

error instead of *Kṛṣṇa* (so B.)).—§ 621 (Rājadh.): XII, 1, 17 (*hataputrā*).—§ 623 (do.): XII, 14, 385, (389), [413 (P.)]; [15, 424 (Y.)]; 16, [499 (K., all. to Dyūtap.)], 502 (all. to § 551), 509.—§ 630 (do.): XII, 27β, 799 (*°yās tanayeshu*), 820.—§ 635 (do.): XII, 37β, 1368, (8), [1384 (K.)]; [38, 1397 (P.), 1398 (K.)].—§ 637 (do.): XII, [40, 1456 (K. *Drupadātmajām*)]; 42, 1490.—§ 746 (*Ānuśāsanik.*): XIII, 57, 2969.—[§ 779 (*Āgamedhikap.*): XIV, 12a, 322 (K., all. to Dyūtap.), 325 (Y., all. to § 551).]—[§ 780 (do.): XIV, 14β, 356 (K.)].—[§ 783 (*Anugītāp.*): XIV, 52γ, 1505 (K.)].—§ 785 (do.): XIV, 61, 1833; 66, 1940, (λ), 1948, 1953; 67ν, 1973; 68, 1992; [69, 2020 (P.)]; [70, 2038 (*Drupadaputrī*)]; 87, 2584 (*Kṛṣṇa*); 88, [2604 (K.)], 2606; 89, [2645 (*Drupadātmajām*)], 2657.—§ 787 (*Āgramavāsap.*): XV, 1, 9, (α), 23; 3β, 73, 92; [10ε, 348 (P.)]; 11, 376, [377 (*Pañcālaputryā*)]; 15ν, [437 (*Kṛṣṇā*)]; 16φ, 455, 471; [18, 495 (P.)].—§ 788 (do.): XV, 21a, 590; 22, 605, 609; 23, 629; [24, 654 (K.)]; 25, 658, 659, [(γ), †664 (K.)].—§ 789 (*Putradarṣanap.*): XV, 29β, 778, (γ), 783, [801 (*Drupadaputryā*)], (ε), 806 (*Kṛṣṇā*); 31ξ, 844, 857.—§ 791 (do.): XV, 36, 1007 (*°pramukhāḥ Kauravayoshitāḥ*).—[§ 793 (*Mausalap.*): XVI, 7, 179 (Y.)].—§ 794 (*Mahāprasthānikap.*): XVII, 1, 20, 23, [24 (K.)], 29, 32; [2, 49 (Y.), 50 (Y.), 51 (K.), 58 (K.)]; 3, [77 (K.), †86 (K.)], 109 (*D. fell down during the mahāprasthāna*).—§ 795 (*Svargārohanap.*): XVIII, 1, 9 (*Pañcālī*), 16; [2, [37 (P.)], (ε), 67, [69 (P.)]; 3η, 97 (*Kṛṣṇā*), 114, [119 (K.)]; 4, [134 (P.)], 136 (*incarnation of ̐ri*), 138 (*the sons of D. after death became Gandharvas*). Cf. *Madhusūdanī*, *Sutasomamātr.*

Draupadīharana(m) parva. § 10 (*Parvasaṅgr.*): I, 2, 325 (i.e. *Draupadīharanaparvan*).

[**Draupadīharanaparvan**] ("the carrying away of Draupadī," the 46th of the minor parvas of *Mhbhr.*). (Cf. *Draupadīharana(m) parva.*) § 521: While *Duryodhana*, *Duḥśāsana*, *Karna*, and *Çakuni* were longing to harm the *Pāṇḍavas*, *Durvāsas* arrived with 10,000 disciples, and harassed *Duryodhana* with his whimsical and insolent behaviour; but as *Duryodhana* was neither angered nor annoyed, he granted him a boon. According to what had been agreed upon between himself and *Karna* and *Duḥśāsana*, *Duryodhana* asked *Durvāsas* to visit the *Pāṇḍavas* with his disciples, when *Draupadī*, after having regaled the *brahmins*, etc., with food, would have gone to rest. *Durvāsas* promised to do so (III, 262). Then *Durvāsas* one day came to the *Pāṇḍavas* with 10,000 disciples, when the meal was over and *Kṛṣṇa* was reposing. *Kṛṣṇa* then praised *Kṛṣṇa*, who, leaving *Rūkmīṇī*, who was sleeping by his side, came to her and demanded something to eat. *Draupadī* became embarrassed, because the sun-given vessel only remained full till she had finished her meal, and therefore now was empty. At the request of *Kṛṣṇa* she, however, fetched the vessel, and *Kṛṣṇa* found a particle of rice and vegetable sticking at its rim, and swallowing it he said to her: "May it please the god who is the soul of the universe (*viçvātma*), and may the partaker of sacrifices (*yajñabhuk*) be satisfied." Then he ordered *Bhīma* (B. *Sahadeva*) to invite the *munis* to dinner. Meanwhile those ascetics, having bathed in the river, observed that their stomachs were full, and as *Durvāsas* feared that the *Pāṇḍavas* would destroy them, looking down upon them with angry eyes, because the repast had been uselessly prepared for them ("I am afraid," said *Durvāsas*,

"of men that are devoted to *Hari*"), they all ran away, so that *Bhīma* (B. *Sahadeva*) sought for them in vain. As the *Pāṇḍavas* were afraid that the *munis* might return at night and curse them, *Kṛṣṇa* suddenly appeared and consoled them. Then he repaired to his capital (III, 263).—§ 522: One day when the *Pāṇḍavas* had gone a-hunting, leaving *Draupadī* in the hermitage with the permission of the great *rishi* *Tṛṇabindu* and of *Dhaumya*, the king of *Sindhu* (of *Sauvira*, v. 15599; of the *Çibis*, *Sauvīras*, *Sindhvas*, etc., 15621), *Jayadratha* *Vārddhakshattri*, who, with a view of matrimony, was on his way to the king of the *Çāleeyas*, halted in the wood of *Kāmyaka*, and seeing *Draupadī* standing at the threshold of the hermitage, he fell in love with her, and sent king *Koṭikāśya* (king *Suratha*'s son, v. 15593; the foremost of the *Çibis*, v. 15602) to inquire who she was (III, 264). *Koṭikāśya* introduced himself to *Draupadī* and showed her the Trigarta king *Kṣhemānkara*, and the son of the king of the *Kulindas* ("who always lives in the mountains"), and the son of *Subala* (B. *Subhava*) of the race of *Ikshvāku*; he said that *Jayadratha* was there at the head of 6,000 chariots, etc., followed by twelve *Sauvira* princes as his standard-bearers (*Āṅāraka*, etc., enumerated) (α), and his brothers (*Balāhaka*, *Anika*, *Vidārana*, etc.) (III, 265). *Draupadī* told *Koṭikāśya* who she was, and that her husbands were out a-hunting (*Yudhishtīra* to the east, *Bhīma* towards the south, *Arjuna* to the west, and the *Açvins* towards the north), and invited them to alight and await the return of the *Pāṇḍavas* (III, 266). *Koṭikāśya* told *Jayadratha* the words of *Draupadī*, and exhorted him to take her with him to the *Sauvīras*. *Jayadratha* introduced himself to *Draupadī*, who offered him water for washing his feet, and promised him fifty animals for breakfast and various kinds of deer, etc., etc. (enumerated), when *Yudhishtīra* returned. *Jayadratha* asked her to leave the miserable *Pāṇḍavas* and become his wife (III, 267), but was severely rebuked by *Draupadī*, who threatened him with the *Pāṇḍavas*. As *Jayadratha* said, "We too belong by birth to the seventeen high clans, and look down upon the *Pāṇḍavas*," she threatened him with *Kṛṣṇa* and *Arjuna*, and the *Andhakas*, *Vṛṣṇis*, and *Kaikēyas*, and called upon *Dhaumya*. *Jayadratha* seized her by her upper garment; *Draupadī* pushed him so that he fell upon the ground; but at last she was obliged to ascend his chariot, while *Dhaumya* followed amidst *Jayadratha*'s infantry (III, 268). When the *Pāṇḍavas* again met, *Yudhishtīra* knew from the shrill cries of the birds that the forest had been invaded by hostile intruders, and he caused them to give up the chase and drive home on their great chariots drawn by *Saindhava* horses. A yellow jackal on their left indicated the violence done. *Indrasena* learned what had happened from the weeping foster-sister of *Draupadī*, and then they pursued and overtook *Jayadratha*, who was greatly alarmed (III, 269). *Draupadī*, asked by *Jayadratha*, pointed out to him each of the five *Pāṇḍavas*, and advised him to throw down his arms and seek the protection of *Yudhishtīra*, at the top of whose flagstaff two tabours called *Nanda* and *Upananda* are constantly played. The *Pāṇḍavas*, leaving the panic-stricken infantry alone, rushed upon the charioteers [so PCR., who seems to have read *rathānikam*, which is, to be sure, the right reading, instead of *yathānikam*, which occurs both in C. and B.] (III, 270). *Bhīma* with his iron mace (*sarvaçaikyāyasin gadāṃ*), embossed with gold, rushed towards *Jayadratha*, who was defended by *Koṭikāśya*. The Trigarta king, who had killed the four steeds of