ karam ||*) 2. 25. 15-16; Dhṛtarāṣṭra referred to Arjuna's conquering the northern direction and the Uttarakurus and making them pay tribute; he also said that Arjuna brought wealth from them and made them