

enter the grounds. Some people objected to it and at that time Nambucetty came there and beat them to death. On hearing about this Nilakesi left everything behind including her son and went again on a pilgrimage. When the son grew up the father taught his son everything about trade and ships. The father gave him a new ship for trading and the son taking along with him Pāṇḍyas, Jonakas, Coliyas, Pāppavas and a Yavana and a huge stock of goods put the ship into the sea and fearlessly went for trading. After passing through many ports and crossing another ocean he reached Ponmala (the mountain of gold) and bartered his goods for a heap of gold. He came back to his own land and was one day playing chess with his father when a Sannyāsinī (female ascetic) came there. When she was given alms she requested to be allowed to talk to the young merchant. The Sannyāsinī was none other than Nilakeśī the mother of Nambuśāri Aran, the young merchant. She requested him to come to Payyannūr for a feast conducted by a woman there and he agreed to that. But the father objected to it. But when the son persisted in going, the father sent him with the sons of a cetty, a few people from Maṇigrāma and a huge stock of goods for trade. The poem ends there thus with 104 verses.

There are different opinions about the story among literary critics and historians. Gundert writes about it thus:—"This is a piece of Malayālam work most ancient of all that I have seen. This is a creation in Malayālam before that language became diluted with meaningless indeclinable Sanskrit words." According to Gundert this poem was written before the poem Rāmācarita was written and thus in the 3rd century M.E.

PEDU. A Rājarsi otherwise named Aṅkāśva. (Maṇḍala 1, Rgveda).

PERIYĀLVĀR. Viṣṇucittar, father of Āṇḍāl. (See under Viṣṇucittar).

PERUKA. A King of Vedic times. He was the āśraya-dātā (one who gives refuge) of Bharadvāja. (Anuvāka 63, Maṇḍala 6, Rgveda).

PHA. This letter means Jhañjhāvāta. Phū is phūtkāra, a sound resembling hissing and means 'useless' also. (Chapter 348, Agni Purāna).

PHALAKAKṢA. A Yakṣa. This Yakṣa was a member of the court of Kubera. (Śloka 16, Chapter 10, Sabhā Parva).

PHALAKIVANA. A sacred place. Once the devatās started practising severe austerities at this place and it lasted for a long time extending to thousands of years. From then onwards this became a holy place. (Chapter 83, Vana Parva, Śloka 86).

PHALAUDAKA. A Yakṣa. This Yakṣa lives in the court of Kubera. (Chapter 10, Sabhā Parva).

PHALGŪ. A holy river. If one visits this place one would get the benefit of doing an Aśvamedha. (Śloka 98, Chapter 84, Vana Parva).

PHALGUNA. Another name of Arjuna. Arjuna was born in the Uttarāphalgunī constellation in a mount of the Himālyas. So he was called Phalgunā and also Phālguna. (Śloka 9, Chapter 44, Virāta Parva).

PHĀLGUNA. A month (March). It is so called because the phalgunīnakṣatra yoga occurs in that month. He who gives away as gift his meal for a time of the day will become more loved by his wife.

Not only that, the Purāṇas declare that such a man would attain Candraloka. (Chapter 109, Anuśāsana Parva).

PHALGUTANTRA. The father of Sagara. During the old age of Phalgutantra the Haihayas led by Tāla-jañghas attacked Ayodhyā and drove out the royal family from the palace. Phalgutantra fled from the palace with his wife and stayed in the āśrama of Aurva. The King died before long. The queen who was pregnant then delivered a son in due course and he became the celebrated Sagara. (Chapter 3, Brahmāṇḍa Purāna).

PHALODAKA. A Yakṣa of the court of Kubera. (Śloka 16, Chapter 10, Sabhā Parva).

PHENA. A King of the race of Uśīnara. His son was Sutapas and his grandson Auśīnara. (Harivaṁ'a, 1, 31, 32).

PHENAPA. A gotra-maker of the Bṛḡu family. Phenapa is mentioned in the context of describing to Yudhiṣṭhira the greatness of cows. Phenapa's original name was Sumitra. He lived on the shores of the river Kulajā in the mountain of Triśikhara drinking the foam of cow's milk alone and thus getting for him the name Phenapa. (Phena = foam; Pā = drink). (Anuśāsana Parva, M.B.)

PICCHALA. A serpent born in the family of Vāsuki. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 6, Chapter 57, Ādi Parva).

PICCHILĀ. A river of Purāṇic fame which runs through Uttara Bhārata. (Śloka 29, Chapter 9, Bhīṣma Parva).

PINĀKA. The bow of Śiva. Pināka was formerly the three-forked spike of Śiva. Once it fell down from the hands of Śiva and on falling down took the shape of a bow. From then onwards it was used as a bow. See under Pāśupata. (Chapter 38, Sabhā Parva; Chapter 141, Anuśāsana Parva; Chapter 289, Śānti Parva).

PINĀKĪ I. One of the eleven Rudras. He was the grandson of Brahmā and the son of Sthānu. Pinākī attended the Janmotsava of Arjuna. (Chapter 66, Ādi Parva; Chapter 208, Śānti Parva; Chapter 122, Ādi Parva).

PINĀKĪ II. Śiva got this name because he wields the bow named Pināka.

PINĀRĀKA I. A serpent born in the family of Kāśyapa. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 17, Chapter 57, Ādi Parva).

PINĀRĀKA II. A sacred place situated near Dvārakā in Saurāṣṭra. He who bathes in a holy river there would get immense gold. The place is worshipped by the sages. He who stays there for one day bathing in that river would get the benefit of conducting an Agniṣṭomayajña. (Chapter 82, Śloka 62, Vana Parva; Śloka 21, Chapter 88, Vana Parva; Śloka 57, Chapter 25, Anuśāsana Parva).

PINĀSEKTĀ. A serpent of the race of Takṣaka. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 8, Chapter 57, Ādi Parva).

PINĀDIKĀ. A stool to install idols. The length of this stool should be equal to that of the idol. The breadth should be its half and the thickness equal to that is the breadth. The exact place where the idol is fixed of called Mekhalā and the hole in the mekhalā should