

ble Purohita who could pacify the evil act done by him (*sa tasmin satre samāpte hāstinapuram pratyetya purohitam anurūpam anvicchamānaḥ param yatnam akarod yo me pāpakṛtyām śamayed iti*) 1. 3. 10 (Nl. on Bom. Ed. 1. 3. 11 : *pāpakṛtyām śāparūpam balāyuhprāṇanikṛtānām devatām*); (2) Uttanḥka, wanting to take revenge on Takṣaka for his misdeed, started for Hāstinapura; (*uttanḥkaḥ ... hāstinapuram prasthe / sa hāstinapuram prāpya*) 1. 3. 177-178; (3) Parikṣit, after placing the body of a dead snake on the shoulder of Śṛṅgin's father returned to his town Gajāhvaya (*svanagaram pratyāto gajāhvayam*) 1. 37. 9; (4) When Kāśyapa ceased from proceeding to Hāstinapura, Takṣaka himself went speedily to the town Nāgasāhvaya (*nivṛtte kāśyape ... / jagāma takṣakas tūrṇam nagaram nāgasāhvayam //*) 1. 39. 20; (5) Śaṁtanu ruled the earth from Hāstinapura, the capital town of the Kurus (*sa hāstinapure ramye kurūṇām puṭabhedane / vasan ... anvaśād vai vasuṁdharām*) 1. 94. 10; (6) Śaṁtanu, unwilling to agree to the condition laid down by the Dāśa, returned to Hāstinapura (*pratyayād dhāstinapuram*) 1. 94. 53; (7) Bhīṣma took Satyawatī on a chariot to Hāstinapura and reported to Śaṁtanu (*āgamyā hāstinapuram śaṁtanoh saṁnyavedayat*) 1. 94. 92; (8) Bhīṣma having won the Kāśī princesses, brought them to Hāstinapura (*prayayau hāstinapuram*) 1. 96. 41; (9) Kings who formerly collected wealth from Kuru kings (wealth described in 1. 105. 16-18) were made to pay it back as tribute by Pāṇḍu, king of Nāgapura and the lion of Nāgapura (*tat sarvaṁ pratijagrāha rājā nāgapurādhipaḥ*) 1. 105. 18; (*te nāgapurasimhena*

*pāṇḍunā karadāḥ kṛtāḥ*) 1. 105. 21; he then returned to Gajasāhvaya (*yayau pāṇḍuḥ ... puram ca gajasāhvayam*) 1. 105. 19; Bhīṣma and others who lived in Nāgapura (*nāgapurālayāḥ*) went out (of the town) a little distance to receive Pāṇḍu 1. 105. 23; Bhīṣma, delighted, entered the town Gajasāhvaya with Pāṇḍu (*viveśa gajasāhvayam*) 1. 105. 27; (10) Pāṇḍu sent messengers to Nāgapura to inform Bhīṣma and others that he had resolved to repair to the forest to lead the life of an ascetic; accordingly, the messengers quickly went to Nāgapura (*gatvā nāgapuram vācyam pāṇḍuḥ pravrajito vanam //* ... *yayur nāgapuram tūrṇam*) 1. 110. 37, 40; (11) After the death of Pāṇḍu, Kuntī and the Pāṇḍavas were brought by the ascetics to Hāstinapura and reported to Bhīṣma and Vidura (*hāstinapuram ānīya ... bhīṣmasya vidurasya ca niveditāḥ*) 1. 90. 77; (*nagaram nāgasāhvayam //* ... *gamane cakrire manaḥ*) 1. 117. 4-5; when the citizens of Hāstinapura heard about the arrival of the ascetics they were astonished; the people of Nāgapura went out to receive them (*śrutvā nāgapure nṛṇām vismayaḥ samajāyata //* ... *niryayuh puravāsinaḥ*) 1. 117. 9-10; (12) When Pāṇḍu's *śrāddha* ceremony was performed on the Ganges by Bhīṣma and others, the citizens took the Pāṇḍavas, who had performed purification, and entered the town Vāraṇasāhvaya (*kṛtaśaucān ... pāṇḍavān ... / ādāya viviśuḥ paurāḥ puram vāraṇasāhvayam //*) 1. 119. 3; (13) Droṇa, insulted by Drupada, decided to do something to the Pāṇḍavas and went to Hāstinapura, the city of the Kuru chiefs (*jagāma kurumukhyānām nagaram nāgasāhvayam //*) 1. 122. 11=1. 154. 16; the Kuru princes had come