

and you have all turned away and not consented to comply with his request. Now this Rīshi possesses great power, and is able to bring either calamities or good fortune. If he is thwarted he will be exceedingly angry, and in his displeasure destroy my kingdom, and put an end to our religious worship, and bring disgrace on me and my ancestors. As I consider this unhappiness indeed I have much anxiety."

The girl-daughter replied, "Dismiss your heavy grief; ours is the fault. Let me, I pray, in my poor person promote the prosperity of the country."

The king, hearing her words, was overjoyed, and ordered his chariot to accompany her with gifts to her marriage. Having arrived at the hermitage of the Rīshi, he offered his respectful greetings and said, "Great Rīshi! since you condescended to fix your mind on external things and to regard the world with complacency, I venture to offer you my young daughter to cherish and provide for you (*water and sweep*)." The Rīshi, looking at her, was displeased, and said to the king, "You despise my old age, surely, in offering me this ungainly thing."

The king said, "I asked all my daughters in succession, but they were unwilling to comply with your request: this little one alone offered to serve you."

The Rīshi was extremely angry, and uttered this curse (*evil charm*), saying, "Let the ninety-nine girls (*who refused me*) this moment become hump-backed; being thus deformed, they will find no one to marry them in all the world." The king, having sent a messenger in haste, found that already they had become deformed. From this time the town had this other name of the Kūih-niu-shing (Kanyākubja), *i.e.*, "city of the humped-backed women."¹¹

The reigning king is of the Vaiśya¹² caste. His name

¹¹ The *Purānas* refer this story to the curse of the sage Vaya on the hundred daughters of Kuśanābha.

¹² Vaiśya is here, perhaps, the name of a Rājput clan (Bais or Vaisa), not the mercantile class or