

women of Kṛṣṇa and hence they were cursed by Kṛṣṇa to be robbed and dishonoured by robbers. They were rid of the curse by observing *anaṅgadāna vratam* as prescribed by Dālbhya, the sage.¹⁰ Got killed in the Yādava struggle at Prabhāsa.¹¹

¹ Bhā. I. 10. 29; 11. 17; 14. 31; III. 1. 30; X. 61. 11; M. 46. 27; 47. 18; Vi. IV. 15. 37; V. 32. 2; ² Bhā. X. 61. 26; 63. 3; ³ 64. 1-4; ⁴ Ib X 68. 1-12, 43-52; 75. 29; 76. 14; 77. 4. Vi. V. 35. 4-5. ⁵ Bhā. X. 82. 6. ⁶ Ib X 89. 22 [2]: 90. 33; XI. 30. 16. ⁷ Ib XI. 1. 13-23; Vi. V. 37. 7-10. ⁸ Br. III. 71. 191 and 260; 72 1. ⁹ M. 47. 24. ¹⁰ Ib 70. 5-10, 17-19, 62. ¹¹ Vi. V. 37. 46.

Sāmba (II)—a son of Tarasvin.

Vā. 96. 25½

Sāmba (III)—a vamsavīra.

Vā. 97. 1.

Sāmbam—the *Upapurāṇa* containing legends connected with Sāmba.

M. 53. 62.

Sāmrāṇi—a name of Lalitā.

Br. IV. 18. 15.

Sāmvartaka—the *pralaya* fire remembered by those who witnessed the fight between Arjuna and Aśvatthāman.

Bhā. I. 7. 31.

Sāya—a son of Prabhā.

Bhā. IV. 13. 13.

Sāyanam—a lake on the slopes of the Hemakūṭa hill.

Vā. 47. 63.

Sāyakāyani—an Ārṣeya Pravara of Angiras.

M. 196. 21.