

it, the Brhat-kathā-mañjarī and the Kathā-sarit-sāgara. Each is a recast of Guṇāḍhya's original. The former was made by Kṣemendra Vyāsa-dāsa, a contemporary of Somadeva. Its date is not far from the year 1037 A.D., and it is therefore some thirty or forty years prior to Somadeva's work.<sup>1</sup> Both Kṣemendra and Somadeva distinctly assert that they translated from an original in the pāiṣāci bhāṣā or 'Goblin dialect'; and internal evidence<sup>2</sup> confirms their assertions, and, further, makes it certain that each worked independently of the other. But Somadeva seems to have been well aware of the faults of his predecessor, and his work is a decided improvement upon that of Kṣemendra, whose recast is only about one-third as long as Somadeva's, and sacrifices poetic merit in the effort to be brief.

§ 50. Although Somadeva was a Brahman, there are yet many remaining traces of the Buddhist character of his original, and even direct allusions<sup>3</sup> to the Buddhist Birth Stories occur. Indeed, Weber maintained<sup>4</sup> that Guṇāḍhya was a Buddhist. The name pāiṣāci bhāṣā seems to have covered a number of Low Prakrit dialects<sup>5</sup> spoken by the most ignorant and degraded classes in many different parts of India. In one of these dialects the Brhat-kathā is actually written.

§ 51. It remains — partly by way of introduction to selection xxvii. — to complete and summarize the half-mythical account there given of the origin of the stories.

In a retired spot on the Himālayan peak Kailāsa, the god Īiva, to please his wife Pārvatī, was telling her (Kathā-sarit-sāgara, i.48) the adventures of the Seven Fairy Kings. Unfortunately, he was overheard by his Gaṇa or attendant (see gaṇa), Puṣpadanta. Puṣpadanta foolishly told the tale to his wife, and she recited it in turn to Pārvatī. This made it appear that Īiva had palmed off upon her an old story. Even on learning the truth, she was still exceedingly enraged, and cursed Puṣpadanta to be born as a mortal. She also inflicted the same curse on the Gaṇa Mālyavant who interceded for him.

At their entreaty, however, she set a limit (anta) to the curse of each, speaking (i.59) to this effect: "There is a Yakṣa named Supratika, who, cursed to become a mortal, is living in the Vindhya as a Piṣāca, under the name of Kāṇabhūti. When thou, Puṣpadanta, shalt see him, and tell him the tale which thou overheardest Īiva telling me, then thou shalt be released from thy curse. When Kāṇabhūti shall have told it to thee, Mālyavant, he shall be released. And when thou, Mālyavant, shalt have published it to the world, thou shalt be free also."

§ 52. Puṣpadanta, accordingly, is born as Vararuci or Kātyāyana, meets Kāṇabhūti, narrates to him the seven stories of adventure in seven hundred thousand stanzas (ii.26), and is released.

Kāṇabhūti, meantime, remained in the Vindhya, waiting the coming of Mālyavant. The latter is duly born as a Brahman (vi.19, 20), with the name Guṇāḍhya, at Supratīṣṭhita (vi.8) in Pratiṣṭhāna.<sup>6</sup> This is identified with Paithān on the Godāvarī (vi.72), about 150 miles from Bombay, east by north. After travelling in the Deccan, Guṇāḍhya returns to the splendid royal city of Supratīṣṭhita (vi.24) and is appointed a minister (vi.70) of Śatavāhana, the king of whom the story in selec-

<sup>1</sup> Lévi, *Journ. As.*, 8.vii.218-220.

<sup>2</sup> *Ind. Ant.*, i.308-309. *Journ. As.*, 8.vi.413.

<sup>3</sup> E.g., at lxxii.120, to the Boar Jātaka. See Weber, *Indische Streifen*, ii.367.

<sup>4</sup> *Ind. Ant.*, ii.57.

<sup>5</sup> For the views of the Hindus and others concerning these dialects, see Muir, *Orig. Sanskrit Texts*,

ii<sup>3</sup>.43f, esp. p. 48 and 50. Cf. also Jacobi, *Ausgewählte Erzählungen in Māhārāshtri*, Einl. § 2, § 15.

<sup>6</sup> Its Prakrit form is Paithāna; this is the ΠΑΙΘΑΝΑ of the Περίπλους and the Βαϊθανα of Ptolemy. See McCrindle, *Ancient India as described by Ptolemy*, pages 175-6, and J. Burgess, *Arch. Survey of Western India*, iii. (Bīdar, etc.) p. 55.