

tion exists." "Yes, irreconcilable (is this act)" interrupted Vis'vâmitra.

Vis'vâmitra then said, "Fearful was Suyavasa's son (to look at) when he was standing ready to murder, holding the knife in his hand; do not become his son again; but enter my family as my son." S'unahs'epa then said, "O prince, let us know, tell (us) how I, as an Aṅgirasah, can enter thy family as thy (adopted) son?" Vis'vâmitra answered, "Thou shalt be the first-born of my sons, and thy children the best. Thou shalt now enter on the possession of my divine heritage. I solemnly instal thee to it." S'unahs'epa then said, "When thy sons should agree to thy wish that I should enter thy family, O thou best of the Bharatas! then tell them for the sake of my own happiness to receive me friendly." Vis'vâmitra then addressed his sons as follows: "Hear ye now, *Madhuchhandah, Rishabha, Renu, Ashtaka*, and all ye brothers, do not think <sup>12</sup> yourselves (entitled) to the right of primogeniture, which is his (S'unahs'epa's)."

### 18.

(*On Vis'vâmitra's descendants. How the reciters of the S'unahs'epa story are to be rewarded by the King. Stanzas. On the pratigara for the richas and stanzas at this occasion.*)

This Rishi Vis'vâmitra had a hundred sons, fifty of them were older than Madhuchhandàs, and fifty were younger than he. The older ones were not pleased with (the installation of S'unahs'epa to the primogeniture). Vis'vâmitra then pronounced against

<sup>12</sup> I have parsed the word *sthana* as *stha na*. If *sthana* is taken as a 2nd person plural, as Max Müller (following Sâyana) does in his translation of the story of S'unahs'epa (History of Ancient Sanscrit Literature, page 418), the passage is to be translated as follows: "and all you brothers that you are, think him to be entitled to the primogeniture."