

Willem Bollée

A Cultural Encyclopaedia of the Kathāsaritsāgara in Keywords

Complementary to Norman Penzer's
General Index on Charles Tawney's Translation



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**Complementary to Norman Penzer's General Index
on Charles Tawney's Translation**

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This world which is deluded by ignorance, wanders in the wheel of *saṃsāra*,
Turns its face from his unique form due to many schools of thought
And it wanders round and round due to its many rituals.
It is restrained by many bonds
And has decayed through the blades of *karma* which are inherent.

From the *Gaṇeśa-Purāna* 9,42
(BAILEY 2008: II 106)

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Preface

When reading a text as a student one regularly notes down words, as may be necessary at that stage. For mature scholarly work, while teaching a class or giving a lecture, a detailed subject index of the text one is dealing with will prove itself indispensable if one wishes to substantiate one's work with concrete examples. Such an index will likewise provide material for investigations of, e.g., fauna and flora, gestures, expressions of feelings, and many more, quite as exemplified by Sternbach (1980) with the aphorisms he had drawn from the *Kathāsaritsāgara*. A comparison with related materials from analogous texts such as the *Vasudevahinḍī*, or Bāṇa's and Kṣemendra's works, will thus become a realistic objective.

Somadeva's, a Śaiva Brahmin from Kashmir, *Kathāsaritsāgara* (KSS)¹ forms the pith of the *Bṛhatkathā*² and is an exhaustive source of information about many aspects of traditional Indian life,³ which, to a great extent, may have irretrievably ended with the disintegration of independent kingdoms and their subsequent integration into the Indian republic. The continuing popularity of the narrative matter of the *Kathāsaritsāgara* in pre-modern India is testified by the Persian translation commissioned by the emperor Akbar in the late 16th century.⁴ To us, it has become well known through the delightful and careful⁵ achievements in the shape of Charles Tawney's translation and Norman Penzer's annotations (TP). Each volume is equipped with a general and a Sanskrit index. The tenth volume unifies these indexes. Penzer's articles are, however, often impractically arranged, and many informative details are missing. Among them are similes – which are frequently more original than those used by Somadeva's younger contemporary Hemacandra –, proper names,⁶ and proverbs or sayings apparently popular at the time of the composition of the KSS. The references made in TP pertain in an unsystematic manner to the translation, notes and appendixes. A methodical arrangement is lacking. In contrast, the keyword

1 Composed between 1063–81 CE according to WINTERNITZ 1985: III 353. For a discussion of Somadeva's lifetime see also STERNBACH 1980: 36f.

2 KSS I 3 *Bṛhatkathāyāli sārasya saṅgrahaṇī (racayāmy aham)*; E 12 (TP IX 89). See also WARDER 1992: §§ 5208ff. and ZIN 2002: 144.

3 WINTERNITZ 1985: III 365.

4 FRANKE 2010.

5 SIEGEL 1987: 469.

6 As is the case in volume IV.

entries in my index refer directly to Somadeva's Sanskrit text. Motifs, if recognizable as such, have been recorded with reference to Stith Thompson's works.⁷

Furthermore, although a digitized version of Tawney's translation in two volumes and of TP in ten volumes can be consulted online,⁸ there is still no thesaurus of the text,⁹ which could compare to lexical analyses extant of the Vedic corpus. Penzer's indexes pertain, as mentioned above, to the *Ocean of Story* in the English language, not to its primary source, as would be Somadeva's Sanskrit text. My approach is exactly the opposite. I have used the fourth edition by Pt Durgāprasād and Kāśināth Pāṇḍurang Parab, revised by Vāsudev Laxmaṅ Śāstrī Paṇṣīkar and published by the Nirṇayasāgar Press (NSP) in Bombay (1930), abbreviated as: D.¹⁰ It was not possible for me to compare previous editions except for Brockhaus' and the 3rd NSP ed. of 1915.

From the point of view of making the search for motifs and textual parallels easier, a complementary index of the KSS may therefore not appear superfluous. References to both NSP and TP will help to minimize errors, synonyms of lemmata as found in secondary literature will reduce idle searching in the absence of matching keywords. It is in the nature of things that selections are subjective and thus imperfect to a degree. I could have omitted quite a number of aphorisms while limiting myself to referring to Sternbach (1980). His monograph has however gone out of print since long. A companion volume with text and notes as planned together with J. P. Sinha "to appear soon", will, after the demise of Subhāṣitavidvān, as Dandekar used to call Sternbach, remain unwritten under the present circumstances of cultural doomsday.

In the present work, I have mostly added the relevant wording in brackets. Omissions due to Victorian prudishness such as of KSS 103,109f. (TP VII 189), the benchmark of which are the Latin pages in Schmidt's translation of the *Kāmasūtra*, have been supplied. A considerable number of words in MW giving only W(ilson) as their source have been traced and are accordingly quoted with the exact textual reference. The same applies to many compounds not yet known to MW. On occasion, errors were rectified¹¹ and words or sentences translated with greater accuracy. The latter not without substantial and time-consuming research, as in the case of, e. g., *karṇī-ratha*, *patra*, *maṇḍana*, *lilā-vajra*, or the untying of the plaited hair of the Takṣaśilā queen Madanamañcukā. Given the long time the KSS has been made the object of

7 THOMPSON 1932–6; 1958 (together with Jonas Balys).

8 Available under archive.org.

9 MW often gives a word as occurring in KSS but omits its exact reference. In order to secure proper references, I have recorded a number of words for which MW refers to lexicographers only (L) – such as *kaṭī-taṭa* – or to Wilson. Words not contained in MW have been marked as: (not MW).

10 Newly edited by Pt JAGDĪŚĀL ŚĀSTRĪ and published by Motilal Banarsidass in Delhi 1970, reprinted in 2008, with the same page numbering as the 1930 edition.

11 *Āhāra* is not 'meat', *kṣapaṇaka* is not a 'Buddhist monk', etc.

research, it is surprising how many unresolved problems have remained and were frequently not even recognized as such.

A practical bilingual edition by Sir James Mallinson (SJM) presents the romanized Sanskrit text of the NSP edition (1915) together with a new English translation on facing pages. It was announced to appear in seven volumes in the Clay Sanskrit Library, but its publication was discontinued shortly after Volume 2 in 2009. Ending with chapter 34, it aims at a literal translation without sacrificing readability.¹² Corresponding to the *Océan des rivières de contes* (ORC),¹³ it does not refer to the stories by serial numbers as in TP.

Brand-new, as I kindly learnt from Walter Slaje, is Janet Mijung Um's M. A. thesis (2014). It deals with questions of generating meaning and of exercising aesthetic experience of narrative compositions before and after Kṣemendra's *Bṛhatkathāmañjarī* and the KSS. Its research aim differs from my present book, yet it deserves to be mentioned here for completeness' sake.

As this index is in English, it bases itself on TP and uses most of their terms. Many quotations have been added, inter alia, from the new French rendering (ORC), because its accuracy occasionally surpasses that of TP. It contains copious notes, a *répertoire* – in the sense of terminology and a complete list of proper names –, a *liste typologique* and a bibliography. The *répertoire* puts various aspects of complex items such as Śiva systematically together, whereas I have usually just listed the instances with their references as they appear in the given order of the text. ORC can however not easily be used alongside TP as it refers to the eighteen books (*lambaka*) of KSS and their division into waves (*taraṅga* – 'flot'). The Pléiade books are obviously not meant for scholarly use, as no chapter numbers are given in the headers – which would have added to their usability and would have saved scholars much time –, but which becomes also apparent from the tiny letters of the notes and from a *répertoire* placed at the end of the book *à l'américaine*, which is very annoying. Yet, at least the sections are indicated with the numbers of their stanzas. A reprint of ordinary size of this valuable new rendering, with notes at the bottom of the page would be very much appreciated.

Hermann Brockhaus was the first to translate the KSS into a western language (1839), but covering the first five books only. The first complete German rendering by Johannes Mehlig (M) appeared in 1991. Despite Hertel's opinion that after Tawney such a translation would be superfluous,¹⁴ Mehlig has been frequently consulted since then. His translation is based on the first edition by Durgāprasād and Parab (Bombay 1889) and its revision by Pañṣīkar (1930), as well as on various German

12 See Introduction, p. 23, with criticism of Tawney by implication?

13 Using the NSP edition published in Bombay in 1915 (BALBIR 1997: LIII, n. I)

14 HERTEL 1903: XX.

partial translations, mainly the one by Brockhaus,¹⁵ whose language after some one hundred fifty years sounds a little antiquated now. References to M are rather meant for the general reader. Its style is more convincing in terms of readability, sometimes slightly free or even flowery, but usually ad sententiam and well thought out. The lack of chapter numbers, e.g. in the headers, of verse numbers, e.g. in the margin, and of explanatory footnotes is to be regretted.

Another French book, recently published and often referred to below, is Christine Chojnacki's magnum opus, her conscientious translation and exhaustive study of the *Kuvalayamālā*. Her notes are often of even greater interest than the work itself, and are an important contribution to CDIAL and PSM. It is no doubt the best and most extensive study so far of a difficult Prakrit text. Moreover, many of her explanations apply also to the KSS.

The Italian translation *L'Oceano dei fiumi dei racconti* by Fabrizia Baldissera, Vincenzina Mazzarino and Maria Pia Vivanti (Torino 1993) was only brought to my attention when it was no longer possible to make use of it for the present publication.¹⁶ I have also benefitted from my own comprehensive indexes of Daṇḍin's *Daśakumāracarita* and Bāṇa's *Kādambarī*.¹⁷ An extensive evaluation of the *Rājatarāṅgiṇī*s would doubtlessly have yielded many more cultural parallels, but their minute analysis would have considerably delayed the publication of my *Encyclopædia* of the KSS. This is why the task of such an independent study must be left to another scholar. Slaje (2014) has added a research bibliography, which may be supportive in this regard, to his annotated translation of Jonarāja's *Rājatarāṅgiṇī*.

My *Encyclopædia* may also be considered a kind of supplement to Aparṇā Chattopadhyay's *Studies in the Kathasaritsagara* (1993), in so far as her "critical study of the profuse material found in the work helps us to get a clear and comprehensive grasp over the social life of ancient India and its evolution from earliest times uptil the days of the Muslim conquest",¹⁸ a help not all users may find very effective, if usable at all.¹⁹

Occasionally references to modern phenomena have been taken into account, for "academics must engage the public, not just scholarly colleagues" (KRISTOF 2014). This

15 MEHLIG 1991: II 836 f.

16 Results of my consultation of their work, which was unavailable for some time in Germany, will be found included in the Addenda to the present *Cultural Encyclopædia* (forthcoming in ZIS 32 [2015]).

17 For the former, see BOLLÉE 2008a; the *Kādambarī* index is under preparation.

18 CHATTOPADHYAY 1993: xxvi. It was a Benares Hindu University dissertation of 1964 (CHATTOPADHYAY 1993: vi).

19 It is significant that nearly thirty years after taking her degree with this work, she writes "no Index is also given in this book for ... preparing an Index will take again some time and I have to pay immediate attention to other publications. I also think that the topic of the present book is such that it will be consulted mostly by the researchers in Indian culture who will be able, even without an Index, to trace their required points and facts" (p. xi).

book therefore carries an *encyclopaedic* approach in its title, as is currently en vogue, instead of calling it more modestly an *Annotated Index of the Kathāsaritsāgara*. The public is, however, no longer educated to the standards of scholarship nowadays and is not interested in Indian culture at all. A telling example is the government in Berlin, which has abolished the imperial chair of Indology, occupied earlier by authorities such as Albrecht Weber and Heinrich Lüders.

Thus, I am afraid, the title of this study of classical Indian literature and philology is the only blade of grass with which I can actually adapt the fruit of my efforts to modern circumstances and requirements. Now and then, I have also used World Wide Web resources being aware, though, that relying on it is beset with certain risks. Yet I hope to have shown that any further occupation with the KSS is indeed worthwhile.²⁰

The number of notes in my work could have been extended on end, as much more information, mythological and else, could have been added. In that case, however, the book would probably never have appeared. Moreover, cross references that should be borne in mind, but are not always properly recollected, should ideally not have been left to the initiative of knowledgeable readers, a shortcoming for which I apologize.

I hope, and am supported in this respect by e. g., Professor Rahul Das and Dr Mrs Ines Fornell, that this my *Encyclopædia* of the KSS will serve also scholars of modern Indian literatures and those working with narrative literature in Indian art.

A word of thanks to my physician Dr H. Metzner and his staff, who have enabled me to continue my scholarly engagement, has long been due.

Further, I am much indebted to Professor Walter Slaje for his honourable readiness to include my work into his *Studia Indologica Universitatis Halensis* and to his co-editors Dr Katrin Einicke and Dipl.-Ind. Andreas Pohlus, who selflessly bore an editorial burden of truly *encyclopaedic* dimensions. My thanks are moreover due to Madhulikā Reddy, to Mr Raik Strunz, who adapted my diacritics system Manjushree to the Abhinandana system of the *Studia* series and to Mr. Claudius Naumann for his excellent typesetting. I am also grateful to Jutta Biering-Sieberhein for proofreading, and lastly to Andrea Polden for improving the English wording of this Preface. It is also my pleasant and very necessary duty to express my gratitude to various colleagues, first to my coeval Dieter Schlingloff, who was kind enough to send me an electronic version of his valuable *Ajanta Handbuch*. I have referred to several images from his book, which illustrate objects, gestures, etc., and help to visualize many facts otherwise expressed in words only. The present author's thanks are also due to

20 Also from a linguistic point of view such as style (like ellipsis and repetition), formation of compounds, etc., as exemplified by GONDA 1949, 1959 and 1960 – gone short as not my primary aim here –, and for which a new romanized edition would of course be desirable.

colleagues, whom he has pestered with questions, first of all our polymath Monika Zin for quick and exhaustive replies, to Anna Esposito, Peter Flügel and Martin Straube.

Special thanks are finally extended to the staff of the Bamberg library, in particular to Ms Ingrid Martius, for finding and procuring for me a plethora of interlibrary loans. My study could have been improved if the so-called Universität Bamberg would have run a university library deserving the name, instead of a mere college library, which acquires and keeps only books to satisfy the demand of trendy disciplines. Accordingly, their book collection of “Indology” was maintained for three years only. A modern university in this country is no longer a cultural institution for the benefit of educated people of the surrounding area, but a mere factory of mass production with low requirements.

If our discipline is not to be destroyed by the lack of common sense of its representatives and by economic measures of the ministry of higher education, this century may just one day produce an exhaustive cultural history of ancient India, for which the present work, if not as an index copiosissimus, may at least serve as a (hopefully useful) preliminary step.

For additional material found in the time the manuscript was being prepared for the press see *ZIS* 32.

I dedicate this work in memoriam Dr Gerald Hiltensberger; he, a Germanist interested also in Sanskrit and Indian literature, was a good friend.

W. Bollée
Holi, 2015

Abbreviations (based on MW and CPD)

ABORI	Annals of the Bhandarkar Oriental Research Institute
AA	Artibus Asiae
AJPh	American Journal of Philology
ALB	Adyar Library Bulletin
AS	Asiatische Studien
B	BROCKHAUS 1839 and 1862–66
BEI	Bulletin d'Études Indiennes
BIS	Berliner Indologische Studien
BHSD	EDGERTON 1970
BSOS	Bulletin of the School of Oriental Studies
CDIAL	TURNER 1973
CPD	ANDERSEN 1924–8 (Critical Pali Dictionary)
cty	commentary
D	Nirṇayasāgar Press ed. of KSS used here (Bombay 1930)
E	Somadeva's epilogue
esp.	especially
EW	East and West
EWai	MAYRHOFER 1992–2001
Ghatage	GHATAGE 1976
GL	LAYNE 1991
HdA	BÄCHTOLD-STÄUBLI 1927–42.
IHQ	Indian Historical Quarterly
IJ	Indo-Iranian Journal
IJJS	International Journal of Jaina Studies
IT	Indologica Taurinensia
JA	Journal asiatique
JAOS	Journal of the American Oriental Society
JEAS	Journal of European Āyurvedic Society
JISOA	Journal of the Indian Society of Oriental Art
JOIB	Journal of the Oriental Institute of Baroda
JRAS	Journal of the Royal Asiatic Society
Kr	KROTTENTHALER 1996
KSS	<i>Kathāsaritsāgara</i>
M	MEHLIG 1991: I–II
MW	MONIER-WILLIAMS 1899
OCD	Oxford Classical Dictionary

OLZ	Orientalistische Literaturzeitschrift
opp.	opposite
ORC	BALBIR 1997
OTI	THOMPSON 1958
O. U.P	Oxford University Press
p. c.	private communication, e-mail
PSM	Pāiasaddamahaṇṇavo
PTSD	Pali Text Society Dictionary
PWB	BÖHTLINGK & ROTH 1855–1875
q. v.	<i>quod vide</i>
ref.	reference; refer(ring)
SI	Studia Indologiczne
StII	Studien zur Indologie und Iranistik
STh	THOMPSON 1932–6
TAPhA	Transactions of the American Philological Association
TP	TAWNEY 1924–8
v. l.	<i>varia lectio</i>
WB	the present writer
w. r.	wrong reading
WSTB	Wiener Studien zur Tibetologie und Buddhismuskunde
WZKS	Wiener Zeitschrift für die Kunde Südasiens
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft
ZIS	Zeitschrift für Indologie und Südasiensstudien
Zs.	Zeitschrift

*prasahya rasayanti ye vigata-vighna-labdharddhayo
dhuraṃ dadhati vaibudhīm bhuvī Bhava-prasādena te*

When those who can fully taste this story have overcome
the difficulties and obtained the supernatural powers they
are, even on earth, divinely loaded with Śiva's favour.

(KSS heading)

Cultural Encyclopædia of the *Kathāsaritsāgara* in Keywords

Namo Vighnāntakāya

ābaddha-kakṣa (not MW) 'girding up one's loins'¹ 73,284 (TP VI 121); – see also: girding up one's loins

ābaddha-śāṭaka (not MW) 'with wrappers bound around the head' (*śiraḥsv ~āḥ*), said of slaves 13,187 (TP I 163)

abandonment of infant, see: exposition

abduction, of lone princess in forest 10,118 and 131 (TP I 114f.); violent ~ of Tilottamā by two Asura brothers causes their death 15,139f. (TP II 14); ~ of king by horse 18,100 (TP II 57)² and 123,79 (TP IX 49); Daitya abducts Deccan princess by treachery (*chalena*) 26,180 (TP II 230); ~ of women is fated to bring death according to a curse 30,9 (TP III 64); Vidyādhara prince carries off seven princesses 44,41ff. (TP IV 4); ~ of imperial princess by Siddhas 44,43 (TP IV 4); ~ of enamoured woman before her father's eyes 44,56 (TP IV 5); ~ of wives of others condemned by vow (*pratijñā*) 46,7 (TP IV 49); 46,159 (TP IV 59); ~ of Vetāla daughter by Vidyādhara after killing her father 48,125 (TP IV 82); ~ of Sītā by Rāvaṇa 51,62 (TP IV 126); ~ of woman against her will 52,53 (TP IV 141); ~ of Vidyādhari by mortal 56,174 (TP IV 150); ~ of the wives of others causes much guilt 52,255 (TP IV 155); kite carries off boy 60,244 (TP V 62); Vidyādhara prince abducts at night sleeping Brahmin beauty 87,8f. (TP VII 29), cf. 123,146 (TP IX 53); horse abducts

1 Cf. *baddha-kakṣya* 48,131 (TP IV 83); *kakṣābaddha* 52,325 (TP IV 161); *parikaraṇī baddhvā* 54,102 (TP IV 191); *baddhōttariyaka* 81,40 (TP VI 211).

2 Cf. *Kuvalayamālā* 27.5.

king to distant forest 94,14 (TP VII 88); 101,269 (TP VII 152); ~ of Śaśaṅkavati behind future husband on horseback 103,73 (TP VII 180); ~ of Rukmiṇī by Viṣṇu 104,126 (TP VIII 10); 105,70 (TP VIII 26); ~ of woman by heavenly being 112, 2f. (TP VIII 105) and 112,210 (TP VIII 122); Asura carries off princesses to attend on his daughter 112,35 (TP VIII 108); ~ of queen by magic power (*māyā*) 114,7 (TP VIII 132); ~ of Gandharva maiden by two Rākṣasis stopped by deity presiding over her chariot 116,30f. (TP VIII 158); as father wants to give daughter to another she asks lover to abduct her 123,255 (TP IX 61); – see also: *māyā*; palace; Pātāla *ābhāva-lajjā* (not MW) ‘shame of love’, maiden bends face down (*vinatānanā*) with ~ 74,236 (TP VI 157; ORC 891: “*par gêne, elle se couvrit le visage*”); – see also: gesture(s) *a-bhaya* ‘impunity’, woman asks husband for ~ 84,33 (TP VII 7) *a-bhaya-dīṇḍīma* (‘drum beaten at amnesty’)³ 118,104 (TP VIII 185); – see also: drum *abhicāra*, see: spell(s) *a-bhinnātman* ‘without diverting one from his end’ 115,100 (TP VIII 151: “like-minded with”; ORC 1208: “*sans nous détourner de notre but*”; M II 606: “[*Darum wollen wir zu Gott Viṣṇu gehen, denn*] dessen Seele ist von der des Śiva nicht verschieden”; MW: “of undaunted spirit, firm”)

Ābhīra⁴ wants sex in exchange for helping woman against monkey, but is cunningly put off 6,37ff. (TP V 141)

abhīsārikā ‘woman who goes to lover at night’⁵, night as ~ 103,203 (TP VII 189: “wanton nymph”)⁶

abhiṣeka, see: inauguration

abjinī 90,65 (TP VII 102), see: bee(s)

ablutions, K. goes near the water in the evening for ~ and sees a Rākṣasa rise up (*jalōpānte sa Kesaṭaḥ upaspraṣṭum gato ’drākṣīd rākṣasaṃ utthitam*) 123,172 (TP IX 55: “having gone to rinse his mouth, saw a Rākṣasa rise up near the water”; ORC 1296: “*se rendit au bord de l’eau pour ses absolutions*”; M II 730: “*ging K. ans Ufer des Flusses, um sich den Mund auszuspuhlen.*”)

abrus precatarius, see: *guñjā*

abscess (*gulma*), caused by grief is healed by physician with a lie 15,15 (TP II 2); ~ (?) (*vyādhi*) caused by lying ministers 17,42 (TP II 37)⁷; ~ in leg, healed by Piśāca with herbs 28,169 (TP III 33); – see also: psycho-somatic abscess

3 ‘War-drum’ (MW < Lexx.).

4 See, e.g., BOLLÉE 1998 III: 31; *Kuvalayamālā* note 853.

5 See, e.g., ROSELLA 2004: 100.

6 ORC 1082: “*la nuit vint à son rendez-vous*”.

7 Penzer in a note thinks *vyādhi* here must pertain to an abscess.

- abuse⁸, Pārvatī abuses Śiva as *dhūrta* ‘deceiver’ 1,44 (TP I 5); police chief addresses Rākṣasa by: “You fool!” (*mūrkhā*) 5,51 (TP I 52); Brahmin calls himself stupid beast (*mūrkhāṇi paśum*) 6,80 (TP I 66); “how can you be such a blockhead (*mūrkhā*)?” says queen to king 6,117 (TP I 69); queen called *mithyā-panḍitā* 6,126 (TP I 70); ~ of Rākṣasa father by daughter: he is somewhat silly 39,108 (TP III 225); “you are a fool” 40,78 (TP III 246); “Give his gold-fodder back to that two-legged ass (*paśu*)” 6,63 (TP I 65); “out on you, fool (*dhiñ, mūrkhā*), devoted to your belly!” 97,28 (TP VII 114); “out on you, decrepit old creature!” (*dhiḡ, jarā-jirṇa*) 97,29 (TP VII 114); ~ of king by messenger who calls him “fool” (*jaḍa*) 102,145 (TP VII 173); “you do not know your father” (*tava na jñāyate pitā*): bastard 124,204⁹ (TP IX 82); – terms of ~, see: *jālma; pāpa; paśu; mūrkhā; śaṭha*
- accusation, false 32,191 (TP III 106); ~ of infidelity 51,79 (TP IV 127); ~ of killing a Bhilla husband 61,164 (TP V 82); ~ of rape 63,34 (TP V 122); ~ of stealing gold by hermit from robbers 72,264 (TP VI 88); ~ of hitting mother-in-law with stone 74,173 (TP VI 153); Brahmin utters ~ (*mṛṣā-vadya*) of *brahma-hatyā* by his wife and chases her away 87,51 (TP VII 33)
- “Achilles’ heel”¹⁰, left hand (*vāma-hasta*) of Rākṣasa as ~ 11,65 (TP I 127); do, (*vāma-kara*) 112,52 (TP VIII 109)
- acquiescence, of father toward only son (*eka-putratayā ... yac cakre, pitā tasyāsaḥiṣṭa tat*) 28,114 (TP III 29)
- act, reckless ~, voice from heaven tells suicidal merchant: “do not act rashly” (*mā kāṛṣiḥ sāhasaṇi*) 86,87 (TP VII 19), cf. 105,29 (TP VIII 23); Gauri’s voice from the air prevents suicidal Siddha princess from ~ 90,76 (TP VII 54); – see also: *mā kāṛṣiḥ sāhasaṇi*
- act of truth (*satya*),¹¹ when, after rinsing his mouth, minister speaks: “If I have been a benefactor to this king, and if the queen is free from stain, speak, ye guardians of the world; if it is not so, I will part from my body” (*ahaṇi hita-kṛd rājño devī suddhimatī yadi, brūta bho, Loka-pālās! tan na ced, dehaṇi tyajāmy aham*) 16,118 (TP II 30 with note on p. 31ff.); 18,161 (TP II 62); 26,97 (TP II 225); with ~ (against his own head) king entertains Agni to accept *bilva* fruit who then changes it against a golden one from his *sattva-taru* 35,68f. (TP III 160); 36,28 (TP III 171 and 179); if in six months a heavenly man should not visit courtesan she vows to enter the fire 38,113 (TP III 214); ~ of Sītā 51,81 (TP IV 127); ~ of Damayantī: *Bho! Loka-pālāḥ ...* 56,274 (TP IV 239); ~ of *pati-vratā* to save husband from state of water-spirit

8 Cf. BOLLÉE 2008a: 6.

9 See BLOOMFIELD 1919: 195 (TP).

10 For the motif see STh Z 311.

11 See TP III 17ff.; SONI 2002 with literature in Bibliography, p. 201, in which LÜDERS 1944 and TAVADIA 1954 should be added. For the motif see also STh H 252.

- 63,65 (TP V 124)¹²; king, if he is really devoted to Śiva, implores *Lokapālas* in ~ to tell him his duty 112,135 (TP VIII 116); ~ of Daitya princesses, unable to get the husband of whom Śiva told their mother in a dream, and who wanted to enter the fire 118,169f. (TP VIII 189); – see also: oath; swearing; vow
- acting rashly, see: rash act(s)
- actions in previous life, decide everything 40,39 (TP III 243) and 40,78 (TP III 246); even gods cannot alter the influence of ~ 101,199 (TP VII 148); can (the effect of) ~ be avoided? (*kiṃ śakyaṃ pūrva-karmātivartitum?*) 101,296 (TP VII 154); – see also: *karman*
- actor (*nartaka*), performing as Hari-Viṣṇu in the form of a woman (Mohinī) carries off the *amṛta* from the Dānavas 74,36f. (TP VI 143)¹³
- adamant, Daitya cased in ~ (*vajramaya*) 11,65 (TP I 126f.)
- adbhutālaya* ‘home of marvels’ (not MW), ocean as ~ 26,8 (TP II 217)
- addiction to dice, see: gambler
- address direct¹⁴, “bull” (*vr̥ṣabha*) as a term of respect, said of a minister 40,8 (TP III 240); ~ of princely husband to wife with “*tanvi*” 45,253 and wife to husband with *āryaputra* 255 (TP IV 34); ~ of Vidyādhari by prince with “*kalyāṇi*” 59,8 (TP V 26); ~ of prince by *divya-Kanyakā* without word of addressee: “*kas tvam?*” 59,83 (TP V 32), cf. 74,115 (TP VI 148) where prince asks Brahmin; king addresses hermit with “Bhagavan” 92,45 (TP VII 74); female ascetic addresses king as “Son” (*putra*) 42,13 (TP III 259); do, of Pāśupata ascetic addressing king with “*vatsa*” 92,60 (TP VII 75); brown cow addresses man in articulate voice: “Son ...” 108,34 (TP VIII 55); – see also: *ārya-putra*; *bhartṛ-dāraka*; Yaks(ī)n(s)
- address indirect, ~ by princess of queen disguised as Brahmin woman through minister disguised as Brahmin 16,20 (TP I 21); ~ of unwilling stranger by princess through her *sakhī* 30,74 (TP III 69); ~ of Brahmin by merchant’s daughter through her confidante (*vayasyā*) 37,101 (TP III 190); ~ of man by woman through his companion 59,92 (TP V 32); ~ of father by daughter through her confidante (*sakhī-mukhena*) 65,250 (TP V 174); ~ of prince by princess through her maid 74,220 (TP VI 156); ~ of king by Brahmin friend on behalf of princely suitor for king’s daughter 74,255 (TP VI 158); maiden has her mother tell her father and brother her marriage conditions 79,9 (TP VI 200); ~ of king by Asura maiden through her attendant 81,83 (TP VI 214); ~ of *Siddha* princess by Vidyādhara prince through her discreet (*sa-hṛdayā*) attendant 90,49 who asks prince’s friend for his name 51 (TP VII 52); ~ of hermit maiden by king through her confidante 94,30f. (TP VII 89); ~ of hermit maiden by prince through her confidante 101,247 (TP VII 151); ~ of companion of princess by prince 116,43f. (TP VIII 159)

12 LÜDERS 1951: 500.

13 *Mahābhārata* I 15ff.; see DONIGER O’FLAHERTY 1973: 277 and do, 1980a: 320.

14 Cf. BOLLÉE 2008a: 6.

adhah reading for *adaḥ* 22,240 (TP II 155); idem 26,14 (TP II 218 note 1)

a-dharma, *na* ~ś *ciram rddhaye* ‘unrighteousness’ does not long ensure success 26,254 (TP II 236); donkey as symbol of ~ 70,118 (TP VI 32); – see further: Buddhism

a-dharma-leśa ‘stain of unrighteousness’, because of attacking old men and children 117,151 (TP VIII 174)

a-dharma-yuddha ‘unfair combat’, a true *kṣatriya* would not desire to conquer in ~ 38,133 (TP III 215)

ādhi ‘mental agony’, see: disease

adhidevatā ‘presiding deity’, of lake in Kāma’s garden 59,5 (TP V 26); – see also: chariot

adhipa-kula (not MW) ‘royal family’ 37,176 (TP III 195: “race”; ORC 381: “*famille d’un souverain*”)

adho-mukha ‘with eyes or face cast down’, of a fearful robber in Yama’s hall 72,352 (TP VI 95); – see further: eyes; gesture(s)

adjuration, messenger makes Yakṣī ~ by the touch of King Vikramāditya’s feet (*aṅgri-sparśa-śāpitā*) to tell him who she is 120,127 (TP IX 10)

adoption,¹⁵ of boy on lion by sonless king 6,92 (TP I 67); ~ by Brahmin of merchant boy and girl 56,45 (TP IV 223); ~ of mind-born son of Śrī by hermit Dīdhitimat 59,97 (TP V 33); Yakṣa adopts mendicant as son 66,60 (TP V 182); king adopts refugee as son 72,175 (TP VI 81f.); – see also: adoptive son; son

adoptive son (*kṛtrima-putra*), Agni predicts poor Brahmin in dream ~ who will end his poverty 73,60 (TP VI 105); do, (*kṛtrima-suta*), of Agni and *brāhmiṇī* adopted by Caṇḍālas 112,107 (TP VIII 114); – see also: son

a-droha-pratyaya (not MW) ‘guarantee against treason or injury’, fire as witness for ~ 16,84 (TP II 28)

adulterer (*naraḥ saha para-striyā*), brought to Yakṣa Maṇibhadra’s temple 13,167 (TP I 162); Indra as ~ with Ahalyā 17,138f. (TP II 45); Śavara kills ~ 32,69 (TP III 95); ~ thrown overboard ship 36,102 (TP III 176); ~ (*para-dāra-samāgama*) turned into monkey 37,130 (TP III 192); false friend as ~ designated as animal (*paśu*) 60,5 (TP V 41); king cuts off decorated (*racita-maṇḍana*)¹⁶ head¹⁷ of adulterer 112,31 (TP VIII 107)

15 See ORC 1530; KANE 1973–77: III 662ff.; STh N 825.1; JOLLY 1910.

16 TP VIII 107: “oiled and curled”; M II 558: “mit Puder und Schminke zurechtgemacht”; ORC 1172: “(*tête*) *parée d’un bijou*”.

17 Beheading or cutting off ears and nose as *pars pro toto* and substitute are a common symbol of castration (FREUD 1954: 366f.). This is especially evident in the case of Gaṇeśa who, after his first castration, received an elephant’s head which resembles much more male genitals with its trunk and tusks. At the second castration one of the latter was destroyed. See COURTRIGHT 2001: 117.

adulteress, cut off nose 19,49 (TP II 87f.)¹⁸; ~ remains wantonly (?) (*yad-ṛchayā*) with alien man 21,76 (TP II 131 [with note 2]: “on the most affectionate terms”; ORC 180: “à son bon plaisir”; M I 257: “in höchster Liebeslust”); ~ left asleep 32,70 (TP III 95); ~ beheads sleeping husband and accuses guests 32,77 (TP III 95); ~ throws husband, who killed paramour, in well 34,186 (TP III 141); 37,101 (TP III 190); 58,60f. (TP V 19); ~ banished after murdering husband 58,77 (TP V 20); ~ cuts off husband’s ears¹⁹ and nose 58,99 (TP V 22); ~ and lover banished 60,7f. (TP V 41); ~ cut off ears and nose 61,166 (TP V 82) and 65,40 (TP V 156); ~ seemingly present at her own *śrāddha* 61,198f. (TP V 85)²⁰; ~ (*ku-gehini*) cut off nose and hounded off 63,43 (TP V 123); ~ wife gives herself to leper 64,135 (TP V 149); ~ Brahmin wife goes to bed with cowherd 68,43 (TP VI 4); ~ queen banished 71,304 (TP VI 58); nose of ~ bitten off by Vetāla sticks in corpse of lover 77,68 (TP VI 188); – see also: Ahalyā; paramour

adulterous couple, revived by Caṇḍī goes home ashamed 95,90f. (TP VII 104)

adultery²¹, heavenly beings do not make the wives of others (*para-dāra-gṛhaṇi*) their own 105,18 (TP VIII 22)

adventure, see: abduction; horse; king (lost on hunt); musk; night

advice (*vākya*), of Nārada to king of Vatsa 15,142 (TP II 14); ~ of Brahmin to others contending for headship (*nāyakatva*) 18,138f. (TP II 60); king marries against ~ of date given by astrologers 36,53ff. (TP III 173); ~ disregarded by ascetics 37,60 (TP III 187); ~ of friend not to put oneself in the power of a female 37,148 (TP III 193); 57,127 (TP V 10); ~ of a minister disregarded by a king 58,6 (TP V 15); 61,192 (TP V 84); 62,139 (TP V 110); 86,67 (TP VII 18); 101,276 (TP VII 153); ~ of ministers disregarded by emperor 110,13 (TP VIII 83); – see also: blame

affection, persists through various births 22,169 (TP II 149); living beings produce hatred and ~ (*sneha*) due to recalling pre-birth impressions (*prāg-janma-vāsanābhyāsa-vasāt*) 23,30 (TP II 159); *pūrva-bhāryēyam asya* 86,88 (TP VII 19); 112,142 and 146 (TP VIII 117f.) et passim

Agastya, *tejasvī* hero drinks up (*papau*) enemy’s forces as ~ did the water of the sea 71,110 (TP VI 43); ~ vomits sea in dribbles (*pītvoḍgīrṇam ivāgastyenābdhi-pāthah pade pade*) 102,54 (TP VII 166; ORC 1065: “l’eau de l’océan qu’Agastya rejeterait de place en place après l’avoir engloutie”; M II 414: “bei jedem Schritt”); 117,11 (TP VIII 164)

age, (I) only son born of middle ~ parents 104,20 (TP VIII 2); two sons born to middle ~ father 114,84 (TP VIII 138); – see also: old age; *vayasi madhyame*

18 On the motif see STh Q 451.5.1. On the difference in punishment for adultery between the sexes see, e.g., ROSSELLA 2004: 111 with reference to ALTEKAR 1959: 313ff.

19 On the motif see STh Q 451.6.1.

20 The story corresponds to *Avadāna* 43 (TP, loc. cit.).

21 See KANE 1973–77: III 531ff.; BOLLÉE 2008a: 6 note 6.

age, (II) of the same ~, see: coeval

agha, see: (offence); *pāpa*; pollution; transgression

agha-hara (not MW) ‘destroyer of faults’, epitheton of Hari-Viṣṇu 32,50 (TP III 94)

Agni, as witness 16,64 (TP II 28); Brahmin gives merchant charm to appease ~ (*Agner ārādhanam mantram*) 17,97 (TP II 42); ~ disguised as an old Brahmin 17,99 (TP II 42); propitiated by *tapas* ~ gives to Brahmin sword which comes when thought of 18,110 (TP II 58); voice of ~ speaking to hero: “*ahaṃ *cārādhipaḥ*”²² (?) 18,315 (TP II 73); formula of evening oblation to ~ (*saṃdhyâgni-hotra-mantra*) 20,36 (TP II 97); ~ flees into the waters when asked to stop Śiva’s endless sex 20,75 (TP II 101); ~ curses speech of frogs, parrots and elephants to be inarticulate and flees on *mandara* tree in form of snail (*śambūka-rūpin*) 20,77f. (TP II 101)²³; ~ propitiated to obtain a son 27,164 (TP III 13)²⁴; sacrifice of *bilva* fruits to ~ 35,56 (TP III 159); seven-rayed god ~ gives golden *bilva* fruit for ordinary one offered by king in act of truth 35,69 (TP III 160); ~ speaks in visible form (*sākṣāt*) 35,70 (TP III 160); crow asks as boon of ~ to be reborn as an owl 62,122 (TP V 109); ~ propitiated in dream predicts poor Brahmin adopted son 73,59f. (TP VI 105); hermit-boy likened to ~ blazing with flame (*prajvalaṃs tejasā*) 101,17 (TP VII 135); Vidyādhara king becomes yellow by worshipping ~ (*Agny-ārādhana-piṅgala*) 106,73 (TP VIII 33); ~ worshipped gives Vidyādhara prince, his devotee, a daughter 106,74 (TP VIII 33); visible ~ stops suicide of desperate *Caṇḍāla* in love with princess 112,101 (TP VIII 113); ~ begets son on Brahmin maiden who flings the infant in the open street (*rathyā-mukhe*) out of shame 112,104 (TP VIII 113); ~ urges king Prasenajit in dream to find out truth about the *Caṇḍāla* lover of his daughter 112,108 (TP VIII 114); ~ (*Hutabhuk*) appears himself before Daitya princess, consumes her Asura body, returns her Vidyādhara body to her and appears in person to make prince take a wife 119,201ff. (TP VIII 207); – see also: fertility elixir; fire; goat; *sattva-taru*; tree

agni ‘digestion’ (q. v.)

agnihotra, oblations in Kaśyapa’s hermitage 111,98 (TP VIII 103); – see also: *sandhyâgni-hotra*

agni-kārya ‘oblation to the fire’, wife has to attend on husband in ~ 56,177 (TP IV 232)

agni-kriyā ‘rites of sacred fire’, boy initiated in ~ 56,40 (TP IV 222)

Agni-parvata ‘Mountain of fire’ 107,109 (TP VIII 50)

agni-pradakṣiṇa ‘circumambulation of the fire at wedding’ 16,81 (TP II 27)

22 See below: **cārādhipa*.

23 Cf. PARAB 1948: 27,7.

24 Agni’s *vāhana* is a he-goat (*aja*) and he is thus associated with the best example of fertility. *Aja* is also a name of Agni and Kāma (MW). See below s. v. goat.

- agni-praveśa* ‘(suicide by) entering fire’²⁵, atones for many transgressions (*aghāughavighāti*) 69,158 (TP VI 20); ~ planned by king without kingdom 72,171 (TP VI 81); ~ by Bodhisattva 72,380 (TP VI 97); ~ of Bodhisattva’s wives and guests 72,389 (TP VI 97); ~ by wife of Brahmin 73,71 (TP VI 106); ~ planned on fourteenth day by daughters and wife of imprisoned king at his decision that the maidens should not marry 118,152 and 159 (TP VIII 188); princess refuses to be burnt on pyre together with a strange man (*?para-pūruṣa-madhye praveṣṭum anale me na yuktam*) 119,184 (TP VIII 206): “enter this fire and be mixed up with strange men”; ORC 1253: “*que j’entre dans ce feu, auprès d’un homme qui m’est étranger*”; M II 667: “*hier in dieses Feuer zu gehen, in dem sich fremde Männer befinden*”; p. c. Slaje: “among male strangers”; – see also: immolation; suicide
- agni-śālā* ‘place for keeping the sacred fire, = *agnya-gāra*’²⁶ Brahmin’s ~ occupied by *brahma-rākṣasa* 72,158 (TP VI 80)
- agni-śauca* (not MW) ‘bright like fire’ (Ghatage), snake gives garments called ~ to Nala 56,351 (TP IV 245 “fire-bleached” with note; ORC 642: “[*vêtements*] ils s’appellent < purification par le feu > ”)
- agnya-gāra*, bodily shape of Agni in ~ ‘place for keeping the sacred fire’ 112,102 (TP VIII 113)
- agra-hāra* ‘royal grant of land’ 7,41 (TP I 78); 28,156 (TP III 32); 73,200 (TP VI 115); 104,214 (TP VIII 17); – see also: grant; present
- ague, cold, see: disease; fever; *śīta-jvara*
- aguru* ‘Aloe wood, Aquilaria Agallocha’, see: Aloe wood; – see also: *kālāguru*
- Ahalyā, wife of Gautama, surpassing Apsaras (*rūpa-jitāpsarāḥ*) 17,138 (TP II 45); ~ cursed to have nature of stone (*śilā-bhāva*) for adultery with Indra 17,143 (TP II 46)
- ahaṅkāra* ‘egotism’, as obstacle in the road to knowledge 5,137 (TP I 58); – see also: blood; pride; self-consciousness
- āhāra-samaya* ‘meal-time’, of king at 3rd watch of the day (*vāsara-praharais tribhiḥ*) 59,89 (TP V 32)²⁷; 63,94 (TP V 127)
- āhavārṇava* ‘sea of battle’ (not MW) 116,67 (TP VIII 161)
- ahiṃsā* ‘main characteristic (*pradhāna*) of Buddhism’ 27,25 (TP III 3)²⁸; ~ vow of hypocritical cat 62,51 (TP V 103)

25 FILLIOZAT 1963.

26 See MACDONELL 1912: 9f.

27 Cf. *Daśakumāracarita* 259.7.

28 In vs 15 the merchant Vitastadatta speaking here is stated to be *bhikṣu-pūjāika-tatparaḥ*; in vs 20 the son asks his father “What have you to do with that Buddhist thought > creed (*kiṃ tena saugatena nayena te*)?”. Somadeva seems not very familiar with the heretic creeds of Buddhism and Jinism.

- aho dhig matsaro vidheh!* Out on the spite of Destiny! She brings trouble on her handiwork, even when full of excellences 71,147 (TP VI 46 with note 2; ORC 818: “*Hé-las! Même dans ses créations les plus belles le destin est malveillant*”)
- aho dhik!* ‘Alas’ 84,40 (TP VII 7); – cf. *dhig aho*
- aho vata!* “‘Oho’, we have been cheated by this gambler” Yama says 121,199 (TP IX 26)
- Aindra, grammar overcome by Pāṇini 4,25 (TP I 32)
- air, minister observes vow of silence feeding only on ~ (*vātāika-bhakṣa*) 6,159 (TP I 72); queen dreams of rising into the ~ 22,10 (TP II 138); living on ~ (*anilâsana*) as austerity 107,128 (TP VIII 52); *vāyu-bhug-varjitâsana* 115,19 (TP VIII 144); *vāyu-bhakṣa* 115,46 (TP VIII 147); – see also: chariot; dream; flying; sword; voice; witch(es)
- air-castles, see: castle-in-the-air motif
- airship²⁹ 7,61 (TP I 80); – see also: chariot
- aja-gara* ‘boa constrictor’, man turned into ~ after eating gourd (*karkaṭikā*) 123,32 (TP IX 45: “python”)
- a-jñāna*, see: ignorance
- ākeka-vilocana* (not MW) ‘with squinting eyes’, epitheton of Yakṣas 73,245 (TP VI 118)
- a-kheda* ‘consolation’, tale told for ~ 77,4 (TP VI 183); – see further: consolation
- ākheṭaka* ‘chase, hunt(ing)’, king ranges forest every day on the ~ 16,5 (TP II 20); 42,1 (TP III 259); *~-krīḍaṃ karoti* (‘to enjoy hunting’) 54,4 (TP IV 184: “sylvan sport”); – see further: hunt(ing); vice
- ākheṭakâṭavī* ‘hunting forest’ 53,15 (TP IV 169; Kr 77 wrong *akheṭa-*)
- ākhu*, see: mice
- ākrandā*, see: crying and cf. *rava*
- a-krīḍat* ‘not playing, seriously’ (opp. of *līlā-* ‘for fun’, or: ‘not real’; MW refers to *Rgveda* X 79,6, cf. *yathā-vṛttam* [90,157; TP VII 60]), of Bhairava wildly dancing with the Mātaraṣ (*Mātrbhis tāṇḍavena kṣaṇaṃ nṛtyam ~*) 56,106 (TP IV 227: “Bh. spent some time in dancing and sported with ...”; ORC 628: “*Bhairava ... passa un moment à danser frénétiquement et à s’amuser*”; M I 882: “*der Gott spielte und tanzte in wildem Tanz mit ...*”; see also note on *līlā-vajra* below)
- akṣa-jñāna* (not MW) ‘dice-skill’, given by Rṭuparṇa to Nala for chariot-driving 56,377 and 381 (TP IV 247f.)
- akṣa-mālikā*, *akṣa-sūtra*, see: rosary beads
- Alakā, residence of Kubera 19,107 (TP II 93); ~ surpassed by Īrāvati 42,53 (TP III 263); city in Niṣadha 101,41 (TP VII 137)
- alakta* (‘red lac’), marks garment of prince after his *gāndharva* marriage with princess 3,71 (TP I 23); Śambhu is smeared with *alaktaka* of Gauri’s feet when he honours her 104,2 (TP VIII 1)

29 For the motif see STh *D 1118.

For the entertainment of the unhappy queen Sūryavatī, the Śaiva Brahmin Somadeva, court poet of king Ananta of Kashmir, composed during the years between 1063 and 1081 AD a Sanskrit version of the *Bṛhatkathā* of Guṇāḍhya, a long, nested tale in the Paiśācī dialect of northern India.

Well-known through a ten-volumed annotated English translation (1924–28), the “Ocean of Story” (*Kathāsaritsāgara*) shows the gamut of cultural life. This valuable data cannot be fully exploited by the variable and incomplete index of Vol. X of Tawney’s and Penzer’s admirable work.

With the present, new index of the Sanskrit text, the retired Heidelberg scholar Prof. Willem Bollée wishes to fill a gap for fellow Indologists and cultural experts from other disciplines as well as for Social Anthropologists. This is to be achieved by working out the wealth of cultural information contained in the *Kathāsaritsāgara*, and also demonstrating how a useful cultural history index of Epics, Purāṇas, Jātakas, etc., could look, with a view to suggesting promising topics for further research.

