

the revered preceptor of Droṇa. (Śloka 67 and 68, Chapter 94, Droṇa Parva, M.B.).

ĀGRĀYAṆA. The fourth son of the Agni, Bhānu. (Śloka 13, Chapter 221, Vana Parva, M.B.).

ĀGREYA. A country conquered by Karṇa. (Śloka 19-21, Chapter 254, Vana Parva, M.B.).

ĀHAVANIYA. An agni. (M.B., Ādi Parva, Chapter 74, Verse 67).

ĀHUKA. A king of Yadu Vamśa. He was the father of Ugrasena, the father of Kāmśa. (Some Purāṇas say that Āhuka and Ugrasena were the names of the same person). For genealogy, see "YADU VAMŚA". In M.B., Sabhā Parva, Chapter 14, Verse 33, we find that Akūrā had married Sutanū, the daughter of Āhuka. Āhuka had a hundred sons. (M.B., Sabhā Parva, Chapter 14, Verse 56). There were constant quarrels between Āhuka and Akūrā. (M.B., Śānti Parva, Chapter 81, Verses 8-11).

ĀHUTI. A Kṣatriya King. Śrī Kṛṣṇa defeated this King in the city called Jārūthī. (M.B., Vana Parva, Chapter 12, Verse 30).

ĀJAGARA. An ascetic. Śānti Parva of Mahābhārata in its 179th Chapter states that Prahlāda conversed with this sage.

ĀJAGARA PARVA. A sub-division of the Vana Parva of Mahābhārata. (See under M.B.).

ĀJAGARAVRATA. The vrata practised by the sage, Ajagara. (A vrata is a predetermined course of action which is followed with continued persistence). In his own words it is the following : "If I get a grand feast I will accept it but I will go without food for days together if I do not get any food at all. People used to feed me well sometimes, sometimes a little and sometimes not at all. I will eat vegetables and cakes sometimes. I will eat meat and any kind of food. I will lie on soft bed or on bare earth sometimes and in big houses if I get the chance. I will wear costly clothes if I get them or I will wear dried leaves and animal skins. If I get food from yāgaśālās I will never refuse it, but I will never go seeking for it." (Śloka 19-25, Chapter 179, Śānti Parva, M.B.).

ĀJAGAVA. The bow of Māndhātā and Prthu and the Gāṇḍīva of Arjuna bear the name Ājagava. (Śloka 33 and 34, Chapter 126, Vana Parva; Śloka 94, Chapter 145, Droṇa Parva, M.B. and Chapter 13, Anuśāsan 1 of Viṣṇu Purāṇa).

ĀJAMĪDHA. A king born of the family of Ajamidha.

ĀJĀNEYA. A species of good horses. (Śloka 10, Chapter 270, Vana Parva, M.B.).

ĀJYAPA(S). A community of Pitṛs belonging to the dynasty of Pulaha. They are called so because they drink during yāgas the ghee made out of goats milk (Ājyam) (Matsya Purāṇa). They live in the land of Kardama Prajāpati. Their daughter Virajā is the wife of Nahuṣa. (Śrī Kṛṣṇa Khaṇḍa, Padma Purāṇa).

ĀKARṢA. People living in the land named Ākarṣa are called Ākarṣas. (Śloka 11, Chapter 34, Sabhā Parva, M.B.).

ĀKĀŚAJANANĪ. Holes made on the walls of a Fort. Bullets are sent out from the fort through these holes.

ĀKATHA. Son of Maṅkaṇa. He was a great devotee of Śiva and once when his house was burnt completely the idol of Śiva inside his house was partially destroyed. Worried much over this loss Ākatha was about to give a portion of his body also to the flames when Śiva

appeared before him and blessed him. (Pātāla Khaṇḍa, Padma Purāṇa).

ĀKROŚA. A king of ancient Bhārata. He was king over the land of Mahottha. Nakula conquered him during his victory march. (Śloka 5 and 6, Chapter 32, Sabhā Parva, M.B.).

ĀKṚTI. A king of ancient Bhārata. This king ruled over the land of Saurāṣṭra. (Śloka 61, Chapter 31, Sabhā Parva, M.B.).

ĀKṚTIPUTRA. Ruciparvā, son of Ākṛti. He fought on the side of the Pāṇḍavas and was killed by Bhagadatta. (Śloka 40 to 47, Chapter 27, Droṇa Parva, M.B.).

ĀKŪTI. Wife of Ruciprajāpati. Brahmā's son Svāyam-bhuva Manu got of his wife Śatarūpā two sons Priyavrata and Uttānapāda and two daughters Prasūti and Ākūti. Prasūti was married to Dakṣaprajāpati and Ākūti to Ruciprajāpati. Ākūti delivered twins named Yajña, a son, and Dakṣiṇā, a daughter. (Chapter 7, Vamśam 1, Viṣṇu Purāṇa).

ĀLAJĀLA. See under "YAMAJIHVA".

ĀLAMBA. An ancient sage. He flourished in Yudhiṣṭhira's court. (M.B., Sabhā Parva, Chapter 5, Verse 5).

ĀLAMBĀYANA. A comrade of Indra. (M.B., Anuśāsanā Parva, Chapter 13, Verse 15).

ĀLVĀR. See the word NAMMALVĀR.

ĀMA. See under AVATĀRA.

ĀMARATHA. A place in ancient Bhārata. (Śloka 54, Chapter 9, Bhīṣma Parva, M.B.).

ĀNA I. (A Malayalam word meaning elephant). Bhāgavata relates the story of how Indradyumna became an elephant by the curse of Agastya. (See under Indradyumna).

ĀNA II. (Elephant). Vālmīki Rāmāyaṇa narrates the origin of elephants thus: "Kaśyapa was born to Marīci, son of Brahmā. Kaśyapa married the daughters, Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu and Analā, of Dakṣaprajāpati. Of these Krodhavaśā gave birth to ten girls, Mrgī, Mṛgamadā, Hari, Bhadramatā, Mātāṅgī, Śārdūlī, Śvetā, Surabhi, Surasā, and Kadrū. Elephants were born as the sons of Mātāṅgī. (Sarga 14, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa). There is a story in the Mahābhārata to explain why the tongue of the elephant is curved inside. "Bhṛṅgu Maharṣi cursed Agni and greatly dejected over this he disappeared from public and hid somewhere. The Devas started searching for him and it was an elephant that showed the devas the hiding place of Agni. Agni then cursed the elephants and said that thereafter all the elephants would have their tongues curved inside. (Śloka 36, Chapter 85, Anuśāsanā Parva, M.B.). The signs of good elephants and the treatment to be accorded to sick ones are detailed in Agni Purāṇa. "Elephants with long trunks and heavy breathing belong to the top class and they will possess great endurance power. Those who have nails eighteen or twenty in number and who became turbulent during winter belong to a superior class. Those ones whose right tusks are a bit raised, whose cry is stentorian as that of thunder whose ears are very big and whose skins are spotted are the best of the species. Other varieties especially the dwarfish type and she-elephants in the early stage of pregnancy are not good and not fit to be tamed. Elephants who have Varṇa, Sattva, Bala, Rūpa, Kānti, Śariraguṇa and Vega will conquer enemies in a battle; there is no doubt about it. Elephants are an ornament