

(iv) It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 26, Verse 5, that this hermit Sthūlaśiras was one of the hermits who had visited Bhīṣma on his bed of arrows.

(v) Kabandha became a Rākṣasa (giant) because of the curse of Sthūlaśiras. (For detailed story see under Kabandha).

STHŪLAŚIRAS II. A giant. Once a servant of Vaiśra-vaṇa made friends with this giant and Vaiśra-vaṇa cursed his servant. (See under Guṇāḍhya).

STHŪLAVĀLUKĀ. A river famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 15).

STHŪṆA. One of Viśvāmitra's sons who were expounders of the Vedas. (Mahābhārata, Anuśāsana Parva, Chapter 4, Verse 51).

STHŪṆĀKARNA. A hermit in the assembly of Yudhiṣṭhira. (M.B. Vana Parva, Chapter 26, Verse 23).

STHŪṆĀKARNA. A Yakṣa. It was this Yakṣa, who gave Śikhaṇḍī virility. (For detailed story see under Ambā).

STRI.

1) *Origin.* In both Hindu and Christian scriptures, the story about the origin of woman appears to be similar. It is stated in Manusmṛti, Chapter 1, Verse 32, that Brahmā divided his body into two and made one part male and the other part female and the male embraced the female, from which union was born the Virāṭpuruṣa.

Dvidhā kṛtvātmano deha-
mardhena puruṣoṣbhavat /
Ardhena nārī tasyārṇ sa
Virājamasṛjat prabhuḥ //

In the book of Genesis in the Bible, the origin of the first woman is given. It is somewhat similar to the one given above. God created Adam as the first man. God caused a deep sleep to fall upon Adam. Then he took a rib from Adam, made a woman with it, and gave that woman, who was called Eve, to Adam as wife.

2) *Fascination.* A story as given below occurs in Devī Purāṇa, which states how woman acquired fascination. Once Indra prohibited Aśvinīdevas from drinking the liquor called Soma. They complained to the hermit Cyavana, who agreed to recover for them the lost right, for which purpose he began a sacrifice. Indra caused obstruction to the sacrifice. Instantly by the power of Cyavana, an asura named Mada rose up from the sacrificial fire. Finally Indra begged the hermit for pardon. Cyavana divided the asura into four parts and placed one portion in gambling, one portion in hunting, the third portion in liquor and the fourth part in woman. Thenceforward woman began to have fascination.

3) *Manu, about women.* The following is the place in society of women in ancient days, according to Manu. Husband or relatives should give women no freedom. Even if they became immoral, they should be kept under the control of men. As woman has to be under the protection of father in childhood, under the protection of husband in youth and under the protection of son in old age, she does not deserve freedom at any time.

“Pitā rakṣati kaumāre
Bhartā rakṣati yauvane /
Rakṣanti sthāvire putrāḥ
Na sirī svātantryamarhati.” //

The father who does not give his daughter to a suitable husband before she attains puberty, the husband who does not engage in coition with his wife after puberty, and the son who does not support his mother after the death of her husband, are men of mean character. (Manusmṛti, Chapter 9).

STRĪPARVA. An important section of Mahābhārata. (See under Bhārata).

STRĪRĀJYA. A kingdom in ancient India. It is mentioned in Mahābhārata, Vana Parva, Chapter 51, Verse 25 that the King of this country had participated in the Rājasūya (sacrifice of royal consecration) of Yudhiṣṭhira.

STRĪVĪLĀPA PARVA. A sub-section of Strī Parva in Mahābhārata comprising Chapters 16 to 25.

STUBHA. Son of Agni (fire) named Bhānu. (M.B. Vana Parva, Chapter 221, Verse 14).

SUBĀHU I. A nāga born to Kaśyapaprajāpati by his wife Kadrū. (Ādi Parva, Chapter 85, Verse 14).

SUBĀHU II. An apsarā, daughter of Kaśyapaprajāpati of his wife Pradhā. (Ādi Parva, Chapter 65, Verse 50).

This apsarā had participated in the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 63).

SUBĀHU III. A Kṣatriya King who was in fact Hara the asura reborn as such. The Pāṇḍavas, thought of despatching a letter inviting this King to the great war. (Udyoga Parva, Chapter 4, Verse 14).

SUBĀHU IV. A Kṣatriya King who was Krodhvaśa, the asura, reborn. (Ādi Parva, Chapter 67, Verse 60).

SUBĀHU V. One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma in the great war. (Bhīṣma Parva, Chapter 96, Verse 26).

SUBĀHU VI.

1) *General.* A King of Kāśī. Subāhu had a very beautiful daughter called Śaśikalā, who was married by Sudarśana, son of Dhruvasandhi. (For details see under Śaśikalā).

2) *Other information.*

(i) Though he had never been defeated till then in battle, Bhīmasena, in the course of his triumphal tour of the east defeated him. (Sabhā Parva, Chapter 20, Verse 6).

(ii) He was present at the wedding of Draupadī in the company of his son Sukumāra. In this context he is referred to as Sucitra as well. (Ādi Parva, Chapter 185, Verse 10).

SUBĀHU VII. A Rākṣasa. One of the two sons of Tāṭakā, the other being Mārīca. A Gandharva named Sunda was their father. Subāhu and Mārīca possessed, like Tāṭakā, great power and adeptness in magic. Agastya once cursed Tāṭakā and her two sons who went to fight him for his having cursed Sunda to ashes when he attacked his āśrama. Subāhu was killed in a battle with Śrī Rāma during his stay in exile in the forest. (Sabhā Parva, Chapter 38).

SUBĀHU VIII. A King of Cedi, son of Virabāhu and brother of Sunandā. (Vana Parva, Chapter 65, Verse 45).

SUBĀHU IX. A King of Kulindas whose kingdom was in the suburbs of the Himālayas. (Vana Parva, Chapter 140, Verse 40). The kingdom was rich in many curious objects and elephants and horses. Kirātas, Taṅgaṇas and Kulindas lived there. King Subāhu received the Pāṇḍavas with great respect when they visited his