

view rests merely on an analogy which the poet had drawn between his visit to his widowed mother after his victory and that of Kṛṣṇa to Devakī. This analogy might have been due to similarity of circumstances rather than similarity of names." R.C. Majumdar, Pg. pp. 176-177.

65. Jg. Vol. II, p. 318.

66. Fz. p. 646, col. 2.

67. Jg. Vol. II, pp. 381-4.

68. Ibid., pp. 381-2.

69. No. 2, L. 8.

सुवर्णदाने संवारिता नृपतयः पृथुराघवाद्याः ।

70. Jg. Vol. III, p. 43. Raghu has been known as the son of Dīrghabāhu, and a man of everlasting glory. His son was Aja.

71. Fz. p. 872, col. 2.

72. No. 36, L. 12; No. 37, L. 21 :

बहुभिर्व्वसुधा दत्ता राजभिस्सगरादिभिः ।

73. Jg. Vol. III, pp. 501-2.

Fz. p. 1125, col. 1-2.

74. No. 43, L. 30 : उक्तं च महाभारते भगवता व्यासेन

75. No. 52, LL. 11-12 : भगवता पराशरात्मजेन वेदव्यासेन.....।

76. Jg. Vol. III, pp. 349-50.

77. Fz. p. 1035. col. 2; some scholars doubt the historicity of Vyāsa as a person and consider him to be a mythical personage, or that it simply meant 'an arranger' (Kalyāṇa, Year 41, No. 7, July, 1967, Gita Press, Gorakhpur, pp. 1036-38). Vyāsa appears as the term for a narrator of the Epics and the Purāṇas. It came to refer to learned brāhmaṇas who did this work. It appears that Vyāsa was really a historical person, who rearranged the Vedas and the Purāṇas. He seems to have started a tradition or school of learning. After his death his name was associated with his chair or seat of learning which was maintained by his successors or disciples. Vyāsa is still the gotra of many families. The literary references to Vyāsa are available in the Brāhmaṇas and the Sūtra literature as well as in the Mahābhārata and the later Sanskrit literature (op. cit., Kalyāṇa, pp. 1038-41). Here we do not propose to enter into the complicated question of the date of Vyāsa and connected events and characters. But, as is well known the Period of the Brāhmaṇas is generally supposed to extend from 1000 B.C. to 600 B.C., likewise the Sūtra literature is taken to extend from sixth or seventh century before Christ to about the second century. The Mahābhārata is generally supposed to have taken its present form in the long interval from the fifth century B.C. to A.D. 400. But the first compilation of the kernel of the Mahābhārata story from scattered *gāthās* may be placed much earlier. This receives some support from the tradition of three stages in the evolution of the Mahābhārata text. If Vyāsa is accepted as a contemporary of Kṛṣṇa and of the Mahābhārata war we may place Vyāsa round about 1000 B.C.

78. Ibid., p. 727, col. 3 : *Badara* means 'water'; one who is brought