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THE POONA ORIENTALIST

A Quarterly Journal devoted to Oriental Studies

-Published in January, April, July and October.

Annual Subscription Rs. 10, Sh. 20, Dollars 5, for India,

Europe and America respectively. Post-free.

ol XXII. Nos. 1 & 2]

[Jan. & April 1957

Edited by

M. M. Patkar, B. A., LL. B., Ph.D.



ORIENTAL BOOK AGENCY

15, SHUKRAWAR, POONA-2 (India)

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Printed by :—B. P. Soman at the Modern Printing Press,
391 Narayan Peth, Poona 2.

Published by :—Dr. R. N. Sardesai, L. C. P. s. Dipl. Physic.
Therap. (Leipzig), Proprietor, Oriental Book
Agency, 15 Shukrawar Peth, Poona 2.

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Vol XXII. Nos. 3 & 4]

[July & October 1957

R. D. RANADE MEMORIAL
NUMBER

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15, SHUKRAWAR, POONA-2 (India)

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Publisher—Oriental Book Agency, 15 Shukrawar, Poona-2.

Vol. XXII

JAN., APRIL. 1957
(Issued in August 1957)

Nos. 1 & 2

EDITORIAL NOTES

We have great pleasure in presenting to our readers Nos. 1-2 of the *Poona Orientalist* for the year 1957. The past two or three volumes of the journal were in arrears and they had to be published successively within the course of two years in order to make up for the arrears and to bring out the publication of the further volumes regularly hereafter. We have partially succeeded in doing so by bringing out Nos. 1-2 of Vol. XXII for the current year and hope that in future the journal will appear in its original quarterly form. The regularity in publishing the respective parts of the journal depends, however, to a great extent on the co-operation of scholars in contributing research papers. We request scholars to co-operate with us by sending papers for publication which is the only way of keeping the journal in regular publication.

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The Sanskrit Commission, appointed by the Government of India to examine the present state of Sanskrit learning in the country and to suggest ways and means for the promotion of the study of Sanskrit, has completed its work and is now busy in preparing its final report for submission to the Government. We earnestly hope that the recommendations of the Commission for the promotion of Sanskrit learning in the country will receive

enthusiastic response both from the Government and the general public.

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We very much mourn the loss of two scholars and lovers of Sanskrit learning. The late Shri. Bal Gangadhar Kher, who was the Prime Minister of the Bombay State for a long time passed away in Poonā on 8th March 1957. Shri. Kher was himself a good Sanskrit scholar and was mainly responsible for the establishment of the Deccan College Post-graduate and Research Institute in Poona as a centre of post-graduate studies and research in oriental learning. Shri. P. M. Lad, who was also a good scholar and a keen student of Sanskrit died prematurely on the 24th March 1957. He edited the well-known Gāthā of Tukārām a few years back and had finished his work on the first part of ' *The Life of Tukaram* ' in Marathi, which was published just before his death.

We have also to record with deep regret the death of Prof. R. D. Ranade on 6th June 1957. Prof. Ranade was for a long time a Professor of Philosophy at the University of Allahabad, of which he was also a Vice-chancellor for some time. During the last ten years of his life Prof. Ranade led a retired and peaceful life at Nimbāl in the Bijapur district, where he lived till the last moment of his life. His books on the ' *Constructive Survey of Upaniṣadic Philosophy* ' and ' *Mysticism in Maharashtra* ' are too well-known to need mention. He had also delivered a course of fourteen lectures on the ' *Mysticism in Karnatak* ' under the auspices of the Karnatak University of Dharwar. We hope these lectures will soon be available in print.

ASURA

by

N. G. Chapekar, Badlapur

The word Asura undoubtedly signifies something that is grand, powerful and heroic as well as magnificent and munificent. Indra, Varuṇa, Sūrya, Tvaṣṭā, Agni, Soma, Rudra, Maruts, Prajāpati, Megha (cloud), Brahmā, Yajamāna, Dyauh, Vāyu, Parjanya, Ṛtvik, King, Havaḥ (Oblations) are all asuras, in that, each of them is addressed as asura. Agni heads the list. He is called asura not less than ten times and is followed by Indra and Sūrya roughly seven times each. Mitrā-varuṇa occurs four times and Varuṇa singly only thrice. The rest appear once or twice.

The words asura and asurya are quite familiar to the Ṛgvedic ṛsis. The number of times they have used them approximates to sixty.

Asurya means might, marvellous performance etc. There is no evidence to show that there were any people known as asuras. Varcin is said to be asura (Asurasya Varcinaḥ). Who was this Varcin? He was a dasyu and as I have pointed out in my article* on Dāsa and Dasyu a cloud was designated as dasyu. There is reason for calling a cluster of clouds asura. The most powerful Indra had to fight with the demon cloud for the release of water. The enemy of Indra must be powerful like him. He was, therefore, aptly called asura—powerful, mighty. Thus the interpretation of the word asura rests on what we understand by Varcin.

Assuming that Varcin was a human being, he must be a very powerful personality. His name occurs only once associated with asura.

There are a few ṛks with the recurrence of the word asura which may induce a belief that there was a community known as asuras. 2-30-4 is one such ṛk. It is at times so translated as to

* To be published.

engender such a belief. The poet exhorts Indra to kill the heroes of the asura (Asurasya Virān). Here the asura is no other than Vṛtra mentioned in the preceding verse and we know that Vṛtra means a cloud. It is no longer a matter for inference. The word Vṛtra meaning a cloud is expressly mentioned. The context confirms this view. All the foregoing verses talk of Vṛtra, Ahi, rivers, clouds, etc. Similarly, it may be noted that Indra was fighting in the sky and not on the earth.

Asura is the personified imaginary entity controlling the clouds. Virān means the combatants, namely the clouds.

For similar reasons two more ṛks (8-96-9 and 8-97-1) need be discussed. In the former, the ṛṣi asks Indra to drive out by his cakra (discus) the godless and unarmed asuras. Who are these asuras? I suggest that the word refers to clouds. The description that they were unarmed (anāyudhāsaḥ) is very significant. Had the asuras been regarded as human beings the description would have been different. The enemies of gods could not have fought without weapons. The adjective unarmed is quite apposite to clouds. They were likewise godless. For, when the sky is cloudy the shining stars disappear. The second ṛk implores Indra to fetch to the ṛṣis all the enjoyable things from the asuras. When waters are released from the clouds crops are grown and these constituted the wealth of the times.

The mainstay of the reasoning is the devas. We know that the R̥gvedic devas were luminous bodies in the heavens. The fighting, therefore, as we understand it, is an impossibility. How could the Sun or the stars fight? If the devas were non-human, their adversaries, viz. the asuras must also be non-human. In the light of this argument the several ṛks such as 10-53-4, 10-124-3, 10-124-5, 10-138-3, 10-151-3, 10-157-4, should be interpreted. Devas reside in the sky (Dyosthāno bhavati) and not on the earth: so the so-called fights are fought in the air and not on the earth. The result of the fight is also significant. The asuras are always killed. There is no other end to an encounter. These facts support the proposition that asuras were non-human like dasyus and dāsas.

10-53-4 is cited in proof of the devas and the asuras being two different communities on this earth. The purport of the two stanzas is that by virtue of their most captivating composition, the sacrificial priests should be able to overpower the asuras. This prayer is addressed to Gods. The word *devāḥ* which occurs in the ṛk is in the vocative case. The translators should have followed Sāyaṇācārya in this respect. It should be noted that the prayer was a weapon of the ṛtviks with which to fight the asuras. It means that both the combatants were unarmed. Bodily fighting is not even hinted at.

The Ṛgveda surely knows neither deva nor asura communities. The society comprizing deva, asura and other classes, is, if any, a later development. Brāhmaṇas have forged myths out of a mere poetical description of a natural phenomenon by Ṛgvedic ṛsis. Sacrifices start when the sky becomes clear of clouds and darkness. This very idea is succinctly expressed in 10-124-5 where Agni says that with his appearance the asuras become powerless.

I have collected all the hymns in which the word asura occurs in its various grammatical forms. The only tough verse I find is 1-122-1. It is difficult to decipher it to one's satisfaction. The most ingenious Sāyaṇācārya has made strenuous efforts to get some sense out of the involved phraseology of the ṛk and we have to accept it for the present. This, however, has no relevancy to the subject under treatment. Nobody doubts that the word asurasya occurring therein refers to Rudra or some other god. In 5-42-11 Rudra is called asura. Sāyaṇācārya says the genitive asurasya is used for accusative.

The word asura is both a noun and an adjective

10-131-4 merits more than a passing notice. Namuci is called āsura - a form which we find here for the first time. Sāyaṇācārya thinks āsura is the son of an asura. But from what I have said there seems to be no justification for taking this view. Āsura means powerful. Here Aśvins are said to have saved Indra in his fight with Namuci. I could not find any such reference elsewhere. Possibly the poet was too loyal to Aśvins.

Finally, I shall take up for consideration such ṛks as are not mentioned in the foregoing paras but which have something to say about those whom Sāyaṇācārya takes to be asuras.

It may be stated here that Anarśanī - (8-32-2), Balbutha (8-46-32), Sṛbinda (8-32-2), Kaulitara (4-30-14), Dṛbhika (2-14-3), Uraṇa (2-14-4), Rudhikrā, Padgṛbhi (10-49-5), Tṛṣaśipra (7-99-4) and Nārmara (2-13-8) are mentioned only once.

With regard to Kaulitara Sāyaṇācārya's commentary is that he was the son of Kulitara. The latter however is not to be found in the Ṛgveda. Sāyaṇācārya seems to have entertained that view only on the basis of grammar.

The word Arśāsāna is found in four other ṛks. Out of these the word is an adjective meaning cruel, prone to kill (himsārucim) in two ṛks (1-130-8; 10-99-7). In the other two (2-20-6; 8-12-9) it is used as a proper noun. The latter verse tells us that Indra burns Arśāsāna with the rays of the sun. The former ṛk speaks of a totally different method of killing. According to it the head of Arśāsāna was cut off.

I find Ahīśuva used as an adjective. It is used in the sense of (according to Sāyaṇācārya) ahīna vṛdhīnasmadīyān putrādīn (10-144-3). It appears words were originally used for describing an object and subsequently became the names of that object. That accounts for many words for one object. Devas and asuras are words which illustrate this process. Viṣṇu is another instance in point.

We know that Dhuni is the name of a dāsa who is asura in Sāyaṇācārya's opinion. I think the word is the name of a cloud. Now this word dhuni is used with reference to one that makes others tremble. This is the root meaning.

In this sense the word has been used in the Ṛgveda in not less than fifteen places. Indra is dhuniḥ since his enemies tremble before him (1-174-9; 6-20-12, C/o 5-34-5). Clouds quake before Indra and so he is dhuniḥ - (5-34-8). Sāyaṇācārya further surmises that dhuni is the name of the river now known as Paruṣṇī (2-15-5). In 5-87-3 however, he takes dhuni to mean a river generally. Dhuni is an appellation of Maruts (8-20-14), of

Soma (10-89-5), of Vāyu (1-79-1). The horses of Indra are dhunis on account of their swiftness (10-22-4). That which is formidable is dhuni (10-149-1, C/o 8-56-8). Dhunivrata means an act of terrorizing. He who performs this act habitually is dhunivrata (5-58-2; 5-87-1).

6-31-3 alludes to the killing of Kuyava and Suṣṇa. There is a reference here to the removal of the wheel of the sun's chariot by Indra. This shows that the poet is speaking of something that happened in the sky and not on the earth.

6-18-8 reiterates the same act of annihilation by Indra in respect of Cumuri, Dhuni, Pipru, Sambara and Suṣṇa. To this list are added the names of Aśna, Namuci, Rudhikrā and probably of Vyāmsa. It may be noted that Vyāmsa is an adjective denoting one who is shoulderless (see 2-14-5).

I shall now refer to two more ṛks namely 1-53-8 and 10-48-8, where mention is made of Indra having killed Karañja and Paṇaya. The former verse further states that Indra destroyed the two hundred towns (Puraḥ) of Vaṅgrā.

A reference to Arbuda is found in 1-51-6, 2-11-20 and 2-14-4. He was beheaded or crushed under foot.

Navavāstva was, if Sāyaṇācārya is right, the name of a king. He was in the good books of Agni and is mentioned with Bṛhadrath and Turviti (1-36-18). But we know from 6-20-11 that Indra mulcted him of his wealth and gave it to another. Here he is regarded as asura by Sāyaṇācārya. 10-49-6 where both Navavāstva and Bṛhadratha are reported to have been made to sleep in dust by Indra is embarrassing. This discrepancy can be explained by supposing that these were different entities.

I have already quoted 10-49-5. It tells us that mrgaya was killed for the benefit of śrutarvaṇa; veśā was humbled in the interest of Āyu and Padbhi smashed to oblige Savya. Showers of rain always benefit some one.

It seems the R̥gvedic poets never felt poverty of words to express what they wanted to say. For a mere act of destruction they have employed numerous verbs; for instance (1) avārtayaḥ (2) avidhyat (3) avabharat (4) arandhayaḥ (5) avabat

(6) atiraḥ (7) asvapayaḥ (8) oṣati (9) Vṛṇak (12) Maṭhāyan (11) Vadhit (12) Śiśnatha (13) Jaghanta (14) Nikramiḥ (15) Kṣṇaumi (16) adaśaḥ (17) Śravitā (18) huntā (19) nivapaḥ etc. As regards the destruction of towns we find dardaha, arujah, vyāsyat, etc.

To the list of the victims the name of Atka has to be added (10-49-3) Atka too has another connotation. It means good-looking, handsome, youth, etc. (4-16-13). It also means watery substance, vapor (1-95-7).

It is important to know the devices or contrivances used in the fight with the so-called asuras. The fight was invariably between Indra, the rain-god, and the asuras who, it should be remembered, were unarmed. There is not a single reference to prove that asuras had any weapons. There is no hint of any resistance. It was all a one-sided affair.

And what were the weapons of Indra? (hathaiḥ)? Only froth (himena) and rays (raśmibhiḥ). Such a description of a fight speaks against the contention that it was a fight between two communities or between human beings.

REFERENCES

The following are the Rks in which the various asuras are mentioned.

1-24-14	} Varuṇa	1-122-1	} Rudra	
2-27-10		5-42-11		
2-28-7		1-126-2		} King = Rājan
8-42-1		1-151-4		
1-54-3	} Indra	7-36-2	} Mitrāvaruṇau	
1-174 1		7-65-2		
3-38-4		8-25-4		
6 22-4		1-64-2		} Maruts
8-90-6	1-108-6	} Rtvik		
10-96-11	} Sūrya		2-1-6	} Agni
10-99-12		3-3-4		
1-35-7, 10		4-2-5		
5-41-3		5-12-1		
10-56-6	} Dyau	5-15-1	} Agni	
10-132-4		5-27-1		
1-131-1		7-6-1		
3-53-7		7-30-3		
1-110-3	} Tvastā	8-19-23	} Agni	
		10-67-2		

3-29-14	)	Araṇī	9-73-1	}	Soma
3-56 8	)	Saṁvatsara	9-74-7		
4-53-1	)		9-99-1		
5-49-2	}	Savitṛ	10-11-6	)	Brahmā
5 42-1	)	Vāyu	10-74-2	}	Hava (oblation or call)
5 63-37	}	Parjanya			
5-83-6	}				
8-20-17	}	Megha	10-10-2	)	Prajāpati
10 92-6	}	(cloud)	10-31-6	)	Yajamāna
8-27-20	)	Devas	10-177-1	)	Parābrahma

The word asurya which invariably means strength or valor is found in the following ṛks.

- 1-167-5 = Here asurya is an adjective qualifying rodasi,
1-168-7 = Here asurya is personified or deified.
1-134-5 = The sage desires to be saved from the deadly valor
(asuryāt) of others.
4-16-2 = Powerful (asuryāya) Indra.
4-42-2 = Asuryāni - Capability, power. Varuṇa says that
gods assumed strength or fortitude for him.
5-10-2 = Agni is said to possess powerfulness (asuryam
āruhat).
5-66-2 = Mitrāvaruṇau are described as spreading their
lustre (asuryam) everywhere.
6-20-2 = "All this creation that looks so marvellous or
majestic (Asuryam viśvam) was brought into
being for you by gods, Oh Indra!", says a ṛṣi.
6-30-2 = The ṛṣi says, "I applaud the great powers (brhat
asuryam) of Indra".
6-36-1 = Indra is said to have given powers or grandeur to
gods, contrary to 6-20-2.
6-74-1 = Let Soma and Rudra give us strength (asuryam).
7-56-24 = "Oh Maruts! Let our son be great (asuraḥ)
enough to support people."
8-25-3 = Asuryāya = For strength.
7-13-1 = The sense is, "offer prayers to Agni who is the
destroyer of asura (asuraḥne Agnaye)". When
fire is kindled for sacrificial purposes, asura namely

darkness, disappears. Therefore asura here means darkness (cf. 10-124-5).

This idea is repeated in 10-170-2. There it is said that the shining light of the sun which has killed asura and Vṛtra (asurahā, Vṛtrahā sauram Teja h) manifests itself.

There is no doubt that Vṛtra and asura mean darkness here.

- 7-99-5 } = In the first ṛk Varcin is the asura while in the
10-138-3 } second Pipru is the asura. I have already said that
these two were dasyus and the latter means clouds.
- 7-96-1 = Asuryā meaning mighty river is a river.
- 10-105-11 = Here the word asurya is in the vocative case. It is
used as an adjective qualifying Indra. It, therefore,
means powerful; mighty.
- 10-54-4 = Here asuryāni qualifies Nāma = Nāmakāni (bodies).
- 10-50-3 = Asuryāya vājāya used as an adjective. Vāja means
might and asuryāya means blood-thirsty or great.
- 10-82-5 = This verse says, " that is in essence Brahmā which
is beyond the sky, the earth, the gods and the
asuras " (asuraiḥ parah). Here asuras do not mean
man on the earth.
- 10-93-14 = Powerful Rāma (Asure Rāme). We do not know
who this Rāma is.
- 2-27-4 }
2-33-9 } In all these asurya means all round capacity,
2-35-2 }
3-55-1 to 22 } mervellous powers.
- 3-38-7 = do-
- 7-5-6 = "
- 7-65-1 = "
- 7-66-2 = "
- 7-21-7 = Asuryāya = Balāya. In this ṛk Sāyanācārya
understands Pūrve Devāḥ as asuras. I do not think
this is correct, I think the expression denotes gods
anterior to Indra.
- 7-22-5 = Asuryasya is used for accusative asuryam (balam).
- 8-101-12 = Sūrya is said to be powerful asuryaḥ.

SYNONYM-COMPOUNDS IN TIBETAN

by

Sunitikumar Pathak, Shantiniketan

In Tibetan, Synonym-compounds are frequently used in both classical (chos.skad) and colloquial (phal. skad). Tibetan, which is monosyllabic in nature, has a large number of homophonous words and vocabularies. To distinguish the meanings of these homophonous words, tones as well as these compounds are generally used in Tibetan as they are in use in Chinese. The Synonym-compounds have become idioms in these languages, and play a predominant role in distinguishing words and their meanings and in emphasizing certain terms of expressions. The following is a list of the various Synonym-compounds which are commonly used in the Tibetan language:-

(I) The compounds formed by substantives--

Rba. rlab (wave) : *rba* (wave), *rlabs* (flood, wave, billow).
Similarly, *rba. kloñ* (wave) : *kloñ* (wave).

Note : The *yañ*. 'jug (Secondary affix) 's' in *rlabs* is elided in the compound.

Rgyu. rkyen (reason, cause) : *rgyu* (cause), *rkyen* (cause).

Rin. goñ (price) : *rin* (price) : *goñ* (price).

Lugs.srol (custom, usage, rule) : *lugs* (custom), *srol* (custom).

'*Bu. srin* (worm) : '*bu* (worm), *srin* (worm). Alternative form--*srin. 'bu* > *srin. bu* (worm).

Note : The *sñon*. 'jug (ཇ) 'a is elided in the compound.

Stobs. ùgs (power) : *stobs. po* (force), *ùgs* (power).

Blo.sems (mind) : *blo* (mind), *sems* (mind). Similarly, *thugs. sems* (mind), and *blo. gros* (intellect, an intelligent one).

Gnas. tshañ (house, abode) : *gnas* (place), *tshañ* (nest, room). Similarly, *gnas. khañ* (dwelling house).

Nes.chad (punishment) ; *ñes. [pa]* (punishment),
chad.pa (punishment).

Dmag. dpun (army) : *dmag* [*mi*] (army), *dpun* (army).

Zug. gzer (pain) : *zug* (torment), *gzer* (feeling, pain).
Similarly, *gzer.nad* (pain), *nad* (illness)

(II) The compounds formed by verbal nouns or compound verbs —

Gyen rtsed (amusement) : *gyen* (recreation, pleasure, joke),
rtsed. pa (enjoying, playing).

Sdug. bsñal (affliction, misery) : *sdug.pa* (to be afflicted).
bsñal. ba (to be faint, exhausted). Similarly. *dka'. sdug*
(trouble) : *dka'. ba* (suffering, hardship).

' *O. ma. bzo. ba* (to milk) : ' *o. ma* (milk), *bzo.ba* (to milk).

Reg. thug (touch) : *reg. pa* (to touch), *thug* [*s*]. *pa* (to touch).

Bsam.blo (to consider) : *bsam* < *sems.pa* (to think), *blo*
(mind).

(III) The compounds formed by attributives—

Gsal. dwans (well, healthy) : *gsal.ba* (clear), *dwans.pa*
(clear).

Bkra. śis. [pa] (blessed, lucky, propitious) : *bkra* (lucky),
śis. pa (good luck, glory, blessing).

Jam. mñen (soft, tender) : ' *jam. po* (tender, soft), *mñen. po*
[*mo*] (tender, soft).

Yan. skyar (again) : *yan* (again), *skyar* (again).

Like Tibetan, Chinese is a member of the monosyllabic group of languages and there will be no wonder if we find there the same phenomena.

(I) The compounds formed by substantives—

Shihhou (time) : *shih* (time), *hou* (time).

P'engyu (friend) : *p'eng* (friend), *yu* (friend)

Chingrū (capital) : *ching* (capital, metropolis) *tū* (metro-
polis)

Īshang (clothes) : *ī* (clothes), *shang* (clothes), Also, *ifu*
(clothes) : *fū* (garment).

Yense (colour) : *yen* (colour), *se* or *shai* (colour).

Poli (glass) : *pō* (glass), *li* (glass)

Shengyin (sound) : *shāng* (sound, voice), *yīn* (sound).

(II) The compound verbs are as such —

K'anchien (to see) : *k'an* (to see), *chien* (to see).

Kaosu (to tell, to inform) : *kaò* (to tell), *sù* (to tell).

Jenshih (to know, to recognise) . *jen* (to know) *shih* (to know).

Yingkaī (ought, should) : *yīng* (ought, should) *kāi* (ought, should).

Hsihuan (glad, pleased with, like) : *hsi* (to be glad, to be pleased with), *huan* (to be joyous).

Hsiwang (to hope, hope) : *hsi* (to hope), *wang* (to hope).

(III) The compounds formed by attributives—

Jungī (easy) : *jung* (easy) *ī* (easy).

Tzuchi (self) : *tzū* (self) *chī* (self).

Hsinsien (fresh) : *hsin* (new, fresh), *hsien* (fresh).

Chiungk'u (poor, wretched) : *chiung* (poor, destitute) *k'u* (miserable). Similarly, *hsink'u* (bitter, fatigued) : *hsin* (bitter).

One distinguishing feature of these compounds is that the individual words of the compounds have very little separate uses. They may be well-likened to Sanskrit Nitya-compound—a compound-word.

HISTORIOGRAPHY OF MEWAR— ITS SOURCES, PROBLEMS & DIFFICULTIES

by

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Each country has its own set of sources of historical information. They vary from age to age. A particular source very useful for one age fails us in another and vice versa. So a critical study of these sources should precede the attempt to write about any period to acquaint one with its special problems and historiographical uniqueness without which the proper balancing of the evidence is impossible. Any general remark about the reliability or otherwise of any particular source is a dangerous prejudice which at all cost should be avoided. Each age even in the same country has its special sources of information and its special historiographical difficulties arising out of the nature of these sources. The historiography of Mewar for the period between 1563–1628 V, S. (1506–1572 A. D.) is very intricate. Its main and only sources are pronounced as recent, patched-up and unscientific without thorough acquaintance with the nature of the historiographical difficulties. So in virtue of the richness in events of this period its historiographical problems are made to look like difficulties. But a careful scrutiny would resolve many of them and only few genuine difficulties would be left which one will have to accept, encounter and either circumvent or surmount. Before we sort out the problems and difficulties, a serious examination of the sources is the first necessity.

The following sources of information are available for the period under study :

(1) KHYATS :—

These are bardic compilations in prose taken down by the people *several times* with first hand information, and each

generation added something about its own age to the MSS.¹ They were taken down in 'Vahis', i. e., note-books like those used ordinarily by the present-day merchants for keeping their business accounts. They are not exhaustive and touch barely the most important events of the rulers. The purpose of these compilations was to help their authors or their descendants in writing poetic compositions about the exploits of their masters. These khyats rarely give dates and when they give dates more often than not they are not reliable.² But they invariably give the duration of the reign of each ruler;³ and this makes them immensely useful

1. See the section dealing with Maharana Shambhu Singh, Fateh Singh, and Bhupal Singh in '*Udaipur ke Ranaun ki Pidhiyaun ki Khyat*', (in Rajasthan Vidyapith, Udaipur (Raj.)) and its another copy called '*Vanshavali* No. 867 in Saraswati Bhandar, Udaipur. Similarly *Suraj-Vamsha* (MS. 827 SBU) ends in 1718 V. S. but in several types of handwritings and in different inks the account of Jaysingh, Sangran Singh, Jagat Singh, Pratap Singh and Arsi is given. And again, *Vamshavali* 607 (SBU) ends with Raj Singh but in another's handwriting the words '*Jaisa Rana*' are found. These are the clear instances of additions made by different persons on different times. As in old days these MSS. were the exclusive possessions of the families which kept them, it is quite natural to suppose that these additions were made by the members of the family which kept these accounts and these members made these entries in their days to make their *khyats* up-to-date.

2. For example, for the year of the accession of Rana Vikramjit Sisod *Vanshavali* (item 228) gives 1594 V. S.; *Vanshavali* 878 (leaf 68 [b]), 1592; *Vanshavali* 828 (leaf 62 [b]), 1590; *Suryavamsha* (MS 1115 leaf 51 [b]), 1591; *Udaipur ke ranaun ki Pidhiyaun ki Khyat* (leaf 16 [b]), 1594; *Vanshavali* 872 (p. 132), 1590; Badava Devidanji's *Udaipur ki Raniyaun ki Khyat* (Shri Nathulalji Vyas, Udaipur, copy, leaf 2 [b]); and *Rajavali* (in the possession of Shri Ashiya Savaldanji CHARAN KAVI, without pagination), 1590 V. S.

3. For example for the duration of the reign of Ratan Singh Sisod *Vamshavali* (item 227) gives 4 yrs 5 months and 7 days; *Vanshavali* 878 (p. 66), 4.5.0; *Suryavamsha* (leaf 49 [b]), 4.0.5; *Vanshavali* 828 (p. 61), 4.4.5; *Udaipur ke Ranaun ki Pidhiyaun ki Khyat* (leaf 16 [b]), 5.4.6; Badava Devidanji (leaf 2 [b]), 4.0.5; *Rajavali* (without pagination) 4.5.0.

in the reconstruction of chronology. Often different Khyats give different figures for the duration of the reign of the same ruler which many times confuses a historian. Naturally doubts are cast upon their historical solvency. But often these differences can be reconciled and very significant clues emerge in our efforts to thrash out their mutual differences.⁴ Many fanciful stories also adorn these Khyats⁵ and even no anxiety is discernible in them to avoid the supernatural element in their narrative.⁶ Again, the available MSS. of the Khyats are copies of those which were taken from the old 'Vahis' when they became aged and their paper started giving way. Herein the scribes have also contributed *quota* of mistakes while copying the text from one copy to another. The oldest available *Khyat* in the Saraswati Bhandar, Udaipur (Rajasthan), belongs to the reign of Maharana Raj Singh⁷ because during the Mughal-Mewar struggle the

4. For example, the rule of Rana Ratan Singh extended from the death of Rana Sanga to 4.5.7; and if the period of his regency since the day of the recovery of Sanga from injuries received in the battle of Kanwah is included it would be 5.4.6. The figure 4 5.7 got corrupted into 4.5.1 and then 4.5.0 which in its turn got modified into 4.0.5.

5. Cf. the visit of Akbar to the camp of Pratap in disguise (*Udaipur ke Ranaun ki Pidhiyaun ki Khyat*, leaf 24 [b] 0.

6. The story of the appearance of a disc on the right arm of Raja Prithviraj Kachwaha of Amer while on pilgrimage to Dwarka to satisfy the sceptics who might not believe in the fact that the Raja had returned from the road half way to Dwarka at the behest of Lord Krishna (*Muhnot Nensi ki Khyat* (Ramnarayan Duggad's Tr., II 9), the protection of the camp of Pratap by Lord Eklinga (*Udaipur Ke Ranaun ki Pidhiyaun ki Khyat*, leaf 24 [a],) and the direction by Lord Eklinga in the dream to the foster-father of Rana Udai Singh that he should take the fugitive prince to Kumbhalner where Asuji Deopura was already informed of the prince's arrival [*ibid* leaf 17 (b)] illustrate this point.

7. *Surya-vamsha* (MS. 827).

Maharanas had to leave their *capitals*⁸ to fly into the inaccessible mountainous positions and the state-records and other papers were left behind to be destroyed by the invaders. The present copies existing in the 'Saraswati Bhandar', Udaipur, were copied from the originals in the days of Maharana Shambhu Singh and Sajjan Singh by Mahamahopadhdhya Kaviraja Shyamaldas. Their sources are not indicated and this makes verification impossible. The *Khyats* are a very important source of information to corroborate, supplement and verify the accounts of the Muslim historians who, with all their virtues and training as historians, could not be impartial and truthful in their accounts of the opponents of the Empire.⁹

The *Khyat* literature may be conveniently divided into four categories:

(a) The State *Khyats* which deal with the reigns of the different rulers of the state;¹⁰

(b) The *Khyats* of different 'ṭhikāṇas' of the state which give the history of the different feudal overlords of Mewar;¹¹

(c) *Khyats* of neighbouring states, viz., Jodhpur,¹² Jaipur etc; and

8. Since the fall of Chittor in the hands of Akbar in 1568 A. D. Mewar had her capital at Gogunda (under Udai Singh), Chavanda (under Pratap and Amar Singh), and Udaipur since the treaty with the Mughal in 1614 A. D.

9. For example, the defeats of Sultan Muzzafar Shah of Gujrat and Sultan Ibrahim Lodi of Delhi by Sanga are nowhere admitted by the Muslim historians. Similarly, the fact of the invitation of Sanga to Babar to invade India is accepted by some of the Muslim historians.

10. They are *Sisod Vamshavali*, *Vanshavali* 878, *Surya-vamsha*, *Udaipur ke Ranaun ki Pidhiyaun ki Khyat*, *Vanshavali* 872, *Badva Devidanji's Udaipur ki Raniaun ki Khyat* and *Rajavali*.

11. Like *Dungarpur ki Khyat* (in the collection of Prince RAGHUVIR SINGH, Sitamau M. B.) and *Rampura ki Khyat* (in the collection of Ras Moti Singhiji Chanda wat, Rampura).

12. Like *Rathoran ki Khyat* (MS 884 SBU); *Rathoran ki Vanshavali* (MS. 695 SBU).

(d) *Khyats* aiming at giving a general history of Rajputana wherein some information about Mewar can also be found.¹³

(2) POETIC COMPOSITIONS :—

The bards and charans received grants from the State to cherish the memory of the rulers of Mewar by eulogising their exploits. Such accounts may be contemporary or posthumous. Both these varieties are commonly characterised by their tendency at exaggeration, overtoning and over-colouring.¹⁴ Again, they hardly mention dates; and if they give any date a very careful examination should precede its acceptance.¹⁵ In their zeal to portray their patrons in good light these poets never scrupled in

13. *Muhnot Nensi ki Khyat.*

14. Describing the battle of Maholi between Kowar Singh Tumber and the partisans of Udai Singh, Kavi Rao says :

सुरी तेज परहरई, कमल मुकलित भय ऊतह
 गयन इन्दु ऊगयव, ईस विलखान चित्त मंह
 सिंघ किमै दुमनऊ, गिद्ध भय चंचन मिलई
 हिरन डंग दुबलऊ, काग कलियल फुलई
 भनि राय रांन संग्राम मुव उदयसिंह पिवत नयन ॥२॥
 जुते जुरिग खुमान, सांमत हनि गरित
 तिघर धरनि धुकि परिग, ईस संग्रहित सीस खिन
 जब लें गुंधिय माल, चंद हर हर चित्त मह
 अमी बूंद कर परिग, भरम उपजऊ एक तहां
 भनि राय रांन संग्राम मुव, ऊदयस्यंध असि रस रवन
 अहि गंगगवरी विडुरि नलय, हर विलखि कारन कवन ॥३॥

From the collection of the late Shri Motilalji SHROTRIYA M. A.

15. Referring to the years of the accession of Rana Vikramjit, Kavi Rao says :

ऐक्यासा पन्द्रह (१५८१) समत, विक्रम तखत विराज
 चटी रोष ओ चढ कुरुष, कीनो काज अकाज ॥३॥

From the collection of Rajastan Vishwa Vidyapitha Udaipur.

practising *suppretio veri* ¹⁶ and *suggestio falsi*. ¹⁷ But with all these faults these compositions contain some hard core of historical truth and should not be completely neglected, though how much reliance be placed on them shall be decided on the merits of each case. Broadly it may be said that contemporary authorities should not be by-passed for being contrary to the Muslim accounts; and in case of the later compositions each should be treated as their accounts warrant in the light of the general political symmetry of circumstances which are to be the sole judge in leading us to accept or reject their accounts.

The poetical compositions can be divided into three classes :-

(a) Sanskrit Kāvya which give the geneological account of the rulers of Mewar; viz; *Amara-kāvya*, ¹⁸ *Sūrjan-charitra* ¹⁹, *Rājprāsasti Mahākāvya* ²⁰ (b) Vernacular geneological compositions which also, like the previous one, deal with the history of the different rulers of Mewar. Their names sometimes end with ' *Rāso* ' ²¹ or ' *Vilāsa* ' ²² or ' *Prabandha* ; ²³ and (c) Stray

16-17. No poetic composition mentions the fact that Rana Vikramjit solicited the aid of Humayun against Bahadur Shah of Gujrat. Similarly the II Saka of Chittor is not referred to in Amar-kavya in order to hide the fact of the defeat of Sanga at the hands of Babar. All these compositions hold that Piliakhal was fixed as the boundary line between Babar and Sanga and not between Sanga and Ibrahim which is in reality the fact.

18. MS. 1661 SBU

19. Edited by Dr. CHAUDHARI. It refers to the reign of Udai Singh in connection with the exploits of Surjan Hada of Bundi.

20. Published in MM. Kaviraja Shyamaldas in Vir Vinod, Vol. II.

21. Cf. *Rāṇā Rāso* (MS 968 SBU), *Khumāṇa-rāso* (Govt., MSS. Library, Poona No. 258/ A-1882-83).

22. *Rāja-vilāsa* (MS. in SBU and printed copy (ed. Lala BHAGWANDIN in *Raj. Vid.*, Udai.); *Bhīm-vilāsa* (*Raj. Vid.*, Udai.); *Raj-Prakāsa* (355 SBU); *Kīrāta-Prakāsa* (in the collection of Ashia Savaldanji Charan, Udai.).

23. *Hari-pingal-prabandha* by Yogiraj (in the collection of Ashia Savaldevji Charan, Udai.).

Vernacular or Sanskrit pieces written at different times by contemporary or later people. They have for their theme either a brief period of the history of Mewar, ²⁴ or the biography of some hero, ²⁵ or the narration of some important event or battle, ²⁶ or the general estimate of some warrior, ²⁷ or reflections on some warrior on a particular event. ²⁸ Such Sanskrit pieces belong to a period later than one covered by our study. ^{29a}

(3) INSCRIPTIONS :—

There are very few contemporary inscriptions to blaze our way through the period under study. They help us greatly in fixing the chronology, or determining the boundaries of the kingdom under some ruler in a particular year, or providing information about the relations of some ruler with his neighbour or giving us information about some conquest or the personal disposition of the ruler. So far one inscription of Sanga, ²⁹ one

24. The history of Mewar from the accession of Rana Vikramjit to the expulsion of Banvir from Chittor by Rana Udai Singh by Kavi Rao.

25. The biographical sketch of Suja Balicha by Ashiya Karam Singh Charan (in the collection of Raj. Vid., Udai.).

26. The piece describing the exploits of Sahal Parmar in the III Saka of Chittor by Jada Mahadu and the piece narrating the Battle of Mahi River of the days of Maharana Udai Singh by Mehe Vidhu (both the MSS. in the collection of Raj. Vid., Udai.)

27. e. g., the estimate of Rana Sanga by Kavi Rao (in the collection of RVU).

28. e. g., the piece about Ajja Jhala at the time of his assumption of the symbols of royalty in the battle-field of Kanwah (in the collection of RVU) and the piece about Rao Jaimal Rathor at the time of the siege of Chittor by Akbar in 1567-68 A. D. (in the collection of RVU).

28a. *Rājasimhāṣṭaka*, *Jagatsimhāṣṭaka* etc.

29. dated Poshya Sukla 12, 1576 V. S. in the collection of Govt. of India, Epigraphy Department, Ootuckmond.

of the reign of Sanga,³⁰ three of Banvir³¹ and two of the reign of Udai Singh³² are found. The inscription of Sanga helps us in knowing and determining the year of the conquest of Mandasaur by the Sisodias from Sultan Mahmud Khilji of Mandu, the inscription of Jiran of the reign of Udai Singh helps us in settling the political geography of Mewar of those days, and the Rampura inscription of Durgabhan helps us in fixing the place of the armies of Bahadur Shah and Humayun after the fall of Chittor in the hands of Gujratis. The Rampol Gate (Chittor) inscription of Banavir proves his generous character.

The inscriptions fall into six classes :—

(a) Obituary :—

They are found on the cenetophs erected in the memory of the honoured dead. These obituary inscriptions further fall into two classes: those found on the royal cremation ground, and those found on the cenetophs of lay men. The royal obituary inscriptions are never contemporary because, according to the custom prevailing in Mewar, the son of the deceased never built cenetoph in the honour of the departed person; so at the earliest the grandson would erect his burial memoriol.³³ These inscriptions contain the date of the death of the deceased and thus help us in

30. In the Śiva temple near Śiva-sāgar, Akad-sada in former Mewar State.

31. On the Ram-pol Gate, Chittor dated Phalgun Vidi 2, 1595 V. S. (published by Kaviraja Shyamaldas in *Vir Vinod*); another is dated Margashirsha Sukla 5 or 15, 1595; and the date of the third was not discernible from the impression in the collection of Suptt, Dept. of Archaeology and Museums, Udaipur Division, Udaipur, due to its faintness.)

32. Toda Rai Singh inscription dated Margashirsha Vidi 2, 1604 V. S. (published by Tiwari in *IHQ XXX / 4*-p. 323); Jiran inscription dated Asadha Vid 11, 1617 V. S. (quoted by MM. Oza in *Pratapgarh Rajya ka Itihas*, p. 39).

33. The present ruler of Mewar Bhupal Singh broke this custom and erected the cenetoph of his father Fateh Singh a few years ago.

the fixation of the chronology of the rulers. The inscriptions on the cenetophs of laity sometimes give the name of the ruling prince and thus help us for chronological purposes. But such inscriptions are not found in Mewar. Sometimes we get inscriptions with dates on the burial memorials of the people who fell while participating in some event, the date of which is otherwise unknown (e. g., the inscriptions on the cenetophs of the Rajputs who fell fighting Prince Jaimal who was pursuing Prince Sanga to put the latter to death for proving false the forecast about the coming succession of Sanga to the throne of Mewar after Rana Raimal as told by the Charni of Bhimal)³⁴ and their dates are the only clues for fixing dates of the political events which indirectly led to their death.

(b) Royal Decrees :—

Sometimes the rulers exempted all the people of a particular area from some taxes or exempted people belonging to some particular caste or class throughout their kingdom from some taxes and inscribed such orders on stone for guidance of the officers and knowledge of the people. The Mandsaur inscription of Rana Sanga falls in the former category and the Rampol inscription of Banvir, under the latter.

(c) Sometimes people, while putting commemorative stone in some well, or tank or temple mentioned in the inscription the name of the ruling prince of the state or the ruling noble of the locality or both. The Rampura inscription³⁵ of Durgabhan gives the name of the ruling noble, the Toda Rai Singh inscription gives the name of the rulers of Toda, of Mewar and Delhi, and the Jiran inscription gives the name of the ruling prince of Mewar. Sometimes the temple inscriptions are found in areas outside the boundaries of Mewar. The Narlai (Marwar) inscription³⁶ and Shatrunjaya (Palitana, Gujrat)³⁷ inscription fall under this class.

34. *Raval Rana ki Vāt* (MS. 876), leaf 54 (b).

35. Published by Ramnarayan Dugged in *Nagari Pracharini Patrika*, VII | 4-4ff.

36. Published by Kaviraja Shyamaldas in *Vir Vinod* Vol. I.

37. Dated Vajshakha Vid 2, 1587 V. S. Published in *Epi. ind.*, II. 42-47.

The former helps us in fixing the boundaries of Mewar in the days of Rana Raimal; and the latter gives us a clue about the good neighbourly relations between Rana Ratansingh and Bahadur Shah.

(d) Inscriptions found at the foot of the idols give us help in fixing the chronology by giving us the name of the ruling prince at a particular time.³⁸

(e) Inscriptions giving an account of the achievements of some ruler (like the Allahabad inscription of Samudra Gupta) are not so far found in Mewar. And lastly,

(f) Inscriptions mainly giving the geneology of the rulers of Mewar and in the end mentioning some event (like building of a temple or well), viz., Baidhyanath Temple Inscription, Trimukhi Bavari Inscription, Jagdish Temple Inscription, etc.³⁹

(4) COINS :—

So far the coins of Rana Sanga, Banvir and Vikramjit are only found. They normally help in fixing the chronology. Coins of Sanga of 1575 and 1580 V. S. do not help us much because they do not show either the beginning or the end of his rule. The coins of Banvir have only 15 visible on them for hundreds of the year. The coins of Vikramjit show him ruling in 1532-35 A. D. (*Currencies of Rajputana* By William Wilfred WEBB, Pp. 6-8).

(5) VĀTS OR TRADITIONS :—

The collection of Traditions called 'Vāt' should be distinguished from 'Khyats' which give us history of different rulers. One MS. of a work called 'Rawal Rana ki Vāt' is available in Saraswati Bhandar, Udaipur; and fragments from *Bankedan ki Vatan* are available in the collection of Thakur Sahib Gopal Singhji of Badnor. The former gives us the collection of historical traditions of Mewar. It does not say a word

38. Ganesh idol inscription (in Udaipur Museum) dated Vaishaka Sukla 12, 1580 V. S. mentions the name of Maharana Sanga.

39. Published in Vir Vinod in different places.

about the reign of Maharana Sanga but gives the name of his murderers as Parmar Karam Chand and Pr. Ratan Singh, Sanga's eldest surviving son. The other Vat is a stray collection of historical events without any chronological order. Many facts given in such collections are required to be verified from other sources. Even when uncorroborated this source provides us with valuable details about events which regular histories treat cursorily. This source should be generally employed only when it is not in conflict with other reliable sources.

(6) FOREIGN HISTORIANS :—

They are mostly Muslim historians like Abul Fazl, Farishta, Maulana Nizamuddin Ahmad, Abbas Khan, Al Badaoni, Jauhar and others. They speak something about the rulers of Mewar when they came in conflict with some Muslim rulers. Though useful in several ways^{39a} these accounts are one-sided and biased. Secondly, they do not enlighten us about the inter-Rajput struggles. We have some European historians also. Their accounts are based on either personal observation or the accounts submitted to them for editing. DE LAET'S "*Empire of the Great Mogal*" falls under the second category. Fr. Francis CATROU'S "*History of the Mughal Dynasty in India*" (Lon. 1826) falls under the first. For the purposes of the period under study De LAET is more useful because he gives very instructive information about the policy of Maharana Udai Singh which, besides others, was responsible for drawing the Mughal army under Akbar to Mewar. De LAET gives us also the old land routes and this supplies us good knowledge of the political topography of those days. Both these histories give us valuable insight into the Mughal-Mewar conflict in the days of Jahangir which forms the epilogue of our studies.

(J) TRAVELLERS' ACCOUNTS :—

We have no contemporary traveller to deal with this period. Yet the help rendered to us by the subsequent travellers is very

39a. Whether the evacuation of Chittor by Udai Singh in 1567 A. D. was a strategic 'retreat' or a precipitate flight can be known from the Muslim authorities alone [TIWARI : Maharana Udai Singh, the great (*Jou. Uni. Bom.*, Vol. XXI Part 4 (1953 Jan. 7)]

useful. We get some idea about the old land routes and get a glimpse into the personalities of the rulers about whom they speak on the strength of the crystallized public-opinion and rumours. It is from such travellers⁴⁰ that we get an idea about the guerilla activities of Maharana Amar Singh (whose reign forms the epilogue of our studies) which helps us in understanding the causes which compelled Emperor Jahangir to make a liberal peace with the Rana. Similarly from Sir Thomas ROE's letter we get a hint about the treachery of Pr. Karan Singh.⁴¹

(8) COLOPHONS :—

Several books of those days mention at their end the date of their composition and the name of the existing prince and the place where it was written.⁴² Several times if some copies of these books were made at different times the name of the scribe and the date of the copy is also found.⁴³ This helps us in knowing the name of the ruling prince at a particular time and the extent of his empire. The colophon of a Jain⁴⁴ MS. says that the poll-tax was removed by Islam Shah.

(9) GENEALOGICAL ACCOUNTS :—

They barely give the name of the ruler and his successor.⁴⁵ One such MS. gives only the names of the wives and children of the Maharanas along with the duration of the reign of each ruler.⁴⁶

40. "Early Travels in India (1583-1619)" Edi. William FOSTER (1921); "Travels in India in the 17th Century" by Sir Thomas ROE and Dr. John FRAZNE (1873).

41. Sir Thomas ROE's letter from Ajmer to the Arch-bishop of Canterbury dated Jan. 29th, 1615 A. D.

42. 'गिसीहे वीसइयो उद्दसो सम्मतो ॥ छ ॥ समाप्तं निशीधादययन सूत्र मिति नाम ॥ संवत् १६०९ वर्ष भाद्रपद वदि १२ बुधे. श्री 'मेडता' नगरे ॥ श्रीजयमल्ल राज्ये ॥ ...'" (Colophon of MS 442/1882-83, Govt. Lib. of MSS., Poona.)

43. See the colophon of MS. *Rāṇā Rāso* in SBU.

44. Colophon of Astak Prakaran Vrit Sahit : MS. 545/1895-98 in the collection of Govt. MSS. Library, Poona.

45. *Mewar ka Itihas* (MS. 882 SBU): *Vanshavali* 607 (SBU)

46. Badava Denidanji's *Udaipur ki Raniyaun ki Khyat*.

It helps us in clarifying the difficulties about persons referred to in inscriptions and also in fixing the chronology.

(10) **POLITICAL REFERENCES IN RELIGIOUS BOOKS**—

Like Patañjali's reference about the invasion of Minander we have a reference in a Jain MS. in possession of the chief disciple of Muni Late Shree Chouth Malji Maharaj which mentions the encounter of Rao Jaimal on way from Badnor to Chittor with the Bhils who were appointed by Udai Singh to oppose the advance of the Mughals from that quarter.⁴⁷ This provides a very significant clue about the preparedness of Mewar under Rana Udai Singh to meet the Mughal danger; and also it enables us to offer one more point in favour of the plea about the guerilla type of warfare with which Udai Singh had planned to meet the Mughal challenge.

(11) **HUR PATRAS** :

They are isolated papers containing disconnected accounts and dates of various historical events. Two *Hur Patras* are in the possession of Shri Nathulalji Vyas, Udaipur, and one such *Patra* is found copied at the end of the MS. of Kālidasa's *Raghuvamśa* in the collection of Thakur Sahib Gopal Singhji of Badnor. The chief importance of this source lies in providing us some very important dates which are otherwise not available in any other source.⁴⁸

(12) **COPPER-PLATES** —

They are either (a) donative or (b) narrative.

(a) **Donative copper-plates** :-

The donative copper-plates give the name of the ruler donor, sometimes the event responsible for the grant, the name of the

47. Thakur Sahib GOPAL SINGHJI of Badnor was shown this piece by late Muniji CHAUTHMALJI and the Thakur Sahib assured me about its existence in the MS, and also kindly consented to procure one copy of this passage for my use.

48. For *Hur Patras* see TIWARI's article Udai Singh and the Sur Emperors of Delhi, *IHQ* XXX/4-p. 316x n. 25.

donee, and the name of the place where the gift land is situated.⁴⁹ These copper-plates help us in fixing the chronology and in determining the extent of the kingdom of the different rulers. But while exploiting this source utmost caution is needed to be exercised. Several copper-plates are spurious. And again, the method of determining the validity of the copper-plates begs the question of chronology. One of the tests applied for testing their genuineness is the verification of the name of the ruler mentioned in them with the year stated therein from history whereas historians want to establish the reign of different rulers with the help of the copper-plates. So many times the copper-plates are declared genuine on the strength of the determination of the years of reign given in histories which may very well be doubtful. For example Kaviraja Shyamaldas accepted as genuine the copper-plate of Maharana Vikramjit which is dated Vaishakha Sukla 11, 1589 V. S. on the strength to his belief that Ratan Singh died in 1588⁵⁰ whereas recent researches prove that Ratan Singh ruled between Jaishtha Sukla 1, 1585 (= Tuesday the 19th May, 1528 A. D.) and Kartika Sukla 8, 1589 V. S. (= Tuesday, the 5th Nov., 1532 A. D.).⁵¹ On the other hand, the fact of Kumbhalner coronation of Udai Singh is known to us, apart from the help of *Vamshavalis*, from the copper-plates⁵².

(b) Narrative copper-plates :—

The narrative copper-plates mention some political event and stand as a substitute for, what to-day are called, state-papers.

49. The text of the copper-plate runs as follows :—

महाराजाधिराज महाराणा श्रीउदेसीधजी आदेसातु दुबे डग्गा केशचनाथ कवरा कस्य आसमय काघो गांव देवधडा माहे रहट १ आगणवो वाड्या सुधो सीयारी सुध आघाट उदक करे मयां कीघो । सं. १६०० वरसे माह वदी ३० दुओ श्रीमुखप्रति सेसदा हीरान्न्द कस्य सूरज ग्रहण दत्त... ”

No. 146 in Chief Commissioner's Office, Udaipur.

50 Vir Vinod II. 7

51. Tiwari: Some Undetermined Dates of Mewar (published in the Journal of the University of Poona for the year 1956).

52. Copper-plates No. 757, 65, 832/3, 1039 in the collection of Chief Commissioner's Office, Udaipur.

The part played by Sher Khan Pathan on behalf of Mewar in the days of Maharana Raj Singh against the Mughals⁵³ the intimate relationship between Maharana Arsi (Ari Singh) and Maharani Ahilya Bai Holkar through the bond of bracelet⁵⁴ and the fact of the invitation to the architect Gajdhar Kheta from Gujrat by Maharana Mokal⁵⁵ are known through this source. But for the period under our study no such copper-plate is available.

(13) PRIVATE RECORDS OF STATE EMPLOYEES :—

The family of Gajdhar Kheta, as told above, was invited by Maharana Mokal from Gujrat and Gajdhar Kheta was appointed to construct or repair state-buildings.⁵⁶ Some copper-plates are available to show the grants received by this family in reward for its services. Maharana Mokal appointed Gajdhar Mandan, the son of Kheta, and his descendants as the permanent state engineers of Mewar. Apart from providing us information about different constructional works under different Ranas, we also get valuable clues about the state of military preparedness of

53. For example.

श्रीगणेशप्रसादातु	श्रीरामोजयति	श्रीएकलिंगप्रसादातु
	माला	
	सही	

। स्वस्ति श्री विजैकटकातु महाराजाधिराज महाराणा श्रीराजर्षीवर्जनी आदि-
शातु लुणधा सुधाने रावत मानसिंध कस्य सुप्रसाद लिख्यते यथा अटा रा समाचार
मला धै आपणा समाचार कहावज्यो १ अप्र मीलक सिर खां मेवल सारु पगे लाग
चाल्या छे थे पण ऊमर कोट रा धाणा री दीधे दोडे जदी मेलवे दोडवा रो कस
कीज्यो पोर धे हजूर दोड वारो कस करे चाल्या धा जी सो कस कीधो सुख
पाया धा साह वीरे खवास लाडखां अरज गुजरी तीरो जाव हुकग हुवा छे सु
धा कहेसी । धाणा री पण जाबतो राखजो सं. १७२९ वर्षे माह वदि ७ मोमे ।

From the collection of Nathulalji Vyas, Udaipur.

54. Preserved in Indore Museum.

55. Copper-plate dated Savan Sukla 12, 1482 V. S. in the possession of Shri Bhanwarlalji Gangaramji GAJDHAR Udaipur.

56. From the chart prepared by Bhanwarlalji Gangaramji GAJDHAR.

Mewar through the records of this family. It is from this source that we know the chief cause which compelled Rani Hadi Karmeti to make peace with Sultan Bahadur Shah of Gujrat in 1532 A. D. was the inability of the fort of Chittor which was repaired by Rana Kumbha and his successors' to withstand the onslaught of pre-gun-powder days.

(14) COLLECTION OF HOROSCOPES :—

It gives the date of different rulers of Mewar. MM Oza has profusely used the collection of Chandu for fixing the date of birth of several rulers. The collection of Late Shri Motilalji SHROTRIYA M. A. (now with his brother Prof. K. C. SHROTRIYA M. A.) has a set of horoscopes which not only gives the date of birth but also the time of birth, the duration of reign, the year of death and sometimes some important event of the reign of the ruler. This helps us considerably in the fixation of the chronology and sometimes the details of some rulers.

In the light of the preceding discussion the following abstract of the sources emerges :—

Note :—

(x) denotes that it is not useful for our present study.
 (xx) denotes that it is useful for our epilogue which covers the entire reign of Maharana Pratap and reign of Rana Amar Singh upto the Mughal-Mewar treaty.

" (1) Khyats :

- (a) State Khyats ;
- (b) Thikana Khyats
- (c) Khyats of the neighbouring states ; and
- (d) General Khyats of Rajputana

(2) Poetic Compositions :

- (a) Sanskrit kavyas ;
- (b) Vernacular works ; and
- (c) Stray Sanskrit and vernacular pieces.

(3) Inscriptions :

- (a) Obituary
 - (i) Royal cenotaphs ; and
 - (ii) Lay people cenotaphs (x)
- (b) Royal Decrees ;

- (c) Commemorative;
 - (d) At the foot of the idols;
 - (e) Royal Achievements (x); and
 - (f) Mainly geneological inscriptions though outwardly commemorative in nature.
- (4) Coins.
 - (5) Traditions :
 - (a) Connected accounts; and
 - (b) Loose collection of events and their dates.
 - (6) Foreign historians :
 - (a) Muslim historians; and
 - (b) European historians;
 - (7) Travellers' Accounts (xx)
 - (8) Colophons
 - (9) Geneological Accounts
 - (10) Political references in religious works
 - (11) Hur Patras
 - (12) Copper-plates
 - (a) Donative; and (b) Narrative (x)
 - (13) Accounts of the State Employees.
 - (14) Collection of Horoscopes.

Now let us see as to how the problems of the history for the period under study are to be solved with the help of the material at our disposal. The problems are mainly concerning

- (a) the fixation of chronology;
- (b) narration of the events of the reign of the different rulers in chronological sequence;
- (c) determination of the part played by the representatives of the different ' *thikānas* ' ; and
- (d) the correlation and collaboration of the native account with the Muslim chroniclers.

(a) Fixation of chronology :—

Though the dates given in the *Khyats* (Source No. 1) are confusing, yet with the help of the duration of reign of different rulers, and also with the aid of inscriptions (Source No. 3), colophons (Source No. 8), Geneological accounts (Source

No 9^a), *Hur Patras* (No. 11), collection of horoscopes (No. 14), and Muslim sources the chronology of Mewar can be satisfactorily fixed.

(b) Narration of events in chronological sequence :—

In spite of the laconic style of the *Khyats* (no. 1) with the help sources 1 (a) and (b) as well as with that of Traditions (no. 5), Inscriptions (No. 3), Muslim histories (No. 6 [a]), references in religious books (No. 10), and Poetic Compositions (No. 2) adequate information can be gathered which may give a tolerably well-connected history of the period under study.

(c) Determination of the part played by different ' *thikaneders* ' :—

The source 1 (a) is unhelpful in it but the sources 1 [b] & [d] Poetic Compositions (No. 3), Inscriptions (No. 3 [a]) and traditions (No. 5) help us in gathering information about the special services rendered by the representatives of different feudal houses of Mewar which may suffice for our purposes.

(d) Correlation and collaboration of the native sources with Muslim Accounts :—

It can be done through the delicate weighing of the evidence for and against the conflicting versions in their accounts. No hard and fast rules can be laid down for settling their disputes; but broadly the guiding rule should be that preference should be given to those views (let them be from any one of them) which appear warranted by the general symmetry of the actual political and military conditions and which can explain the subsequent development as their natural and logical corollary.

Thus it can be safely said that no problem of the history of Mewar of the period under study is insoluble. But while solving them there comes up the chief difficulty of a historian—the nature of authorities at his disposal. Except inscriptions and copper-plates we have hardly any material which can be called contemporary. The *Khyats* are rejected by scholars as contemporary authorities on the ground that we have no *Khyats* coming down to us whose colophon warrants an earlier date than Maharana Raj Singh. Though it is a fact that the *Khyats* are contemporary

or near contemporary in their time it is very difficult to establish this point because the different subsequent collaborators in writing the accounts and making their *Khyats* up-to-date have left no trace of evidence to enable us to separate the different additions and fix their time. The '*Rāṇā Rāso*' (1575 V. S.) is a near contemporary, while '*Surjan Caritra*' is a contemporary authority for the reign of Udai Singh and his immediate predecessors but it can be hardly accepted as a contemporary material for the reign of Rana Sanga. So here one has to give up the principle of relying on contemporary authorities alone which is possible in writing the history of the Mughals because of the richness of the contemporary material for their reign. If we want to solve all the problems enumerated above, we shall have to rely on *Khyats* and traditions and others which are not contemporary according the present tests for judging the contemporaneity. And if we want to rely on contemporary authorities alone the connected history of Mewar for the period under study cannot be written. At best one can write different and patched-up monographs about certain events or some part of the reign of different rulers. Thus if the task of history is not to suffer we shall have to accept this fact and proceed on with the aid of this type of material. The alternative to this is to drop the researches in this period which is hardly rational and, to say the least, is suicidal.

ACKNOWLEDGEMENT :—

Sincere thanks are due to the authorities of Deptt. of Education, Govt. of Rajasthan, Chief Commissioner's office, Udaipur; Thakur Gapal Singhji Rathor, Badnor; Rao Moti Singhji Chandrawat, Rampura; Rajasthan Vidhyapith, Udaipur; Messrs ASHIA SAVALDANJI CHARAN KAVI (Udaipur) Shri NATHULALJI VYAS (Udaipur), Prof. K. C. SHROTRIYA M. A. (M.B. College, Udaipur) and Messrs BHANWARLALJI GANGARAMJI GAJDHAR (Udaipur) for permitting me to consult MSS. in their private or official collection for preparing this article.

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(44) *Vir Vinod* by Kaviraja MM. SHYAMALDAS

OTHER AUXILIARIES —

[1] Chart drawn by Bhanwarlalji RAJGAJDHAR, Udaipur about the constructional activities of his ancestors at the instances of Maharanas of Udaipur from Maharana Mokhal onwards.

[2] Collection of Songs made by late Motilalji Shrotriya M. A.

[3] Collection of horoscopes found in the MSS of late Motilalji SHROTRIYA M. A.

**A REFERENCE TO TOBACCO IN THE POEMS OF
SENĀ NHĀVĪ AND ITS BEARING ON HIS DATE
(LATER THAN c. A. D. 1550)**

by

P. K. Gode, Poona

Recently I published two papers ¹ on the history of *Tobacco* in India and outside. One of these papers records references to *Tobacco* in Marathi literature and documents. All these references are later than A. D. 1600. No references to *Tobacco* earlier than c. A. D. 1590 have yet been found by me. I have been asking for such references from scholars who have closely studied Marathi records and literature. One of these scholars, Shri. V. S. BENDRE who has already helped me in my present inquiry, reported to me the following reference to *Tobacco* from the *Gāthās* of the Mahārāṣṭra Saint, SENĀ NHĀVĪ :—

Gāthā No. 42 on pp. 161-162 of *Gāthāpañcaka*, edited by Tryambak Hari AVATE, Poona, Śaka 1831 (A. D. 1909)

“ ४२. बैसोनि कीर्तनांत । गोष्टी सांगतो निश्चित ॥ १ ॥
दुष्ट अधम तो खरा । येथुनियां दूर करा ॥ २ ॥
तमाखू ओढुनि सोडी धूर । दुष्ट बुद्धि दुराचार ॥ ३ ॥
पान खाय कीर्तनांत । रुधिर विटाळशीचें पीत ॥ ४ ॥
त्याची संगति जयास । सेना म्हणे नर्कवास ॥ ५ ॥ ”

In the above song Senā Nhāvī condemns the smoking of तमाखू (*Tobacco*) and the chewing of betel leaf (पान) at devotional meetings. This condemnation is similar to that by another Mahārāṣṭra Saint Shaikh Mahomad in his work, “*Yogasāṅgrāma*” (c. A. D. 1645) as also that by Saint Tukārāma (A. D. 1608-1649). Now let us record the views of Marathi scholars about the date of *Senā Nhāvī*.

1. (i) “References to Tobacco in Marathi Literature and Records between A. D. 1600 and 1900” —*Poona Orientalist* Vol. XX, pp. 20-30 and (ii) “The History of Tobacco in India and Europe—between A. D. 1500 and 1900”—*Bhāratiya Vidyā*, Vol. XXVI, No. 1, pp. 65-74.

(1) Shri. S. CHITRAV Shastri in his *Madhyayugīna Caritrakośa* (Poona, 1937), p. 814, gives some information about Senā, according to which his date is “ *about A. D. 1448.* ” As *tobacco* was introduced into India about A. D. 1600 Senā’s reference to *tobacco* in the extract quoted above would lead us to conclude that his date is later than c. A. D. 1575 and consequently the date recorded by Shri. CHITRAV viz. “ *c. A. D. 1448* ” will have to be rejected. If, however, we regard “ *c. A. D. 1448* ” as the correct date for Senā we are constrained to regard his reference to *tobacco* as spurious. I have, therefore, to request Marathi scholars to give their decision on this point after proper evaluation of the data now existing for fixing Senā’s date.

(2) Prof. S. G. TULPULE has made some remarks on Senā Nāhī in his Supplement to the 4th edition (1951) of the *Mahārāṣṭra Sārasvata* by V. L. BHAVE (pp. 912-913). The following points from these remarks may be noted here :—

- [i] *Senā* belongs to the group of saint poets to which Jñāneśvara belongs.
- [ii] He was a barber by caste and was in the service of a king of Bandogad near Jabalpur.
- [iii] His mother-tongue was Hindi but being a devotee of god Viṭhobā of Pandharpur he knew Marathi very well.
- [iv] There are many followers of *Senā* in Northern India from Panjab to Rajputana.
- [v] The “ *Grantha Sāheb* ” of the Shikhs contains a song of *Senā*.
- [vi] According to Shri. S. P. JOSHI (pp. 25-26 of his book “ *पंजाबांतिल नामदेव* ”) *Senā* did not originally belong to *Mahārāṣṭra*. It is, however, surprising that all the extant poems of *Senā* (about 150 *abhangas*) are in Marathi.
- [vii] He died on “ *Śrāvaṇa vadya dvādaśī* ” but the year to which this *tithi* belongs is not known.
- [viii] According to Shri. S. P. JOSHI and Shri V. L. BHAVE *Senā*’s date is not as old as Jñāneśvara but he is somewhat later.

It will be seen from the views regarding Senā's date quoted above that no sure criterion has been found by Marathi scholars for fixing his date even within reasonable limits. Under these circumstances the reference to *Tobacco* in Senā's poems recorded in this note, if genuine, would enable us to conclude that he is later than c. A. D. 1550. This view would confirm the views expressed by Shri. JOSHI and Shri. BHAVE that Senā is somewhat later than Jñāneśvara (13th Century), though they don't give us the exact later terminus to Senā's date.

THE ROLE OF ĀGASTYA IN THE VEDIC AND POST-VEDIC LITERATURE *

by

V. G. Rahurkar, Poona.

Agastya is traditionally credited with the authorship¹ of *RV*. I. 165. 13-15; 166-169; 170. 2, 5; 171-178; 179. 3, 4; 180-191. We know from the Vasiṣṭha Maṇḍala² that tradition speaks of the divine birth of Agastya, that Agastya is said to have been born along with Vasiṣṭha from Mitrāvaruṇau, and that he preceded Vasiṣṭha in birth.³ Agastya is also referred to as Māna and Mānya. Sometimes he is also referred to as Māndārya.⁴ The expression *Mānasya sūnuḥ*, occurring in *RV* I. 189. 8, clearly denotes Agastya. BERGAIGNE,⁵ however, does not agree with this view. In another passage (I. 117. 11), the expression *Sūnave Mānena* has been explained by SIEG⁶ as being an inversion of

* Paper read in the Vedic Section at the 18th Session of the All-India Oriental Conference, Annamalai. 1955.

1. Cf. *Ārṣānukramaṇi*, *Bibl. Ind.*, P. 244.

अगस्त्य एव तन्वादि मित्रावरुणयोः सुतः ।
षाड्विंशतेश्च सूक्तानामृषिरित्यवगम्यताम् ॥

2. *RV* Maṇḍala VII.

3. Cf. *RV* VII. 33, 13.

4. Cf. *RV* I. 165 15; 166. 15; 167. 11; 168. 10; 177. 5. PARGITER, *AIHT* Pp. 239-40, suggests that the names Mānya and Māndārya are derived from Māna and Mandāra which seem to be patronymics belonging to Agastya's *gotra*. Sāyaṇa (*RV*, VSM, I, P. 1105) interprets the words *Mānasya Sūnuḥ* to mean Agni. cf. मीयते इति मानो मन्त्रः तस्य सूनुरग्निः । It is suggested that Māna may indicate the height of that sage (cf. शम्भ्यामात्रो महातपाः ।). The epithet is explained etymologically as: मानेन संमितो यस्मात्तस्मान्मान्य इहोच्यते । यद्वा कुम्भादधिर्जातः कुम्भेनापि हि मीयते ॥

5. *Religion Vedique*, 2, 394.

6. *Die sagenstoffe des Rgveda*, 108-119.

mānasya sūnunā, 'by the son of Māna' – i. e. by Agastya. OLDENBERG,⁷ on the other hand, suggests that *sunor māna* is either the fuller form of Agastya's name ('pride of the son') in view of his high ancestry or that it denotes the son of Māna, that is Agastya

The Mānas, that is the descendants of Māna, are alluded to in several passages as singers.⁸ LUDWIG⁹ conjectures that they had settled down on the banks of the Sindhu.¹⁰ From the point of view of the family-relations and the social relations between Vasiṣṭha and Agastya, stanza VIII. 33. 10 is very important. KOSAMBI¹¹ gives a sociological interpretation of the myth relating to the births of Vasiṣṭha and Agastya. He points out that Vasiṣṭha and Agastya, in being born from the Urn¹² are giving a good Aryan translation of their birth from a pre-Aryan or non-Aryan mother-goddess.¹³ Urvaśī, the mother of these two seers, has faded into insignificance but she gave birth, according to KOSAMBI to two leading Brahmin clans, the Vasiṣṭhas and the Agastyas. The jar-born sage Agastya is said to have nourished both *varnas*.¹⁴ The relevant stanza is generally translated as follows : "Agastya thus, toiling with strong endeavour, wishing for children, progeny and power, cherished (being a sage of mighty strength) both classes, and with the gods obtained his prayer's

7. *Ṛgveda Noten* I, P. 110

8. *RV* I. 169. 8; 171. 5; 182. 8; 184. 5.

9. *Translation of the Ṛgveda*, 3, pp. 116–117.

10. Cf. *RV* I. 186. 5.

11. "Urvaśī and Purūravas", *JBBRAS* 27, Pp. 1–30.

12. It is for this reason that Agastya is called Kumbhayoni and Vasiṣṭha is called Kuṇḍina.

13. Apsaras. Kumbha and Puṣkara are the symbols of the mother-goddess cult.

14. *RV* I.179. 6 : उभौ वर्णावृषिद्वयः पुपोष । CHAPEKAR, ("Agastya", *JBBRAS* 28, p. 25) likes to interpret *ugra* to mean zealous and *ubhau varṇau* as the two categories of *ṛsis* and *Manuṣyas*.

fulfilment.”¹⁵ KOSAMBI says that, here, the words ‘*ubhau varṇau*¹⁶ cannot mean two castes but both Aryans and non-Aryans, for Agastya belonged to both and his hymns show clearly the character of the compromise.

One of the most significant achievements of Agastya, referred to in the *RV*. is the reconciliation, which he is said to have brought about between Indra and Maruts. This event is the subject of three hymns in the *RV* (I, 165, 170, 171) and is also often referred to in the *Brāhmanas*.¹⁷ Indra took away the beast which was brought to be offered to the Maruts. The latter being enraged, took up a thunderbolt with the view to killing Indra. Agastya, however, intervened and conciliated the Maruts with the *sūkta* which is called the *Kayāśubhiya sūkta*¹⁸ (I. 165). In that *sūkta*, Maruts put a direct question to Indra : “ Say, O Indra, what thou hast against us (I. 165. 3) ”; and Indra replies : “ Mine are devotions, hymns and libations (I. 165. 4) ” Indra then complains against the Maruts for not helping him in fight against the Ahi (I. 165. 6) and boasts of his victory over Vṛtra (I. 165. 6, 8). The Maruts, eventually, become reconciled with their leader and recognise his might and wisdom (I. 165. 9), The poet Mānya Māndārya, that is, Agastya then invokes the Maruts in the last stanza to bring offspring with food for him. About this hymn WILSON¹⁹ says that it apparently represents a vindi-

15. GRIFFITH, *Hymns of the Rigveda*, I, p. 650.

16. Sāyaṇa (*RV. VSM. I. p. 1067*) interprets it to mean *Kāmān ca tapas ca*. GRIFFITH, *op. cit* suggests that probably priests and princes or institutors of sacrifice are meant. BERGAIGNE (*La Religion Vedique* II, 394 ff), understands the expression to mean the two forms or essences of Soma, the celestial and the terrestrial.

17. *TS* VII. 5. 7 : 2; *TB* II. 7. 11. 1; *Maitrāyaṇi Sam.* 11, 1. 8; *Kāthaka Sam.* X. 11, *PB* XXI. 14. 5; *AB* V. 16, *Kausītaki B.* XXVI. 9.

18. *Rgvidhāna* I. 145-46 :

ज्ञातिपुत्रसुहृन्मित्रैर्यश्च राज्यं चिकीर्षति ।

नित्यं स नियतो भूत्वा सूक्तं तु मनसा जपेत् ॥

कया शुभेति पैशुन्यं कृत्वाचार्यनृपद्विजैः ।

श्रुत्वा पररहस्यं तु गुरोरप्याह शौनकः ॥

19 As quoted by GRIFFITH, *Hymns of the Rigveda*, I p. 228.

cation of the separate or at least preferential worship of Indra, without comprehending at the same time, as a matter of course, the adoration of the Maruts.

As for the hymn I. 170, the *Nirukta* (I. 5) narrates the following legend by way of its background: "Agastya, having prepared an oblation for Indra, desired to give the Maruts also a share in it. The Maruts then pleaded with their leader in the following words: "Why dost thou seek to kill us, Indra? The Maruts are thy brothers. Act amicably towards them. Do not kill us in the fray (I. 170. 3)". Indra then says to Agastya, "Why dost thou, brother Agastya, being our friend disregard us? For, we know, how thy mind is. Thou wilt not give us anything."

In I. 171. 4, Agastya, after imploring the favour of the Maruts, says to them apologetically: "I fled, trembling through fear of the mighty Indra. Oblations were prepared for you; we put them away. Be merciful to us".

The whole of this story is referred to by the *TB*²⁰ as follows: "Agastya was immolating bulls to be offered to the Maruts. These bulls, Indra carried off. The Maruts ran at him brandishing a thunderbolt. Agastya and Indra pacified them with the *Kayāsubhīya sūkta*. Indra invited the Maruts when pacified, to the ceremony for, the *Kayāsubhīya* is used for pacification. Hence these bulls are to be offered both to Indra and the Maruts. Three are sacrificed on the first day, as many on the second and the third. On the last day five are immolated."

As has been suggested by DANDEKAR,²¹ this legend was perhaps based on the historical fact of a casual estrangement between Indra, the heroic leader of the Vedic Indians, and his trusted followers, the Maruts. It would appear that the seer Agastya played an important role in bridging the gulf between Indra and the Maruts and thus re-establishing the *entente* which had proved most fruitful in connection with the victorious advance of the Vedic Indians. When this historic fact was transformed into mythology, another current of thought may

20. *TB* II. 7. 11. 1.

21. "Vṛtrahā Indra" *ABORI XXXI*, p. 23.

have influenced its consolidation. It is well-known that the Maruts were originally connected with Rudra and it was only at a later stage in the evolutionary mythology relating to them that they came to be associated with Indra. The original non-hieratic character of the Maruts may have helped, at least indirectly, to emphasise the differences between them and Indra.

Another legend of a more or less personal character is referred to in I. 179.²² This *sūkta* is in the form of an intimate dialogue between Agastya and his wife Lopāmudrā. Lopāmudrā is tired of the coldness and neglect shown by her ascetic husband in the matter of sexual relations. She, therefore, tries to prevail upon Agastya to have intercourse with her. The seer responds to her importunity but later purifies himself with a drink of the sacred Soma. The ancient Indian tradition introduces a pupil of Agastya in this whole scene, but that is clearly due to a misunderstanding of the purport of the *sūkta*.

The Purāṇas like the Vāyu,²³ the Brahmāṇḍa,²⁴ and the

22. The *BD* points out that some unholy thing has been perpetrated by Agastya. The *MBh Vanaparvan* (Chs. 97-99) also implies the same. Lopāmudrā is depicted here in the best of colours. In the 'RV' however, the case seems to be different. OLDENBERG's analysis of the *sūkta* (*ZDMG*, 39, p, 68) is as follows :

1-2—Lopāmudrā complains about Agastya's long, ascetic life.

3 —Contains Agastya's answer and he complies with his wife's request. Lopāmudrā takes the initiative. Agastya is passive.

4 —Lopāmudrā agrees for the union. It is an *itihāsa* verse. First half is Lopāmudrā's speech. Second half is narration.

5 —It is a sort of *prāyaścitta* - formula.

6 —It is an *itihāsa* verse containing the summary of the story

According to GELDNER (*Der RV*, I, 257-8), stanzas 1, 2, and 4 give the speech of Lopāmudrā, stanzas 3 and 5 that of Agastya, while the last stanza presents the narrative conclusion.

23. *Vāyu P.*, 97, 67.

24. *Brahmāṇḍa P.* III. 67. 71.

Brahma,²⁵ and the *Harivaṃśa*,²⁶ state that, through Lopāmudrā's favour, Alarka, king of Kāśī and grandson of Prataradana, enjoyed a very long and prosperous reign. Agastya and Lopāmudrā thus seem to have been contemporaneous with Alarka and may be placed two or three generations below Vidarbha and Prataradana. The story of Lopāmudrā and Agastya as given in the *MBh*²⁷ would suggest the contemporaneity of the three kings, Srutarvan, Vādhryaśva and Bhārata Trasadasyu.²⁸ In the chronological table of ṛṣis PARGITER makes Agastya and Lopāmudrā contemporaneous with Kaṇva Kāśyapa, Sakuntalā's foster-father.

Agastya seems to play a particularly prominent role in the *MBh*. Three great achievements are popularly associated with the name of Agastya, namely, victory over Indra, victory over the Vindhya, and victory over the ocean. We are told how Agastya humbled the presumptuous Vindhya,²⁹ how he drank up the inexhaustible ocean,³⁰ and how he overpowered Nahuṣa, a king who had attained to the status of Indra, and cursed him to be born as a serpent.³¹ Another legend about Agastya—though not as well-known as the preceding ones—is narrated in the *MBh*. When Agastya performed a twelve years' sacrifice, Indra stopped rains from pouring on the earth and the ṛṣis who had assembled there, were afraid that the world would have to go for twelve years without rain. But Agastya, refusing to be baffled, threatened to change himself into Indra and produce rain. Thereupon realising the power of Agastya's penances, Indra sent plentiful rains.³²

In his *sūktas* in the *RV* Agastya refers to various persons. For instance, he refers to Ṛṇṣkanda and requests the Maruts to cut down his tribe and give himself long life.³³ Agastya's sister

25. *Brahma* P. 11, 53; 13. 74.

26. *Harivaṃśa* 29. 1590, 32. 1748.

27. *MBh* III. 98. 8595-8608

28. PARGITER *AIHT*, p. 168.

29. *MBh*. 3 *Vanaparvan* 103 *Tirtha*: 16: 104, 1-15.

30. *MBh*. 104 *Tirtha*; 16. 24; 105. 1.

31. *MBh*. 103 *Tirtha*; 15. 181; *Ajagara* 30. 43. 5 *Udyogaparvan*.

32. *MBh*. 14, *Āśvamedhikaparvan*, 92 *Anugītā*, 4-38.

33. *RV* I. 172.3.

(Agastyasvar) is said to be the seer of X. 90.9. Agastya further refers to Purukutsa, Turvayāna, Kutsa, Kuyavācha, Dhuni, Turvaśa and Yadu.³⁴ Agastya's sister's sons are referred to in X. 60.6 where their mother praises king Asamāti.

The *Jaiminīya Upaniṣad Brāhmaṇa*³⁵ tells us how Indra taught the *Gāyatriyupaniṣad* to Agastya, since he was the oldest among the ṛṣis. Agastya, then, taught it to Īṣa and thus continued the tradition. From the epic and Purāṇic references it would appear that Agastya was by nature not much interested in material things but that, at the behest of his parents, he married Lopāmudrā, the daughter of the king of Vidarbha. In order to fulfil the desires of his wife he tried to acquire wealth from Śrutarvan, Bradhnāśva and Trasadasyu. The last-mentioned directed him to Ilvala from whom the seer received a lot of wealth.

It has been observed by LASSEN³⁶—and, indeed, quite rightly—that the *Rāmāyaṇa* contains the narrative of the first attempt of the Āryans to extend themselves to the south through conquest. These military inroads into the south, however, presuppose the peaceful but vigorous activities of Brahmanical missions in the same directions. When Rāma comes to the south of the Vindhya range, he meets the sage Agastya, who had rendered the southern regions safe and easily accessible. In the *Rāmāyaṇa*, Agastya figures as the adviser and guide of Rāma, and as the head of the hermits who had settled down in the south. It would seem that the south was originally covered with huge forests which were first cleared up by the Brahmanical missions who subsequently settled down there. The Rākṣasas who are represented, in the various legends in the *Rāmāyaṇa*, as disturbing the sacrifices instituted by the sages and devouring the priests signify merely the savage tribes which arranged themselves in hostile opposition to Brahmanical institutions. Before Rāma entered the south, the sage Agastya appears to have been

34. ṚV I. 174.

35. 4. 15. 1, 16. 1.

36. *Rāmāyaṇa* (I Edition, p. 535; II Edition pp. 647ff.)

perfectly successful in keeping the Rākṣasas under restraint.³⁷ For instance, at one place in the *Rāmāyaṇa*,³⁸ the destruction by Agastya of the two Asuras, Vātāpi and Ilvala, is described. The ruthless Ilvala, disguising himself as a Brāhmaṇa, used to invite other Brāhmaṇas for a feast at Śrāddha. Vātāpi transformed himself into a ram and was served by Ilvala to the Brāhmaṇas. After the meals, Ilvala called back his brother, who then tore open the bodies of the Brāhmaṇas and came out bleating. The same trick was played upon Agastya, who, however, completely digested Vātāpi and then burnt Ilvala by the flash of his eye. WEBER³⁹ suggests that this story may have taken its rise in the belief of some cannibals living in the south. At another place Agastya is spoken of as the conqueror of the south.⁴⁰ It is interesting to note that the name Agastya is explained in the *Rāmāyaṇa*⁴¹ as 'one who controls the mountain (*agam styāyati iti*)', that is one who has rendered the Vindhyas penetrable by the Aryan settlers.

Agastya must accordingly be regarded as the founder of the Aryan colonies to the south of the Vindhyas. Indeed, in course of time, he came to be looked upon as the prototype of the Aryan coloniser in general. This would explain why his name came to be associated with several distant places in the south and even beyond. For instance, Agastya's name is connected with the mountain Mahendra in the vicinity of Mahānadi in the Pāṇḍya country.

It must, however, be remembered that in the *RV* itself there are no indications of this role of Agastya as the pioneer coloniser of the south. Indeed, there could not have been any such indi-

37. *Rāmāyaṇa* III, 11. 81-83 :

अगस्त्य इति विख्यातो लोके स्वेनैव कर्मणा । आश्रमो दृश्यते तस्य
परिश्रान्तश्रमापहः ॥ निग्रह्य तरसा मृत्युं लोकानां हितकाम्यया । दक्षिणा दिक्
कृता येन शरण्या पुण्यकर्मणा ॥ तस्येदमाश्रमपदं प्रभावाद्यस्य राक्षसैः । दिगियं
दक्षिणा त्रासाद् दृश्यते नोपभुज्यते ॥

38. *Rāmāyaṇa* III, 11. 5 ff.

39. *Indische Studien* I, p. 475.

40. *Rāmāyaṇa* IV, 117. 14.

41. *Rāmāyaṇa Aranyakāṇḍa* 11.

cations, for, the expansion of the Vedic Aryans towards the south of the Vindhyas clearly belongs to the later Vedic and early post-Vedic periods. It must have been in these periods that the family of Agastya, the eponymous seer of the *ṚV*, led the colonising Aryan missionaries to the south.

ARAVAMUTHAN ⁴² points out that the Pāṇḍyas claim to be the disciples of Agastya. The achievements of the preceptor, according to him, must have been attributed to the disciples. In Java also the temples of Agastya are found. ⁴³

Agastya is thus connected with the North ⁴⁴ as well as the South of India. He is the first Aryan explorer and the originator of the art of colonisation. A great missionary, as he appears to have been, his influence can be traced across the seas to the distant lands of Combodia, Borneo and Java. In the Indo-Japanese hierarchy of gods, highest rank is given to Agastya. ⁴⁵ It is, indeed, possible to recognize in Agastya not only the Aryanizer of the south, but also, the Titanic Architect—the Great Builder of a greater India beyond the seas. ⁴⁶

It is significant that I. 188, which is an *Āpri-sūkta* belongs to Agastya. It appears that by the time of the final redaction of the *ṚV* the Agastya-family must have been so prominent that it was considered a matter of moment that their *Āpri*-hymn should be included in the *ṚV*. *ṚV* I. 191 is, according to the *Anukramaṇi*, *Viṣaghnopaniṣad*. It has an *Ātharvaṇic* character and stanzas 4, 8, 9 from this *sūkta* are repeated in the *AV*.

42. "Madurai Chronicles", *JOR*, Madras, VI, p. 293.

43. Agastipurī is mentioned in the *MBh.* (*Vanaparvan* 94. 1.) It seems to indicate a locality near Nasik. The name of Vātāpi, who was overpowered by Agastya, is preserved in present Badami.

44. The *Matsya P.* connects him with the Ganges, the Yamunā and Prayāga.

45. GANGULY, "The Cult of Agastya", *QJMS*, Bangalore, Vol. 27, No. 3 (January, 1927).

46. Cf. the view of K. A. NILAKANTASASTRI ("Agastya or the Rise and Spread of Hindu culture", *JBHUI*, 1937.): Agastya was an embodiment of the Brahmin intelligence that brought about a liason between the Pre-Āryan culture and the new Aryan culture that supervened over all those countries in India and Greater India...."

In the *AV*. Agastya appears as an expert in magic and incantation and is mentioned in a long list of seers, like Atharvan, Kaśyapa, Kaṇva, Kakṣivān, Purumiḍha, Sobhari and Ārcanānas.⁴⁷ In the *Maitrāyaṇī saṁhitā*,⁴⁸ cows with a peculiar mark on their ears (*viṣṭyakarnāḥ*) are associated with him.

From the *Purāṇas*, we come to know that there were three sub-branches with which the family of Agastya was connected—namely, the Paulastyas, the Paulahas and the Kratus. About the Paulastyas, the following information is available. The *Vaiśālī* line begins with Nariṣyanta, the son of Marutta. He had a son Dama. Dama's eighth successor was Tṛṇabindu. Tṛṇabindu gave his daughter Ilavilā to Pulastya. Their son was Viśravas Ailavila. From his wife Devavarṇinī he had a son, called Kubera Vaiśravaṇa. Kubera had four sons, Nalakūbara, Rāvaṇa, Kumbhakarna, Bibhīṣaṇa and a daughter Śūrpaṇakhā. All offsprings of Pulastya, except Kubera, were Rākṣasas. The *Matsya P.* (202. 12–13) states that on that account Pulastya adopted Agastya's son and thenceforward the Paulastyas became Āgastyas. It is noteworthy that all the Paulastyas except Kubera belonged to South India and Ceylon. About the Pulahas the *Matsya P.*⁴⁹ states that Pulaha had three sons; but, not being pleased with them, he adopted Agastya's son Dṛḍhāsya and so the Paulahas are Āgastyas. The *Matsya P.*⁵⁰ also states that Kratu adopted Agastya's son Idhmavāha and so the Kratus also are Āgastyas. Obviously, all these traditions regarding the adoption of the sons of Agastya by other families—mostly belonging to the South—have their origin in the basic tradition of Agastya being the first coloniser of the South.

The *Matsya P.* says that Agastya had two sons, Indrabāhu and Dṛḍhadyumna, while the *Brahmāṇḍa p.*⁵¹ says that he had three sons, namely, Aya, Dṛḍhāyu and Idhmavāha. According to the *Sarvānukramaṇī* and the *RV*. however, the genealogy of Agastya can be reconstructed as follows :

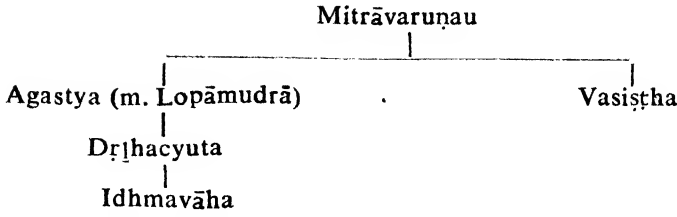
47. *AV* II. 32. 3, IV. 37. 1, XVIII. 3. 15. In *AV* IV. 29. 3 his name occurs as Agasti.

48. IV. 2. 9

49. *Matsya P.*, 202. 10–11.

50. 145. 114–115.

51. II. 32. 119–20.



Out of these, Dr̥hacyuta is the seer of IX. 25. He is not mentioned by his name anywhere in the *RV*. Idhmavāha is the seer of IX. 26 and the *Anukramaṇī* says that he was the son of Dr̥hacyuta. This genealogical tradition seems to have been preserved in the *Pravaras* of the Agastyas as given by the *ĀśŚS*.⁵² It is said in the *sūkta*, that the *Pravaras* are ‘Āgastya, Dārḍhacyuta and Idhmavāha’ or optionally ‘Āgastya, Dārḍhacyuta, Somavāha’.

Sāyaṇa⁵³ has often made a reference to Agastya being a family-priest of king Khela and to Viśpalā being Khela’s wife. The *RV*, however, does not afford any clear evidence to corroborate this tradition. On examining all the references to Viśpalā in the *RV*, CHAPEKAR⁵⁴ comes to the conclusion that Viśpalā was not connected in any way to Khela and likewise there is no corroboration that Agastya was the the priest of Khela.

52. *ĀśŚS* 12. 15. 3: अगस्तीनामागस्त्यदार्ढच्युतेध्मवाहेति । सोमवाहो वोत्तम आगस्त्यदार्ढच्युतसोमवाहेति ।

53. Cf. *Sāyaṇabhāṣya* on I. 117. 11, *RV*, VSM, I, p. 732.

54. CHAPEKAR, “Agastya”, *JBBRAS*, 28, p. 28.

KAUṬILYA STUDIES

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III

Sauvarṇakuḍyakam Tailaparnīkam

In the twenty-ninth chapter of the second book (adhikaraṇa) of the *Arthasāstra* entitled *Kośa-praveśya-ratna-parīkṣā*¹ Kauṭilya refers to a kind of sandal called *tailaparnīka*², which was produced in Suvarṇakuḍya. Besides this substance, the linen

1. *Arthasāstra* of Kauṭilya II, 29 ed R SHAMASASTRY. p 78. तैलपर्णिकं - अशोकप्रामिकं मांसवर्णं पद्मगन्धिः; जोङ्गकं रक्तपीतकमुत्पलगन्धिः गोमूत्रगन्धिः वा; ग्रामेरुकं स्निग्धं गोमूत्रगन्धिः; सौवर्णकुड्यकं रक्तपीतं मातुलुङ्गगन्धिः; पूर्णकद्वीपकं पद्मगन्धिः नवनीतगन्धिः वेति; भद्रश्रीयं पारलोहित्यकं जातीवर्णं; अन्तरप (व) त्यमुशीरवर्णं; उभयं कुष्ठगन्धिः चेति; कालेयकः स्वर्णभूमिजस्निग्ध-पीतकः; औत्तरपर्वतको रत्नपीतक इति साराः ।

2. The fact that *tailaparnīka* is a variety of sandal is clear from the *Amarakośa* II, 6, 131 तैलपर्णिकगोशीर्षे हरिचन्दनमस्त्रियाम्. According to its commentator Kṣīrasvāmin, this kind of sandal is yellow and cold and is found on a mountain named *Tailaparna*. In his opinion, the name *gośīrṣa* is also derived from the name of a mountain where it grows. He suggests another etymology of *tailaparnīka* by remarking that its leaf is like that of *tila* (sesame) and it grows near the river *Tilaparni*. Another commentator of the *Amarakośa* Sarvānanda holds that *tailaparnīka* is white and cold sandal. The *Amarakośa* adds that it is the name of red sandal also तैलपर्णि तु पत्राङ्गं रञ्जनं रक्तचन्दनम्. The *Arthasāstra* refers to all these varieties of *tailaparnīka*.

called *dukūla*³ and the fibrous garment called *patroṛṇa*⁴ are also said to have been manufactured there. As is manifest from a perusal of the whole paragraph relating to tailaparnika, the product of *Suvarṇakuḍya* is distinguished from that of *Svaiṛṇabhūmi*, called *Kāleyaka*.

Suvarṇakuḍya is mentioned in the *Harivaṃśapurāṇa*⁵, the *Saddharmasmṛityupasthānasūtra*⁶ and the *Mahāniddeśa*.⁷ Varāha-

3. *Arthaśāstra* II, 29 P. 80 वाङ्गकं श्वेतं स्निग्धं दुकूलं, पौण्ड्रकं श्यामं मणिस्निग्धं, सौवर्णकुड्यकं सूर्यवर्णं मणिस्निग्धोदकवानं चतुरस्रवानं व्यामिश्रवानं च ।

The fabric called *dukūla* was manufactured with the tissue of a plant bearing this name. According to the *Harivaṃśapurāṇa* [231, 12680] the *dukūla* plants adorned the garden of *Hiranyakaśipu*. कालियका दुकूलाश्च हिगवस्तैलपर्णिकाः. In the Tibetan translation of the *Mahāvīyūtpatti* this fabric is named as *du-ku-la'i-ras* and in its Chinese rendering it is called the cloth of *kō*.

4. *Arthaśāstra* II, 29 P. 80 मागधिकाः पौण्ड्रकाः सौवर्णकुड्यकाश्च पत्रोर्णाः

Patroṛṇa was a kind of tussor made of the fibres of the barks of trees, like नाग, लकुच and बकुल. *Kṣīrasvāmin*'s remarks on it agree with those of the *Arthaśāstra* cf. *Amarakośa* II, 6, 3, 14. लकुचवटादिपत्रेषु क्रिमिलालोर्णाकृतं पत्रोर्णं - पृषोदरादित्वात्. But in the *Amarakośa* [II, 6, 3, 14] there is a confusion between the *pātrōṛṇa* and *kṣauma* and *kaūṣeya* or silk. पत्रोर्णं धौतकौशेयं बहुमूल्यं महाधनम्. In the *Mahābhārata* [XIII. 111, 5503], however, *kṣauma* and *dukūla* are clearly distinguished.

5. *Harivaṃśapurāṇa* [236, 12830]

सुवर्णकुड्यश्चैव सुवर्णाकरमण्डितः ।

महानदश्च लौहित्यः शैलकाननभूषितः ॥

6. This text was translated into Chinese by *Gautamaprajñāruci* in the sixth century. A. D. [Sylvain Lévi, *Pour l' Histoire du Rāmāyana* in *Journal Asiatique* [1918] Vol. II P. 20].

7. *Mahāniddeśa* ed. Louis de la Vallée-Poussin and E. J. Thomas Vol I P. 154-55; Vol II P. 414-15, discussed by Sylvain Lévi, *Ptolemée, le Niddeśa et la Bṛihat-kathā*, in *Études Asiatiques* Vol. II Pp. 22, 36, 37

mihira refers to a place Hemakūṭya, a variant of which is Hemakūḍya, according to Utpala, the commentator of his *Bṛhatsamhitā*.⁸ Hemakūṭa is mentioned in later literature also but on account of its resemblance with the mythical mountain of gold named Sumeru which is located in the north of Jambūdvīpa it is confused and identified with its northern namesake.⁹ The word *kuḍya* is a variant of the Tamil word *kuḍi*, which means a town or place of habitation.¹⁰ From this word have also come *pura*, *kūra*, *gūra*, *ūra*, *ūr* which form the endings of a large number of place-names in India and abroad. Analogous to these words are the following words for 'village' in the Muṇḍā languages: Santali *atō*, Mahle *ātō*, Mundari *hānū*, Birhar *hātō* and Dhangar *hātō*.¹¹ Corresponding to these words are the Indonesian names ending in *kuta*. In Java *kuta* means "the court" and "the royal residence" and in Malay and Achin *kuta*, in Minangkabao *kōtō* and in Batak *huta* signify a village, town or residence. From the roots underlying these words have emerged the words for 'skin' and 'bark', which have the connotation of covering, closing, shutting and protecting,¹² e. g., Cam *kulit* (skin) and *kaḍuḥ* (bark), Bahnar *akar* (skin) and *kōdah* (bark), Malay *kētōk*, *keto*, and *geto* (skin), *kētong* (scales of fish), *kēto* (eggshell) and *kētong* (shell of a tortoise). In these languages the verbs meaning "surround" have also emanated from the same roots e. g. Bahnar *kōt*, Stieng *kot*, Sedang *kōt*. Mon *dākat*,

8. *Bṛhatsamhitā* ed. Kern [XIV, 9]. Bibliotheca Indica edition Vol. 1 P. 288 cited in F. N. 40.

9. *Kādambarī* of Bānabhaṭṭa ed. Peterson P. 136 इतश्च नातिदूरे तस्यास्माद् भारतवर्षात् उत्तरेणान्तरे किंपुरुषनाम्नि वर्षे वर्षपर्वतो हेमकूटो नाम विषयः ; *Harsacarīta* ed. Kane P. 59 पाण्डवः सव्यसाची चीनविषयमतिक्रम्य राजसूयसम्पदे क्रुध्यद्गन्धर्वधनुष्कोटिदङ्कारकूजितकुञ्जं हेमकूटपर्वतम् पराजैष्ठ ।

10. Yule and Burnell, *Hobson-Jobson* S. V. *Tuticorin*.

11. *Linguistic Survey of India* Vol. IV Pp. 272-5.

12. Brandstetter, *Indonesian Linguistics* (tr. C. O. Blagden) P. 34 [cited by Jean Przyluski, *Names of Indian Towns in the Geography of Ptolemy* P. C. Bagchi, *Pre-Aryan and Pre-Dravidian in India* P. 144]

Malay *ikat*, *jekod* and *ceka'*. Thus it is clear that the Sanskrit words *kūṭa* and *kuḍya* are derived from an Austric-Indonesian base signifying a village, city, enclosure or wall. On this showing the word *Suvarṇakuḍya* means 'city of gold' and its exact synonym is *Kanakapura* or *Kanakapuri*.

Kanakapuri is mentioned in the *Kathāsaritsāgara* of Somadeva which is a compendium of the *Bṛhatkathā* of Guṇaḍhya. The story under reference relates to one Śaktideva who heard of *Kanakapuri* and intending to know its whereabouts approached an ascetic *Dīrghatamas*. The saint expressed his ignorance of the location of this place but gave his opinion that it must have been situated near an island called *Utsthala* somewhere in *dvīpāntara*, that is, the lands beyond the sea.¹³ Śaktideva then reached the port of *Viṭaṅkapura* and set sail for that island of *Utsthala* in the company of a merchant named *Samudradatta*. His ship foundered in the way and, as he was swimming through, a boat belonging to his father came to his rescue. Then the party reached the island and enquired of the king thereof about their journey to *Kanakapuri*. The king referred them to the islands beyond the sea or *Dvīpāntara* for their destination. This story shows that the city of *Kanakapuri* which is but another name of *Suvarṇakuḍya* lay somewhere in the Indian Archipelago beyond the Bay of Bengal. Since the *Bṛhatkathā* of Guṇaḍhya belongs to the

13. *Kathāsaritsāgara* ch. XXV – XXVI

इयता वयसा पुत्र पुरी साद्य श्रुता मया ।
 देशान्तरगतैः कैः कैर्जातः परिचयो न मे ॥
 न च तां श्रुतवानस्मि दूरे तद्दर्शनं पुनः ।
 जानाम्यहं च नियतं दवीयसी तथा क्वचित् ॥
 भाव्यं द्वीपान्तरे वत्स तत्रोपायं च वच्मि ते ।
 अस्ति वारिनिधौ मध्ये द्वीपं उत्स्थलसंज्ञकम् ॥
 तस्य द्वीपान्तरेष्वस्ति सर्वेष्वपि गतागतम् ।

opening centuries of the Christian era, ¹⁴ the name of Kanakapuri must have been current about that time.

In the second century A. D. the Alexandrian geographer Claudius Ptolemaeus (cir. 150-170) who knew of the Peninsula of Gold (khrusē Khersonesos) mentioned the town Suvāṇṇagoura in his Tables. Here 'goura' is a variant of 'pura' and the name of this town, Suvāṇṇapura, recalls Kanakapuri or Suvāṇṇakuḍya. In his geography of the Far-East a large number of place-names ¹⁵ are based on the words denoting gold.

Arab writers, who have referred to the lands of the Archipelago and the Malay Peninsula under the general name of *Bilād-al-zahāb-wal-Rānaj* ¹⁶ or the countries of gold and silver after the Indian nomenclature, have mentioned a city named al-Rānaj. Abu Zaid describes this city as facing the lands of China, the distance between them being one month's journey or a little less by sea. The palace of the Mahārāja constructed in it is

14. Though the date of Guṇāḍhya is a subject of controversy, it is certain that this author flourished under the Sātavāhanas who reigned up to the middle of the 4th century A. D. A. Weber placed the *Bṛhatkathā* in the 6th century A. D. [*History of Indian Literature* P. 213]; A. B. Keith considered it not later than 500 A. D. [*History of Sanskrit Literature* P. 268]; Speyer called it a work of the fifth century A. D. [*Studies about the Kathāsaritsāgara* P. 45]; Lacote relegated it to the third century A. D. [*Essay on Guṇāḍhya and the Bṛhatkathā* Eng. tr. by Rev. A. M. Tabard Pp. 26-28]. Bühler and Macdonnell took it to have been written in the second or the first century A. D. [*Detailed Report of a tour in search of Sanskrit manuscripts, in Journal of the Bombay branch of the Royal Asiatic Society* (1877) P. 47; *History of Sanskrit Literature* P. 376]; and Durgaprasad and Parab treated it as a work of the first century A. D. [*Kathāsaritsāgara. Preface* P. 1]

15. Louis Renou, *La Géographie de Ptolémée, l'Inde* (VII, 1-4).

16. Buzurg bin Shahryār; 'Ajāib-al-Hind translated by P. A. Van Der Lith and Devic, *Le Livre des Merveilles de l'Inde par le Capitaine Bozorg* P. 154.

said to have been equipped with a *thalaj* (pond) in which bricks of gold were thrown for treasuring. Among the peculiarities of this place parrots and peacocks of various hues, birds resembling parrots, big white monkeys, winged cats and vast dragons are specifically mentioned. The accounts of this city leave no room for doubt that it was situated on the coast facing Cambodia.¹⁷ The title of its ruler al-Fatijah is a rendering of the honorific Vijayapati mentioned in the Ligor inscription.

Chinese geographers of the opening centuries of the Christian era were also familiar with a land towards the Archipelago which they called Kin-lin. The first part of this word *kin* meant gold in Chinese and the second *lin* was equivalent to *teh'en* which was pronounced as *d'ien* and served as a transcription of *dya*. Thus in the correspondence of Kin-lin to Suvarṇakūḍya the first syllable is a translation of the former part and the second one is a partial transliteration of the latter part. According to Chinese texts Kin-lin was situated to the west of Fu-nan along the Great Bay at a distance of more than two thousand li from it. From Kin-lin one reached the four countries of Pien-teou (Pan-teou), Fou-k'oun (Tou-kun, Takkola), Kiu-li (kiu-ya) and Pi-song (Vesunga) after sailing for 3000 li.¹⁸ We learn from Chinese texts that the famous ruler of Fu-nan, Fan Che-man, died in course of an expedition to Kin-lin¹⁹. B. R. CHATTERJI holds that Kin-lin lay in Sumatra²⁰ but Chinese accounts show that it must have been somewhere from Lower Burma to the Malaya Peninsula. At any rate, the identification

17. Ibn Faqih 10; Ibn Khurdābih 65; Abu'l Fida 372 al-Idrisi X, 67 cited in S. M. Yusuf, *Al-Ranj; Arab Navigation in the Bay of Bengal and the Gulf of Siam in the third and the fourth centuries A. H.* in *Islamic Culture* Vol. XXIX no 2 (April 1955) Pp. 77-103 at page 94.

18. Sylvain Lévi, *Ptolemée, le Niddesa et la Brihatkathā*, in *Études Asiatiques* Vol. II. Pp. 36-37.

19. Georges Coédès, *Les États Hindouisés d'Indochine et d'Indonesie* P. 74.

20. B. R. Chatterji, *The Hindu Kingdoms of Indochina and Javā*, in *Cultural Heritage of India* Vol. III P. 97.

of Suvarṇakuḍya with a place of South India like Suvarṇagiri mentioned in the Yerraguḍi inscription of Aśoka or Suvarṇapārvata referred to in the *Hitopadeśa* has no leg to stand upon as all the authorities examined so far unmistakably show that its location has to be sought in the Far-East on the right side of the Bay of Bengal. ²¹

Before considering the chronological aspect of the reference to Suvarṇakuḍya in the *Arthaśāstra*, it is necessary to study some other geographical data given in this work in the same context. Just after Suvarṇakuḍya Pūrṇadvīpa or Pūrṇakadvīpa is mentioned in it as a source of the supply of *tailaparṇika*. Since I have discussed the problem of the identification of this island in another paper, ²² it is needless to enter into the details of the same here. Suffice it to say that this country is identical with *P'o-ni* mentioned in the *Man-shu*, the *Chu fan che* of Chao Ju-kua and the *History of the Sung* of To'-to, which has been identified with Borneo by Paul Pelliot. ²³ It is noteworthy that the western coast of Borneo was called Puni in the tenth century. Later on the name *Porunei* was given to the whole island. From this word has come the name Brunei which is situated on the north-western coast of Borneo. The modern name Borneo is based on the old names Brunei or Porunei. Thus Pūrṇadvīpa of the *Arthaśāstra* stands for Borneo.

Kauṭilya refers to the soft and yellow tailaparṇika sandal produced in Suvarṇabhūmī known as *Kāleyaka*. Evident[ly this variety had something to do with a place having a name resembling *Kālu*. Kauṭilya himself mentions *Kālaparvata* as the home of a

21. In this connection it may be interesting to note that in the Peninsular regions several place-names still recall the tradition of the Alderado of ancient times. A city on the Mekong is named Savarṇakhet and another on the Me Yom, a tributary of the Menam is called Savankalok.

22. Buddha Prakash, *Pūrṇadvīpa* to be shortly published in the *Sir Jadunath Sarkar Commemoration Volume*.

23. Paul Pelliot, *Deux Itinéraires de Chine en Inde à la fin du huitième siècle*, in *Bulletin de l'école Française d'Extrême Orient* (1904) Vol. IV P. 287.

good variety of sandal.²⁴ Curiously enough, we get a reference to an island named *Kāliyadvīpa* in the Jaina text *Jñātādharma-kathā*.²⁵ A party of merchants once reached there after braving a storm in the sea. They found there the mines of gold, silver, diamonds and other jewels, striped horses and aromatic substances. They loaded their ships with these goods and sailed back to their port. On hearing of the wealth of that island the king also sent an official mission there. Arab writers also describe a place *kalah* or *kilah* which the sailors reached after six days' journey from *Lanjbalus* (*Nicobars*). It was a large and important island on the right hand right of *al-Hind* of which it marked the beginning from the direction of China. It is said to have constituted a half-way port between China and the land of the Arabs and is described as an emporium of trade of various commodities like incense-wood, camphor, sandal, ivory white lead, aromatics and spices. Its chief product is stated to have been white lead, which gave birth to the word for polishing and plating in Arabic *Qala'i* which is also used in India and owes its origin to the fact that the material for polishing was produced in *Kala*. We learn from *Ibn-khurdābih* that contiguous to the island of *kalah* were the islands of *Jaba* (*Java*) *Shalabit* and *Harlaj* and that to the left of it at a distance of two days' journey was the island called *Balus*, which is to be identified with *Sumatra* as will be shown later.²⁶ These data about the location of *kalah* lead us to identify it with the Isthmus of *Kra* in the *Malaya Peninsula*. In ancient times Indian navigators either sailed through the channel between the *Andamans* and the *Nicobars* and touched the *Malay Peninsula* at *Takua Pa* or taking a route more to the south between the *Nicobars* and the head of *Achin* reached *Kedah*. From *Takua Pa* the merchandise was trans-shipped to *Ch'aiya*, from *Kedah* to *Singora* and from *Kra* to *Ch'ump'on*. All these localities are ancient places as archaeological finds testify.²⁷ At the time of

24. *Arthaśāstra* II, 29 P. 78 कालपर्वतकमनवद्यवर्ण वा.

25. *Jñātādharma-kathā* Pp. 137 ff cited in *Moticandra, Sārihavāha* Pp. 171-172.

26. *Ibn-khurdābih, al-Masālik-wal-Mamālik* P. 66 cited in *S. M. Yusuf, al-Rānaj, Islamic Culture, op. cit.* (P. 81 F. N. 4)

27. *H. G. Quatrich Wales, Archaeological Researches on Ancient Indian Colonization in Malaya, in the Journal of the Malaya Branch of the Royal Asiatic Society Vol XVIII No. 1, 1940.*

the coming of Arab navigators this region of Kalah was under the domination of one Mahārāja, who held sway over Sribuza (Śrīvijaya = Palembang = Sumātrā) also, as we learn from the account of the Persian geographer Abu Zaid Hasan (910 A. D.) who derived this information from the itinerary of the Arab merchant Sulaiman (851 A. D.).²⁸ This datum is confirmed in the Tanjore inscription of Rājendra Chola I (1011 A. D.) which refers to Māravijayottuṅgavarman as a descendant of the family of the Śailendras who ruled both over Śrīvijaya and Kaṭāha,²⁹ these two lands being identical with Sribuza and Kalah of the Arab-Persian accounts

S. M. Yusuf prefers the identification of Kalah with the delta of the Irrawaddy in Burma to that with the Isthmus of Kra on the ground that the latter is called Kadrang or Kardang distinctly in Arabic works and that kula or kla is a Burmese name for immigrants from Continental India.³⁰ But this view is not tenable firstly because it is hard to comprehend that the navigators turned north from the Nicobars and then sailed along the coast to the Peninsular region making in this way a long and cumbrous detour and secondly since this region is said to be closely related to Java and at a distance of two days' journey only from Balus' which, as will be presently shown, is the same as Baros in Sumatra. Hence the equation kalah = kra proposed by Coédès is sound and satisfactory. The modern name of Kra is a clear reminiscence of the ancient designation kala.

Moticandra suggests the identification of Kāliyadvīpa with Zanjibar mainly on the ground that striped horses or zebras are said to have been found there.³¹ But this island is also said to have been the home of aromatics and precious metals which were regarded as the peculiarities of the Far East in ancient Indian

28. G. Ferrand, *Relations de Voyages et Textes Géographiques Arabes, Persans et Turks relatifs à l'Indochine* (Paris 1913) Vol. I 82-83.

29. G. Coédès, *Les États Hindouisés d'Indochine et d'Indonésie* P. 240.

30. S. M. Yusuf, *Al-Rānaj, Islamic Culture, op cit* pp. 82-83.

31. Moticandra, *Sārthavāha* P. 172.

geographical notions. Besides this, the *Arthasāstra* uses the term in a context of Far Eastern localities noted for sandal. Hence it is safer to place this land in the Far East though there may have been some confusion about its flora and fauna in later times.

Kaṭilya mentions the *tailaparnika* called *joṅgaka* which is reddish yellow and smells like a blue lotus flower or like the urine of a cow (*joṅgakam raktapītakam-utpalagandhi gomūtra-gandhi vā*). According to him, *joṅgaka* is also the name of a sandal which is red or dark-red and soft and signifies agaru (*amyris agallocha*) as well.³² In Eastern Java we find a place named Jangala or Ujung Galuh. It is a port on the delta of the Brantas. In the *Chu-fan-che* of Chau Ju-kua it is called *Jong-ya-lou*.³³ As Sylvain Lévi has shown, the ending 'la' or 'ra' in certain place-names is a peculiarity of the Austric-Asiatic languages which are current in the Indian Archipelago. Lévi has ascribed the liquid ending in some Indian names like Kosala, Tosala, Utkala, Mekala etc. to this tendency which prevailed in India as a result of the existence of the Austric race in the Pre-Aryan and Pre-Dravidian period.³⁴ Thus separating the liquid ending from the name in question we get the form Jang or Jong. In ancient times this name denoted the whole of Eastern Java beyond the Brantas. To the east of this river lay the kingdom of Jangala and to its west was the state of Panjalu. The boundary between these two states was sometimes marked by this river and sometimes by a wall the ruins of which are still found between the mountain Kawi and the southern coast of the island. In the east Jangala comprised the region of Malang and the delta of the Brantas including the ports of Surabaya, Rembang and Pasuruban. The capital of Jangala was at Kahuripan. It was the seat of the famous monarch Airlanga (1006-1049 A. D.).

32. *Arthasāstra* II, 29 P. 78.

चन्दनं- जोङ्गकं रक्तं रक्तकालं वा सिग्धं; अगरु-जोङ्गकं कालं काल-
चित्रं सण्डलचित्रं वा

33. *Chu-fan-che* of Chau Ju-Kua Eng. translation by Hirth and Rockhill Pp. 83, 86.

34. Sylvain Lévi, *Pre-Aryan and Pre-Dravidian in India* Eng. tr by P. C. Bagchi Pp. 96-97.

After the death of this king this kingdom was annexed to the rival state of Panjalu or Kediri. Among the epigraphic records coming from this region is an ordinance relating to the irrigation works completed under the king Rake Halu, Sri Samarotsāha Karṇakeśana Dharmavaṃśa Kirtisimha Jayāntakatungadeva. The *Joṅg* of Kauṭilya is evidently identical with this region.

The analogue of *joṅgaka* is *doṅgaka*. The *doṅgaka* variety of *agaru* is described as black in contrast to *joṅgaka* which is dark and variegated.³⁵ This shows that *doṅgaka* came from a land different from that of *joṅgaka*. Since we have identified *joṅgaka* with the product of Jangala region in Eastern Java we should search for the home of *doṅgaka* in some other country. In this search we come across the locality called Dong-düong in Champa. Dong-düong, Fra-kien and Mi-son are the chief archaeological sites of Quang-nam which is a kind of holy land of Champa. From Dong-düong has come a beautiful bronze image of Buddha belonging to the school of Amarāvati which is the most ancient vestige of Indian penetration in Champa.³⁶ In the latter half of the ninth century Lakṣmīndra Bhūmīśvara Grāmasvāmin known as Indravarman II who was the founder of the dynasty of Indrapura in Champa established the famous Mahāyāna Buddhist foundation centring round the monastery of Lakṣmīndralokeśvara at Dong-Düong whose ruins attest its ancient glory.³⁷

Champa is known as al-sanf in Arabic texts. It was the home of sandalwood and a special fragrant wood called al-'Ud al-Sanfi. This country was known as the "Sandalwood Island" on this account.³⁸ The reference to the *agaru* of *Dong* in the Arthaśāstra is a pointer to the richness of Champa in aromatics and fragrant articles.

35. *Arthaśāstra* II, 29 P. 78 अग्रह— श्यामं दोङ्गकम्

36. Ananda K. Coomaraswamy, *History of Indian and Indonesian Art* P. 197.

37. H. Parmentier, *Inventaire descriptif des monuments chams de l'Annam* Vol. I. P. 439.

38. G. E. Gerini, *Researches on Ptolemy's Geography of Eastern Asia, Further India, Indo-Malay Peninsula*, Pp. 225-243; Yule and Burnell, *Hobson-Jobson* S. V. "Champa"; S' M. Yusuf, *Al-Rānaj*, op. cit P. 89.

Just after mentioning the sandal of Jong, Kauṭilya refers to its variety called *taurūpa*, which resembled *joṅgaka* in all characteristics. It was also red or dark red and soft. A variant of the word *taurūpa* is *taurūṣa* according to Shama Sastry. The reading of this word is evidently very corrupt here. It is likely that this word is *Varūṣa* which is mentioned in the *Ārya-mañjūsri-mūla-kalpa*³⁹ among the islands of the Indian Archipelago. In a list of the Eastern Islands given in the *Bṛhatsamhitā* of Varāhamihira this name occurs as *Vṛṣa*.⁴⁰ In a passage of the *Mahābhārata*^{40a} there is a reference to *Kāruṣa*, a variant of which is *Vāruṣa*. MOTICANDRA prefers the reading of the phrase *Karuṣa ca samudrānte* as *vāriṣeṇa samudrānte*.^{40b} But a better reading would be *varuṣe ca samudrānte*. The fact that some island in the Indian Archipelago is intended in this verse is manifest from the reference to the wealth of fragrant woods like sandal and *agaru* and the heaps of perfumes, gold and jewels in this context. This *Vāruṣa* is the same as *Vārūṣa* of the *Ārya-mañjūsri-mūla-kalpa* and

39. *Ārya-mañjūsri-mūla-kalpa* ed. T. Ganapati Shastri Vol. II P. 322.

कर्मरंगाख्यद्वीपेषु नाडीकेरसमुद्भवे ।
द्वीपे वारुषके चैव नम्रबालीसमुद्भवे ॥

40. *Bṛhatsamhitā* XIV, 9 Bibliothica Indica edition Vol. 1, P. 288,

वृषनालिकेरचर्मद्वीपा विन्ध्यान्तवासिनस्त्रिपुरी ।
श्मश्रुधरहेमकुड्यव्यालप्रीवा महाप्रीवाः ॥

for Kern's notes see *Journal of the Royal Asiatic Society* (new series) Vol. V P. 83.

40a. *Mahābhārata*. Sabhāparvan, 52, 8-10.

ये परार्थे च हिमवतः सूर्योदयगिरौ नृपाः ।
कारुषे च समुद्रान्ते लौहित्यमभितश्च ये ॥
फलमूलाशाना ये च किराताश्चर्मवाससः ।
कूरशस्त्राः कूरकृतस्तौश्च पश्याम्यहं प्रभो ॥
चन्दनागुरुकाष्ठानां भारान् कालीयकस्य च ।
चर्मरत्नसुवर्णानां गन्धानाञ्चैव राशयः ॥

40b. MOTICANDRA, *Geographical and Economic Studies in the Mahābhārata* Pp. 84-85.

Vr̥ṣa of the *Bṛhatsamhitā* noted above. In the work of Ibn Khurdadbih its form is *Balus* and in the account of al-Idrisi its variants are *Jalus* and *Jalush*.⁴¹ According to the former Arabic writer this island was at a distance of two days' journey to the east of Kalah. Evidently this name corresponds to Barousai mentioned by Ptolemy which has been identified with Baros on the western coast of Sumatra.⁴² In the vicinity of this region has been found a Tamil inscription of 1088 engraved by an Indian guild of traders of southern India. Marco Polo calls it Fansur, the country of camphor *par excellence*. The above variants of the names of this country and its importance in ancient times vouch for its identification with the Taurūṣa (Vārūṣa) of the *Arthaśāstra*.

After mentioning the sandal called Taurūṣa (Vārūṣa) Kauṭilya describes a yellowish red sandal known as *māleyaka* or *māleya*.⁴³ This name may be conveniently equated with the name of the Malaya Peninsula. Similarly *grāmeruka* coming from *grāmeru*⁴⁴ may be identified with a product of *grāmapura*. This place was the home of Jaya Indravarman who played an important part in the events of Campā in 1177.⁴⁵

41. S. M. Yusuf, *Al-Rānaj* of. cit. P. 84.

42. Sylvain Lèvi, *Ptolemée, le Niddesa et la Brihatkathā*, in *Etudes Asiatiques* II P 27.

43. *Arthaśāstra* II, 29, p. 78 मालेयकं पाण्डुरक्तम्

44. *ibid* ग्रामेरुकं रक्तं रक्तकालं वा बस्तमूत्रगन्धिः तैलपर्णिकं - ग्रामेरुकं स्निग्धं गोमूत्रगन्धिः ।

45. While identifying the place-names of the *Arthaśāstra* with the localities of the Far East, the fact that sandal, which is mainly dealt with in this work in the paragraphs under reference, was the chief product of the Malay Peninsula and the Archipelago has to be taken into consideration. The Arab writers Ibn - al Baytar and Abul Faql Jaf'ar have particularly mentioned the high quality of the sandal of these regions. [G. Ferrand, *Relations de voyages et textes géographiques Arabes, Persans et Turks relatifs à l'Indochine* Vol. I P. 279; *ibid* Vol. II p. 605] Sidi 'Ali Salibi calls the island of Timūr (Timor) to the south of Java and those called Bāndan (Bunda) situated to the east of Timor 'the
(continued on the next page)

The above study of Suvarṇakuḍya, Pūrṇadvīpa, Kāliyaḍvīpa, joṅgaka, doṅgaka, taurūṣa, Māleya and grāmeruka and their identification with the localities of Malaya Peninsula and the Archipelago show the wide range of knowledge of the author of the *Arthaśāstra* in regard to these lands. It leaves no room for doubt that this author was fully conversant with the economic geography of the Far-East. The definite and precise references to the places mentioned above are in contrast to the vague and indeterminate notices of the golden lands (suvarṇabhūmī) in Buddhist Jātakas and other works. In order to ascertain the date on or about which these references could have possibly been made it is necessary to consider first the chronology of the works in which these eastern lands are mentioned. To begin with, let us take the Jātakas. The *Samkhajātaka* and the *Mahājanakajātaka* refer to the voyages of Indian merchants to suvarṇabhūmī via Tāmralipti.⁴⁶ Though it is indicated in these stories that Suvarṇabhūmī lay beyond the high sea, no definite data about its location or situation are available in them. In these fables it is treated as a wonderland of adventure, romance and wealth which excited the interest and fired the imagination of Indian merchants and mariners and side by side exaggerated their achievements in the estimation of the common people. The Jātakas were popular in the Buddhist world two or three centuries before Christ as is manifest from the sculptures on the stūpa of Bharhut depicting scenes from these stories and sometimes containing their names also, e. g. *Isimigo jātaka*, *Uda-jātaka*, *Biḍāla-jātaka* which have been assigned to about 200 B. C.⁴⁷ Though the gāthās of these

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countries of sandal' [G Ferrand, *ibid* Vol II p. 513]. About the sandal of these regions Crawford observes as follows : " while going to the east from Java and Madura one finds sandalwood in small quantities in many islands. The more one advances in the east, the more it becomes abundant and excellent. At Timor its quality and quantity become of the first order " [Crawford *History of the Indian Archipelago* Vol. I p. 519].

46. *Samkhajātaka* (ed. Fausböll no. 442 ; *Mahājanakajātaka* Fausböll no 539).

47. Sylvain Lévi, *Les jataka*, in *Mémorial Sylvain Lévi* ed. Jaéques Bacot p. 43.

Jātakas are old, their prose narratives were reduced to the present form much later. The original Pali version was first rendered into Singhalese and this later redaction was retranslated into Pali prose about the beginning of the Christian era and incorporated in the existing Pali Tripitaka.⁴⁸ Even if this theory is not accepted it is undoubted that the prose portions of these tales are later than the verses.

Reference to Suvarṇabhūmi is also made in the account of the Buddhist council (sangiti) held at Pāṭaliputra under the leadership of Maudgaliputra Tiṣya (Moggalliputta Tissa) in the time of Aśoka. Two sthaviras Soṇa and Uttara are said to have been sent to Suvarṇabhūmi for the propagation of the faith.⁴⁹ C. O. BLAGDEN subscribes to the plausibility of the tradition of the mission of these monks to the 'Land of Gold' which he identifies with Burma.⁵⁰ But the absence of any reference to this country in the inscriptions of Aśoka makes one look askance at this tradition. B. M. BARUA has pointed out the fact that the places where the missions are said to have been sent are all indicated by the find-spots of the kalsi, Mansehra, Shahbazgarhi 'Girnār and Sopārā versions of Aśoka's Rock Edicts and the Hyderabad and northern Mysore copies of his Minor Edict. Only Suvarṇabhūmi and Tāmraparṇi are not explicable by the findspots of his inscriptions. Hence Barua assumes that Suvarṇabhūmi was a later substitution for Suvarṇagiri, which is identical with Suvarṇavati, a city of south India described in the *Hitopadeśa* (II, 1)⁵¹. It is quite likely that the reading Suvarṇabhūmi crept in at a later period.

Among ancient literary works that refer to Suvarṇabhūmi the Rāmāyaṇa is also very important. In the Kiṣkindhākāṇḍa

48. Sylvain Lévi, *Les Jātaka*, of cit p 12. Lévi holds that the Pāli canon was codified in Ceylon a little before the dawn of the Christian era. The original discourses of Buddha were in the Māgadhī language which was different from Pāli. [Sylvain Lévi, *Les saintes écritures du Bouddhisme*, op. cit, pp. 81-82].

49. *Mahāvamsa* XII. 44-50; *Dipavamsa* VIII, 1 f; *Sāmantapāsādikā* I p. 63 f.

50. *Epigraphia Burmica* Vol III Pp. 83-84.

51. B. M. Barua, *Aśoka and his Inscriptions* p. 325.

Sugrīva sends his envoys in different directions in search of Sitā. Describing the countries of the east to his emissary Vinata he refers to Yavadvīpa, Suvarṇarūpyakadvīpa and Samudradvīpa.⁵² The geography of the quest of Sitā is based on an original work composed probably in Kashmīr, which served as a source of information of the countries, continents and towns mentioned in the geographical sections of the *Harivamśapurāna* and the *Saddharmasmṛtyupasthānasūtra* translated into Chinese in the sixth century by Gautamaprajñāruci. After a brilliant and penetrating study of the geographical data given in these sections of the Rāmāyaṇa in comparison with other cognate texts Sylvain Lévi held that this account is not earlier than the second century B. C. and not later than the first century A. D.⁵³

52. *Rāmāyaṇa. Kiṣkindhākāṇḍa* 40, 28-31

आमर्मानाशनाश्चापि किराता द्वीपवासिनः ।
 अन्तर्जलचरा घोरा नरव्याघ्रा इति स्मृताः ॥
 एतेषामाश्रयाः सर्वे विचेयाः काननौकसः ।
 गिरिमिर्ये गम्यन्ते प्लवनेन प्लवने च ॥
 यत्नवन्तो यवद्वीपं सप्तराज्योपशोभितम् ।
 सुवर्णरुप्यकद्वीपं सुवर्णाकरमण्डितम् ॥
 यवद्वीपमतिक्रम्य शिशिरो नाम पर्वतः ।
 दिवं स्पृशति शृङ्गेण देवदानवसेवितः ॥

ibid, 40, 36-37

ततः समुद्रद्वीपाँश्च सुभीमान्द्रुमहृथ ।
 उर्मिमन्तं महारौद्रं क्रोशन्तमनिलोद्धतम् ॥

53 Sylvain Lévi, *Pour l'Histoire du Rāmāyaṇa, Journal Asiatique* (1918) p. 149 " Le temps où le voyageur qui sortait de l'Inde trouvait au-delà de l'Indus un pays scythique, un pays Grec un pays Parthe et un pays Tokharien ne peut pas être de beaucoup antérieur au deuxième siècle avant J. C. ni de beaucoup postérieur au première siècle de l'ère. "

The Samudradvīpa of the Rāmāyaṇa is the same as the Sāgaradvīpa of the Mahābhārata. Sahadeva is stated to have
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As regards other texts referring to the countries of the Eastern Archipelago, the *Bṛhatkathā* of Guṇāḍhya belongs to some period in the first three centuries of the Christian era as we have discussed earlier; the *Mahāniddeśa* and the *Milindapañho* were composed about the dawn of this era; the notices of Ptolemy are of the second century A. D. and the data of the *Purāṇas*, the *Āryamañjuśrīmūlakalpa* and the *Bṛhatsaṃhitā* are posterior to the time of Christ. There is, however, a passage in the *Ts'in-han-shu* of the Chinese writer Pan-kou, who lived not later than the first century A. D. in which he describes the sea-route from Je-nan to Houang-che and states that the people of that kingdom had been sending tributes to the Chinese court from the time of emperor Wu (140-86 B. C.). It is also said in this text that emperor Wang Mang sent rich presents to the king of Houang-che and asked him to send an embassy with a live rhinoceros.⁵⁴ Herrmann locates Houang-che in Abyssinia, Laufer in Malaya and Ferrand in South India. Agreeing with the view of Ferrand, K. A. NILAKANTA SASTRI identifies Houang-che with Kāñci and shows that China and South India came into contact with each other by the sea route in the second century B. C. Hence it may be argued that the lands of the Archipelago were known to the merchants and mariners of south India in the 2nd century B. C. Though the identification of Houang-che is highly controversial and no opinion can be pronounced on it with finality,

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defeated the Mlecchas, Niṣādas, Karnaḥprāvaraṇas and kālamukhas there (*Mahābhārata Sabhāparvan*, 28, 44-45). Bhīma is also said to have vanquished its king and obtained a tribute of sandal, jewels, pearls, gold, silver, coral and diamonds. *Mahābhārata* II, 27, 25-26). But the data of the *Mahābhārata* are not so definite and detailed as those of the *Rāmāyaṇa*.

54. Paul Pelliot has translated this passage in his paper "*L'origine du nom de Chine*" in *T'oung Pao* (1912) Pp. 457-459. It has been cited and commented upon by K. A. NILAKANTA SASTRI, *The Beginnings of Intercourse between India and China*, *Indian Historical Quarterly* (1938) [*Winternith Memorial Volume Part I*] p. 380.

yet, the acceptance of Ferrand's view at best shows that Indian contacts with the Far East date from the second century B. C.,⁵⁵

We have seen above that the literary notices and references to the lands of the Indian Archipelago are not earlier than the second century B. C. and attain precision and certitude about the beginning of the Christian era. Let us now cast a flying glance at the archaeological and epigraphic evidence of the expansion of Indian culture in Indochina and Indonesia. In Burma the most ancient vestiges of Indian influence that have so far come to light are the fragments of the Pali canon dated about 500 A. D. found at Moza and Maungun. In the Basin of Menam Buddhist sculptures of the Gupta style and a bronze statue of Buddha belonging to the Amarāvati school have been discovered which cannot be earlier than the third and fourth centuries of the Christian era. In Cambodia the Chinese place the foundation of the kingdom of Fu-nan by the Brāhmaṇa Kauṇḍinya in the first century A. D. They established relations with it in the third half of the third century A. D. The oldest of the four Sanskrit inscriptions found in that country is also of the third century A. D. The finds of Oc Eo in western Cochinchine to the south of Phnom Bathé including a golden medallion of Antonine dated 152 A. D. belongs to the second and third centuries. About the kingdom of Campā on the coast of Annam the Chinese begin to speak from 190-193 A. D. and the most ancient archaeological vestige found so far is the statue of Buddha of Dong-duong, which is one of the finest specimens of the art of Amarāvati. On the Malaya Peninsula, the Chinese mention the Hindu states towards the end of the second century A. D. and the Sanskrit inscriptions found there do not take us beyond the fourth century A. D. In the Archipelago, the Sanskrit inscriptions of Mūlavarman found in Borneo date from the beginning of the 5th century A. D., those of Pūrṇavarman discovered in Java from the middle of the same century, though Buddha images unearthed at

55. Ferrand holds that the process of hinduisation of the Indonesian and Indochinese countries started before the rise of the Christian era, G. Ferrand, *Le K'ouen-Louen et les anciennes navigations inter-océaniques dans les mers du Sud.* in *Journal Asiatique* (1919) p. 20.

Sempaga in Celebes are more ancient. On the basis of these data G. Coédès observes : " it appears to me, therefore, prudent to say simply that the Hindu colonisation, intense in the second and third centuries of our era, bore all its fruits in the fourth and the fifth." ⁵⁶

Our enquiry has led us to conclude that the earliest time when the lands of the Far-east including the Indo-chinese and Malaya Peninsula and the Archipelago became known to Indian merchants and mariners was the second century B. C. Of course, there was some contact between these lands and the coastal regions of India from Pre-Aryan and Pre-Dravidian times, but these regions were called by the names given to them in India in the historical period in the second or first century B. C. for the earliest time. The *Arthasāstra*, as seen above, shows a detailed knowledge of these lands of the Far East. Being a treatise on statecraft and administration, it mentions these countries from a commercial and economic standpoint which a government has to adopt in shaping its policy of external relations. Hence it is hard to understand that its author deigned to deal with vague, airy and semi-mythical lands in a treatise of practical use and utility. To sum up, the reference to Suvarṇakūḍya and other places of the Far East in the *Arthasāstra* cannot be earlier than the second or first century B. C.

IV

Bhīngisī Naipālakam

Kautilya refers to a woollen fabric of Nepāla called *bhīngisī* which was black in colour and made of light pieces and served as a rain-cover. ⁵⁷ In order to ascertain the date of this reference it is necessary to study the use of the word Nepāla in Indian

56. G. Coédès, *Les états Hindouisés d'Indochine et d'Indonesie* p. 40, " Il me paraît donc prudent de dire simplement que la colonisation hindoe, intense aux IIe-IIIe siècles de notre ère porta tous ses fruits au IVe et au V e. "

57. *Arthasāstra* II, 29 p. 80.

अष्टप्रौतिसङ्घात्या कृष्णा भिङ्गिसी वर्षवारणमपसारक इति नैपालकम्

literature in the light of the history of Indo-Nepalese cultural contacts.

In ancient times Mithilā, the capital of Videha was situated within the Nepāla border, if its identification with Janakapura north of the boundary of Muzaffarpur and Darbhanga districts is correct.⁵⁸ The valley of Nepāla was included in the empire of Aśoka as his monuments at Lalitapātan attest. But it is significant that inspite of the relations of India and Nepāla in those early times this country is not known by this name in the literature of that period. The earliest text to refer to Nepāla is perhaps the *Atharvavedapariśiṣṭa* where it is mentioned with Videha, Udumbara and Kāmarūpa. The astrological data given in this work betray Hellenic influence. Hence Weber is inclined to place it about the beginning of the Christian era.⁵⁹ Then this country is mentioned in the *Nāṭyaśāstra* of Bharata⁶⁰ which is a work of the second century A. D. though the traditions recorded in it go back to the first century B. C.⁶¹ Another reference to Nepāla is found in the *Bṛhatkathā* of Guṇāḍhya, which was composed in the opening centuries of the Christian era, as seen above. One of the twenty-five stories of the vampire has a king of Nepāla named Yaśahketu for its hero.⁶² The first epigraphic

58. H. C Raychaudhury, *Political History of Ancient India* (5th edition) p. 53.

59. नेपालं कामरूपं विदेहोदुम्बरं तथा ।

तथावन्यः कैकयाश्च उत्तरपूर्वे हते हन्यात् ॥

for date Vide A. Weber, *Indische Studien* VIII, p. 413; X p 319.

60. *Nāṭyaśāstra* of Bharatamuni XIII, 31

अङ्गा वङ्गाः कलिङ्गाश्च वत्साश्चैवोड्मागधाः ।

पौण्ड्रा नैपालिकाश्चैव अन्तर्गिरि-बहिर्गिराः ॥

61. Mano Mohan Ghosh, *The Date of the Nāṭyaśāstra*, in *Journal of the Department of Letters* (Calcutta University) Vol XXV (1934); *Nāṭyaśāstra ascribed to Bharatamuni* (RASB 1951) introduction p. LXXXII.

62. *Kathāsaritsāgara* of Somadeva XII, 22, 3

अभून्नेपालविषये नाम्ना शिवपुरं पुरम् ।

यथार्थनाम्ना तत्रासीत् यशःकेतु पुरा नृपः ॥

Bṛhatkathāmañjarī of Kṣemendra IV, 728

नेपालविषये श्रीमान् यशःकेतुरभून्नृपः ।

notice of Nepāla is in the Allahabad Stone Pillar Inscription of Samudragupta who is said to have received the obeisance of the frontier kingdoms of Samatata, Davāka, Kāmarūpa, Nepāla and Karttṛpura in the fourth century A. D. ⁶³ A little later, the Buddhist Patriarch Vasubandhu is stated to have visited Nepāla and founded his sect there as Taranath informs us. ⁶⁴ In the same Gupta period Varāhamihira names Nepāla in the geographical section of his *Bṛhatsamhitā*. ⁶⁵

Several Buddhist Sanskrit texts of the northern schools mention Nepāla occasionally. In the *Candragarbhāsūtra* which was translated into Chinese by Narendrayaśas ⁶⁶ between 550 and 557 A. D. this country is referred to and in the *Mūlasarvāstivādinayasāngraha* compiled by Jinamitra and rendered into Chinese by I-Tsing ⁶⁷ in 700 A. D. a group of bhikṣus is stated to have gone to Nepāla (Ni - po - lo) for wool while Buddha was staying at Śrāvasti. In the seventh century the famous emperor Harṣa composed a poem entitled *Aṣṭa-mahā-śrī-caitya-saṃskṛta-stotra* that was translated into Chinese by Fa-t'ien as *Pa-ta-ling-t'a-fan-tsan*. In this work the royal poet refers to Kāsmīra, Cina, Khaṣa-tata (Kashgara), Marvar, Ceylon, Lāṭa, Uḍḍra, Sindhu, Pauṇḍra, Samatata, Magadha, Mekhala, Kosala, Nepāla, Kāmarūpa, Kāncī and Saurāṣṭra. ⁶⁸ In the *Mañjuśrī-*

63. J. F. Fleet, *Corpus Inscriptionum Indicarum* Vol. III no 1 line 22 समतट-डवाक-कामरूपनेपाल-कर्तृपुरादिप्रत्यन्त-नृपतिभिः.....
परितोषित-प्रचण्डशासनस्य

64. Takakusu, *Date of Vasubandhu, Journal of the Royal Asiatic Society* (1905) P. 1

65. *Bṛhatsamhitā* of Varāhamihira IV, 22

66. Bunyiu Nanjio, *A Catalogue of the Chinese translation of the Buddhist Tripitaka* (Oxford 1883) no. 1127.

67. *ibid* no. 63.

68. Sylvain Lévi, *Un Poésie Inconnue du Roi Harṣa Śilāditya, Mémorial Sylvain Lévi* ed. J. Bacot Pp. 244-245.

कस्मीरे चीनदेशे खषतटयमुने मर्वारे सिंहले वा

लाटोड्रे सिन्धुपौण्ड्रे समतटमगधे मेखले कोसले वा ।

नेपाले कामरूपे कलशवरपुरे काञ्चिसौराष्ट्रराष्ट्रे

ये चान्ये धातुगर्भा दशबलबलिनस्तान् नमस्यामि मूर्ध्ना ॥

*mūlatantra*⁶⁹ done into Chinese between 980 and 1000 A. D. Nepāla is mentioned with Kaśmīra, Kapiśa, Cīna and Mahācīna among the countries of the north. In the *Sarva-tathāgata-mahā-guhyā-rājādhibhūtanuttara-prāśasta-mahā-maṇḍala-sūtra*⁷⁰ preserved in the Chinese canon the name of Nepāla occurs with Magadha, Cīna, Samataṭa, Lāṭa etc. where the disciples of Vajrapāṇi reside.

The Jaina writer Hemacandra (1088–1173 A. D.) refers to Nepāla in his *Pariśiṣṭaparvan*⁷¹ and *Kāvyānuśāsana*.⁷² In the *Bṛhatkalpa-sūtrabhāṣya* (ed. Muni Puṇyavijaya. P. 3912) Nepāla is said to have been famous for good clothes and fabrics. Thus we observe that the notices and references to Nepāla in Indian literature date from the second or first century B. C

In the *Mahābhārata* and the *Purāṇas* the use of the word Nepāla is conspicuous by absence though the form Nīpa is found. The Nīpas are said to have served as bondsmen in the palace of Yudhiṣṭhira.¹³ In the *Vāyupurāṇa* they are dubbed as foreigners.⁷⁴ The word Nepāla is sometimes derived from Nīpa, *Nīpa + ālaya* or *Naīpa + ā + la*. The former is a naive etymology and the latter is based on the tendency of the Tibeto-Burman language tsahla to add the suffix *la* to nominal stems for forming place names.⁷⁵ But in reality this word consists of two parts *Ne + Pal* or *Bal*. To quote S. K. Chatterji “the name came from the language of a Tibeto-Burman speaking tribe, the ancestors of the present day Newar people, and consists of two elements, a prefix *Ne -*, of uncertain meaning (it may be the name of some

69. Bunyiu Nanjio, *A Catalogue of the Chinese translation of the Buddhist Tripiṭaka* no. 1056.

70. *ibid* no. 1018.

71. *Pariśiṣṭaparvan* of Hemacandra ed. H. Jacobi IX, 59 P. 264.

नेपालदेशमार्गस्थं भद्रबाहुं च पूर्वणिगम् ।

ज्ञात्वा सङ्घः समाहातुं ततः प्रैषीन्मुनिद्वयम् ॥

72. *Kāvyānuśāsana* of Hemacandra (Kāvyamālā edition) P. 128 विदेहेनेपालपुण्ड्रप्राग्ज्योतिषा वाराणस्याः पुरतः पूर्वदेशाः

73. *Mahābhārata* II, 46, 21.

74. F. E. Pargiter, *Dynasties of the Kali Age* Pp. 2–3.

75. Robert Schafer, *Ethnography of Ancient India* P. 137.

hero-king or priest among the tribe), and the proper tribal name *Pgl* or *Bal*, the meaning of which in Newari is lost, although in Tibetan the word *bal* means 'wool'. The Tibetans call the Nepalese i. e. the Newaris particularly *Bal-Po* i. e. the *Bal*-men. It may also be questioned if *Pal-po*, the name of the region immediately to the west of the Nepāla valley, the home of the Newars, is connected with this *Pal* or *Bal*. *Ne-pal* became with the Sanskrit and Prākṛit using Indians of north India *Nepāla* during the period roundabout Christ, if not as early as the time of Aśoka, or earlier still. . . . In Newari, the sounds of *r* and *l* interchange. Through later phonetic change *Nepal* became *Newar* and, in modern Newari, the loss of the final *r* has further modified the name, particularly as the name of the Newar people, to *Newāḥ* or *Neiwā*.⁷⁶ The word *Nīpa* is the result of an analogous linguistic process. But the fact that in the epic and the Purāṇas the form *Nepāla* is not found is significant. Besides this, the epic geography is also not earlier than the second or first century B. C. as is manifest from the mention of such tribes as the Śaks, Ṛṣikas, Kaṅkas, Hūṇas etc. in it who came into prominence in that age.

In later works an attempt was made to invent a historical etymology of the word *Nepāla* on imaginative lines. From the root *ni* (to lead) the word *Ne* (leader) was derived and to that the word *Nepāla* (the country having Svāyambhuva for its protector) was traced. In the *Paśupati-purāṇa* (XXI) *Ne* was described as the saint who founded the empire of this country. In the *Nepālamahātmya* (Ch VII) this founder was called *Nemi* or *Nimiṣa*. He is said to have inaugurated the first Hindu dynasty of *Nepāla*. These traditions simply show how the original import of the word *Nepāla* was missed by Indian writers

As regards the beginnings of political contacts between India and *Nepāla*, the Nepalese *Vamśāvalis* first refer to the rule of the mythical *Gopāla* and *Ābhira* dynasties and then pass on to the line of *Kirāta* kings the names of most of whom are non-Sanskritic and who are probably referred to in early Indian works

76. Suniti Kumar Chatterji, *Kirāta-jana-kṛti*; [*The Indo-Mongoloids; Their contribution to the History and Culture of India*], *Journal of the Asiatic Society of Bengal* Vol. XVI letters (1950) P. 183.

under the general ethnic name *Kirāta*. The Kirātas were suppressed and supplanted by a lunar dynasty of five kings from Bihar who were followed by the *Sūryavamśi* Licchavi line that ruled from c. 350 A. D. to the end of the ninth century A. D. The Caṅgu Nārāyaṇa Temple Pillar Inscription of Mānadeva of this dynasty dated 386–387 A. D. tells us something about the earlier kings and the prevalence of Sanskrit culture under them. The kingdom of the Licchavis passed the course of the Gaṅḍakī river and included the fortress of the Mallas. The Licchavis were in political and matrimonial relationship with the Guptas. It was probably with their help that Candragupta I strengthened his position in Magadha. His coins bearing his effigy and that of his Licchavi wife Kumāradevi with the legend *Licchavayaḥ*⁷⁷ clearly show that his state was a veritable partnership between the Guptas and the Licchavis. Subsequently Samudragupta prided himself on being the grandson of the Licchavis, *licchavīdauhitra*⁷⁸ and indulged in the rhodomontade of the submission of the ruler of Nepāla to him, as seen above. The early coins of Nepāla resemble the copper currency of the Yaudheyas. Thus we observe that Nepāla made her débüt into positive and authentic history marked by her political and cultural relations with India in the fourth century of the Christian era.⁷⁹

To sum up, Nepāla was known to the Indians by its current name about the beginning of the Christian era and the earliest time when a reference to this country could have been made in the *Arthaśāstra* is the second or first century B. C., though its first notice of a precise date is in the Allahabad stone Pillar Inscription of Samudragupta of the fourth century A. D.⁸⁰

77. J. Allan, *Catalogue of the Indian coins in the British Museum, Gupta Dynasties* (London 1914) P. 8.

78. J. F. Fleet, *Corpus Inscriptionum Indicarum* Vol. III no 1 line 29 लिच्छवीदैहित्रस्य महादेव्यां कुमारदेव्यामुत्पन्नस्य

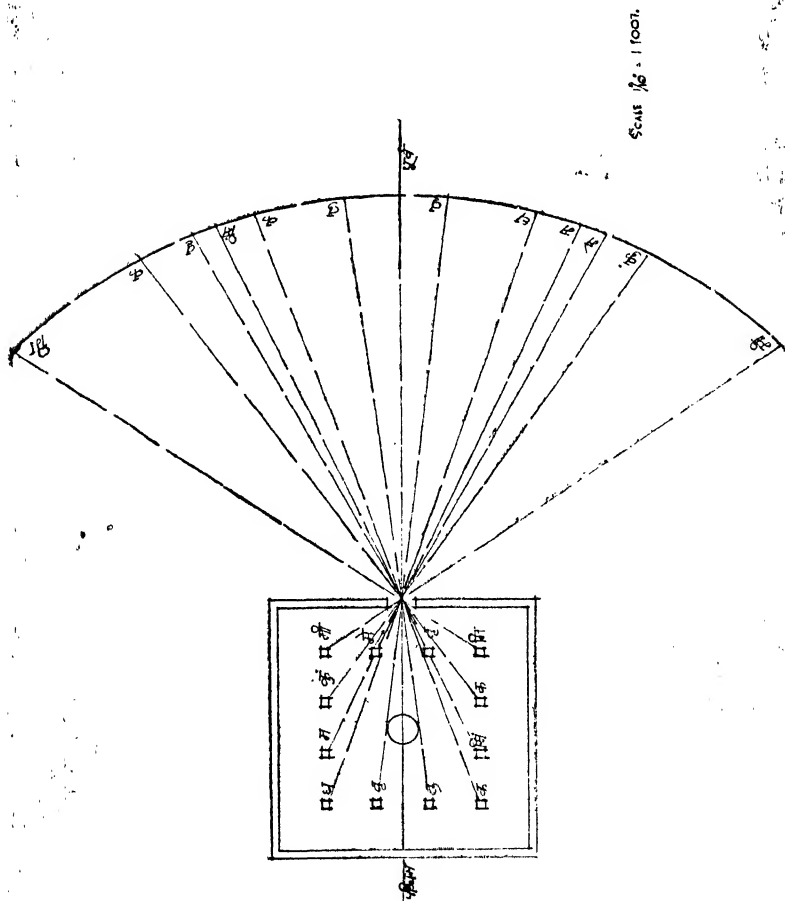
79. Sylvain Lévi, *Le Népal; Étude Historique d'un Royaume Hindou* Vol. II P. 61, "Le Népal n'entre dans l'histoire authentique et positive qu'au IV e siècle de l'ère Chretienne."

80. B. M. Barua, *The Arthaśāstra: A blend of old and New in Bhārata-Kaumudī*. (Dr. Radhakumud Mookerji Commemoration Volume I, Pp. 85 ff.)

TRADITION ABOUT THE 12 PILLARS IN SRI VIDYASHANKAR TEMPLE AT SRINGERI

by

S. K. Kallianpur, Shirali (North Kanara)



From the lips of almost every one in Sringeri, it is heard that there is a certain peculiarity in the construction of the

12 pillars in the Vidyā-Shankar temple. Not being able to find out its authenticity, the writer of this article was after finding out any literature which would explain the truth of the tradition. A booklet named 'Greatness of Sringeri' was obtained, but to the utter dismay it was found to contain nothing more than the statement that the rays of the rising sun fall on the pillar representing the specific solar month. Since this booklet does not give any explanation of the statement the extract referred to in the booklet viz. from the archaeological report of Mysore State which is reproduced below was sought for. It runs thus : " Each pillar has sculptured on its back a sign of the zodiac such as ram, bull and so forth and it is stated that the pillars are so arranged that the rays of the sun fall on them in the order of the solar months, that is to say, the rays of the sun fall on the pillars marked with the ram in the first solar month and so on with the others. Each pillar has likewise carved on it the particular planet or planets ruling over the particular *rāśi* or zodiacal sign represented by it while the sun, being the lord of all the *rāśis*, is sculptured on the top panel on all the pillars."

An examination of the drawing of the plan of the hall of the temple having the pillars presented here gives no clue to the possibility of the truth in the statement made above. Any clarification to show if the above is only a tradition or if there is any truth in the statement given either through the medium of this journal or direct to the writer of this article will be greatly appreciated.

NYĀYAMAÑJARĪ STUDIES

2. Jayantabhaṭṭa and Vācaspatimiśra ¹

by

H. G. Narahari, Poona

Normally examined the relative chronology of Jayantabhaṭṭa and Vācaspatimiśra should present no problem at all. The subject has to be re-examined now because Dr. Paul Hacker has recorded, in a recent article,² some objections against the accepted date of Vācaspatimiśra which makes him senior to Jayantabhaṭṭa.

Now, we have it on the authority of Abhinanda,³ Jayantabhaṭṭa's son, that his father's great grand-father, Śaktisvāmin, was minister to King Muktāpīḍa (A. D. 733-769) of Kashmir. And the *Nyāyamañjarī* of Jayantabhaṭṭa refers to the Dhvanikāra⁴ who was the contemporary of King Avantivarman (A. D. 856-883) of Kashmir, and to the objectionable *Nilāmbaravrata* disapproved by King Śaṅkaravarman (A. D. 883-902),⁵ successor to King Avantivarman. Taking into consideration all these evidences, internal and external, Dr. Hacker concludes,⁶ and quite, reasonably too, that, by 890 A. D., during the reign of King Śaṅkaravarman, Jayantabhaṭṭa should have been an elderly man about sixty years old (*um 890 etwa 60 Jahre alt*).

1. In a summarised form this paper was submitted to the XVIII *All-India Oriental Conference*, Annamalainagar, December 1955.

2. *Beitrag zur indischen Philologie und Altertumskunde* (Walther Schubring zum 70 Geburtstag dargebracht von der deutschen Indologie), Hamburg, 1951, pp. 160 ff.

3. *Kādambarīkathāsāra*, Introductory Verse 7.

4. *Nyāyamañjarī* (Kashi Sanskrit Series, No. 106), I. 45.

5. *Ibid.*, I. 248.

6. *Op. cit.*, p. 162.

As regards Vācaspatimīśra his *Nyāyasūcīnibandha*⁷ concludes with the chronogram :

न्यायसूचीनिबन्धोसावकारि सुधियां मुदे ।
श्रीवाचस्पतिमिश्रेण वस्वङ्कनसुवत्सरे ॥

Accordingly this work was composed in 898. It is no doubt true that this date can refer as well to the Śaka Era as to the Vikrama. But it is reasonable to choose the latter alternative and hold that Vācaspati wrote the above work in Saṃvat 898 (= A. D. 841). To prefer the former alternative, as did the late Mm. Haraprasāda Sastri,⁸ would be to ignore the necessity to posit between Vācaspati and Udayana (A. D. 984) "a sufficiently long interval" which would justify the latter's composition of a commentary like the *Parīśuddhi* on the *Nyāyavārttikatātparyatikā* of the former.⁹ A great writer like Udayana, himself the author of many important independent works, would never comment needlessly on the work of a predecessor, howsoever great, when the latter is alive to defend himself against his adversaries.

Dr. Hacker, however, has his own difficulties¹⁰ in accepting this date for Vācaspati. What may be looked upon as the most formidable of these difficulties is alleged to be presented by the following verse¹¹ of Vācaspati :

अज्ञानतिमिरशमनीं परदमनीं न्यायमञ्जरीं रुचिराम् ।
प्रसवित्रे प्रभवित्रे विद्यातरवे नमो गुरवे ॥

where allusion is made to the *Nyāyamañjarī* composed by his preceptor (*guru*). This *Nyāyamañjarī* is identified¹² by Dr. Hacker with Jayantabhaṭṭa's work of the same name and he is therefore led to the conclusion that Vācaspati should not be earlier than Jayanta. Accordingly he would take that the *Nyāyasūcīnibandha* was composed in Śaka 898 (= A. D. 976) eight years

7 Appendix to *Nyāyavārttika* of Udyotakara (B. I. S Edn.) p. 26.

8. J. A S B., 1905, p. 246.

9. Gopinatha Kaviraja, *Sarasvatī Bhavana Studies*, Benares, 1924, III. 101 n.

10. *op. cit.*, pp. 162 ff.

11. *Nyāyakanīkā* (on Maṇḍana's *Vidhiviveka*), Verse 3,

12. *op. cit.*, p. 162.

before Udayana composed his *Lakṣaṇāvalī*.¹³ Vācaspati and Udayana would thus be contemporaries (*Zeitgenossen*), and to those who would point out that the latter is a commentator on the work of the former and this relationship is unusual among contemporaries, Dr. Hacker's reply¹⁴ is that this rule need not necessarily be valid (*nicht notwendig gültig ist*) always and Vācaspati's might be an exceptional case (*ein Ausnahmefall vorliegen*) in view of the unusual esteem he enjoyed, even during his life-time, at least within the limits of his own province, by virtue of his encyclopaedic erudition (*wegen seiner universalen Gelehrsamkeit schon zu Lebzeiten zumindest in seiner engeren Heimat ungewöhnliches Ansehen genoss*). Apparently Dr. Hacker is confused between 'citing' from the work of an author and 'commenting' on it. The latter is a more important affair and, as explained already, it is not likely that Udayana felt himself bound to comment on the work of a contemporary.

This can, no doubt, be dismissed as a minor point on which one guess may be as good as another. But even the fundamental supposition of Dr. Hacker that Vācaspati alludes to the *Nyāyamañjarī* of Jayantabhaṭṭa, his preceptor (*guru*), can now be proved to be definitely untenable. We have it, even on the testimony of two of Vācaspati's important commentators, Udayana¹⁵ and Vardhamāna,¹⁶ son of the celebrated Gaṅgeśopādhyāya, father of the modern (*navya*) school of Nyāya, that Trilocaḥa was the preceptor (*vidyāgurn*) of Vācaspati. Vācaspati himself avers this in his own *Nyāyavārtikatātparyāṭikā* :¹⁷

अस्माभिः

त्रिलोचनगुरुर्नीतमार्गानुगमनोन्मुखैः ।

यथामानं यथावस्तु व्याख्यातमिदमीदृशम् ॥

And there is no warrant at all for any wild conjecture¹⁸ to the effect that Vācaspati might have been the disciple, though indirect

13. *Ibid.*, p. 163.

14. *Ibid.*, p. 163 f.

15. *Nyāyavārtikatātparyāṭikāparisuddhi* (Bibliotheca Indica, 1911), p. 9.

16. *Prakāśa* on above, p. 9 n.

17. Kashi Sanskrit Series, 1925, p. 133.

18. Hacker, *op. cit.*, p. 164.

(*indirekt Schüler*), of the author of the *Nyāyamañjarī* also who is none other than Jayantabhaṭṭa. For the well-known preceptor of Vācaspati, Trilocana, appears to have composed also a *Nyāyamañjarī* to which frequent allusions are made in the work of Jñānaśrīmitra and Ratnakīrti which cite numerous passages¹⁹ from it even.

Also, at least once²⁰ in the *Nyāyamañjarī*, by the appellation *Ācārya*, Jayantabhaṭṭa appears to refer to a statement²¹ of Vācaspati.

There should thus be no difficulty whatever in accepting that Vācaspatimiśra lived in A. D. 841. And Jayantabhaṭṭa who lived in A. D. 890 might have been his junior contemporary.

19. For these allusions and passages see the very informative article by Sri Anantalal Thakur, "Nyāyamañjarī of Guru Trilocana— A Forgotten Work," in the *Journal of the Bihar Research Society*, Vol. XLI, part 4, 1955.

20. I. 285,

21. *Nyāyavārttikatātparyāṭikā*, p. 385.

A REFERENCE ABOUT DECORATIONS IN ANCIENT INDIA

by

Jnan Chandra, 'Bombay

It is generally thought that decorations—as medals—is a purely western thing and has come to India through foreigners. The first instance of a decoration found in Indian History is said to be the portrait-coin of Jahangir.

But recently while reading Jain Literature, my attention was drawn to a particular word and its commentaries which throw a new light on the subject.

The word is तल्लवर which has been explained by Shri Abhayadeva Suri in the commentary of the '*Jnātadharmā Kathā*' as परितुष्टनरपतिप्रदत्तपट्टबंधविभूषिताः राजस्थानीयाः¹ Dr. Otto STEIN has translated it as—"King's substitutes which are adorned with headbands bestowed upon them by the king who is well-minded upon them."²

'*Jaināgam Shabda Sangrah*' has given it as-- "राजाओ प्रसन्नता थी बसीस आपेला रत्नभूषित स्वर्णपट मस्तके धारनार धनवान गृहस्थ"³

Shri Jagadish Chandra JAIN in his book '*Life in Ancient India*' tells, 'They were invested with a patta given by the king. They possessed the same status as the king, the only difference was that they were without chowries.'⁴

All these explanations show that :—

1. There was something known as पट्ट
2. It was given by the king to the person on whom he was pleased.
3. The man used to put it on his turban.
4. And by getting the said 'decoration' he used to get certain responsibilities in the state

If these explanations were correct the history of Decoration in India goes back to the first or second century B C.

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1. *Jnātadharmā Kathā* Page 23.
 2. *Jain Studies* No. 3. Page 76.
 3. *Jaināgam Shabda Sangrah* Page 403.
 4. *Life in Ancient India* Page 60.

ON TWO ALANKĀRAS : SAMATĀ AND PRATIPRASAVA

by

B. T. Kane, Poona.

मङ्गलक^s श्रीकण्ठचरित, a महाकाव्य in 25 सर्ग^s, has been commented upon by जोनराज. In his commentary, जोनराज mentions the अलंकार^s 'समता' and 'प्रतिप्रसव' as occurring in canto 7 st. 27., and canto 17 st. 7 respectively. These figures have not been treated in such standard works as काव्यप्रकाश, अलंकारसर्वस्व, साहित्य-दर्पण, कुवलयानन्द and रसगंगाधर. Hence, an attempt to discuss them here :—

'समता' means 'sameness of level', 'equality'. The idea of the figure will be clear from the stanza :—

य इह पथिकविप्रयोगदीर्घीकरणवशादुदभून्मधोरधर्मः ।

मुकुलितरजनेः स चक्रनाम्नां विरहतनूकरणेन तस्य शान्तः ॥

श्रीकण्ठ • 7-27

In this stanza, 'sameness of level' is attempted between two things :— (i) lengthening of the separation of the पथिक^s (from their beloveds) and (ii) lessening of the separation of the चक्रवाक^s (from their beloveds). In doing the first thing, the spring (= मधुः = वसन्तः) acquired sin, but this was removed by his doing the second thing. Thus, the sin produced by (i) is removed by (ii) and 'balance' is accomplished. Hence, here is समतालंकार. जोनराज remarks :— 'मधोः स्वाधिकारे वर्तमानस्य पथिकविरहवर्धनेनोत्पन्नस्याधर्मस्य चक्रवाकविरहात्स्पीकरणात् निवृत्तिरिति समताख्यो-लंकारः ॥'

The second figure is 'प्रतिप्रसव'. The stanza runs thus :—

नेत्राम्बिज्वलनविलीयमानचूडा खण्डेन्दुस्रवदमृतोपजातजीवान् ।

भूयोऽपि प्रमुषितसंपदो नृमुण्डान्कुर्वाणः श्वसितविषेण कङ्कणाहेः ॥

—(17-7)

'प्रतिप्रसव' means 'a counter-order', 'an exception to an exception', 'returning to the original state'.

Here, in the above stanza, the skulls were firstly, of course, soulless, but the Nectar flowing from the moon made them alive; but, alas ! the breaths—poisonous that they were—coming from the mouths of the serpents, again made the skulls soul-less. Thus, the original state is restored and hence here is प्रतिप्रसवालंकार. जोनराज simply says:— प्रतिप्रसवालंकारः

In the पूर्वमीमांसाशास्त्र, we get प्रतिप्रसवविधि. Thus:— “ सर्वेषां भोजने प्राप्ते सति ‘ न दीक्षितस्य अन्नं अश्नीयात् ’ इत्यपवादः पुनरपि क्रीते सोमे दीक्षितस्य अन्नं अश्नीयात् इत्यनेन पूर्वस्थितिप्रापणम्. ” जोनराज seems to have the idea of this rule in his mind.

It appears to me that none of these two figures could be included in any of the figures in काव्यप्रकाश etc. Hence, it is better to regard them as separate alamkāras !

R E V I E W

Introduction to the Vedārthasangraha of Shree Ramanujacharya
by S. S. Raghavachar, M. A.

Publisher—The Mangalore Trading Assn. (Private) Ltd,
Mangalore. Pages vi + 168; Rs. 3/-

The present volume, as stated by the author in the preface, is a supplement and a companion to the other volume published by Sri Ramakrishna Ashram, Mysore. It aims at an exposition of the three fundamentals viz. (i) The Philosophy of Reality (ii) The Philosophy of the Way and (iii) The Philosophy of the End as contained in the *Vedārthasangraha*. The author of the *Introduction* has devoted pp. 27 to 168 of the book to explain at great length the philosophical doctrines concerning the Physical Universe (pp. 27–30), the Individual Soul (31–38) the Atomic notion of the Self (38), Freedom and so on. The author has also utilized for the purpose of amplification considerable supplementary material from other works of Shri Rāmānuja and also of Shri Sudarśanasūri and Shri Vedāntadaśika.

We are indebted to the author of the *Introduction* for presenting to the readers the philosophical doctrines propounded by one of the three great Ācāryas of the Indian Philosophy.

M. M. Patkar.

BIBLIOGRAPHY

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By Dr. R. N. Sardesai

ART, ARCHAEOLOGY, SCULPTURE, ICONOGRAPHY

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Introduction to Indian Art by Ananda Coomaraswami. Originally written some twenty years ago as a brief introduction to Indian art, the present edition has been enlarged with sections from the author's writings, especially on Moghul painting and by three essays on Mussalman architecture, Sikh painting and Modern painting. The book has also been embellished with a large number of pen and ink drawings of various sculptures and paintings. 2nd ed. Madras 1957. One reproduction in full colour. Boards. Rs. 9.

Saga of Indian Sculpture by K. M. Munshi. The author presents in this work a panoramic view of the whole range of Indian sculpture. In scintillating phraseology he brings to life the innumerable sculptures of India's ageless past which live before us with all their vivacity and significance; for he does not view them from the routine standpoint of an archaeologist, but

that of a thinker, historian, novelist and poet all rolled into one, who alone can penetrate their outer veil and perceive the mysteries and esoteric nature of Hindu Iconography. Bombay 1957. D. Cr. Pp. 50, 185, Plates 7 Pp. of Notes on Plates. Rs 15.

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ASTROLOGY, ASTRONOMY, MATHEMATICS

Applied and Practical Astrology (*Phalādeśa*) and Reconciliation of Contradictory Statements in the works of. Being the thesis for the degree of Ph. D. by B. N. Acharya. This essay contributes to the general knowledge of the science of *Phala Jyotiṣa* firstly, by pointing out the conflicting texts on various topics on *Phala Jyotiṣa* and by reconciling them, or where reconciliation is not possible, by explaining which of the texts is correct and secondly, by trying to explain the principles on which various important rules of *Phala Jyotiṣa* are supposed to have been worked out. Helps greatly in arriving correct predictions. Halvad 1956. Demi Pp. 16, 153 Rs. 5.

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MISCELLANEOUS

Kailāsa - Mānasarovara by Swami Prabhavananda, with a Foreword by Pt. Jawaharlal Nehru. An authentic, thrilling and enchanting description of the pilgrimage to the Holy Mount Kailās and Lake Mānasa. Profusely Illustrated. Calcutta. 142 Illustrns., 5 Sketches, 7 Maps. Rs. 12-50

Upadesh by Sadguru Omkar. A new book of the old Rishi Cult—full a inspiration and enlightenment—full of the power and joy of life—designed to bring about World Unity and progress. An altogether new approach to the problems of life solved in the Upaniṣdic way. Bangalore 1946. Pp. 178. Rs. 3-75.

Your Holidays in India by R. T. Shahani. For the visiting as well as the home tourist. It is a unique and a fascinating book;

unique because, it covers within a small compass the varied life and cultures of this country, and fascinating, as it is written (and illustrated with carefully selected photographs) to make the whole - a joyous reading. Bombay Demi Pp xix, 160, 12 Plates Rs 12.50.

PĀLI, PRAKRIT, ARDHAMAḠADHI

Aids to Pāli Conversation and Translation by A. P. Buddhadatta Mahathera This book consists of three parts, of which, the first includes 'Words in groups', such as, 'Relations', 'Victuals'; the second is on conversation dealing with various topics, and the third constitutes translation. All words found in the separate portions are given in the Vocabulary together with their meanings, first Pāli-English and secondly English-Pāli. In the third part, to begin with, there are some easy passages from popular stories and fables, and then somewhat more difficult selections, essays etc. Ambalangoda. Cr. Pp. xii, 228. Rs. 6.

New Pāli Course by A. P. Buddhadatta Thera. The method adopted in these books for the teaching of Pāli through the medium of English is the modern one of teaching the languages through Composition and has supplied a long-felt want. Colombo. **Part I**, V ed. 1954. Cr. Pp. xiii, 119. Rs. 4. **Part II**. IV ed. 1956. Cr. Pp. ix, 268. Rs. 6. **Part III**, entitled Higher Pāli, Course for Advanced Students. 1951. Cr. Pp. xi, 289. Rs. 8.

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BUDDHISM

Buddhist Bible Revised and Enlarged. Edited by Dwight Goddard. It is a valuable compilation of the Buddhist Scriptures which

are indicative of the gradual development of Buddhist thought from the early days to the modern times. Contains English translations of the *Selections from the following Sources* : Pāli, Sanskrit, Chinese, Tibetan and Modern. The book is closed with a summary of Buddha's Dharma and an Appendix giving a brief history of the selected scriptures. London 1956. Cr. Pp. viii 677. Rs. 22.50.

Buddhism in Kashmir and Ladakh by J. N. and P. N. Ganhar, with a Foreword by K. N. Katju. The story of the peaceful coexistence of Buddhism and Hinduism for centuries in Kashmir is narrated interestingly in this volume, which outlines the fortunes of Buddhism through the ages from the days of Surendra, who lived after the Buddha and before Asoka. Deals also with Buddhism in Gilgit and Buddhist revival in Kashmir at present. New Delhi 1956. Demi Pp. vii, 245, 18 Illstrns. Rs. 15.

DHARMA

Aniruddha Samhitā—*One of Divyasamhitā in Pañcarātra* - (श्रीपाञ्चरात्रागमे दिव्यसंहितान्तर्गता श्री अनिरुद्धसंहिता) ed. by A. Sreenivasa Iyengar with Forewords in English and Sanskrit, discussing about the *Pañcarātra Āgama* literature. One of the valuable texts of 108 *Pañcarātra Samhitas*, this deals with Divine worships, icons and rituals, Temple constructions, Rāja-Dharma etc. Mysore 1956. Cr. Pp. 23, 208. Rs. 5.

Dharma. In Sanskrit (धर्मः श्रीआगमानंदस्वामिना विरचितः) by Shri. Āgamananda Swāmi. It is a treatise on Religion in lucid Sanskrit, discussing its real nature, place in State administration etc., regarding which, most of us are ignorant. Kaladi 1955. Cr. Pp. vii, 79. Rs. 1.50.

Foundation of Hinduism by Jadunath Sinha. An earnest attempt has been made here to enter into the inner core of Hinduism behind the symbols and images used in abundance in the Hindu religious literature, and present the foundation of Hinduism in a clear perspective from an objective stand-point. Calcutta 1955. Demi Pp. viii, 207. Rs. 5.

Outlines of Hinduism by T. M. P. Mahadevan, with a Foreword by S. Radhakrishnan. This is a complete survey of Hinduism

in all its aspects. In the first chapter the author introduces us to the essentials of Religion in general; in the second, he sets forth the essence of Hinduism. Then follow chapters expounding the Scriptures, the rituals, ethics and spiritual disciplines of Hinduism. In Chap. VII, the doctrines of the Hindu philosophies are explained. In Chap. VIII, an account is given of the beliefs and practices of the Tantric Cults. The concluding chapter, entitled "Living Hinduism" is devoted to the teachings of four great sages of Modern India, viz, Sri Rāmākriṣṇa, Mahatma Gandhi, Sri Aurobindo and Sri Rāmaṇa Maharshi. Bombay 1956. Cr. Pp. xiv, 312. Rs. 7-50.

Pouṣkara Samhitā – *One of the three gems in Pañcarātra* – (पाञ्चरात्रागमे रत्नत्रयान्तर्गता श्रीपौष्करसंहिता) ed by His Holiness Sampathkumara Ramanuja, with a Foreword in English by T. E. Satakopacharya. This is so named because it records the dialogue between Bhagavān Nārāyaṇa and Brahma, the Lotus-born, the subject matter of which, roughly speaking, falls under three main categories :—the construction of temples and installation of images, the different modes of worship and ritual, and miscellaneous topics related to the foregoing. Bangalore 1934. Roy. Pp. 8, 22, 272. Rs. 5.

JAINISM

Jainism in Bihar by P. C. Roy Choudhury, with a Foreword by Shri Sri Prakasa. In this book, the reader will find Jainism and the achievements of the followers of the faith studied in varied facets; and those who belong to Bihar will be particularly delighted to find that unknown to them, so many antiquities, representative of the great religion exist in various districts of their State. Patna 1956. Demi Pp. x, 110, 16 Plates. Rs. 5.

MANTRA, TANTRA

Mantra Shāstra. In Marathi. (मंत्रशास्त्र-मंत्रविद्येशी संबंध असलेल्या अनेक सिद्धांतांचा, अनुभवांचा व आंतर रहस्यांचा या ग्रंथांत समावेश झाला आहे. दिग्दर्शक पद्धतीने या पुस्तकांत वैदिक मंत्र, अथेस्तामधील मंत्र, जैन-बौद्धधर्मीयांचे मंत्र, इत्यादि मंत्रांचा प्रत्यक्ष अंतर्भाव केला आहे.) by Jagadguru Shri Shankarācārya of Puri Peetha (Khare Shastri), with Benedictory Foreword in English and Marathi

by Shri Bharati Krishna Teertha and a lucid resumé in Marathi by Nyāyaratna D. V. Vinod. This is an encyclopaedic work on Mantra Shāstra, giving personal experiences and a good many secrets, 3rd revised ed. Bombay 1957. Cr. Pp. 32, 139, 104. 362, Diagrams & Charts. Rs. 10.

MIMĀNSĀ, NYĀYA

Dharmottarapradīpa of Durveka Miśra : *Being a sub-commentary on Dharmottara's Nyāyabindu-tīkā— a Comm. on Dharmakīrti's Nyāyabindu* - (आचार्य धर्मकीर्तिकृत न्यायबिन्दोराचार्य धर्मोत्तरकृत टीकाया अनुटीकारूपः पंडित दुर्वेकमिश्रकृतो धर्मोत्तरप्रदीपः न्यायबिन्दुना तट्टीकया च समन्वितः) ed. by Pt. Dalsukhbhai Malvani with exhaustive Introductions in English and Hindi. This work also deals with *Buddhist Nyāya*, like its predecessor *Pramāṇavārtika Bhāṣya* of Prajnākaragupta, and is also like that work, being published for the first time in Sanskrit from the photographs of a single Ms preserved in Tibet and brought to India by Rāhula Sankrityāyana. The present work includes the following three works viz., *Nyāyabindu*, *Nyāyabindu-tīkā* and *Dharmottarapradīpa*. Patna 1955. Roy. Pp. vii, xxxv, 37-60, 301. Rs 7-50.

Indices to Pramāṇavārtika Bhāṣya of Prajnākara Gupta (प्रमाण-वार्तिकभाष्यं सूचीसमुच्चयविभागः) Compiled by Rāhul Sankrityāyana. Eight detailed Indices have been printed in this Supplement which is sure to help a critical and comprehensive study of the *Pramāṇavārtika Bhāṣya* Patna 1957 Roy. Pp. 649 92. Rs. 2.

SĀNKHYA

Sāṅkhya-tattwakaumudi-Prabhā ईश्वरकृष्णकृतसांख्यकारिका तथा वाचस्पति-मिश्रकृत तत्त्वकौमुदी की हिंदी व्याख्या) ed. by Adyaprasad Mishra, with an exhaustive Intro. in Hindi and Hindi translation of *Sāṅkhyakārikā* and *Tattwakaumudi* accompanied by his valuable comments on difficult topics. Prayag 1956. Demi Pp. 4, क-प, 223. Rs. 6.

VEDĀNTA

Bhagavad Gītā (भगवद्गीता) ed. by Swami Śivanandaji, with the original text. alphabetical Śloka-index, transliteration, word-to-word meaning, verse-by-verse translation and exhaustive

comments. One of the finest, most comprehensive and ideally synthetic commentaries available on this great scripture; here are found the portrayal of the intuitive self-realization of a world-renowned saint, the practical analysis of the multiple problems of life, and the most salutary means to their solution. 5th ed. Rishikesh 1957. Pp. 900. Rs. 12.

——— Or *The Song Celestial*, translated from the Sanskrit by Sir Edwin Arnold. Being a Discourse between Arjuna, Prince of India, and the Supreme Being under the Form of Shri Krishna. Complete and unabridged. Bombay 1957. Pocket-size Pp viii, 92. Rs. 1.25.

Brahmasūtra-Vritti Padasūci-sahita (ब्रह्मसूत्रवृत्तिः पदसूचीसहिता) ed. by the late B. G. Tilak, giving English explanations and Ramanuja's views here and there, with a Foreword in Sanskrit by V. P. Limaye. This work was written by the author while in prison at Mangle (Burma) Poona 1957. Cr. Pp. 8, 180 Author's portrait and hand-writing Rs. 3.

Chhāndogya Upaniṣad (छान्दोग्योपनिषद्) ed. by Swami Swāhānanda, with the original text, word-by-word English meaning, copious notes, running translation, and an exhaustive Introduction by Swāmi Vimalānanda. In interpreting the text, the commentary of Śri Sankara has been systematically followed, mainly in the light of its gloss by Ānaṇḍagiri. Madras 1956. Cr. Pp. lviii, 623. Rs. 8.

Cultural Heritage of India - An Encyclopaedia of Indian Culture - ed. by Haridasa Bhattacharya with exhaustive Introductions. The first historic work of the combined intelligence of all India giving a complete and connected story of her ancient culture and civilization, is now being reissued in an improved and enlarged form in a series of 5 independent Volumes, of which, the following are published. Vol. III : **The Philosophies**. The present volume incorporates expositions of the different systems and problems of Indian Philosophy by 35 eminent Indian scholars who are specialists in their own subjects. 2nd ed. Calcutta 1953. D. Cr. Pp xxi, 695, 6 Illustrns. of Kapila, Patanjali, Sankarācārya, Rāmānujacārya, Madhwācārya and Vallabhācārya. Rs. 30. Vol. IV : **The Religions**. The present

volume gives in a comprehensive manner, an account of the various sects and cults as they are still living in India and shows the remarkable variety of the religious quest which allows each sect and cult to follow its own line of argument and its own special view-point. 2nd ed. Calcutta 1956. D. Cr. Pp. xix, 775. 3 Illustrns. of Trimurti, Sri Rāmākṛishna and Swāmi Vivekānanda. Rs. 35.

Dattātreyā – *The Way and the God* – by H. H. Sri Jaya Chamarajendra Wadiyar Bahadur, with an Introduction by S. Radhakrishnan. In this book, the author gives us English translations of *Jīvanmukta-Gītā* and *Avadhūta-Gītā* with his own commentary. These treatises expound the *Advaita Vedānta* philosophy, which offers the basis for a sympathetic understanding among different religions. The representation of *Dattātreyā* as a being with three faces indicates the fundamental oneness of the three Gods : *Brahmā*, *Viṣṇu* and *Śiva*, one only but conceived as three-fold. This excellent discussion makes available to the modern reader possibly the first account in English of this influential philosophy. London 1957. Demi Pp. xv, 285. Rs. 21.

Indian Philosophy – History of – by Jadunatha Sinha. The work consists of 2 Vols. **The First Volume** deals with the evolution of religious thought and philosophical speculation from the principal *Upaniṣads* to the *Purāṇas* and the *Gītās* through the *Manusamhitā*, the *Mahābhārata*, the *Rāmāyaṇa* and the minor *Upaniṣads*, traces the germs of the different systems of the *Upaniṣads*, explains the ideas common to them, and treats of the *Cārvāka*, *Vaiśeṣika*, *Nyāya*, *Navya-Nyāya*, *Mīmāṃsā* and the *Sābdika* systems. **The Second Volume** deals with the *Sāṅkhya*, *Yoga*, *Jain* systems, *Early Buddhism*, *Schools of Buddhism*, *Philosophies of the Upaniṣads*, *Gaudapāda* and the *Yogavāsiṣṭha*, *Sankara's Advaita-vāda*, *Philosophies of the Bhagavad Gītā*, *Pancarātra*, and the *Bhāgavata*, *Rāmānuja's Viśiṣṭādvaitavāda*, *Madhva's Dvaitavāda*, *Nimbārka's Dvaitādvaitavāda*, *Vallabha's Śuddhādvaitavāda*, *Caitanya*, *Jiva Goswami*, *Baladeva's Acintyabhedābheda-vāda*, *Saivism* and *Śāktism*. Calcutta. Vol. I. 1956. Demi Pp. xv, 912. Vol. II. 1952. Demi Pp. xv, 762. Per Vol. Rs. 25.

————— **A Source Book in**—edited by S. Radhakrishnan and Charles A. Moore. Here are the chief riches of more than

3000 years of Indian Philosophical Thought – the ancient Vedas, the Upaniṣads, the Epics; the treatises of the heterodox and orthodox systems, the commentaries of the scholastic period and the contemporary writings. This work fulfills the two needs viz. to supply Western readers with basic source material on Indian Philosophy in convenient and usable form and to present source material which represents all of the major philosophical systems and perspectives of India, not merely its earliest and most religious background. New Jersey 1957. Roy. Pp. xxix, 684. *Special Indian Edition.* Rs. 21.

Īśāvāsya Upaniṣad (ईशावास्योपनिषद्) ed. by T. M. P. Mahadevan, with the text in Devanagari and Roman, Intro., Trans., Notes based on Sankara's Comm. in English. This is the first of the 108 Upaniṣads accepted by Hindu tradition as canonical text and is a fine compendium of all the main doctrines of Vedānta. Madras 1957. Cr Pp. 31. Rs. 0-50.

Mahānārāyaṇa Upaniṣad (महानारायण उपनिषद्) ed. by Swami Vimalānanda, with the original text, explanation in Sanskrit, word-by-word meaning, running translation and notes. Madras 1956. Pp. 420. Rs. 5-50.

Śatabhūṣaṇi. In Sanskrit. (शतभूषणी) ed. by M. M. Anantakrishna Sastri, with an exhaustive Introduction in English giving a resume of the contents. It is a critical study of *Śatadūṣiṇi* of Vedānta Deśika dealing with 64 Advaita problems as criticised by him. Madras 1957. Demi Pp. about 1000. Rs. 20.

Spiritual Life – The conception of – in Mahatma Gandhi & Hindi Saints – by late Prof. R. D. Ranade. Being the Shah Popatlal Hemachand Adhyātma Vyākhyānamālā Lectures in an enlarged and revised form. Contents :—

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Tattvamuktākālāpa and Sarvārthasiddhi of Vedāntacārya, Vol. IV.

(श्रीवेदांताचार्यविरचितः तत्त्वमुक्ताकलापः श्रीवृत्सिंहराजप्रणीतानंददायिन्याख्य-
व्याख्या संवलितया मूलकृदुपज्ञ सर्वार्थसिद्ध्याख्यवृत्त्या समलंकृतः चतुर्थ संपुटम्)

ed. by T. T. Srinivasagopalacarya with the Comm. "Anandadāyini" of Sri Nrisinarāja. This is a well-known work of Vedānta-deśika of the Rāmānuja School of Philosophy. The *Vritti* known as "Sarvārthasiddhi" is by himself. Mysore 1956. Demi Pp. xv, 329. Rs. 7-50.

Vedārthasangraha—Introduction to the—of Sri Rān ānujācārya, by S. S. Raghavachar. The work aims at an elucidation and exposition of classic, outlining the historical background and furnishing a picture of the philosophical school as a whole under the illuminating guidance of the Ācharyas like Sudarśana-sūri and Vedānta-deśika. Mangalore 1957 Cr. Pp. vi. 168. Rs. 3.

YOGA

Hints on Japam and Dhyānam by Swami Desikanand. *Japam* is the repetition of the name of God with a mystic syllable attached to it and this work describes how a devotee or a votary (worshipper) of God can practise *Japam* and *Dhyānam* for the realisation of his *Iśtamūrti*. Salem 1956. Demi Pp. iv, 62. Rs. 1-50.

POETRY, PROSE, RHETORIC, ROMANCE

Comparative Aesthetics, Vol. II : Western Aesthetics by K. C. Pandey. To prove the marked similarity of Eastern and Western thought on the problem of the beautiful, this volume presents the imitative hedonistic, pedagogic, mystic, intuitive and other allied theories of art generally in a chronological order, grouping together the thinkers of a particular country; shows how each aesthetic thinker influenced his successors; states in the beginning of each chapter the points of similarity between the aesthetic thought of a Western thinker and that of an Indian; and in the concluding chapter gives a summary of comparative approach. Banaras 1956. Demi Pp. xxxvii, 612. Rs. 20.

Indian Aesthetics - An Aspect of - Being Sir George Stanley Endowment Lectures 1955-56, delivered in Febry. 1956, by H. H. Jaya Chamarajendra Wadiyar Bahadur. A study of Indian Aesthetics reveals that here, more than in the West, the stress is on the close resemblance between the joy of art and

the joy of spiritual experience; the end of aesthetic experience is to create joy and pleasure. Madras 1956 Roy. Pp. 47. Rs. 3.

Daśakumāracaritam of Dandin, Ucchvasa VI to VIII (दण्डिविरचिते दशकुमारचरिते षष्ठ-सप्तम-अष्टमोच्छ्वासाः) ed. by S. V. Dixit, with Intro., Notes, Trans. in English in a simplified and condensed form. A Sanskrit-English-Marathi-Kannada Glossary is appended. 2nd ed. Belgaon 1957. Demi Pp. 30, 131. Rs. 2.62.

—Or **The Ten Princes**, translated from the Sanskrit by Arthur W. Ryder. Written in XVII Century A. D., it is a prose novel in 14 Chapters, consisting of gay, amorous and daring adventures of the ten princes who set out to conquer the world and each gets a kingdom and a pretty lady. Complete and unabridged. Bombay 1956. Pocket-size Pp 178. Rs. 2.

Dayānanda Digvijaya Mahākāvya – Illustrated (दयानंद दिग्विजय महाकाव्यः हिंदी अनुवादसहित-सचित्र) Compiled in Sanskrit verses by Pt. Medhavratacarya, exhaustive Intro. in Hindi and Hindi translation by Shrutabandhu and Satyavrata. Contains the life and teachings of the late renowned Mahārṣi Shri Dayānanda Saraswati. Vol. I. Baroda 1938. Roy. Pp. 84, 330, 3, Vol. II. Navasari 1947. Roy. Pp. 34, 280, 7. Per. Vol. Rs. 5.

Hitopadeśa of Bhatta Nārāyaṇa (भट्टनारायणप्रणीतः हितोपदेशः) ed. by M. S. Apte, with explanatory Notes, a literal translation of all the verses occurring in the text and the dissolution of Compounds adapted to meet the requirements of the less advanced students. A Book of salutary advice by way of stories. Popular Edition Reprinted. Poona 1957. Cr. Pp. 233. Rs. 3.

Jñāneśvara-Caritam (श्रीज्ञानेश्वरचरितम्) Composed by Panditā Kshamā Rao with English translation, and a Foreword by P. V. Kane. Contains in lucid Sanskrit verses the life of the XIII Century Poet-Saint of Mahārāshtra, Shri Jñāneśvara Mahārāja, who wrote in Marathi the famous commentary on Bhagavad Gita, entitled “Jñāneśvari” a unique work of Vedantic Mysticism. Bombay 1956. Demi Pp 6, 40, 44. Rs. 4.50.

Kādambarī – *A Romance in Sanskrit Prose* – of Bāṇabhatta, translated into English by C. M. Ridding. For its engrossing story,

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Loves of Krishna—*In Indian Painting and Poetry* – by W. G. Archer. In this book, the author relates in vivid terms the Krishna Story. His supreme romance with Rādhā is illustrated by excerpts from poetry and its spiritual significance is explained as an allegory of Divine Love. A final chapter traces the history of Krishna in Indian painting and is followed by 39 Plates of mostly unpublished Indian pictures, each being accompanied by author's commentary, which combines the significance of the episode depicted with technical details of the painting. London 1957 Roy Pp 127 with a coloured frontispiece and 39 half-tone Plates. Rs. 30.

Meghadūtam of Kālidāsa *M. R. Kale's Marathi Edition* (मेघदूतम् मूळ संस्कृत श्लोक, संस्कृत टीका, मराठी प्रस्तावना, भरपूर टीपा आणि मराठी भाषांतरासहित) ed. by V. K. Joshi and Mrs Prajna Joshi, with an exhaustive Intro., Notes, Trans. in Marathi and 'Sanjivani' Sanskrit Comm. Bombay 1957. Demi Pp. 22, 103, 101. Rs. 3-50.

Pāthya-Manjūsā (पाठ्य-मञ्जूषा अथवा सांस्कृतिक पाठ्यसंग्रह-संस्कृत-मराठी मिश्रित अनुक्रमणिका :— १ प्रातःस्मरणम् २ भूपाळ्या ३ नित्य व नैमित्तिक प्रार्थना ४ कै. प्रा. अण्णा विजापुरकरांचे पद्य-वाङ्मय ५ श्रीसमर्थार्चने वाङ्मय ६ संस्कृत स्तोत्रे वगैरे ७ आरत्या व पाळणे ८ संकीर्ण अंभंग ९ संकीर्ण श्लोक १० पदे, पोबाडे व राष्ट्रगीते) Compiled by S. R. Sardesai. It is a unique and varied collection of Sanskrit and Marathi verses for children to learn by heart for singing at various occasions at home and outside. Talegaon 1957. Pocket-size Pp. 8, 205 Rs. 1-50.

- Śisūpālavadhā** of Māgha (माघप्रणीतं शिशुपालवधं मल्लिनाथसूरिकृतया सर्व-
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समुल्लसितम्) ed. by Durgaprasad and revised by N. R. Acharya
with Mallinātha's and Vallabhadeva's Commentaries, removing
inconsistancies between text and commentary from the previous
editions. 12th ed. Bombay 1957. Demi Pp. 21, 558, 16. Rs. 7.
- Śringāraprakāśa** of Bhojadeva, 22, 23 & 24 Prakāśas (भोजदेवकृत
शृंगारप्रकाशः अनुरागस्थापन, विप्रलंभसंभोग, विप्रलंभ इत्यादि २२, २३, २४
प्रकाशात्मकः प्रथमो भागः) ed. by His Holiness Sampathkumar
Rāmānuja, with a Foreword in English by A. Rangaswami
Sarasvati. A very voluminous work on Sanskrit Poetics.
Bangalore 1936. Roy. Pp. viii, xxiv, 103, xxiv, iii Rs 3.
- Subhāsita-trisatī** of Bhartṛhari (सुभाषितत्रिशती-भृवृंहारिकृत शतकत्रयम्
रामचंद्र-बुधेंद्रविरचितया सहृदयानंदिन्याख्यया व्याख्यया समेता) ed. by D. D.
Kosambi and N. R. Acharya, with a Preface in English and
the Sanskrit Comm. 'Sarhidayānandini' of Rāmachandra
Budhendra and an Index of *Slokas*. 8th ed. Bombay 1957. Demi
Pp 3, 171, 9. Rs. 2.50.

POLITICS, MILITARY SCIENCE

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Haven 1956. Pp. 16. Rs. 1.50.
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handelt wurden (*This is a very valuable work in German on the
State and Society in Ancient India as represented in the Brāhmaṇa
Texts*). Wiesbaden 1957. Pp. about 170. Rs. 30.

VEDA

- Kauthuma-Grihya** (कौथुमग्रह्यम्) ed. by Sūryakanata, with an
exhaustive Intro., Notes and Indices. The present edition is

based on a copy of the only Ms. of the work deposited in the Mysore Oriental Institute Library and published for the first time. Calcutta 1956. Roy. Pp. iv, 119, 31, 5. Rs. 10.

Vedātila Rāshtra-darshana. Pūrvārdha. In Marathi. वेदांतील राष्ट्र-दर्शन. (पूर्वार्ध) Being the lectures on various Vedic topics delivered by Balasastrī Haradas, at Poona, during 1st to 17th April 1955, on the following subjects :—

१ विषयप्रवेश २ वेदाभ्यासाची आधुनिक पद्धति ३ वेदांचा काळ ४ आर्य व अनार्य म्हणजे काय ५ आर्यांचें मूलस्थान ६ वेदांचें अपौरुषेयत्व ७ वेदांतील तेजस्वी जावनवाद ८ वैदिक जीवनवादाची धारणा ९ वैदिक राष्ट्राची शिक्षणपद्धति १० वेदकालीन गुरु, शिष्य व शिक्षण ११ वैदिक स्त्री १२ वैदिकांचें अध्यात्मिक अंतरंग १३ वैदिक राष्ट्राची परमात्मविषयक धारणा १४ वैदिक राष्ट्राचा अनुभूतिवाद व भावजीवन १५ उपसंहार Poona 1955. Cr. Pp. 7, 461. Rs 8. **Uttarārdha** (उत्तरार्ध) Lectures from 19-4 to 11-5-56 on the following topics : १ वेदवाङ्मयाचा विस्तार २ मातृभूमिविषयक भावना ३ वैदिक समाजरचना ४ वर्णाश्रमसंस्था ५ ब्राह्मण नेतृवर्ग ६ ब्राह्मण ७ क्षत्रिय ८ क्षत्रिय वर्णार्ची कर्तव्ये ९ वैदिक राज्यसंस्था १० वैदिक राज्यसत्तेचें स्वरूप ११ समिति १२ धनुर्वेदांतील शस्त्रास्त्रे १३ मंत्रविद्या व विविध शस्त्रास्त्रे १४ सेनापद्धति १५ सेनेची विविध अंगे १६ सेनेची विविध उपांगे १७ रणनीति व डावपेंच १८ जातिसंस्था व व्यवसाय १९ वैदिक राष्ट्राची अर्थव्यवस्था २० वैदिक राष्ट्राचा विश्वविजय. Poona 1957. Cr. Pp. 12, 413. Rs. 10.

RECEIVED TOO LATE FOR CLASSIFICATION

Cāṇakya and the Artha-śāstra by S. Dhar. A thought-provoking essay, shedding new light on the problem. Bangalore 1957.

Rs. 1.50.

Hoyasālas—A Medieval Indian Royal Family—by J. D. M. Derrett.

This study of the Hoyasālas of Mysore (940 to 1346 A. D.) is chosen because a number of geographical, historical and social factors combine to make this dynasty particularly typical. The story is interesting in itself, and the light which it throws on the conception of kingship and on the administrative methods and the social life of the time, should make it of interest to a fairly wide public. Bombay 1957. Demi Pp. 278, 5 half-tone Plates, 6 Maps.

Rs. 12.

Indo-Greeks by A. K. Narain. This book tells the story of the

rise and fall of an adventurous people—the Indo-Greeks. Setting up a kingdom in Bactria on the ruins of Alexander's empire, they crossed the Hindu-kush and, in the 2nd Century B. C. succeeded in occupying much of the upper Indus Valley and the Punjab; and made dangerous but unsuccessful raids on the Ganges Valley, once even reaching the great city of Pataliputra (Patna). For the first time the Indo-Greeks are seen against two backgrounds—the world of the heirs of Alexander in Western Asia, and that of the successors of the Mauryas in India. London 1957. Demi Pp. 236. *Indian Edition*. Rs 26.

Survey of Buddhism by Sangharakshita Bhikshu. A very valuable contribution to Buddhism, Bangalore 1957

Rs 15

Descriptive details of "World Parliament of Religions" listed on Page 3—Originally intended only to commemorate the unique "Parliament" of Religions, which was held in April 1953, at Sivanandanagar, the Volume was later enlarged to accommodate a number of other papers on the major religions and allied topics by eminent scholars and thinkers of the East and the West. The Religions covered are Hinduism, Buddhism, Jainism, Confucianism, Taoism, Shintoism, Zoroastrianism, Judaism, Christianity, Islam, Sufism and Sikhism. Some of the other sections are : Universality of Religion; General Contributions on Religion and other Allied Subjects and the Proceedings of the World Parliament of Religions. Cr. Quarto, Pp. 700 or so. Rs. 25.

ORIENTAL BOOK AGENCY, 15 Shukrawar, Poona-2.



Prof. Dr. R. D. RANADE
M. A., D. Litt.

Born 3-7-1886

Died 6-6-1957

Block : Courtesy Fergusson College, Poona.

THE POONA ORIENTALIST

A Quarterly Journal devoted to Oriental Studies

Editor — Dr. M. M. Patkar, B. A., LL. B., Ph.D., Poona.

Publisher—Oriental Book Agency, 15 Shukrawar, Poona-2.

Vol. XXII	JULY, OCTOBER, 1957 (Issued in December 1957)	Nos. 3 & 4
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EDITORIAL NOTES

With the publication of the present joint number the *Poona Orientalist* would be completing the 22nd year of its existence. During the past few years the volumes of the journal were very much in arrears and we feel happy that the present volume is being brought out in time. We have every hope that in future the *Poona Orientalist* will appear regularly in its quarterly form.

* * *

The present number of the *Poona Orientalist* is being dedicated to the memory of the late Dr. R. D. RANADE, who died at Nimbal in the Bijapur District on 6th June 1957. Prof. RANADE was born at Jamkhandi on the 3rd July 1886 and he passed his matriculation examination with merit in 1902, securing the first Jagannath Shankarshet Scholarship. For his College career he joined the then Deccan College in Poona and took his B. A. degree with Mathematics. In the M. A. examination he got the Chancellor's Gold Medal in Philosophy. In 1913 he was appointed as teacher in English in Fergusson College, where he also worked as the Professor of Philosophy till 1924. In 1928 Prof. RANADE was invited at the Allahabad University as the Professor and Head of the Philosophy department. He occupied this post for a long time and subsequently retired in 1946 as the Vice-Chancellor of the Allahabad University. Since his retirement from service in 1946 Dr. RANADE made Nimbal his permanent residence, where he devoted much of his time to the study of philosophy and meditation. Prof. GODE's Reminiscences of his Guru Prof. RANADE which are published in the present issue will acquaint the readers with the type of life Prof. RANADE lived.

Prof. RANADE has contributed his mite to the study of Philosophy and mysticism and his works will be ever studied by all interested in the subject. Describing his own development while studying philosophy Prof. RANADE says, " spiritual life has been my aim from the beginning of my philosophic career, let me hope that it would be its culmination also". Those who knew Prof. RANADE from very close quarters know very well how far he achieved the ambition of his life.

MY REMINISCENCES OF
THE LATE PROF. Dr. R. D. RANADE, M. A., D. Litt.

by

P. K. Gode, Poona.

“ वृत्तेन हि भवत्यार्यः न धनेन न विद्यया । ”

—*Mahābhārata*, V, 90, 53

One who possesses *virtu* or character is a real *Ārya*. Mere acquisition of wealth or learning cannot entitle a man to be called *Ārya*. My contact with the late Dr. Ranade from 1910 to 1957, a period of 47 years, has brought home to my mind the truth of the above definition of an *Ārya* given in the *Mahābhārata*.

After my Matriculation in 1910 I joined the Fergusson College in the Previous Class, to which Dr. Ranade taught English composition. I caught my first inspiration for systematic study from Dr. Ranade at this time. He recommended to us Bain's *Rhetoric* (2 Vols.) for a close study and I followed his advice faithfully. I still remember one of the illustrations of a balanced sentence he gave us from Bain's *Rhetoric* viz. “ *Books* help, when *friends* do not, and when books do not, *meditation*.”

In my case *books* have helped me more than *friends* but Dr. Ranade reached the *meditative* stage of life quite in his forties, if not earlier. On 29th May 1955 Dr. Ranade paid me a visit at my house in the Deccan Gymkhana Colony in Poona. It was a bright summer morning. After entertaining Dr. Ranade, Prof. N. G. Damle and other friends I presented to Dr. Ranade Vols. I and II of my *Studies in Indian Literary History* and bowed to him. He gave me his blessings with a feeling heart and satisfaction. At this time I reminded him about the sentence from Bain's *Rhetoric* : “ *Books* help, when *friends* do not, and when book do not, *meditation* ” and told him that he was then in the *meditative* stage of life, beyond *friends* and *books*. Dr. Ranade smiled at my statement with appreciation. I then told him the following story given by the Chinese traveller I-tsing in his *Record*

(Trans. by Takakusu, Oxford, 1896, p. 150) about his teacher, who tore all his books and put them into mortar for being used for a statue of *Vajra* then in preparation. His pupils said, "If it is necessary to use papers let us use blank papers in stead." The teacher said that *he had been led astray by the literature in the mortar.*"

Dr. Ranade appreciated this story very much as he knew its mystic significance in the light of his own experience of books and men.

In 1915 Dr. Ranade taught Carlyle's *Heroes & Hero-worship* to the B.A. classes of the Fergusson College. I was then his student in this class and came into closer personal contact with him. In the class I found Dr. Ranade completely saturated with Carlyle's thought and its close affinity with Indian Philosophy. Nowadays loud speaking makes a good lecturer in a college though the lecturer may not possess any deep knowledge of the subject he is teaching. Carlyle described some of the Universities of his day as consisting of "a square enclosure and declaration aloud." This remark is still true in the case of some of our colleges. Dr. Ranade's method of teaching entirely differed from that then current in the Fergusson College. He asked us to read in advance the portion of the text he was to teach. He taught us how to mark out the substance of each paragraph of the text in the words of the author himself wherever possible. He then explained all difficult portions of the text with full explanation and parallel passages in Carlyle's other works. In fact he taught us how to study a text and develop interest in the subject-matter. I liked this method of study to such an extent that I prepared summaries of no less than fifty important books, which I had to read for my B. A. and M. A. examinations in English and Sanskrit between 1914 and 1918. I subsequently followed this method with advantage throughout my research career during the last 40 years. With me all reading involves writing and though I have two easy chairs in my house I have never used them. Some time before Dr. Ranade taught us Carlyle he had joined the Deccan Education Society of Poona as a life-member (1915). The study of Carlyle's writings

had made a permanent stamp on his mind and he brought out at this time an edition of Carlyle's "Characteristics and Signs of the Times" with a critical introduction and notes for students. Curiously enough he built a small hut for himself at this time on the premises of the Fergusson College and named it "*Carlyle Cottage*" which I often visited. My first literary contact with Dr. Ranade began at this time as he published an article of mine on *Indian Caste-system* in the *Fergusson College Magazine* (1915), of which he was then Editor. In 1916 I prepared an original research paper on the "*Art, Style and Versification of the Mahābhārata*" under the guidance of the late Dr. P. D. Gune, one of the founders of the B. O. R. Institute and my teacher in Sanskrit right from the Matriculation to the M. A. Examination. I showed it to Dr. Ranade, who showed it to Dr. Kurtakoti (now His Holiness Shankarāchārya of Nasik). Both of them liked this paper so much that they gave me a cash prize of Rs. 50/- for it and published it in their journal "*Sanskrit Research*" of Bangalore (Vol. I, pp. 365-386.) This paper is the starting point of my research in Indology during the last 41 years and I bow with reverence to my gurus, Dr. Ranade and Dr. P. D. Gune, who put me on the path to Indology, which I have served loyally without a break so far. I owe to these gurus an irredeemable debt and I have tried to redeem it at least partially by dedicating Vol. III of my *Studies in Indian Literary History* (1956) to Dr. Ranade and Vol. I of these *Studies* to Dr. Gune. I have also succeeded in organising and founding a triennial "*Dr. Gune Memorial Lectureship*" at the Poona University by collecting the necessary funds for it. The first course of lectures under this lectureship will be delivered in 1958.

Dr. Ranade was a man of ideas and ideals. In Mahārāṣṭra as also in other provinces of India many academic institutions have sprung up during the last fifty years and are doing useful work. These institutions are the visible embodiments of the ideas of their originators. Carlyle called the St. Paul's Cathedral "an architectural idea." In Mahārāṣṭra the Bhandarker Oriental Research Institute of Poona, which has now become famous in three continents, had its origin in the ideas conceived by its founders. According to the *Report of the Working Committee of*

the B. O. R. Institute (6th July 1915 to 10th September 1918) published in Vol. I of the *Annals* (1920) as Appendix p. 5) the idea of founding this Institute was first conceived and discussed by Dr. Kurtakoti, Dr. Ranade, Dr. S. K. Belvalkar and Dr. P. D. Gune in May 1915, when Dr. Ranade was working as Professor of Philosophy in the Fergusson College, Poona. Dr. Ranade was a member of the Working Committee and a member of the first Executive Board of the Institute elected by its Regulating Council on 8th September 1918. I was in close contact with Dr. Ranade and Dr. Gune as their student during this formative period of the B. O. R. Institute. I was present at the foundation ceremony of the Institute on 6th July 1917 and also on 1st April 1919, when Dr. R. G. Bhandarkar inaugurated the work of the Institute on the Critical Edition of the Mahābhārata before a distinguished gathering by writing the opening verse of the Mahābhārata (नारायणं नमस्कृत्य etc.) on a collation sheet (now preserved by the Mahābhārata Dept.).

After passing my M. A. Examination in 1918 I was appointed Professor of English and Sanskrit at the Indian Women's University in June 1918. I used to meet Dr. Ranade and Dr. Gune very frequently even though I resided at this time at Hingne near Poona. On 20th March 1919 Dr. Ranade wrote to me a letter inquiring if I would join the Institute as Asst. Curator. I replied in the affirmative and on 8th April 1919 I got an order of my appointment as Asst. Curator signed by Dr. Gune as Secretary of the Institute. I joined the Institute on 26th April 1919 after resigning my post as Professor of English and Sanskrit at the Indian Women's University and occupied the Curator's bungalow near the Institute according to the conditions of my service.

From " Carlyle Cottage " we now come to the "*Adhyātma Bhavan*" a very significant name given by Dr. Ranade to the small bungalow built by him on a plot of ground near the Bhandarkar Institute about 1920-21. This new residence of Dr. Ranade being very near the Curator's Bungalow, in which I then resided, gave me daily opportunity to meet him and observe his academic pursuits. In this Spiritual Abode or *Adhyātma Bhavan* with his

small library of select books on Philosophy and allied subjects Dr. Ranade wrote his masterpiece "*The Constructive Survey of Upanishadic Philosophy.*" In spite of the sign-board "*Don't ask for the loan of books*" put up by him prominently in his library he was so liberal in allowing the use of his library by friends and students that many important books were lost as the borrowers never returned them. The study of the Upanishadic literature was almost the foundation of his later spiritual life, which he valued more than intellectual achievements. Almost simultaneously with his study of the Upaniṣads Dr. Ranade began to delve deep into the writings of the Mahārāṣṭra saints like Tukārāma, Jñānadeva, Rāmadāsa and others and projected a volume on "*Mysticism in Maharashtra.*" The sources of this volume were first published by him in four parts called the "*Adhyāima-granthamālā*" while the volume itself was published in 1933. It was at his Adhyātma Bhavan that Dr. Ranade planned and started his Academy of Philosophy and Religion, the declared aim of which was "*to bring together all those who are interested in a Philosophical Investigation of the Problem of God.*" As the first Director of this Academy Dr. Ranade appointed myself and Prof. N. G. Damle as its Secretaries. Among the immediate academic projects of the Academy he included his scheme of an *Encyclopaedic History of Indian Philosophy* in 16 volumes with a special Editorial Board to help him in executing this project. This scheme was very well received by scholars and others interested in Philosophy and Religion. H. E. Sir Leslie Wilson, the then Governor of Bombay "showed great interest in the scheme by pressing upon the Minister of Education and the Finance Member the importance of the scheme." "The Minister of Education did not find it possible to encourage the scheme by making provision for it in his budget, suggesting an antithesis between the claims of primary education and higher education"¹

Dr. Ranade was more concerned with the problem of God while the Minister of Education was concerned with the

1. See p. 1 of *Second Biennial Report of the Academy (1929)* from 1st June 1927 to 30th April 1929.

problem of man. The Finance Member was concerned with the problem of money. Subsequent efforts of Dr. Ranade to get financial support for his scheme did not materialise and consequently no scholar except Dr. R. Nagaraja Sarma² and Dr. Ranade himself worked on the volumes assigned to them. Dr Ranade had faith in God and also in himself. He continued his studies single-handed right up to the moment of his sad demise on 6th June 1957.

In 1929 Dr. Ranade asked me to organise the projected Journal of the Academy called the *Review of Philosophy and Religion*. Myself and my friend Prof. N. G. Damle organised and started this Journal. I edited it successfully and brought out six volumes of it as follows : —

- (1) Vol. I — 1930
- (2) Vol II — 1931
- (3) Vol III — 1932
- (4) Vol IV — 1933
- (5) Vol. V — 1934
- (6) Vol. VI — 1935

I received numerous standard research journals in exchange for our Journal from all countries of the world but the amount collected from subscriptions was not sufficient to make it self-supporting. In fact the yearly deficit of about Rs. 500 for each volume was paid by Dr. Ranade himself. Verily the problem of God proved too costly to Dr. Ranade and I advised him to stop this journal. Six more volumes of this journal were later published by Dr. Jaimni and other friends of Dr. Ranade at Allahabad between 1936 and 1942.

At the invitation of Dr. Ganganath Jha, Ph. D., D. LITT., LL. D., Vice-chancellor of the Allahabad University, Dr. Ranade took over charge of the Professorship of Philosophy at the Allahabad University in December 1927. Later he acted as Vice-chancellor of this University and finally retired from its service in 1946. Subsequently the Allahabad University con-

2. As the Academy had no money to publish Dr. R. N. Sarma's volume on "*Reign of Realism in Indian Philosophy*" he published it himself.

ferred on him the "D. Litt." degree *Honoris Causa* in high appreciation of his services to the University and the cause of Indian Philosophy by his teaching, research and publication. He was also made Emeritus Professor of Philosophy of the University after his retirement.

In December 1928 Dr. Ranade delivered the Kinkhede Lectures at the University of Nagpur on "*the Bhagavadgītā*." These lectures will be published by the Nagpur University shortly. In March 1929 he delivered the Basu-Mallik Lectures at the University of Calcutta on "*Vedānta and Western Thought*."

Though Dr. Ranade left Poona for Allahabad in December 1927, the office of the Poona branch of the Academy remained in my charge at the Adhyātma Bhavan up to 1936 and the *Review of Philosophy and Religion* was published from this office between 1930 and 1936. Dr. Ranade loved solitude to enable him to run his Godly course of life. Some time before 1925 he built a small Ashram at Nimbāl near Bijapur. He used to pass his vacations at this Ashram which was admirably suited for his study and meditation. I still remember my visit to this Ashram in 1930 and in particular his wind-proof meditation room in which he offered me hot tea which made me perspire to such an extent that I had to get out of it temporarily to cool myself in the gusts of wind that generally passed over the rocky plain where the Ashram is situated. Between 1927 and 1941 Dr. Ranade resided at Allahabad in a rented house, which was apparently not suited for the meditative mode of his life. He therefore, built a house near Draupadī Ghāt on the bank of the Ganges at Allahabad far removed from the bustle of the crowd. In this house he made a close study of the writings of the Hindi poet-saints in the light of his own spiritual experiences and produced his two monumental volumes on "*Pathway to God in Hindi Literature*."

Though Dr. Ranade resided at Allahabad for about eighteen years (1927-1946) he paid frequent visits to Nimbāl, where he met his Guru-bandhus and disciples, who gathered there for practising *Sādhana* and attending Dr. Ranade's informal spiritual discourses. In fact Nimbāl became a seat of pilgrimage

for a large number of his spiritual followers and friends. On 3rd July 1956, the 70th birthday of Dr Ranade, a grand festival (Amṛta-Mahotsava) was celebrated at Jamkhandi, his birthplace, by the citizens of Jamkhandi and hundreds of Dr. Ranade's friends and followers in all parts of India. On this unique occasion a volume entitled "*Philosophical and other Essays*" of Dr. Ranade edited by the Shri Gurudeva Ranade Satkar Samiti was presented to him. Every friend, admirer and follower of Dr. Ranade should possess a copy of this volume not only on account of its rich philosophical contents but on account of the following features which give us a good glimpse of Dr. Ranade's early life and later development of his literary and spiritual career :-

- (1) Photo of Shri Sadguru Bhausaheb Maharaj, the spiritual teacher of Dr. Ranade.
- (2) Photo of Dr. Ranade in a sitting posture.
- (3) Photo of the house at Jamkhandi where Dr. Ranade was born.
- (4) Photo of the Parashuram Bhau Highschool at Jamkhandi from which Dr. Ranade passed his Matriculation examination in 1902, winning the Jagannath Shankarshet Scholarship for Sanskrit.
- (5) Appreciation of Gurudeva Ranade in three Sanskrit stanzas by Lokanayak M. S. Aney, ex-Goverhor of Bihar.
- (6) An elaborate *Foreword* by Prof. N. G. Damle, which gives us all available information about Dr. Ranade's life, his philosophy, his spiritual teaching and literary productions.

Dr. Ranade used to pay at least one visit to Poona every year and I had the pleasure of meeting him during this visit. Unfortunately I could not meet him this year as he came to Poona in a disturbed condition of health and immediately went to Nimal where after a few days of illness he passed away quietly on 6th June 1957. We all mourn his loss. He was a guide, friend and philosopher not only to myself but to hundreds

of his friends and disciples Verily a man who attracted more than a thousand friends, young and old, for his funeral on that bushless plain of Nimbāl has not lived in vain.

Before closing this small tribute of mine to a great personality I note below the following *works* of Dr. Ranade which will be ever studied by all interested in Philosophy and Religion :—

(1) *Philosophical and other Essays* part I, ed. by Ranade Satkar Samiti, 1956 containing the following essays :—

- (i) Herakleitos (pp. 1-23)
- (ii) Aristotle's Criticism of the Eleatics (pp. 24-71)
- (iii) Thalīs (pp. 72-91)
- (iv) Aristotle's Critique of Protagoreanism (pp. 92-111)
- (v) A Philosophy of Spirit (pp. 112-120) (abstract of Presidential Address at the Nagpur Session of the Indian Philosophical Congress in December 1937)
- (vi) Yājñavalkya and the Philosophy of Fictions (pp. 121-133)
- (vii) Meditations on a Fire-fly (pp. 134-139)
- (viii) The Centre of the Universe (pp. 140-143)
- (ix) Indian Theism (review of Dr. Macnicol's book) (pp. 144-152)
- (x) The Ideal of Kingship (review of *Asoka* by Dr. D. R. Bhandarkar, 1925) (pp. 153-164)
- (xi) A Vindication of Indian Philosophy (pp. 165-184)

(2) *A Constructive Survey of Upanishadic Philosophy* (Pages 472-1926).

(3) *Creative Period* by R. D. Ranade and S. K. Belvalkar. (Pages XXIX + 514)— 1927.

(4) *Adhyātmagranthamālā* (5 parts) :—

- (i) ज्ञानेश्वरवचनामृत.
- (ii) तुकारामवचनामृत.
- (iii) संतवचनामृत.
- (iv) एकनाथवचनामृत.
- (v) रामदासवचनामृत (Second edition in press).

- (5) *Mysticism in Maharashtra* (1933)—(pp. 540)
 (6) *The Vedānta as a Culmination of Indian Thought*
 (Basu-Mallik lectures, Calcutta University)—to be published.
 (7) *Pathway to God in Hindi Literature* (pp. 450)—1954.
 (8) *Paramārtha Sopāna* (pp. 454)
 (9) *Conception of Spiritual Life in Mahatma Gandhi and
 Hindi Saints* (delivered before the Gujarat Vidyasabha,
 Ahmadabad, 1956)
 (10) *Mysticism in Karnatak* (with Sources)—Karnatak
 University Lectures)
 (11) *The Bhagavadgītā as a Philosophy of God-realisation*
 (Kinkhede lectures, Nagpur University)—to be published
 shortly,
 (12) *The Kaushika Lectures* (delivered) at the S. P. College,
 Poona)

Dr. Ranade had a brilliant academic career which was crowned with his winning the Chancellor's Gold Medal at the M. A. examination, but his health was much shattered after 1909 by a serious illness from which he partially recovered about 1912. From this time up to the end of his life he remained "a bundle of bones." It is really a Mysticism for us how such a "bundle of bones" could produce such marvellous literary work of a high order. "Things of the mind are not of the clay" said an English poet and the literary output of Dr. Ranade has already become immortal as it has the enduring stamp of his spiritual life. When Shri. Aurobindo read Dr. Ranade's essays on Greek Philosophy 45 years ago he described their author as a "perfect writer and scholar" and Dr. Ranade's subsequent literary production as specified above has fully justified the prophetic compliment paid by the Saint-philosopher of Pondicherry to the Saint-philosopher of Nimbāl. No better brief tribute can be offered to Dr. Ranade than the following stanzas³ composed by the learned Lokanayak Bapuji Aney, the ex-Governor of Bihar on the occasion of the 70th Birthday of Dr. Ranade on 3rd July 1956:—

3. These stanzas are published at the beginning of the Volume of "*Philosophical and other Essays*"—Part I of Dr Ranade.

ॐ

रामचन्द्र-प्रशस्तिः

“ यो रानडेवंशललामभूतः
 विद्वद्भरैः पूजितपादपीठः ।
 आचारवानुच्चविचारदर्शी
 तं रामचन्द्रं शिरसा नमामि ॥ १ ॥

संजातो जमखण्डिनाम्नि नगरे विद्यावतामग्रणीः
 विद्यादानतपोरतोऽतिविमले गंगासितासंगमे ।
 वेदग्रन्थशिरःस्थितोपनिषदाम् कृत्वा च यो मन्थनम्
 तमेभ्योऽमृतमाददाति सततं संसारदावानलैः ॥ २ ॥

भक्तिज्ञानविरक्तिबोधसरिता यस्याननान्निःसृता
 शिष्यान्तःकरणं करोति विमलं चाध्यात्मतत्त्वास्पदम् ।
 योगारूढमतिः समस्तजगतो बंधुर्विलुप्तैषणः
 तत्त्वज्ञानपरायणाय गुरवे रामाय तस्मै नमः ॥ ३ ॥ ”

THE RIDDLE OF 'INDRA' AND 'SOMA'

by

A. J. Karandikar, Poona.

In the *Ṛgveda*, Indra is the deity of the summer solstice. This hypothesis is accepted by almost all the astronomers and ridiculed by philologists. For instance, Dr. DANDEKAR in his essay on 'Vṛtrahā Indra' observes: " In the *Atharvaveda* (3-10-12) Ekāṣṭakā, that is the new year's night, is said to be the mother of Indra, thus implying that Indra is the symbol of the advent of the new year, i. e. of the Spring. But, this is an absolutely unwarranted inference. Unfortunately our philologists fail to see that Ekāṣṭakā is in no way connected with the equinoxes. According to the Hindu astronomical tradition the full moon and the new moon are the indicators of the equinoxes and Ekāṣṭakā i. e. the half waxing moon and the half waning moon of the solstices. The Vedic sacrificial wheel was intimately associated with the constellation Sagittarius, as evidenced by the title Dhanurmakha; and in those antique days, the four phases of the moon occurring in that sign marked the four turning points of the year. According to a tradition, Viṣṇu, who is the symbol of the sacrifice, stood with his chin resting on the bow and defied all the gods." "स यः स विष्णुः यज्ञः सः, स यः स यज्ञः असौ स आदित्यः, तत् ह इदं यज्ञो विष्णुः न शशाक संयन्तुम् । स तिसृधन्वमादाय अपचक्राम । स धनुरात्स्यौ शिर उपस्तभ्य तस्यौ ।" (*Śatapatha* 14-1-1-1). In the *Taittirīya Āraṇyaka* (1-1-5) a similar story is related about रुद्र. " एतत् एव शंभोः बार्हस्पत्यस्य, एतत् रुद्रस्य धनुः । रुद्रस्यैव धनुरात्सिः शिर उत्पिषे । स प्रवर्ग्योऽभवत् । तस्मात् यः स प्रवर्ग्येण यज्ञेन यजते रुद्रस्य स शिरः प्रतिदधाति ।"

" This story proves that Viṣṇu or Rudra was the sacrifice, and the sacrifice was the year, and the pivot of the year was the constellation Sagittarius. Viṣṇu and Rudra alone among the gods were armed with bow and arrows. Even in this divine pair, Rudra was the original archer of the sky. " त्वं रुद्रो असुरो महो दिवः " (*ṚV* 2-1-6). He is Bhālacandra i. e. he carries moon on his

forehead. It is but natural that Rudra, the archer God with the fixed bow, should be so enamoured with the moon, which frequently appears like a moving bow. Incidentally, let it be noted that the archer God of the sky is also a serpent-holder which proves that he is the original Rudra or Mahākāla. The special weapon of Viṣṇu is the celebrated disc or Sudarśana cakra, while Rudra is the archer god par excellence. In Western Asia also, Ahura Mazda carries the same disc in his hand, while Assur although occasionally toying with the disc, usually appears armed with a bow and arrows. In spite of this apparent difference both pairs of deities represent the constellation Sagittarius, since a single glance at the celestial globe will disclose how closely the 'Corona Australis' (the Southern crown) or the disc of Viṣṇu is connected with the bow of Rudra or Assur. As the serpent-holder Rudra remains indifferent to the crown or disc attached to his bow, the moon becomes his crown. Since in those antique times when the figure of the heavenly Archer was first conceived, the full moon in Archer marked the advent of the Spring equinox, and the new moon in the same sign indicated the approach of the autumnal equinox, the half-waning moon in Sagittarius was the signal for the entry of the winter solstice, and the crescent or half-waxing moon in the same sign was the alarm bell for the onset of the stormy summer solstice. The title Bhālacandra is of utmost importance in order to understand the real Rudra. But, I must take leave of this fascinating subject and return to the problem of Ekāṣṭakā. The *Taittirīya Saṁhitā* has stated in plain terms that Ekāṣṭakā is the 'reversing' of the year. 'व्यस्तं वा एते संवत्सरस्य अभिदीक्षन्ते ये एकाष्टकायां दीक्षन्ते ।' (7-4-8). The Ekāṣṭakā mentioned in this passage was the half-waning moon in Phālguna. The author of the '*Crion*' has missed this point in his discussion of this passage, as this Ekāṣṭakā has been thrown into the background by the better-known latter Ekāṣṭakā of the half-waning moon in the month of Māgha. But the ancient Ekāṣṭakā can be rescued from her oblivion if we pay some attention to the traditional starting date of the festival of Indra, as recorded by Varāhamihira, in the chapter on Indradhvasampat in the *Vārāhisamhitā*, which is the half-waxing moon in Bhādrapada or the Bhādrapada Śuklāstamī. Obviously the date recorded by Varāhamihira was the ancient

birth-date of Indra, although in the epic age, Śrīkr̥ṣṇa, whose birth-date is the half-waning moon in Śrāvaṇa was known as Upendra, the younger brother of Indra, which name suggests that the half-waxing moon in Śrāvaṇa might have been connected with Indra in those days. The half waxing moon in Śrāvaṇa is even now marked in our calendars as Bhānusaptamī, which is an indication that the date was once connected with some turning point of the Sun.

The Indradhvaja festival indicated merely the annual birth of Indra, while the cyclical birth of Indra, or the point of the summer solstice as it passed from one constellation to the other on account of the precession, was a closely guarded secret, confined to the select few. According to the Vedic tradition, the secret of त्वाष्ट्र मधु and the cyclical birth of Indra was revealed by the sage दध्यङ् आथर्वण. The *Bṛhadāranyaka-upaniṣad* records “ इदं वै तन्मधु दध्यङ् आथर्वणो अश्विन्याम् उवाच । तदेतत् ऋषिः पश्यन् अबोचत् । रूपं रूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय । इंद्रो मायाभिः पुरुरूप ईयते युक्ता हि अस्य हरयः शता दश ॥ ”

· In this stanza दध्यङ् आथर्वण has expressed in symbolical language the mystery of the motion of Indra from one constellation to the other in the course of a thousand years. Here ‘rūpa’ means the constellation and ‘Harayah’ the years, as revealed by the last passage of the *Taittirīya saṁhitā*. ‘यो वा अश्वस्य मेध्यस्य शिरो वेद शीर्षणवान् मेध्यो भवति । उषा वा अश्वस्य मेध्यस्य शिरः । ऋतवः अगानि । संवत्सर आत्मा । रश्मयः केशाः । नक्षत्राणि रूपम् । तारका अस्थानि ।’

· So the so-called car of Indra drawn by a thousand horses, is actually the precession of the summer solstice from one constellation to the other, in course of a thousand years. In ancient times astronomy was closely associated with theology and consequently the astronomical secrets were jealously guarded by the priests. Even in the fourth century B. C. Hippasus, a Greek mathematician was said to have been drowned in his bath for revealing mathematical secrets. According to the Vedic tradition Dadhyaṅ Ātharvaṇa had to lose his head for giving out the secret of Indra, that is of the summer solstice. On account of such secretive tendencies the teaching of Dadhyaṅ Ātharvaṇa gradually lost its astronomical contents and was transformed into a mere

philosophical formula. For instance the *Kāthaka Upaniṣad* while imitating Dadhyah Atharvaṇa says, “अग्निर्वैश्वानरो भुवनं प्रविष्टः रूपं रूपं प्रतिरूपो बभूव । एकः तथा सर्वभूतांतरात्मा रूपं रूपं प्रतिरूपो बहिष्मः ”

But this latter development must not blind us to the original teaching of the sage. Before the Vedic sages turned their attention from astronomy to philosophy of the type of the *Upaniṣads*, they were very careful observers of the sky and had noted, how Indra, who was at first Arjuna or Phālguna and a great friend of अर्जुनेय कुत्स became Maghavan, the great, on account of his association with the imperial star Maghā, and lastly how the once haughty Mahendra was dethroned and caught in the toils of the Ahi of Āśleṣā. Anybody who studies the legend of Indra with a map of stars in his hand must admit that the Aryans had followed the precession of the summer solstice for thousands of years and consequently the chosen few among them had discovered the approximate rate of precession as well. If the scholars of the *Ṛgveda* persist in denying this obvious fact, we might pray God to forgive them, for they know not what they do. For instance, Vāmadeva who was the contemporary and rival of Viśvāmitra in astronomical lore, in describing the birth of Indra states ‘ किं स ऋषक् कृणवत् यं सहस्रम् मासो जभार शरदश्च पूर्वीः ’ (4-18-4). Here the poet asserts in plain language that Indra has been in the womb of his mother, not merely for a period of thousand months but a thousand years. Unfortunately, the philologists have chosen to misunderstand the phrase. Prof. GELDNER translates this as follows : “whom she has carried in her womb for thousand months and many years.” I think that this interpretation does not convey the real sense. According to the medical science, the period of intra-uterine life is nine solar or ten lunar months. So the poet emphasises here the fact that the mother of Indra has been carrying not for the usual ten months, not even for thousand months, but for thousand years. If the hymns in the *Ṛgveda* are to be regarded as poetry, they must be interpreted according to the canons of poetry. GELDNER’s “many years” does not make any sense in the context. Even if the mother of Indra was condemned to carry him for thousand months and thousand years, these sentences were to run concurrently and not separately. One may claim that jail birds

and poets are better qualified to translate this phrase than the philologists, who may not like to believe that the Vedic sages knew their astronomy fairly well. But BENTLY and KETKAR refer to a complicated Aryan cycle of $247 \frac{1}{12}$ tropical years which is a happy combination of the lunar, solar and sidereal systems, each of the new cycle beginning invariably on the 7th tithi of the month next to that with which the preceding cycle had begun, the precession of the equinox during one cycle being exactly a quarter of nakṣatra. The seventh tithi with which the cycle began might have something to do with the tradition of Ekāṣṭakā being the mother of Indra.

That the intra-uterine life of Indra lasted for thousand years, is a well-known Aryan tradition. For instance, the *Rāmāyaṇa* mentions that when Diti prayed for a son who would replace Indra, Kāśyapa told her to practise austerities for a thousand years. पूर्णे वर्षसहस्रे तु शुचिर्यदि भविष्यसि । पुत्रं त्रैलोक्यहंतारं मत्तस्त्वं जनयिष्यसि ॥ एवमुक्त्वा महातेजा पाणिना संममार्जं तान् । तामालभ्य ततः स्वस्ति इत्युक्त्वा तपसे ययौ ॥ ... पूर्णे वर्षसहस्रे तु दशोने रघुनंदन । दितिः परमसंहृष्टा सहस्राक्षमयाव्रवीत् ॥ तपश्चरंत्या वर्षाणि दश वीर्यवतां वर । अवशिष्टानि भद्रं ते भ्रातरं द्रक्ष्यसे ततः ॥

But instead of waiting for the next ten years, she had to give birth to the Marudgaṇa in the same year, as the period of 990 years, is mathematically a more accurate period for the birth of a new Indra.

According to the generally accepted opinion, the Marudgaṇa is a group of devoted followers of Indra. But the story of their birth as related in the *Rāmāyaṇa* suggests that originally they belonged to a rival pantheon. The Vedic legend (1-165) about Indra forcibly appropriating to himself the offerings dedicated to the marudgaṇa indicates the same situation. In the *Ṛgveda* they are frequently referred to as 'sudānavaḥ' and 'makhāḥ'. 'मखा अयासः स्वसृतो ध्रुवच्युतो दुध्रकृतो मरुतो भ्राजत् ऋष्टयः' (1-64-11) 'पिन्वन्ति अपो मरुतः सुदानवः पयो घृतवत् विदधेषु आशुवः' (1-64-6) 'ये सहांसि सहसा सहन्ते रेजते अग्ने पृथ्वी मखेभ्यः' (6-66-9) 'ससान मर्यः युवभिः मखस्वन् अथाऽभवत् अंगिराः सद्यो अर्चन्' (3-31-7) चित्रो वः अस्तु यामः चित्रं ऊती सुदानवः । मरुतो अहिमानवः ॥' (1-172-2) 'सिंहा इव नानदति प्रचेतसः पिशा इव सुपिशो विश्ववेदसः । क्षपो जिन्वन्तः पृषतीभिः

ऋषिभिः सम् इत् सत्राधः शवसा अहिमन्ववः ॥' (1-64-8). I think, I need not multiply these quotations to prove that Marudgana was known as 'makhāḥ' and 'sudānavaḥ' and that it was connected with the constellations of Leo and Hydra. According to the Sumerian and Babylonian astronomers, the stars in the vicinity of Regulus in Leo were known as makha or lika makha i. e. the great dog, the lion. So the Marudgana might have included some stars in Leo. But, I suspect, that the chief star which represented the Marudgana lies outside the constellation of Leo. It must be the Alphard, an orange star in the neck of Hydra, usually called Hydra's heart or Cor Hydrae. This star was called Tur-us-mal-makh, the son of the supreme temple and Ilu Danu, the divine judge by the Babylonian astronomers. The famous Aryan astronomer Viśvāmitra has pointedly referred to this star, when he declared that the Marudgana disclosed the vulnerable part of Vṛtra who considered himself to be invulnerable. "ते इत् नु अस्य मधुमत् विविप्रे इंद्रस्य शर्धो मरुतो ये आसन् । येभिर्वृत्रस्य इषितो विवेद अमर्मणो मन्यमानस्य मर्म" (3-32-4). Here 'अमर्मणो मन्यमानस्य मर्म' obviously refers to Cor Hydrae. This is the मख् referred to in the तै. सं 'नमो रुद्राय मखत्रे, नम इंद्राय मखत्रे, नमोऽग्नये मखत्रे ।' (3-2-4). In the *R̥gveda* (10-171-2) Indra cuts the head of Makha and goes to the house of Soma: 'त्वं मखस्य दोधतः शिरः अव त्वन्नः भर । अगच्छः सोमिनो गृहम्'. This is the Dānu killed by Indra: 'ओजायमानं यो अहिं जघान दानुं घायानं स जनास इंद्रः' (2-12-11). The same Dānu is transformed into the mother of Vṛtra by Hiranyastūpa Āṅgīrasa: 'नीचावया अभवत् वृत्रपुत्रा इंद्रो अस्या अव वधर्जभार । उत्तरा सूः अधरः पुत्र आसीत् दानुः शये सहवत्सा न धेनुः ॥' (1-32-9). The mother of Vṛtra tried to cover her son, but Indra killed him nevertheless by attacking him under her stomach. This appears to be the Vedic original of the epic myth where Indra cuts his future rival to pieces in the womb of Diti and this proves the continuity of the Aryan tradition from the *R̥gveda* to the *Rāmāyaṇa*. It appears that the Bhṛgu clan was particularly opposed to the Babylonian worship of Makha: 'अप भानं अराधसं हता मखं न भृगवः' (9-101-13). When once it is known that Makha who was also Vṛtra belonged to the Babylonian pantheon, the real meaning of the epithet Vavri

as applied to Vṛtra becomes obvious. The ancient Babylon was known to the Indo-Iranians by the name Vavri. So, the epithet Vavri when applied to Vṛtra means 'belonging to Babylon'. "अपाम् अतिष्ठत् धरुणव्हरं तमः अंतर्वृत्रस्य जठरेषु पर्वतः । अग्नि ईम् इंद्रो नद्यो वनिष्ठा हिता विश्वा अनुष्ठाः प्रवणेषु जिघ्रते ॥" ऋ (1-54-10). Here the reference to the mountain in the belly of Vṛtra can be understood only by those who are familiar with Babylonian astronomy. But, I shall refrain from giving an explanation of the same, as I must refer here to one more Babylonian constellation the Entenamasluf which is identical with Hydra wholly or in part. The patron deity of this constellation is the God Ip, who with his consort Ninip created the whole world. This Ip is often referred to in the *Rgveda* as Ap. But the Vedic scholars have not yet understood this reference. E. g. the late veteran RAJAWADE in his essay on 'Indra's Enemies' observes "तुरं to destroy occurs in अप्तर", which occurs nine times in the *Rgveda* and most probably means, a destroyer or conquerer of water." Of course, the meaning given by RAJAWADE is obviously wrong. TILAK has already shown that the Sumerian God or demon Apsu was well-known to the Vedic Aryans. Similarly the God Ip or Ap was quite familiar to the singers of the Veda as evidenced by 'अग्निम् अप्तरं' (3-27-11), 'शतक्रतुं अप्तरम्' (3-51-2), 'अप्तरम् इंद्रम्' (6-61-13), 'अप्तरं सोमम्' (1-63-21) where the meaning suggested by RAJAWADE does not fit in. The real meaning is the killer of Ap (Hydra). Mr. Robert BROWN, the author of the *Primitive Constellations*, suggests that the position of this constellation was at the tail of Hydra.

Among the Babylonians, gods were inseparable from stars. Mr. Z. A. RAGOZIN has proved this conclusively in the "*Story of Chaldea*". He observes, "It is but just to the Shumiro-Accads to say that the perception of the Divine in the beauty of the stars was not foreign to them. This is amply proved by the fact that in their oldest writing the sign of a star is used to express the idea not of any particular God or Goddess but the Divine principle, the deity generally. The name of every Divinity is preceded by the star". On account of this supreme reverence for the stars the Babylonian year was a sidereal year, while the year, of the Vedic Aryans was tropical. That the Aryans conceived their

principal deities as the principal turning points of the year is proved by the fact that the *Taittirīya Brāhmaṇa* identifies 'Sarad' with 'Ambikā'. 'शरद् वा अस्या अंबिका स्वसा' (1-6-10-4). In the *RV*, Agni represents the vernal equinox, Indra, the summer solstice and Viṣṇu, the winter solstice. According to the tradition, the Veda is mortally afraid of those Professors who do not know this simple astronomical truth and insist on interpreting the sacred text. An English lady astronomer, the Hon'ble Emmeline PLUNKET has convincingly proved that Indra was the God of the summer solstice and Vṛtra, the enormously lengthy constellation of Hydra. "That 4000 B. C. or to be more precise one or two hundred years earlier—Hydra' extended its enormous length for more than 90° symmetrically along one astronomically important (though invisible) mathematical line—the line of the heavenly equator, and was at the same date accurately divided by another equally important mathematical line, namely, the colure of the summer solstice." (Page 118). This important discovery and the novel interpretation of the Vṛtra myth by that gifted lady astronomer has been entirely ignored by the philologists to whom astronomy is anathema. As she was unacquainted with Sanskrit she could not naturally follow up her intuition and unravel the mystery of Soma as well, as according to the repeated assertion of the *Śatapatha*, Vṛtra was Soma and consequently the discovery of Vṛtra ought to have solved the mystery of Soma. But a single glance at plate IX, opposite page 118 of her work on the "*Ancient Calendars, and Constellations*" is sufficient to convince any lover of Veda that the real Soma is to be found at the point where the Hydra was accurately divided by the colure of the summer solstice, in 4200 B. C., i. e. in the constellation of Crater.

According to the well-known astrologer Mr. Vivian ROBSON the constellation Hydra extends from the 5th degree of Leo to the 23rd of Scorpio. So the mid-point of Hydra occurs in the 29th degree of Virgo. At this point Hydra appears to be carrying the constellation Crater on its slippery back. According to a Greek legend, Apollo once gave feast to Jupiter and requiring water sent the Raven with a cup (crater) to fetch some. On the way the greedy bird noted a fig tree and waiting till the figs became ripe he feasted upon the fruits and then remembering his errand and fearing the anger of Apollo, he picked up a snake on the way

and excused himself before the God by pretending that it had prevented him from filling the cup. Apollo punished the liar and nailed the raven, the cup and the snake to the vault of heaven, where the crater extends from the 13th degree of Virgo to the 3rd of Libra and is almost caught up in the beak of the raven occupying the space between the 5th and the 15th degree of Libra. This myth appears to be of Indo-European origin, although in contrast with the raven who cheats Apollo the Vedic Syena does bring Soma to Indra (RV 1-80-2).

The constellation Hydra is called Kadrū in the *Taittirīya Samhitā*. “कद्रुश्चैव सुपर्णा च आत्मरूपयोः अस्पृधेताम् । सा कद्रुः सुपर्णाम् अजयत् । सा अब्रवीत् । तृतीयस्याम् इतो दिवि सोमः तम् आहर, तेन आत्मानं निष्क्रीणीष्व ।” (6-1-6). So the son of Suparṇā committed the theft of Soma at the behest of his mother and offered the same to Kadrū in order to secure the freedom of his mother. Of course this legend is more interesting than the old Indo-European version of the same. The theft of Soma as described in the RV (4-26-27) is attributed to Syena which is but another name for the son of Suparṇā.

That the constellation Crater is the heavenly Soma of the RV, is easily proved by the special intimacy of Vāyu with Soma. Vāyu is the protector of Soma, ‘वायुः सोमस्य रक्षिता’ (10-85-5). He is the ‘śucipā’, who alone drinks the pure Soma. He is the ‘agrepā’ who drinks Soma before all other Gods. He proved himself to be the fastest of Gods, by out-running them all in the race for Soma. All these myths about Vāyu are familiar to every student of the RV. Yet owing to the purblindness of the philologists none of the professors of RV ever attempted to explain these myths. If the study of the RV is to make any real progress these professors must be compelled to complete a stiff course in ancient astronomy and astrology.

According to the poets of the AV., Tvaṣṭā is standing in the sky holding a Kalāśa or vessel full of Soma. ‘सोमेन पूर्णं कलशं विभर्षि त्वष्टा देवानां जनिता पशुनाम्’ (9-4-6). This description refers to Tvaṣṭā conceived as the starry Prajāpati. ‘हस्त एव अस्य हस्तः । चित्रा शिरः । निष्ठया हृदयम् । ऊरू विशाखे । प्रतिष्ठानूराधाः । एष वै नक्षत्रियः प्रजापतिः ।’ तै. ब्रा. (1-5-2-2). As the figure of the starry

Prajāpāti caught the imagination of the Aryans the myth of Syena, the robber of Soma receded into the background and gradually the Greek Raven and the Vedic Śyena became the ' hasta ' or the hand of Tvaṣṭā. Thus Tvaṣṭā the ruler of the constellation Citrā came to be regarded as the owner of Soma. When Tvaṣṭā was transformed into an owner of Soma the special privileges that Vāyu enjoyed as regards the same were imagined to be the first preferences due to the son-in-law of Tvaṣṭā. In the *RV*. Vāyu is actually described as the son-in-law of Tvaṣṭā ' त्वष्टुर्जीमातरं वयं ईशानं राय ईमहे ' (8-26-22) This son-in-law of Vāyu was suggested by the simple astronomical observation that although in the mid-heaven Hāsta is followed by Citrā and Citrā by Śvāti, on the eastern horizon Hasta in the northern latitudes is almost immediately followed by Svāti while Citrā appears on the horizon some thirty to forty minutes later. On account of this almost simultaneous appearance on the Eastern horizon of Hasta and Svāti, Vāyu, the ruler of Svāti was regarded as the protector of the ' Somakalaśa ' held by Tvaṣṭā. Vāyu is the swiftest of gods because Svāti supercedes Citrā and rises almost immediately after Hasta. So, naturally, Vāyu wins the race for Soma. He tastes it first and consequently he alone tastes the purest unadulterated Soma. This simple explanation of the myths about Vāyu and Soma in the *RV* will save the trouble of reading complicated dissertations on this problem by HILLEBRANT, KUHN, WINDSCHMANN, BERGAIGNE, and others.

So long as the point of summer solstice was in Crater, Soma was considered to be the ruler of the Southern region and the rainy season. Ancient Aryans were mortally afraid of the confusion of the seasons and regions i. e directions. E. g. the *Satapatha* (3-2-3) mentions " The seasons became confounded, the five the regions became confounded, the five. Through Agni they recognised the Eastern region, wherefore they take Agni towards the East and render homage to him ; for through him they recognised the Eastern region and to him belongs the Eastern region. Through Soma they recognised the Southern region and hence they say that Soma is sacred to the fathers ; for through him they recognised the Southern region and to him belongs the Southern region." I think it is unnecessary to

continue the quotation, which is in English as I have not got the first half of the *Śatapatha*. This passage proves beyond the shadow of doubt that Agni in the Vedic tradition represents the Spring equinox and Soma, the Southern solstice. When once this is admitted the repeated assertion of the *Śatapatha* that Soma was Vṛtra becomes crystal clear. "Now Soma was Vṛtra. When the gods slew him his head rolled off. It became the Droṇakalaśa. Thereinto flowed together so much of the juice as it could hold." (4-4-3-7). This means that the Crater was considered to be one of the heads of the monster Hydra which was turned into a drinking bowl after its separation from the main body according to the savage custom of those days. In that age at every season of the year except at that of the mid-summer some portion of Hydra's monstrous form was visible during some part of the night. But at the summer solstice no star in this constellation showed itself even for a short period. Therefore in this season not only was Vṛtra completely overpowered by Indra but also he was almost identified with Indra. In fact according to the dictionaries, one of the meanings of Vṛtra is Indra.

According to the Vedic tradition there is a mountain in the belly of Vṛtra. 'अंतर्वृत्रस्य जठरेषु पर्वतः' (RV.). This mountain is simply the point of the summer solstice. There is a Babylonian legend about the storm bird Zu (Greek Corvus and Indian Hasta) which stole the tablets of Destiny and through the authority of those tablets tried to rule the gods. It is related that after having stolen the tablets the Zu bird took shelter on the Southern mountain. The other Gods did not dare to approach him. At last the moon god was sent to outwit the bird and recover the tablets. Of course, the Corvus, Hasta, is 'the moving finger that writes and having writ moves on'. This is the origin of the idea that the tablets of Destiny were stolen by the Zu bird when the point of summer solstice reached that constellation, the point of the summer solstice being the southern mountain on which the bird takes its shelter, and where it is pursued by the Soma crater in due course.

IN SEARCH OF LIGHT

(In Memory of Guru-Deva Prof. R. D. Ranade, the Saint
of Nimbāl.)

by

N. P. Gune, Sholapur

I went to Him with soul a-thirst
For nectar from his ruby lips;
He came to me and always comes
And makes me drink his nectared looks.

He knew me and my sister bright ¹
In our golden days of innocence;
He said, "I loved you more than most
For your souls were transparently pure".

He truly said. I went to Him to ask His blessings
On my Sire's sad demise - ²
(Who died in harness; a soldier - Saint
Of Truth, fighting untruth and ignorance.) -

Gurudeva said, "You are children of Love and Truth
For your parents worshipped Love and Truth
And nothing else ! Fear not, for God looks after you."

*** *** *** *** ***

I went to Him when He had found
His Pathway unto God. The Hall³ was full;
And His Voice was like the Thunder
Of the Ocean of Eternity. He had made
A science of Experience reaching God.
In the intense crucible of His soul he tested
Life and circumstance, and found the Truth
Between the angles and the corners and the chinks
Of thought and thought ! He said :

1. Since 1914. 2. In 1923. 3. Lady Ramabai Hall, S. P.
College, Poona, 6-4-1947.

“ Material life and the body of Man
Are ripples on the Ocean of Eternity.
Life and Body are not the Ocean
But the ocean is in the life of Everyman ! ”

He then explained how the Spider-soul
Lives in the Cobweb that he is made to make.
He moves on here and there within the web
Along its warp and woof. But he lives
Most joyously in the Cobweb's roof
Which is found in the inner centre
Of the thousand-petalled lotus⁴ woof
Atop the brain. This top is reached
By Consciousness which spirals upwards
From the root⁵ to the solar plexus⁶ and thence the
throat⁷
From cardiac centre⁸ till it reaches the mid-brow
space⁹. From
Mid-brow space the transition to brain's central lotus¹⁰
is steep and narrow
This is the path of the razor's edge, the needle's eye -
Through which the Ego-Elephant can't
Enter to drink the clear nectar water
Of the Manasa lake, mixed with moon light
And star light, cool, soft and sweet. 'Tis only
When you find a Teacher-God and when
He looks benignly on your inner soul
To wash it clean and showers His infinite mercy
On your finite self - Then your soul expands
And bursts into Infinity, breaking the bonds
Of Samsara. Then the ground is ready
And the seed is sown, and Grace is granted unto you.
When the lofty glance-angle of the Guru's gaze
Picks up your diamond soul from the heap of dust.
Then your soul burns bright, you realize
What Life is and what Love is
Which are neither matter nor energy nor mind,

4. सहस्रारपद्म 5. मूलाधार 6. मणिपूर 7. विशुद्धिचक्र 8. स्वाधिष्ठान
9. आज्ञाचक्र and 10. सहस्रार. in rising order.

Atom nor proton nor neutron, but
 Something* far more bright and far more subtle -
 Something which makes the light of the sun and moon
 And the million shining stars, and the Milky Way
 And Earth and Clouds and the rainbow's colours and
 Beauty and Truth and Joy and Life and Love.

This realization is your reward of the upward climbing
 steep -
 And inspiration ^{10a} deep. It comes when you catch
 By the callipers of your inspiration and expiration
 The subtlest ether-essence of your "you-ness";
 Your "you-ness" and my 'me-ness'
 Are between the acute angles and the corners and
 the chinks
 Of thought and thought and breath and breath "
 He said.

*** *** *** *** ***

I went to Him in meekness ¹¹
 When He was bound for the North;
 (I took my friends with me for witness -)
 He called me near Him, an inch or two
 Of space alone divided Him from me.
 I offered Him incense sweet and golden lemon
 And star-white garland of the freshest Mogra flowers;
 I was all eagerness to drink his Form and fix it in my
 soul
 As the lotus drinks the sun's rays. But lo !
 'Twas He drank me up with his soul-filled eyes ¹²
 And left not a drop behind, till drop and Ocean
 were unified !

He looked at me with his infinite gaze
 And He poured Infinity into my soul.
 It was the Mother's gaze on the hungry calf

* " Spiriton ".

10a. कुम्भक-पूरक. 11. At Nimal in Feb. 1957. 12. Sholapur, March 1957.

That had doubted and feared and fumbled and trembled
and stumbled

And cried and suffered long !
Fixing His mid-brow gaze on me
In time as long as eternity
He said : " Fear not, have no anxiety
For Yogakshema; I fix in Thee
The spiral stair-case of bright gold
By which thou shalt climb
From Thy root-force to Brahmi state ! "

He then made my corruption take on
Incorruption; my imperfection take
On perfection. He said, bathing me with tears -
" My Child ! Much hast Thou wandered, long
suffered much;

Lost much; lost thy sons and all !
Now are all thy seeds of passion burned
To pop-corn; Thy soul is fried
Thy soul is tried and freed -
For the seeds and deeds of Immortality
To be sown on Thy ripe field. Rejoice
You came, and worship Him through me.
Thy Night of Ignorance is done. The golden light
Of the rising sun is a-shine on you.
Thy muscles and flesh and veins and nerves
Are purified in fire and now Thou shalt
Travel on by the Pathway to God. Thou shalt not return".

Then lo ! as if by hands unseen
My " me-ness " was united with the Over-soul :
Then I felt this world was a garden of Joy -
All its water was holy water
All trees were holy tress
All words were the Gospel of God
And all birds were angels of His grace
And all that I ate and drank
Was His holy eating and drinking.
He said -

“ There is no going beyond His circumference ¹³
 All are centres of His great circle.
 All Paths the radii, all relations the ratio
 Between His radius and His circumference –
 But He circumference hath none.
 His boundary is infinity; his bounty boundless;
 And focussed in Love, the soul looks on
 And touches His infinity.

Then Love is where-Death is not
 As the Rose is where the worm is not;
 And Death is where Love is not;
 And doubt is where God is not;
 And the ebb and the flow of the Ocean of Love
 Is Death and Life and Doubt and Faith in Man. ”
 And then like the murmur of golden bees above
 His golden words I heard and locked
 Them up in my soul :
 “ Always, night and day
 From Golden Dawn to milk-white night
 Climb step by step the spiral ladder
 And by breath-control through name of God
 Adjust the pulley system of the Vayus ¹⁴ in you
 To perfect balance. This achieved
 Pierce a whole in the velvet-screen of the Bhutas within
 And gain an inner focus. Through it behold thy soul.
 As the Manasa lake atop the Himalayas
 Reflects the star-spangled sky
 And the Golden pitcher of the rising sun,
 So, through the pin-hole screen-hole Thou shalt behold
 In Thy inner soul the golden bowl of nectar.
 Drink deep that nectar; meditate on that orange light
 And make Thyself bond-free. ”

As the night sky gathers white clouds around
 The moon's bright bowl of gold,

13. Vide Prof. N. G. Damle's article in Kesari. Poona,
 Aug. 1957: 14. प्राणापानव्यानोदानसमान.

So I gathered his winged words
Around my soul's centre of Truth.
Now, life and death are no more to me
Than light and shade^s as children play on Kartik nights. ¹⁵
And Love has filled my soul and I see His face
In all that I see and love.

15. पटपट सावली.

DATE OF MĀDHAVASVĀMIN, AN EARLY AUTHOR
ON DHARMAŚĀSTRA — BEFORE 1100 A. C.

by

Sadashiva L. Katre, Ujjain

Mādhavasvāmin is an early author on Dharmaśāstra. However, his work has not yet been traced bodily and he is known to-day only through citations from him by posterior authors. AUFRECHT does not record him in any manner anywhere in the three volumes of his *Catalogus Catalogorum*.

P. V. KANE in his *Lists of Works and Authors on Dharmaśāstra* appended to his *History of Dharmaśāstra*, Vol. I, P. 723 a, records the following solitary detail about this Mādhavasvāmin :

माधवस्वामिन m. in the *Gr̥hastharatnākara* of Caṇḍeśvara as explaining a sūtra of Śaṅkha-Likhita.

As Caṇḍeśvara's literary activities are duly assigned to the period 1314--1370 A. C.,¹ the said citation in his *Gr̥hastharatnākara* only enables us to fix the lower limit for the date of Mādhavasvāmin at 1314 A. C.

It is now possible to push back this lower limit for Mādhavasvāmin's date at least by two centuries.

The *Prāyaścittakāṇḍa* of Lakṣmīdhara's *Kṛtyakalpataru* had been 'missing since long and, though vividly cited by genuine later Dharma nibandhakāras like Śūlapāṇi, Raghunandana, etc., had been persistently refused² a place in the plan of the *Kṛtyakalpataru* by K. V. Rangaswami AIYANGAR, who has edited this vast digest for the *Gaekwad's Oriental Series*. However, an actual MS of this *Prāyaścittakāṇḍa*, sorely broken as it is, has been discovered by me lately in the Manuscripts Library of the Scindia Oriental Institute of Ujjain (Accession No. 7421) and the same has been critically noticed by me at

1. *History of Dharmaśāstra*, I, P. 372,

2 Vide his Introductory paper "Lakṣmīdhara and the *Kṛtyakalpataru*" prefixed to his edition of the *Dānakāṇḍa*, G. O. S. No. XCII, 1941, P. 18, Footnote 2, and his Preface to the *Vratakāṇḍa*, G. O. S. No. CXXIII, 1953, P. (ix).

length in my paper³ submitted for being read at the forthcoming 19th Session of the All-India Oriental Conference to be held at Delhi. At one place in this *Prāyaścittakāṇḍa*, Lakṣmīdhara while dealing with the topic 'of expiation on *abhakṣyabhakṣaṇa* is found to cite Mādhavasvāmin, again, as commenting on a sūtra of Śāṅkha-Likhita. Vide Folio 93a of the said MS :—

.....ब्रह्मपुराणे—मधुकैटभवृक्षाणां त्रिशीर्षस्यासुरस्य च ।

विष्णुना हन्यमानानां यन्मेदः पतितं भुवि ॥

पिण्डोपमं तु खुर्भेड (?) कवकं चैत्यसंनिभम् ।

छत्राकं छत्रसदृशं दैत्यदेहसमुद्भवम् ॥

शङ्खलिखितौ—लघुनपलाण्डुगञ्जनकरञ्जाकियाकुकुम्भीरभक्षणे द्वादशरात्रं पयः पिबेत् । कलङ्ककासिरुश्लेष्मातककोविदारधनच्छत्राकवृन्ताकभक्षणे पञ्चगव्यम् ॥

'कियाकु' शब्देन कवकमुच्यते । 'कोविदारः' काञ्चनानुकारी वृक्षविशेषः । 'धनच्छत्राको' मेघसमयोत्पन्नः कवकः । 'वृन्ताको' वार्ताकानुकारी (इति हारीतः । पाकेन रक्त इति विश्वरूपः । 'पञ्चगव्यं दिनमेकं पातव्यम्' इति माधवस्वामी ।.....

Here the duration, unspecified by Śāṅkha-Likhita, for subsistence on *Pañcagavya* prescribed as an expiation for the sin accruing from the eating of some banned herbs and vegetables enumerated in the sūtra is restricted by Mādhavasvāmin to one day.

Luckily, Lakṣmīdhara is now also found to cite this Mādhavasvāmin once in his lately published *Gṛhasthakāṇḍa*⁴ as follows :

शङ्खलिखितौ न वधबन्धनसमवायं गच्छेत् न दावं न दम्पत्योरन्तरम् ।

न ऋषीणां प्रभवम् । न ऋषीणां न वधबन्धनसमवाये ॥

न 'वधबन्धननिमित्तो' जनसमूहः । 'दावो' वनवह्निः । तत्समीपं न गच्छेत् । 'ऋषीणां प्रभवम्' उत्पत्तिस्थानम् । 'कपालग्रामादिकम्' इति

माधवस्वामी ।

It is further revealed that this latter citation is identical, with slight variations, with the citation in the *Gṛhastharatnākara* mentioned by KANE, Caṇḍeśvara in all likelihood having borrowed it from Lakṣmīdhara.

3. "The Prāyaścittakāṇḍa : A Hitherto Missing Section of Lakṣmīdhara's Kṛtyakalpataru."

4. G. O. S. No. CX, 1944, P. 369.

As Lakṣmīdhara's literary activities fall in the period 1100-1150 A. C.,⁵ in the light of these two citations in his digest Mādhavasvāmin must now be placed before 1100 A. C. Although from the nature of the two citations Mādhavasvāmin seems to be removed from Lakṣmīdhara by some centuries, nothing definite in the direction can be said to-day in the present state of our knowledge.

From the fact that in both these citations Mādhavasvāmin is referred to as commenting on Śaṅkha-Likhita's sūtras, it is very likely that he wrote a comprehensive bhāṣya on the entire Dharmasūtra of Śaṅkha-Likhita. An early bhāṣyakāra on this Dharmasūtra is alluded to in later digests⁶ like Caṇḍeśvara's *Vivādaratnākara* (1314 A. C.), Vācaspati's *Vivādacintāmaṇi* (1450-1480 A. C.,⁷) etc. But whether our Mādhavasvāmin is identical with that bhāṣyakāra cannot be decided to-day for want of due corroborative evidence.

5. *HD*, I, P. 317.

6. *Ibid*, P. 77. KANE on the authority of GHOSE's *Hindu Law*, Vol. II, P. 104, states : " Lakṣmīdhara in his *Kalpataru* draws attention to the fact that the *bhāṣyakāra* of Śaṅkha read a well-known sūtra as ' sa yadyekah syāt ' instead of ' sa yadyekaputraḥ syāt ' . " However, I have been unable to trace such a comment by Lakṣmīdhara anywhere in the printed version of his gigantic *Vyavahāra-kāṇḍa* (G. O. S. No. CXIX, 1953) edited by AIYANGAR. On the other hand, on P. 654 of this edition Lakṣmīdhara cites such sūtras from Śaṅkha-Likhita—

पित्रधिकारे ऽङ्गलिखितौ—स यद्येकपुत्रः स्याद् द्वौ भागावात्मनः
कुर्याद् द्विपदचतुष्पदेषु रूपमधिकम् । दृषभो ज्येष्ठाय । गृहं यवीयसे ।
अन्यत्र पितुरवस्थानात् ॥

and passes further without any comment of his own thereon. In the footnote below this text the following comment on these sūtras from Caṇḍeśvara's *Vivādaratnākara* is cited by the editor —

भाष्यकारस्तु पुत्रशब्दं न पठितवान्, ' यद्येकाकी स्यात् ' इति पठितवान् ।
' यद्येकाकी ' पत्नीरहितोऽपि स्यात्तदाम्यंशद्वयं गृह्णीयात् । सपत्नीकश्चेत्तामपि
अपरेणांशेन तोषयेत् । याज्ञवल्क्योक्तसमांशित्वं च सर्वेषां गुणवत्त्वेन ।
उत्कर्षाभावे पितुरिच्छया समांशित्वं न्यूनाधिकांशित्वं च इत्याविरोध
इत्याह । ' अन्यत्र ' पितृवासगृहवर्जम् ।

7. *HD*, I, P. 405.

SOME MORE INFORMATION ABOUT DECORATIONS IN ANCIENT INDIA

by

Jnanchandra, Bombay

In my last article "A Reference about Decorations in Ancient India", I have referred to *paṭṭa* which was given by the king as a mark of distinction or a badge to *talwars*. Further studies of the Jain literature shows that there were different grades of this *paṭṭa* (with difference of metal and stampage) and the highest of it was awarded to *Shreshthin*. In his commentaries of the *Jain-Upang Rayapasenijjam* (Rajprashniya), Malay Giri refers *Shreshthin* as श्रादेवताध्यासितसौवर्णपट्टविभूषितोत्तमाङ्गाः " 1

Dr. J. C. Jain in his book "Life in Ancient India" tells that *Shreshthin* was authorised to put on *paṭṭa* of Gold. 2 I had a talk with Dr. Jain. He told me that *Nishith Churni* also tells that gold *paṭṭas* were awarded to *Shreshthin*.

In the course of time the prestige of this *paṭṭa* was so much enhanced that the kings and the princes also started wearing it. *Varāhamihira* in his book ' *Bṛhat Saṃhitā* ' refers to the five varieties of the *paṭṭa*, in the following words :—

पट्टः शुभदो राज्ञां मध्येऽष्टावंगुलानि विस्तीर्णः,
सप्त नरेन्द्रमहिष्या षड् युवराजस्य निर्दिष्टः ॥
चतुरंगुलविस्तारः पट्टः सेनापतेर्भवति मध्ये,
द्वे च प्रसादपट्टः पंचैते कीर्तिता पट्टाः ॥
पंचशिखो भूमिपतेस्त्रिशिखो युवराजपार्थिवमहिष्योः
एकशिखः सैन्यपतेः प्रसादपट्टो बिना शिखा ॥ 3

(A) (i) The *paṭṭa* which is of 8 *āṅgula* depth from centre is *śubha* for the king.

(ii) of 7 *āṅgula* depth to the queen

(iii) of 6 *āṅgula* depth to the prince (*Yuvraja*)

(iv) of 4 *āṅgula* depth to the *senāpati*

(v) of 2 *āṅgula* depth was known as *prasāda-paṭṭa*

(B) (i) of 5 *śikhā* for kings

(ii) of 3 *śikhā* for *Yuvraj* and queen

(iii) of 1 *śikhā* for *Senāpati* and

(iv) that having no *śikhā* is known as *prasāda-paṭṭa*.

1. *Rayapasenijjam*. Edited by N. V. Vaidyas part II, pages 4.

2. "Life in Ancient India" footnote pages 60.

3. *Bṛhat Saṃhitā* Ch. 49.

THE CONCEPT OF GOD

by

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It is truly said that Agni was the first God. For, he has been addressed as such for over hundred times in the *Rgveda*. The number of times Savitā, Soma, Indra, Varuṇa and Sūrya are invoked with the appellation of God is 55, 36, 29, 15 and 12 respectively. This calculation has been made from the collection of approximately 312 relevant ṛks. It is a fair inference therefore that Agni was probably the first to be styled as God.

There is reason for this. The word agni is derived from √ag to move. The fire rapidly spreads both in volume and intensity. It is therefore appropriately named Agni. Similarly Agni is deva since it illumines or enlightens. This action of fire is natural as it itself is shining. Deva is derived from √div to shine. The sources of the availability of fire to the mankind were three—(1) forest-conflagration, (2) the fall of lightning and (3) friction—natural or artificial. Forest conflagration may be occasioned either by trees being struck by lightning or by natural friction. Generation of fire by artificial friction must be a later invention. It seems therefore highly probable that man obtained fire in the first instance from conflagration and hence the word Agni came to be applied to fire and it was first described as deva on account of its shining character and effusion of light.

Thus brightness came to be recognized as the chief characteristic of a deva. Naturally therefore that which sheds light and lustre is a deva. The Savitā (Sun) answers this description and hence next to Agni, Savitā is invoked as deva in numerous places.

Prayers are offered by the sacrificers to Agni who is exhorted to bless them with the fulfilment of all their desires. Such prayers are tendentious. They of necessity result in making the subject a repository of all conceivable virtues. For

instance Agni is supreme, powerful, full of wisdom etc. Therefore deva is one who possesses the above qualities. This way a new feature was introduced into the meaning of the word deva. Thus it came to acquire an expanded significance. In this way every object to which prayers were offered and from which favours solicited became a deva. Maruts, Vāyu, Tvaṣṭā, Rudra were all devas along with Indra, Bṛhaspati, Varuṇa etc.

Gradually the element of brilliancy receded and those of commendability, virtuosity came to the front. This accounts for the godship of makha (sacrifice), Ratha (chariot), Rtvij, hymn reciters and the like. In the ninth maṇḍala Soma itself has been addressed as god in innumerable places.

When a supplicant while eulogising his deity describes him as the most powerful or the wisest he implies that there is no rival to match it. This paves the way for the concept of singleness or uniqueness of god. In 1-165-9 the ṛṣi praises Indra saying, " there is no omniscient god other than you. " Likewise Indra is said to be the god of gods (10-48-11, 1-68-2). See also 4-18-13, Indra is devatama the highest god.

When there are numerous gods to be worshipped simultaneously the worship tends to become purely mechanical. It does not help to create emotional devotion that is needed for the purification of mind. Prayers too would be more effectively addressed to one god rather than to a group of gods. This feeling perhaps caused mental agitation in some of the Ṛgvedic poets. For instance a poet asks, " whom among the several immortals shall I choose for my devotion (1-24-1) ? " Then, the intensity of devotion impels the devotee towards oneness of god. The sage in 6-30-4 acclaims, " Oh Indra ! There is none to match you both among mortals and immortals. " May he gets envious of others as he stands firm in his loyalty to his own god (6-56-1).

The Ṛgvedic gods were inseparably associated with the sacrificial ritual. Hence they were called yajñiyāsaḥ (2-3 4 ; 3-54-13, 18 ; 4-54-2 etc.) In fact Agni is related to devas (1-36-12 ; 1-105 13). These were either luminary bodies or elements of nature such as Maruts. Mitra, Aryamā and Varuṇa are meant by Viśvedeva in 1-186-2. Probably they were the first to kindle the sacrificial fire (1-36-4). This is quite clear from

8-102-17 where we are expressly told that Agni owes his birth to gods. In one place Maruts, Aśvins, Mitra and Varuṇa are categorically mentioned as gods (5-6-9); Pūṣā, Bhaga and Aryamā in another (4-30-24). For Viṣṇu, Vāta (Vāyu) and Indra see 1-186 10.

As observed before, the Ṛgvedic gods were sacrificial gods. There was no sacrifice without them. They were part and parcel of the sacrificial system. Agni brought them from heaven at the request of the sacrificer or the ṛtvik. They were given seats made of darbha grass and enjoyed soma drinks. Oblations were consigned to Agni in their names and it was the function of Agni to carry the soma to gods in heaven. At times Agni was asked to come accompanied by gods (1-14-1, 2 etc.) The purpose of their coming was to drink soma juice (1-14-6, 1-44-9) and to eat the oblations offered (1-74-6, 1-94-3).

Now one thing is quite patent that the idea of deva of the ṛṣis so far is quite different from what is currently understood by the word god. The translation of deva by god is consequently misleading. The ṛgvedic poets had not conceived yet that there was a sentient principle behind this apparent world. That idea came later on. This is proved by the poet's observation in 1-105-3. He clearly took a materialistic view of the Sun-god. He realized that they would not live without the Sun. He however feared that the Sun might fall down and therefore prayed for the non-happening of this calamity. The object of admiration and worship of the then ṛṣis was one that gave light. The Agni on earth lightened the house; the Sun in the sky enlightened the world. Therefore the Sun was the Agni and the Agni was the Sun (2-1-7). This is emphasized by the word a-deva—an antonym of deva that is darkness. Sāyaṇa understands it in this sense in 2-22-4. Almost identical idea is expressed in 10-124-2. The Agni was a-deva (non-shining) while in the araṇi when however produced by attrition he became deva as well as immortal. In fact Araṇi is the mother of Agni. This is hinted at in 7-2-10.

The Ṛgvedic gods were not earth-born. Their abode was in heaven (1-19-6; 3-54-8). This proves that there was no community bearing the name of deva. The poet describes

the gods as rising early in the morning. This is no doubt a true picture, for they had to be ready to go to the sacrificial session which commenced with the advent of the dawn (1-44-1, 4, 9).

Āditya is another word for deva. It is however less conspicuous in the Ṛgveda than the word deva. It therefore seems to be a new-comer in the Ṛgvedic vocabulary being adopted from other sources. Besides, it is a derivative. The word Aditi must be prior to the word-Āditya. The Ādityas are said to be the sons of Aditi. If the Ādityas are gods Aditi is a goddess. Obviously then it is the female god and not a male one who was the primary cause of this world. In other words the idea of god originated with a female and not a male. An absolutely different conception from what generally features in the Ṛgveda. Aditi was a deity without a consort. It is very probable that the word Āditya was applied by some to the Sun only (1-105-16). The gods are said to be the sons of Aditi. See 2-28-3. It is to be noted that the devaṭā of this sūkta is Varuṇa. There is another ṛk which specifies the sons of Aditi. They are Mitra, Varuṇa and Aryamā (8-47-9). To this list must be added the names of Bhaga, Dakṣa and Āṅśa—the three gods that are mentioned along with Mitra, Varuṇa and Aryamā in 2-27-1. It is very striking that Indra is not one of these sons of Aditi. Indra dominates the major part of the Ṛgveda whereas Bhaga, Āṅśa and Dakṣa recede into obscurity. It therefore seems plausible to say that Aditi and her sons as mentioned above were anterior to the set of gods headed by Indra such as Uṣā, Aśvins, Maruts etc. I have not missed the fact that in the solitary instance in the Ṛgveda (7-85-4) and in later literature including the Maitrāyaṇī Saṁhitā and the Atharva-veda, Aditi is spoken of as the mother of Indra. That, however, is palpably the result of either ignorance or the process of assimilation. It needs be observed that in the aforesaid hymn of the Ṛgveda it is not Indra alone but Indrāvaruṇau that are described as the sons of Aditi.

As there were male gods so there were female gods too. Uṣā, Dyāvapṛthivī, Indrāṇī, Varuṇāṇī, Agnyāṇī, Ilā Sarasvatī, Bhārati or Mahī, Rākā, Śinivālī, Naktosasā are the devis.

These are exclusive of those which are only technically so called. Iḷā Bhāratī and Sarasvatī have their corresponding males in Iḷa (Agni), Bharata (the Sun) and Sarasvān (Nada) Uṣā seems to stand in her own right independently of any male. Night and dawn are deified. All these occupy darbha seats at the sacrifices. Rākā is supposed to be the name of the Full-Moon night. Amāvāsyā is the New-Moon day. Opinions differ as to the objects represented by the words Iḷā, Bhāratī and Sarasvatī. But it seems to me that they were intimately connected with the sacrificial system of Manu. In fact, Iḷā is supposed by some to be the daughter and at times the wife of Manu. Agni was worshipped at night at about the sunrise (1-144-4). The observation therefore that Naktoṣasā were the mothers of a sacrifice is quite apposite (1-142-7).

The gods were thirty-three and each had his wife (3-6-9). It is difficult to say which thirty-three gods and their wives the poet had in his mind. The prominent gods seem to be nine only. They are (1) Agni (2) Indra (3) Varuṇa (4) Uṣā (5) Aśvins (6) Savitā (7) Ṛbhu (8) Āditya (9) Maruts. According to the Nairuktas there are not more than three gods (*Tisrā eva devatāḥ*) or rather categories of gods.

They started with plurality of gods and rejoiced to multiply them. Thus they created joint godship such as Maitrā-varuṇau, Indrāgni etc. Then they invented other names or adopted the same from other sources. For example, Pūṣan is almost identical with Sūrya (see 6-58). Similarly what were primarily attributes of god gradually attained the status of distinct gods. Viṣṇu is an obvious instance of this process.

It is problematic whether every sacrificer had his own Agni. Had it been so the statements Agni was installed by Manu (8-19-21, 24 etc); Agni known as that of Aṅgiras (8-102-17); one of Divodāsa (8-103-2) : another of Āyu (3-54-2 would lose their significance. (For Agni of Vṛṣa. Kaṇva etc. see 1-36-10). It seems some prominent person installed the sacrificial fire which was maintained and kept alive as well as worshipped not only by the family members of the inaugurating individual but by others also. Possibly every one evolved his own procedure concerning the sacrificial ritual. In this state of things

it is not unlikely that the sacrificers had their predilections for certain gods. Mitra, Varuṇa, Aryaman, Bhaga etc. were probably the Pūrve devas to whom the Ṛgvedic ṛṣis make repeated allusions. Very likely as seems from 1-36-4 the sacrificial fire was first kindled on account of these gods.

Hereafter efforts should be made to find out whose gods they were. I suggest Mitra, Varuṇa, Aryamā etc. were some of the gods who were invoked by Manu to grace his sacrifice with their presence (See 1-26-4). Manu was a prevedic person. He had lapsed into mythology at the time of the composition of the Ṛgvedic hymns. He was not considered a vedic ṛṣi. None of the ten books of the *Ṛgveda* is named after him. He has no place in the Brahmanic ṛṣitarpaṇa. His sacrificial system was different. So also his gods were different. These gods point out a close alliance of Manu with the followers of Zarathuṣtra. So I agree that there was a separate set of gods named as Ādityas as has been expressly stated in 1-14-3. In my opinion the *Ṛgveda* records the interchange of cultures and religious systems. The process of assimilation which has been going on upto the present day started even before the Ṛgvedic times. The outcome of this distinction is that the Ādityas should be distinguished from the devas despite the interchange of these words in the *Ṛgveda* itself.

STUDIES IN SANSKRIT LEXICOGRAPHY (II)

Harṣakīrti's Contribution to Sanskrit Lexicography *

by

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Harṣakīrti, the author of a number of works belonged to a Jain Sect and lived towards the close of the sixteenth century. He was a High Priest belonging to the Nāgapuriya-tapāgaccha branch of the Jain priests and a pupil of Candrakīrti. In his praśasti to the *Dhātupāthatarangiṇī* Harṣakīrti mentions a long list¹ of persons in his line who were honoured by royal personages. Harṣakīrti was a versatile writer and wrote on different subjects such as grammar, medicine, astrology, lexicography and so on. Among the large number of works attributed to him, mostly in commentatorial form, are the three lexicons viz. (i) *Śāradīyākhyānāmāṇī*,² (ii) *Anekārthanāmāṇī* and (iii) *Śabdānekārtha*, the first of which is a glossary of synonyms, while the other two deal with homonyms.

In his lexical works, Harṣakīrti records numerous words pertaining to different topics which may be classified as under for the purpose of determining his contribution to Sanskrit lexicography :—(i) Deities, (ii) heavenly bodies, (iii) the Earth and its divisions, (iv) birds, (v) zoological names, (vi) botanical terms, (vii) minerals and mineral substances, (viii) kinship terms, (ix) parts of the body, (x) ornaments, (xi) dress and costume, (xii) cosmetics, (xiii) musical terms and instruments, and (xiv) professions followed by different classes of people.

(i) Deities:

As in the *Amarakośa* we find a number of deities mentioned

* Paper read at the 16th Session of the All-India Oriental Conference held at Lucknow, 1951.

(1) Cf. R. G. Bhandarkar : Report on the search of MSS. for 1882-83, p. 43.

2. References to Śn. are from the printed edition edited by M. M. PATKAR, 1951.

by Harṣakīrti in the devavarga of the Śn. Buddha and Jina are specifically mentioned. Among other deities the following are mentioned with their synonyms :—

Parāmeśvara (the Great Lord), Śn. 11. 9-12

Brahman, Śn. 11. 15-9 ; his son Nārada, also described as a divine sage, and his vehicle (vāhana), the haṁsa. 1. 20.

Viṣṇu or Kṛṣṇa, Śn. 11. 21-36. Among the synonyms for Viṣṇu we find the name of Viṭṭhala (Viṭhoba of Pandharpur), which is hardly found in other Sanskrit lexicons.

Śiva Śn. 11. 37-48, Lakṣmī, Śn 11. 49-50 ; Pārvatī, Śn. 11. 51-6 ; Anahaṅga, the God of Love, Śn. 11. 57-64 ; Kārttikeya, Śn. 11. 65-8 ; Indra, Śn. 11. 77-86 and his wife Śacī ; Aśvins, described as the physicians of heaven (svar-vaidyau), Śn. 1. 94 ; Kubera, also described as the treasurer of Indra, Śn. 11. 101.6 ; Varuṇa Śn, 11. 107-8 ; Yama, the God of death, Śn. 11. 109-12 ;

Besides the deities mentioned above in the devavarga of Śn., we find words for the following :—

The Divine nymphs, Śn 11. 95-6, the divine trees viz., the saṁtāna, pārijāta, kalpa, haricandana and mandāra, 11, 97-8, the demons, 11. 113-6, nectar, 1. 87, the Gandharva, 1. 88, Viśvakarmā, the architect of Gods, 1. 88, Indra's son Jayanta, 1. 89, Indra's palace Vaijayantī and his city Amaravatī, 1. 89, his charioteer, Mātali, 1. 90 and elephant, Airāvata, 1. 90. Indra's weapon, vajra, 1. 91, garden, nandana, 1. 91, door-keeper, Devanandin. 1. 93 and preceptor, Bṛhaspati, 1. 93 are also mentioned.

ii. Heavenly Bodies

Among the heavenly bodies Harṣakīrti included the Sun, Śn. 11. 110-31 ; Moon, 11. 131-8 ; Mars, Śn. 1. 146 ; Mercury, Śn. 1.147 ; Venus, Śn. 11. 148-19 ; Saturn, Śn 1. 150 ; Rāhu, Śn. 1.151 and Ketu, Śn. 1.152. The twenty-eight nakṣatras and the twelve zodiacal signs are barely indicated (Śn. 11 145-5) without mentioning the names of either the constellations or the rāśis.

iii. The Earth and its Divisions.

The dharāvarga of the Śn. gives the synonyms for the world and the earth, wherein we find particularly the names

of principal mountains and rivers in India with synonyms for them. Among the geographical names the following may be mentioned under the two categories :—

Names of Mountains.

- i Meru, Śn. 1. 217
- ii Himālaya, Śn. 1. 217
- iii Vindhya, Śn. 1. 217
- iv Kailāsa, Śn. 217
- v Malaya, Śn. 1. 217
- vi Udayagiri, Śn. 1. 218
- vii Roḥaṇa, Śn. 1. 218 ; N. of a mountain in Ceylon (Aptē-Sans.-Eng. Dict. p. 918).

Names of Rivers

- i The Heavenly Ganges—Svarnadī, Jāhnavī, Gaṅgā, Trisrotas, Suradīrghikā, Mandākinī, Tripathagā, Bhīṣmasūh and Viyadāpagā
- ii The Ganges,—Śn. 11. 233—Bhāgīrathī, Viṣṇupadī, Pavitrā and Harasēkharā.
- iii The Yamunā, Śn. 1. 234—Kālindī, Yamunā, Saurī, Sūryaputrā and Yamasvasā.

iv Birds

Synonyms and names of the birds such as Cātaka, Śn. 1. 179, peacock, Śn. 1. 180-1, cuckoo, Śn. 11. 182-3, cakravāka Śn. 11. 184-5, cock, Śn. 11. 187-8, parrot, Śn. 1. 189, wagtail, Śn. 190, swan, Śn. 1. 191 and its varieties, 1. 192, garuḍa, Śn. 11. 193-4 are to be found.

v Zoological Names

- i The fish and its varieties :—
 - i Pāṭhina, Śn. 1. 245—Silurus or Boalis (a kind of sheat-fish) ‘ bahudamṣṭrasya matsyaviśeṣaś ca ’ Maheśvara on *Amara.*, 1. 10. 18.
 - ii Śapharī, Śn. 1. 245 – ‘ Saharī iti khyātasya śubhramatsyaviśeṣasya ’ Maheśvara on *Amara.*, 1. 10. 18.
 - iii Śalkin, Śn. 1. 245
 - iv Rohita, Śn. 1. 245—A kind of fish, Cyprinus Rohitaka, Mar. Rohi, ŚR. 452

- v Timihgila, Śn. 1. 245—so called because he swallows a smaller fish called *timi*.
1. Frog Śn. 1. 246.
 2. Tortoise, Śn. 1. 247
 4. Bee, Śn. 1. 266-8
 5. Serpent, Śn. 11. 290-5
 6. Deer and its varieties, Śn. 1. 300
 7. Lion, Śn. 1. 302-4
 8. Tiger, Śn. 1. 305
 9. Śarabha, Śn. 1. 305—A kind of fabulous animal supposed to have eight legs.
 10. Elephant, Śn 11. 307-9
 11. Horse, Śn. 11. 310-3—its varieties ; i *kāmbuja*, ii *saindhava*, iii *deśya*, iv *ājāneya* and v *vanāyuja*.
 12. Bull, Śn. 11. 320-1.
 13. Cow, Śn. 11. 322-3.
 14. Camel, Śn. 1. 324.
 15. Boar, Śn. 1. 325.
 16. Ass, Śn. 1. 325.
 17. Dog, Śn. 1. 326.
 18. Monkey, Śn. 1. 327.
 19. Jackal, Śn. 1. 327.
 20. Goat, Śn. 11. 327-8.

vi. Botanical Terms.

1. Lotus, Śn. 11. 253-64.
2. Flower, Śn. 1. 270—its varieties :
 - i Ketaka, Śn. 1. 284—*Pandanus odorarissimus* ; Mar. Ketaka or *kevdā*.
 - ii Ketakī, Śn. 1. 284.
 - iii Jāti, Śn. 1. 284—*Jasminum Grandiflorum*, Mar, Jāi. ŚR. 195.
 - iv *campaka*, Śn. 1. 284—*Michelia campaca* ; Mar. *Soncāphā*.
 - v *mallikā*, Śn. 1. 284—*Jasminum Zambac*, *PDPN* 330 ; ' *mogarī iti khyātasya* ', *Maheśvara* on *Amara*, 2. 4. 6 ; *SR*. 396.

- vi Japā, Śn. 1 284--the China rose, *MW* 412 ; Mar. Jāsvand, ŚR. 191.
- vii bandhuka. Śn. 1. 285--Pentapetes Phoenices. *MW* 721 ; 'dupārī iti khyātasya' Mah. on *Amara* 2. 4. 73 ; dupārīce Jhād ŚR. 356.
- viii yūthikā, Śn. 1. 285--Jasminum Auriculatum, *MW* 856 ; Mar. Jui, *SR* 430.
- ix Kunda, Śn. 1 285--A kind of Jasmin (jasminum multiflorum or pubescens), *MW* 291 ; Mar. Kunda, *SR* 138.
3. mango, Śn. 1 286.
4. Plantain :
- i Kadali, Śn. 1. 287-- E. Plantain, Banana, Adam's apple ; L. *Musa paradisiaca*, *PDPN*, 404.
- ii mocā, Śn. 1. 286.
5. Pomgranate :
- i Karaka, Śn. 1. 287--E. Pomgranate, Cartheginian apple ; L. *Punica Granatum*, *PDPM* 494 ; Mar. ḍālimb.
- ii dāḍima, Śn. 1. 287.
6. Sandal or Sandal-wood (white) :
- i ' gandhasāra, Śn. 1. 288 ; E. Sandal-wood (white) L. *Santanum Album*, *PDPN* 528 ; Mar. candan.
- ii candana-druma, Śn. 1 288.
- iii malayaḥja, Śn. 1. 288.
- iv śrikhaṇḍa, Śn. 1. 288.
- v tailaparnika, Śn. 1. 288.
- vi gośiṛṣa, Śn. 1. 288.
- vii haricandana, Śn. 1. 288.

vii Minerals and Mineral Substances

Only three names viz. gold, silver and jewels, including pearls, are mentioned under this category by Harṣakīrti with their synonyms and varieties as given below :

- i Gold, Śn. 11. 343. - 7 : suvarṇa, kanaka, hiranya, heman, kāñcana, cāmikara śatakumbha, gāhgeya, bharmān, hāṭaka, kārtasvara, jatarūpa, kalahauta,

karbura, tapanīya, kalyāṇa, rukma, jāmbūnada, vasu, aṣṭāpada, bhūricandra, mahārajata and bhūttama.

- ii Silver, Śn. 1. 348 : durvārṇa, rajata, rūpya, tāra and kharjūra
- iii Jewel, Śn. 11. 349-50 ; ratna, vasu and maṇi—its varieties : marakata (emerald) vaiḍūrya (lapis lazuli , vajra (a diamond or diamond-pin), nīla (sapphire)
- iv Pearl, Śn. 1. 350 ; mauktika and vidruma (coral).

viii Kinship Terms.

Only eight kinship terms are recorded by Harṣakīrti. These are :—

- i Husband, Śn. 11. 370-3 bhartṛ, vivotḍḥṛ ramaṇa bhokṛ, nātha, pati, dhava, vara, varayitṛ, kānta, vallabha, dayita, priya, prāṇeśa, praṇayin, preyas, preṣṭha, prāṇasama, abhika, prīta, priyatama, sekṛ āryaputra and nāyaka.
- ii Wife, Śn 11. 344-7 : bhāryā, saha-carī, patnī, vallabhā, preyasā, priyā, kāntā, jāyā, jani, jāni, gṛha, dārā, parigraha, ūdhā, pāṇigrhītā, kalatra, gṛhiṇī, vadhū, dayitā, priyatamā, dvitīyā and sahadharminī
- iii Father, Śn. 1. 378 : pitṛ janaka, tāta, vapṛ, and janayitṛ.
- v Mother, Śn. 1. 379 ambā, mātṛ, savitrī, janayitṛī, and jananī.
- v Son, Śn. 11. 380-1 : nandana, tanaya, putra, dāraka, sūnu, udvaha, suta, aṅgaja and ātmaja.
- vi Daughter, Śn. 1. 381 : putṛī, duhitṛ, and sutā.
- vii Brother, Śn. 386 : bhṛātṛ, sahodara, bandhu, sahaja, and bāndhava.
- viii Sister, Śn. 1. 387 : bhaginī, svasṛ and jāmi.

ix Parts of the Body.

- 1 Body in general, Śn. 11. 396-7—śarīra, vighraha, deha gātra, kṣetra, tana, tanu aṅga, kāya vapu, varṣman, mūrti, vera, kalevara.
- 2 Head. Śn. 11. 404-5—Śīrṣaka, mastaka, muṇḍa, mauli, masta, mastika, uttamāṅga, śīras, mūrdhan, karaṇatṛaṇa,

- 3 Hair, Śn. 1. 406—keśa, bāla, cikura, alaka, kuntala, kaca, śīroruha, tīrthavāka, mūrdhaja.
 - i Braid of hair, Śn. 1. 410—kavarī, veṇikā, dhammilla.
 - ii Lock of hair, Śn. 1. 411—kākapaśa.
 - iii Tuft of hair, Śn. 1. 411—śikhā, śikhāṇḍikā, cūḍa.
 - iv Beard, Śn. 1. 412—mukhakeśa, śmaśru. kūrca
 - v Hair on the body, Śn. 1.412—roman, loman, tanūruha.
 - vi Hair on the belly. Śn. 1. 413—romāvalī, romarājī romalatā.
- 4 Mouth, Śn. 1. 414—mukha, vadana, vaktra, tuṇḍa, āśya, ānana.
- 5 Fore-head Śn. 1. 415—lalāṭa, alika, bhāla, godhī, alika, lalāṭikā.
6. Ear, Śn. 1. 416—karṇa, śrotra, śravaṇa, śabdagraha. (MW °graha), śruti, śrava.
7. Nose, Śn. 1. 417—nakra, nāsikā, nāsā, ghrāṇa, ghoṇā, śinghinī.
- 8 Eye, Sn. 11. 418-9—nayana, locana, netra, ikṣaṇa cakṣus, ambaka, akṣi, drś dr̥ṣṭi.
 - i pupil of the eye, Śn. 1. 419—tārakā.
 - ii eye-lash, Śn. 1. 422—paśman, netraroman.
 - iii eye-brow, Śn. 1. 422— bhrū.
- 9 Cheek, Śn. 1. 423—galla, gaṇḍa, kapola.
- 10 Chin, Śn. 1. 423—cibuka.
- 11 Lip, Śn. 1. 424—oṣṭha, adhara, dantavastra, radanacchada
- 12 Tooth, Śn. 1. 425—radana, daśana, danta, dvīpa, daśa, rada.
- 13 Tongue, Śn. 1. 456—jihvā, rasajḍā rasanā.
- 14 Throat, Śn. 1. 426—kaṇṭha, nigarāṇa, gala.
- 15 Shoulder, Śn. 1. 427—amśa, skandha, bhujāśiras, bāhu, baha, dos, bhujā.
- 16 Hand, Śn. 1. 428—hasta, kara, śaya, paṇi, pañcaśakha.
- 17 Finger, Śn. 1. 429—aṅguli, karaśakhā.
- 18 Thumb, Śn. 1. 429—aṅguṣṭha, aṅgula.
- 19 Finger-nail, Śn. 11. 430-1—kāmāṅkuśa, mahārāja, karaja, nakhara, nakha, karaśuka, kararuha, bhujākaṇṭa.
- 20 Neck, Śn. 1. 432—śīrodhi, kandharā, grīva, dhamani, śīrodharā,

- 21 Heart or Bosom, Śn. 1. 433--uras, hṛd, hṛdaya, vakṣas, stanāntara, bhujāntara.
 22 Breast, Śn. 1. 434--stana, kuca uroja, vakṣoja, payodhara,
 23 Belly, Śn. 1. 435--udara, jaṭhara, tunda, picaṇḍa, kukṣi.
 24 Lap, Śn. 1. 437-- aṅka, kroḍa, utsaṅga.
 25 The back-bone, Śn. 1. 437--pṛṣṭha, vaṁśa, trika.
 26 Waist, Śn. 1. 438--madhya, avalagna, vilagna, madhyama, alaṅka (?)
 27 Hip etc. Śn. 1. 439--kāṅcīpada, kaṭi, śroni (the hip and the loin), kaṭira (cavity of the loins), kakudmatī,
 28 Female organ of generation, Śn. 1. 441--upastha, bhaga, yoni, strīcīhna, smaramandira.
 29 Penis. Śn. 1. 442--puṁścīhna, mehana, meḍhra, śiśna, śepha.
 30 Anus, Śn. 1. 443--apāna, guda, pāyu.
 31 Thigh, Śn. 1. 443--ūru, sakthi.
 32 knee, Śn. 1. 444 jānu, ūruparvan, asthīvat, calf of the leg, piṇḍikā.
 33 Foot, Śn. 1. 445--pāda, pada, aṅhri, caraṇa, calana, kramaṇa, krama.

x Ornaments

- 1 Ornaments in general, Śn. 1. 446--maṇḍana, alaṅkāra, bhūṣaṇa, ābharaṇa.
 2 Head-ornament, Śn. 11. 447-48--śīrṣābharaṇa (crest-jewel), śīrṣapuṣpa, cūḍāmaṇi, śiromaṇi.
 i Crown, mauli, kirīṭa, koṭīra, uṣṇīṣa, mukuṭa.
 ii Ear-ornament, Śn. 11. 450, 453--kaṛṇapūra, kaṛṇaga, kuṇḍala, kaṛṇaveṣṭaka.
 iii Nose-ornament, Śn. 1. 454--nāsāgrapuṣpa, mauktika,
 iv Neck-Ornament (necklace), Śn. 11. 456-7--graiveya kaṇṭhābharaṇa, kaṇṭha-sūtra, kaṇṭhikā, hāra, muktāvalī, muktā-mālā, muktākālāpaka.
 Central gem of a necklace. Śn. 1. 458--nāyaka, tarala.
 v Armlet, Śn. 11. 459, 461--keyūra, aṅgada, bāhu-rakṣaka, karabhūṣaṇa, kaṭaka, valaya, āvāpa, kaṅkaṇa.
 vi Finger-ring, Śn. 1. 460--mudrikā, ūrmikā, mudrā aṅguliyaka.

- vii Girdle, Śn. 1. 462—raśanā, mekhalā, kāñcī, kalāpa, saptakī, kaṭisūtra, sārasana.
 viii Tinkling ornament, Śn. 1. 463—kiñkiṇī, kṣudra-ghanṭikā,
 ix Anklet, Śn. 11. 464-5—mañjira, pādakaṭaka, tulākoṭī, nūpura, hamsaka, siñjini.
 xi Dress and Costume etc.

Scanty information is recorded by Harṣakīrti regarding garments and dress. In his lexicons we find only the following entries on this topic :

- 1 Cloth or garment in general, Śn. 11. 468-9—amśuka, vasana, vāstra, vāsas, cīvara, paṭa, sicaya, cela,
- 2 Fine cloth or garment, Śn. 1. 470—kṣauma, dukūla (*MW.* 'different from kṣauma', p. 493), dugūla, paṭṭakūla, paṭottama.
- 3 Dress (in general), Śn. 1. 471—veśa, nepathya, ākalpa.
 i Head-dress, Śn. 1. 477—uṣṇīśa, mūrdhaveṣṭana.
 ii Upper-garment, Śn. 11. 472, 475—prāvāra, uttarā-saṅga, vaikakṣa, bṛhotikā, pracchādana, prāvāraṇa, saṁvyāna, uttarīyaka
 iii Under-garment, Śn. 11. 473, 478—paridhāna, veṣṭakana, antariya, nivasana, paridhāna, adhoṁśuka.
 iv Loin cloth, Śn. 1. 474—kākṣapaṭa, kaupīna.
 v Ragged cloth, Śn. 1. 474—naktaka, karpaṭa.
 vi Bodice, Śn. 1. 476—kūrpāṣa, kañcuka, cola, kañculikā, aṅgikā.
 vii Petti-coat, Śn. 1. 477—caṇḍātaka, calanaka, sāṭī, coṭī, sāṭikā.

xii Cosmetics, Powders, Perfumes etc. •

- 1 Perfumed powder, Śn. 1. 480—cūrṇa, vāsayoga, piṣṭāta, paṭavāsa.
- 2 Perfume, Śn. 1. 482—āmōda, parimala, gandha, vāsa, vimardaja, iṣṭagandha, sugandha, surabhi, ghrāṇatarpaṇa.
- 3 Saffron, Śn. 1. 484—kuṁkuma, ghusṛṇa, varṇya, rakta, kāśmīrajanma.
- 4 Sandal-wood, Śn. 1. 485 (see also vi above)—śrīkhaṇḍa, malayaja, gośirṣa, candana ; species of sandal-wood—krṣṇāgaru, kākatuṇḍa (?)
 sandal powder, Śn. 1. 490—devavallabha (?)

- 5 Camphor, Śn. 1. 486—karpūra, ghanasāre, candra, himavālukā.
- 6 Musk, Śn. 11. 487-8—kāstūrikā, mṛgamada, mṛganābhi, mṛgāṇḍaka, kastūrī, gandhadhūli.

xiii Music, Dancing etc.

- 1 Song, Śn. 1. 566—gīta, gāna, geya gīti.
- 2 Seven tunes in music, Śn. 569-70; timing—druta, madhya, vilambita; tone—mandra, madhya and tāra.
- 3 Dancing, Śn. 1. 567—nartana, nāṭaka, nṛtya, lāsya, nāṭya, tāṇḍava, laya.
- 4 Gesticulation, Śn. 1. 568—āṅghāra; āṅghavikṣepa, vyañjaka, abhinaya.
- 5 Musical instruments;
 - i Lute, Śn. 1. 578—vipaṅci, vallakī, vīṇā.
 - ii Flute, Śn. 1. 578—muralī, vaiśā, venu.
 - iii Drum, Śn. 1. 579—mṛdaṅga, muraja, mardala, puṣkara, yaśaḥ-paṭaha, ḍhakkā, bherī, dundubhi, ānaka, jhallarī, paṭaha.

Other kinds of musical instruments such as śaṁkha, tāla, tūra, tūrya and smaradhavaja, which cannot be exactly identified, are also mentioned.

xiv Professions, Artisans etc.

- 1 Armourer, Śn. 1. 780—śāstramārja, asidhāvaḥa.
- 2 Astrologer, Śn. 11. 644-5—daivajña, gaṇaka, jñānin, mauhūrtika, nimittavid, sām̐vatsara, jyotiṣika, jyotirvid, praśnavid.
- 3 Barber, Śn. 1. 777—kṣuramardīn jivākīrti, nāpita, antāvasāyin.
 - shaving, Śn. 1. 778—muṇḍana, bhadrākaraṇa, vapana, parivāpana.
- 4 Bhil, Śn. 1. 800—pulinda, śabera, bhilla, kirāta, vanecara,
- 5 Bird-catcher, Śn. 1. 793—vāgurika, jālika.
- 6 Black-smith, Śn. 1. 780—vyokāra, lohakāra.
- 7 Cāṇḍāla, Śn. 11. 797-8—cāṇḍāla, divākīrti, niṣāda, janam̐gama, mātāṅga, śvapaca, aspr̐śya, antevāsin, plava, bukkasa

- 8 Carpenter, Śn. 1. 779—vārdhaki, sthapati, rathakāra, kāṣṭhatak.
- 9 Distiller, Śn. 1. 784—kalyapāla, surājivin, śauṇḍika maṇḍahāraka.
- 10 Fisherman, Śn. 1. 793—kaivarta, dhīvara, dāsa.
- 11 Florist, Śn. 1. 776—mālākāra, mālika.
- 12 Goldsmith, Śn. 1. 776—svaṛṇākāra, kalāda.
- 13 Hunter, Śn. 1. 794—lubdhaka, mṛgayu, vyādha.
- 14 Oilman, Śn. 1. 783—cākrika tailika, tailin.
- 15 Painter, Śn. 1, 781—raṅgājīva. citrakāra.
- 16 Physician, Śn. 1. 646-7—cikitsika, bhiṣaj, vaidya, agadāmkāra, rogahṛt, cikitsitajña, doṣajña, āyurveda, vaidyaka.
- 17 Potter, Śn. 1. 775—kumbhakāra, kuḷāla.
- 18 Shoe-maker, Śn. 1. 796—pādūkr̥t, carmakāra.
- 19 Tailor, Śn. 1, 781—tunnāvāya, saucika.
- 20 Washerman, Śn. 1. 782—nirṇejaka, rajaka.
- 21 Weaver Śn. 1. 782—tantuvāya, kuvindaka.

Harṣakīrti's indebtedness to previous Lexicographers

The *Sārādīyākhyānāmāla* is mostly an independent work of Harṣakīrti. But in his *Anekārthanāmāla* he freely borrows from previous lexical works and many of the passages from the *AN* are traceable in the old lexicons such as *Anekārthasaṅgraha* (*AS*) of Hemacandra, *Medinikośa* (*Med.*), *Viśvaprakāśa* (*VP*) of Maheśvara, *Nānārthasaṅgraha* (*NS*) of Ajayapāla and so on as will be evident from the few passages quoted below :-

Anekārthanāmāla²

Other Lexicons.

Fol. S.

- | | | | |
|---|---------------------------------|--|--|
| 1 | 49 ^a 4 ^{1a} | सारङ्गश्रातके मृङ्गे कुरङ्गे च
मतंगजे । | = VP 27. 49 ^{ab} |
| 2 | 49 ^a 6 ^{ab} | कलङ्कोऽङ्गोऽपवादयोः । | कलङ्कोऽङ्गोऽपवादे. Med. p. 6. 58 ^o |
| 3 | 49 ^a 7 ^b | नितम्बे पर्वतस्य च । | = NS p. 24. 18 |
| 4 | | पङ्ककर्मपापयोः । | = VP p. 9 41 ^b v. r. पङ्कः |
| 5 | | *मलिबाणौ शिलीमुखः । | = VP p. 23. 12 ^b trnsp.
अलिबाणौ and शिलीमुखः |

2. References are from the Indian Office Library MS. No. 5173.

Anekārthanāmamālā		Other Lexicons.
6	वराङ्गं मस्तके योनौ ।	= cf. वराङ्गं योनौ शीर्षे AS. 3. 129.
7	अर्चः पूजाप्रतिमयोः ।	= VP p. 30. 10 ^a
8	द्विजे विप्रेऽण्डजे दन्ते ।	= VP p. 32. 4 ^c v. r. द्विजः for द्विजे
9	जलजं पद्मशङ्खयोः ।	= VP. p. 33. 16 ^a ; transp. पद्म and शङ्ख
10	भाण्डं मूलवणिग्धने ।	= V P. p. 44. 19 ^b
11	यन्ता हस्तिपके सूते ।	= V P.p. 59. 38 ^a
12	प्रीतियोगारते प्रेम्णि स्मरपत्नीप्रमोदयोः ।	= V P. p. 61. 56 ^{o1} ; v. r. योगान्तरे for योगारते
13	अमृतं यज्ञशेषे स्यात्पीयूषे सलिले घृते ।	= Medinī, p. 62. 76 ^{o1} ; VP. p. 62. 71. ^{a,b}
14	अमृता पथ्या गुडूच्यपि । .	= cf. अमृता भागधी पथ्या Med. p. 63. 77 ^c
15	छन्दोऽभिप्रायवशयोरामोदो गन्धहर्षयोः	= VP. p. 79. 17 ^{o1} . . .
16	माकन्दः सहकारे स्या- न्माकन्यामलकीफले	= VP. p. 79. 27 ^{o1} .
17	बोधिर्बोधिसमाधौ चाहङ्गमार्तौ च पिप्पले	= AS. 2. 247 ^{a,b} ; Variants बोधिर्बौद्ध ^o
18	स्कन्धः प्रकाण्डे चांशे च विज्ञानादिषु पञ्चसु ।	= AS. 2. 256 ^{a,b} ; v.r. कार्येऽस्ते for चांशे च
19	श्रीर्वेशरचने शोभा ।	= Med. p. 125. 2 ^a ; v r. रचना for रचने
20	निर्निश्चयनिषेधयोः ।	= Atlk 3. 28 ^a

Abbreviations.

- An. Anekārthanāmamālā of Harṣakīrti (I. O. Ms. No.5173)
As. Anekārthasaṁgraha of Hemacandra (Kashi Sanskrit Series, No 68)
Atk. Anekārthatilaka of Mahīpa (Deccan College Contributory Studies, No. 1. 1.)
Med. Medinīkośa of Medinīkara,
Ns. Nānārhasaṁgraha of Ajayapāla (University of Madras Publication.)
PDPN--Polyglotic Dictionary of Plant Names.
Śn. Śāradyākhyānāmamālā of Harṣakīrti (Deccan College, Poona).
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TRAIVIDYEŚA OF PAYYŪR BHĀṬṬA FAMILY IN KERALA

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The Payyūr Bhāṭṭa family has played an important role in the history of Sanskrit literature in Kerala. There have been many scholars and poets in that family, and their contribution to Mimāṃsā literature and to Sanskrit poetry is immense both in volume and in depth. From a study of the various works written by members of this family it is possible to gather information about six generations of scholars of the Payyūr Bhāṭṭa family from about the fourteenth century A. D. ¹

The family of Payyūr Bhāṭṭas is at present situated near Porkkalam, about sixteen miles to the north-west of Trichur. In the fifteenth century, Uddaṇḍa Śāstri gives ² the exact location of their house as slightly to the east of Porkkalam: their village was called Vedāraṇya or Velangad. Even now there is a temple of that name near the family of the Payyūr Bhāṭṭas. The deity of this temple is Goddess Gopālikā, conceived as the daughter of Nandagopa. This family deity is praised in almost all the works of the members of the Payyūr family

Some scholars once believed that the famous Maṇḍanaśrī was an ancestor of the Payyūr Bhāṭṭas; this view was based on the wrong interpretation of a verse in Payyūr Parameśvara's

1. For detailed information about the Payyūr Bhāṭṭas see S. K. Ramanatha Sastri, Introduction to *Sphoṭasiddhi* (Madras University); V. A. Ramaswami Sastri, Introduction to *Tattvabindu* (Annamalai University); Dr. C. Kunhan Raja, Introduction to *Haricarita* (Adyar Library, ; JOR, Madras, 1945; ALB, IX; Dr. P. K. Narayana Pillai, Introduction to *Jaiminīyasūtrārthasaṅgraha* (Travancore University); Dr. K. Kunjunni Raja, *Contribution of Kerala to Sanskrit Literature* (Madras University), pp. 90-98.

2. *Kokilasandēśa*, I, 78 :

किञ्चित् पूर्वा रणखलमुवि श्रीमदध्यक्षयेथा-
स्तन्मीमांसाद्वयकुलगुरोः सन्न पुण्यं महर्षेः ।

commentary on the *Sphoṭasiddhi*.³ In a Malayalam work called *Uṇṇinīlisandēśa* belonging to the fourteenth century there is a reference to the poetry of Payyūr Bhāṭṭas,⁴ but it is vague.

The earliest member of the Payyūr Bhāṭṭa family about whom we have some clear literary reference is Ṛṣi I. He had a brother named Bhavadāsa who was a scholar in Vedānta. Ṛṣi I married Gaurī, and had a son named Parameśvara I. This Parameśvara has written several works: (1) *Sumanoramaṇi*⁵ a commentary on Kālidāsa's *Meghadūta*, (2) *Juṣadhvamkaraṇi*⁶ and (3) *Svāditamkaraṇi*⁷ commentaries on the *Nyāyakaṇikā* of Vācaspatimiśra, (4) *Haricarita*,⁸ a short poem and (5) *Nyāya-samuccaya*,⁹ a work on Mīmāṃsā. His parents, uncle and teacher (Śaṅkara) are mentioned in the *Sumanoramaṇi* and the *Svāditamkaraṇi*.¹⁰

3. K. Rama Pisharoti, *Bulletin of Ramavarma Institute*, Trichur, IX, p. 26f. The verse there :

मण्डनाचार्यकृतयो येष्वधीयन्त कृत्स्नशः ।

तद्वंश्येन मयाप्येषा रचितारार्यदेवताः ॥

means only that the author Parameśvara was born in a family which had been specializing in Maṇḍana's works.

4. *Uṇṇinīlisandēśam*, II, verse 14: *Pāṭṭam Payyūr-kkavitacuva*.

5. *Journal of Travancore University*, I & II. See also ALB, IX; *Dr. C. Kunhan Raja Presentation volume*, pp. 353 ff.

6. Madras Govt. Library, R 3595 refers to it :

जुषध्वंकरणीव्याख्या रचितास्माभिरादितः ।

स्वदितंकरणीव्याख्या सम्प्रतीयं वितन्यते ॥

7. R. 3595.

8. Edited by V. Krishnamacharya and published from the Adyar Library, 1948.

9. Referred to in *Sumanoramaṇi* :

कर्ता न्यायसमुच्चयस्य, कणिकाव्याख्याप्रणेता कविः ।

10. R 3595 colophon :

इति श्रीमद्विगीरीनन्दनश्रीभवदासपितृव्यशङ्करपूज्यपादाशिष्यपरमेश्वरकृतौ स्वदितंकरण्याम् ।

Parameśvara I had five sons: Ṛṣi II, Bhavadāsa II, Vāsudeva I, Subrahmaṇya and Śaṅkara. Of these the eldest Ṛṣi II married Gopālikā, and had two sons Parameśvara II and Vāsudeva II. Parameśvara II has written commentaries on some of the standard works on Pūrvamīmāṃsā: (1) *Gopālikā*,¹¹ commentary on the *Sphoṭasiddhi*, (2) *Tattvavibhāvanā*,¹² commentary on the *Tattvabindu* of Vācaspati Miśra, (3) a commentary on Cidānanda's *Nītatattvāvīrbhāva*¹³ and (4) a commentary on Maṇḍana Miśra's *Vibhramaviveka*.¹⁴ All these four works are referred to by Parameśvara II's grandson in the *Jaiminīyasūtrārthasaṅgraha*.¹⁵ Vāsudeva II has many scholarly Yamaka poems to his credit : *Devīcarita*, *Acyutalīlā*, *Satyatapaḥkathā* and *Śivodaya*.¹⁶ Besides these there are two other poems *Vākyaṅvalī*¹⁷ and *Kaumārila-yuktimālā* or *Kaumārīlatīlakam*,¹⁸ where poetry is mixed with scientific subjects; these are also by Vāsudeva II. Apart from these the *Cakorasandēśa*¹⁹ is also generally considered to be by this Vāsudeva.

Parameśvara II had a son named Ṛṣi III. He married Āryā, and had a son named Parameśvara III. This Parameśvara is the author of the *Jaiminīyasūtrārthasaṅgraha*, where he says that

11. Edited by S. K. Ramanatha SASTRI, Madras University, 1931.

12. Edited by V A. Ramaswami SASTRI, Annamalai University.

13. Adyar Library, 39-a-8; Madras R 3590; R 4308; Trivandrum Curator's Office, 420.

14. MSS not available; it is mentioned in *Tattvavibhāvanā* :
अस्माभिरेव विभ्रमविवेकव्याख्यायां तदुक्तसंक्षेपो दर्शित इति न प्रक्रम्यते ।

15. TSS, 156, p. 49 : तथा च तत्र भवन्तः षड्दर्शनीपारदृष्टत्वे सत्यपि विशेषतः कौमारिलतल्लस्वातन्त्र्यवत्तया विवृततत्त्वाविर्भावतत्त्वबिन्दुस्फोटसिद्धयोऽस्मत्पितामहपादाः विभ्रमविवेकव्याख्यायाम् ।

16. All these Yamaka poems are found in Madras Govt. Library R 3060 and R 3607.

17. R 4204

18. R 3060 e, R 3607 e.

19. R 3607 f. See also JOR, Madras, XV, pp. 12 ff.

he is the grandson of Parameśvara who wrote the *Gopālikā*, *Tattvavibhāvanā*²⁰ etc. There is a commentary on the *Kāśikā*²¹ of Sucaritamīśra by one Parameśvara, who is generally supposed to be identical with Parameśvara III.

Who among these six generations of scholars were the gems that, according to traditions, adorned the court of Mānavikrama, the Great, of Kozhikode? Uddaṇḍa Śāstri, author of the *Kokilasandeśa* and the *Mallikāmāruta*, and Kākkaśseri Dāmodara Bhaṭṭa, author of the *Vasumatīmānavikrama*, who are supposed to have been the court-poets of Mānavikrama, have referred to Ṛṣi or Mahārṣi of the Payyūr family²²; Uddaṇḍa Śāstri has also referred to Parameśvara, son of Mahārṣi²³. Till now it had not been possible to find any clear evidence to identify Ṛṣi and his son Parameśvara mentioned by Uddaṇḍa Śāstri with one or the other of the three Ṛṣis and three Parameśvaras that are known. Among scholars who have written about the Payyūr Bhaṭṭas, V Rajaraja-

20. TSS, 1:6. See the verse there :

इष्टानिष्टप्रतिहान्योर्जागरूका भवन्तु नः ।
ऋषयः पितरो देवाः सर्वदार्याश्च मातरः ॥

21. MS T 337 of Travancore University.

22. *Kokilasandeśa*, I. verse 78 :

“ मीमांसाद्वयकुलगुरोः सन्न पुण्यं महर्षेः । ”

Mallikāmāruta, at the end of each Act :

त्रैविशेशो महर्षिर्निरवधिर्महिमा यद्धिते जागरूकः ।

Vasumatīmānavikrama (quoted by V. Rajarajavarma Raja in *Keralīyasamskṛtasāhityacaritra*, I, p. 473) :

यस्मिन् प्रीणाति वाणीकरतलविलसद्दृष्टकीलौल्यभाजां
सोता वाताशनाधीश्वरविशदशिरःकम्पसम्भावितानाम् ।
वाचां मोचामधूलीपरिमलसुहृदां सर्वदा नैगमाध्व-
श्रद्दालुः केरलक्ष्माकुलतिलकमृषिः साहितीपारदृश्वाम् ॥

23. *Mallikāmāruta*, prologue :

कृतमेव तन्मीमांसकचक्रवर्तिना महर्षिपुत्रेण परमेश्वरेण :-

“ वेदे सादरबुद्धि...सर्वोद्दण्डकविप्रकाण्ड ददसे कस्मै न
विस्मेरताम् ॥ ”

varma Raja ²⁴ and K. V. Krishna Ayyar ²⁵ have identified Ṛṣi III with the Mahārṣi mentioned by Uddaṇḍa and Kāḱkaṣṣeri; Ullur S. Parameśvara Iyer ²⁶, K. Rama Pisharoti ²⁷ and S. K. Ramanatha Sastri ²⁸ identify Ṛṣi II with the Mahārṣi; and Dr. P. K. Narayana Pillai ²⁹ has taken the view that Ṛṣi I must be identified with Mahārṣi. It is also quite probable that there were many other Ṛṣis and Parameśvaras in that family.

It may be noted that Uddaṇḍa Śāstri refers to Mahārṣi by the term *Traividyēśa*.

त्रैविद्येशो महर्षिर्निरवधिमहिमा यद्धिते जागरूकः ।

(At the end of each Act of the *Mallikāmāruta*)

In the *Jaiminiyasūtrārthasaṅgraha* Parameśvara III says that it was his father Ṛṣi III who had the title *Traividyēśa*.

इति त्रैविद्येशापरनामधेयश्रीमदृषिपुत्रपरमेश्वरविरचिते
सूत्रार्थसङ्ग्रहे तृतीयः पादः ।

(Colophon, TSS. No. 156, p 348.)

From these two references it is quite clear that it was Ṛṣi III and his son Parameśvara III who were contemporaneous with Uddaṇḍa Śāstri, Kāḱkaṣṣeri Dāmodara Bhaṭṭa and Mānavikrama of Kozhikode.

In the *Sumanoramanī* Parameśvara I criticizes very sharply the *Vidyullatā* of Pūrṇasarasvatī, suggesting thereby that he is a younger contemporary of that versatile scholar.³⁰ Since Pūrṇasarasvatī quotes Citsukha who flourished between 1220 and 1284 A. D.,³¹ he cannot be earlier than 1300 A. D. Hence the earliest date we can give to Parameśvara I is the first half of the fourteenth century. Therefore the date of Ṛṣi III and his son

24. *op. cit.*, p. 473.

25. *Zamorins of Calicut*, p 299.

26. *Keralasāhityacaritram*, II, p. 26.

27. *Op. cit.*, p. 26.

28. Introduction to *Sphoṭasiddhi*.

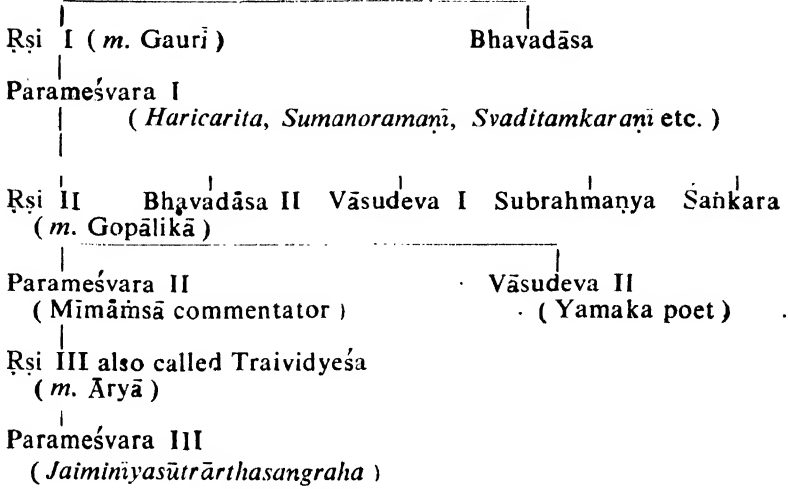
29. TSS. 156, Introduction, pp. 17 ff.

30. Dr. C. Kunhan Raja, ALB, IX, pp. 5-7.

31. P. K. Gode, *Studies in Indian Literary History*, I, p. 229.

Parameśvara III, as well as of Mānavikrama and others of his court has to be at least the middle of the fifteenth century A. D. ³²

GENEALOGICAL TABLE OF THE PAYYŪR BHAṬṬAS



32. My paper on 'The Date of Mānavikrama' in the *Proc. Indian History Congress*, 1946, where the first half of the 15th century was suggested for Mānavikrama, needs correction in the light of the above evidence.

SOME FURTHER EVIDENCE ABOUT THE DATE OF SENĀ NHĀVI

by

B. R. Varma, Dehra Dun

In his interesting note¹ Dr. P. K. GODE pointed that no sure criterion has been found by Marathi scholars for fixing the date of Senā Nhāvi within reasonable limits. On the one hand, Shri. S. CHITRAV regards it to be “about A. D. 1448” and on the other hand Shri. S. P. JOSHI and Shri. V. L. BHAVE regard him somewhat later than Jñāneśvara (13th century).

Senā is also known in Hindi-region, as a devotee, and was one of the twelve disciples of Swāmi Rāmānandji. The *Hindi Shabda Sāgara* (ed. Shri. Shyamsunder DAS and others, Kāshi Nāgari Prachārini Sabhā, Vol. 7, Page 3662 Col. 2.) quotes a story about Sena, from *Bhaktamāl* (Rosary of Devotees) according to which Senā was in the service of Raja Rāma of Bandogadh and was a great devotee. One day, being busy in the service of the saints, he could not reach the service of the Raja. God himself deputized in his place to serve the Rājā. When this became known to him, he became detached from the world and became a saint. The Rājā also became a saint

A pointed reference to the Bandogadh Rājā and Śenā devotee has been made by the Rewā King, Mahārājā Raghurāja Singh in his “*Bhaktamāl-Rāma Rasikāvali*” as quoted in the *Hindi Sāhitya kā Itihās* by Rām Chandra SHUKLA (published on behalf of Nāgari Prachārini Sabhā, Indian Press Ltd., Prayāg, 1957, [Vikram era] pages 141-2) as follows :—

बांधवगढ पूरब जो गायो । सेन नाम नापित तंह जायो ।
ताकी रहें सदा यह रीती । करत रहे साधुन सों प्रीती ।
तंह को राजा राम बघेला । बरन्यों जेहि कबीर को चेला ।
करे सदा तिनकी सेवकाई । मुकर दिखावे तेल लगाई ।

1. “A reference to tobacco in the Poems of Senā Nhāvi and its bearing on his date (later than c. 1550 (A. D.))” *Poona Orientalist* Vol. XXII, Nos. 1, 2 pp, 37-9.

Pt. Rām Chandra SHUKLA further states that in the history of Rewā-rajya, Rāja Rāma or Rāma Chandra is considered to have ruled from V. S. 1611 to 1648 (i. e. 1554 to 1591 A. D.). This indicates that Senā was born in Bandhogadh and was in the service of Raja Rama, and if the compositions of the Gāthās could be attributed to the later life of Senā when he resigned his service, and became a saint, as is very probable, their date shall be in the nineties of the 16th century. It would further tend to show that the reference to tobacco cited by Dr. GODE, is quite authentic and correctly placed. As a tentative reckoning, therefore, Senā Nhāvi may, for the present, be assumed to have lived between c. 1530 to 1600 A, D.

REFERENCES TO TABACCO CULTIVATION AND TRADE IN INDIA

by

B. R. Varma, Dehra Dun

The history of tobacco in India is a fascinating reading. In his article¹ Dr. P. K. GODE has collected references dating from A. D. 1542-1556, about the use of tobacco in India and Europe. The earliest reference to tobacco in India is to A. D. 1604-5 when it was introduced into India (probably northern India), followed by another of A. D. 1617 when its use had become quite common. One noticeable fact about this is that it took so short a time to gain such wide popularity despite severe condemnation by saints like Sheikh Mahmad and Tukārāma², who are always listened to with attention in a religious country like India.

Tobacco cultivation must have started soon after its introduction into this country as will be testified by a reference from the travel account of Edward TERRY (1616-1619). Edward TERRY started in the spring of 1616 from England and joined Sir Thomas ROE near Ujjain towards the end of February, 1617. In the suite of Sir Thomas ROE, who spent about 9 months in attendance upon the Emperor, Edward TERRY had occasion to see Mālwa and Gujarāt. Finally, he left the country with the ambassador, who left for England on February 17, 1619. "That Terry himself had seen parts of Malwa and Gujarat" says William FOSTER in his introductory note, to the travel account "—a fact to be borne in mind while reading his generalization about India".

The relevant extract is given below :—

1. "History of the Tobacco in India and Europe—between A. D. 1500 and 1600," by Dr. P. K. GODE, *Bhāratīya Vidyā*, Vol. XVI. No. 1, pp. 65-74.

2. 'References to Tobacco, in Marathi Literature between A. D. 1600 and 1900', by Dr. P. K. GODE, *Poana Orientalist* Vol XX, Nos, 1-4 pp. 20-30

‘ They sowe *tobacco in abundance*, but know not how to cure and make it strong as those in the Western India (i. e the West Indies)’ .

(Early Travels in India. 1583-1619, ed. William Foste Oxford University Press, London, page 299.)

This is probably the first recorded reference to Tobacco Cultivation in India, and shows how rapidly it had spread in some parts of India.

Tobacco was also brought to India and probably it was the *Strong tobacco* which Terry says Indians did not know how to make. Such tobacco brought revenue to East India Company, The income derived from various sources in Bombay, included ‘ the rents of *tobacco* brought in9500 xeraphims (75,000 xeraphims = £ 6490-17-9) as well, and it was shown that the income was totally insufficient to pay for the defence of Bombay. So Charles II who was always in financial difficulties was only too glad to sell the place for a nominal rent. He surrendered all his rights to the Co. on the 16th Dec. 1667.

(East India Trade in the XVII Century by Sir Shafāat Ahmad Khan, Oxford:University Press, London, pages 137-8).

It is hoped that these references will help in the reconstruction of the history of the use, cultivation and trade of tobacco in India.

ON THE HUMORAL PHYSIOLOGY AND PATHOLOGY OF THE HIPPOCRATICS *

by

Claus Vogel, Poona.

As the theories of Caraka, Suśruta, and Vāgbhaṭa mark Indian medicine, so the moral principles of Hippocrates (c. 460-377 B. C.) characterize European medicine even to-day, whereas his medical doctrines have been replaced by modern scientific results. Nevertheless, these obsolete conceptions are greatly interesting from the view-point of a comparative study of ancient Indian and Greek culture. A. Esser¹ was the first to call the scholars' attention to the evident analogy between the three *doṣas* phlegm, choler and wind in the Āyurvedic Saṃhitās and the four humours blood, phlegm, fair and dark choler in the Hippocratic Corpus. He was followed by W. Kirfel² who tried to explain this correspondence by assuming a pre-Indo-European cultural centre

* The writer is obliged to Mr. Hale H. Cook, M. D., for having corrected his English.

1. Die theoretischen Grundlagen der altindischen Medizin und ihre Beziehungen zur griechischen. In: Deutsche medizinische Wochenschrift, vol. 61 (1935), p. 600 ff.

Die Medizin im Gang des abendlaendisch-morgenlaendischen Geistesgutes. In: Aertzliche Forschungen, vol. 1 (1947), p. 317 ff.

Bemerkungen zu Kirfels Arbeit: "Gehen die medizinischen Systeme Altindiens und des Mittelmeerraumes auf einen gemeinsamen Ursprung zurueck?" In: Grenzgebiete der Medizin, vol. 1 (1948), p. 252.

2. Gehen die medizinischen Systeme Altindiens und des Mittelmeerraumes auf einen gemeinsamen Ursprung zurueck In: Grenzgebiete der Medizin, vol. 1 (1948), p. 6 ff.

Die fuenf Elemente, insbesondere Wasser und Feuer. Ihre Bedeutung fuer den Ursprung altindischer und altmediterraner Heilkunde. In: Beitrage zur Sprach- und Kulturgeschichte des Orients, vol. 4 (1951), p. 1 ff.

in North Syria, North Mesopotamia, and Persia, from which both the Indian and Greek ideas emerged. This opinion was refuted by the present writer³, who holds that Hippocratic medicine came to India in the days of Alexander the Great (356-323 B. C.). The subject still requires an exhaustive discussion, and the first aim of this paper is to begin the discussion by submitting a survey of the humoral physiology and pathology of the Hippocratics⁴.

Indeed, more or less detailed descriptions of it occur in all manuals of medical history and in some monographs. But in these treatises the statement of what the Hippocratics actually taught (disregarding the biased explanations of subsequent authors), as well as the reference to where the notion concerned has most clearly been depicted in the Hippocratic Corpus (comprising 53-72 books after the manner of counting), are absent. Accordingly, the second aim of this paper is to remove this deficiency.

However, as the humoral doctrine is not continuously described in the Hippocratic Corpus and as the scattered and occasionally inconsistent notes, therefore, are to be selected and composed like a mosaic, this article must be considered as an attempt which ought to be improved. The present writer has only to refute the objection that a survey like this is inadmissible in view of the different authors whose works are included in the Hippocratic Corpus. Apart from some insignificant nuances, the humoral doctrine remained unchanged till the days of Galenus (129-199 A. D.) being the connecting link between different medical schools.

I

The idea of nourishment comprises all that nourishes and that shall nourish⁵. Accordingly, it refers beyond its usual

3. Zur Entstehung der hippokratischen Viersaeftelehre. Thesis of Marburg University 1956. Ibid. p. 20 a ff. (In : Hippokrates, vol. 27 (1956), p. 780.)

4. Cf. C. Vogel, loc. cit., p. 58 ff.

5. De alim. 8 = IX 100,14. The quotations refer to E. Littré, Oeuvres complètes d' Hippocrate ; Paris : Baillier 1839-61.

range also to stuffs nourishing in reality, but not by name, and to those nourishing by name, but not in reality⁶.

As to its quality, the nourishment can be gaseous, liquid, or solid⁷.

The gaseous nourishment gets into the human body either by dermal respiration⁸ or by oral and nasal respiration⁹. In the latter case, the inhaled air first gets through the palate and the ethmoid bone¹⁰ into the brains¹¹, where it leaves its strengthening ingredient and its sensitive and intellectual power¹². Then it gets partly through the oesophagus¹⁰ into the ventral cavity, partly through the trachea¹⁰ into the lungs, partly into the veins¹³. Finally, it gets on the one hand from the lungs through certain veins¹⁴ into the left cardiac cavity¹⁵, where it makes the nutritive material¹⁶ of the implanted warmth there, on the other hand from the veins through little veins into the different parts of the body, cooling them and returning on the reverse way (interior tissue-respiration ; v. ill. 1)¹⁷.

6. De alim. 21 = IX 104, 16-106, 2.

7. De flat. 3 = VI 92, 21-94, 1.

8. De morb. vulg. VI 6, 1 = V 322, 6-7.

9. De alim. 30 = IX 108, 15-16.

10. I. e. through part of the ways the abundant cerebral phlegm takes flowing from the cephalic cavity to the lower regions of the body ; de gland. 11 = VIII 564, 16-21 ; de loc. hom. 10 = VI 294, 1-296, 14 ; de carn. 16 = VIII 604, 7-11 & 16 19 ; de loc. hom. 2 = VI 278, 19 & 3 = VI 280, 13-14.

11. De morb. sacr. 7 = VI 372, 14-15 & 16 = VI 390, 16-18.

12. De morb. sacr. 16 = VI 390, 18-20.

13. De morb. sacr. 7 = VI 372, 15-17.

14. De cord. 12 = IX 90, 11-92, 1 ; de nat. oss. 13 = IX 184, 16-18 & 19 = IX 196, 1-2.

15. De cord. 11 = IX 88, 12-90, 1.

16. De cord. 11 = IX 90, 1-2 ; cf. de flat. 3 = VI 94, 14-15.

17. De morb. sacr. 7 = VI 372, 17-18 & 4 = VI 368, 3-4.

The moist and dry nourishment gets through the mouth into the stomach and the ventral cavity¹⁸. From here, it gets through alimentary canals into the renal cavity, where it is filtered; the useful ingredients are retained, the useless ones secreted¹⁹. Useful ingredients are those containing phlegm, blood, and cholera²⁰. They are sucked from the ventral cavity partly immediately by the body²¹, partly through the veins by the centrals, of which four are distinguished: The phlegm is imbibed by the head, the blood by the heart, the fair cholera by the liver, and the dark cholera by the spleen²².

The nature of the centrals consists in absorbing and secreting those humours. Each of them must contain a certain quantity of the humour concerned, resulting from the ventral cavity. If it contains less due to scarcity of food, the want is supplied from the ventral cavity; if it contains more due to abundance of food, the surplus is given to the body²³. Corresponding conditions hold good for the ventral cavity. This function accounts for the momentary like and dislike to certain dishes²⁴.

Each humour has certain characteristic powers. Thus the phlegm is cold and moist as well as salty, the blood warm

18. De alim. 30 = IX 108, 16-17. The embryo is fed by the womb through the navel; de alim. 30 = IX 108, 17-18; de nat. inf. 12 = VII 486, 1-9 & 488, 8-21 and 14-15 = VII 492, 7-21; de carn. 6 = VIII 592, 11-13.

19. De loc. hom. 8 = VI 290, 18-20. *hygron* ('moist') and *trophē* ('nourishment') have the same meaning in the Hippocratic Corpus.

20. This is perhaps the origin of the German expression *eine Speise ohne Saft und Kraft* ('a dish without 'humour' and 'power'), i. e. a dish without savour.

21. De morb. vulg. VI 6, 1 = V 322, 6.

22. De morb. IV 33 = VII 542, 18-544, 21. *hydrops* ('tissue-water') and *melaina cholē* ('dark cholera') are identical in the Hippocratic Corpus.

23. De morb. fem. I 61 = VIII 122, 19-20.

24. De morb. IV 39 = VII 556, 15-560, 6.

and moist as well as sweet, the fair choleric warm and dry as well as bitter, and the dark choleric cold, and dry as well as sour ²⁵.

The proportion of the well-mixed humours and powers (eucrasia and euharmony) means health of the human body (humoral physiology) ²⁶.

But cold and moist is also the winter, warm and moist the spring, warm and dry the summer, and cold and dry the autumn. So the seasons favour the predominance of a certain humour ²⁷, whereby the seasonable diseases are explained ²⁸ (v. ill. 2).

Of the bodily powers the warm and dry one belongs to the fire and the cold and moist one to the water ²⁹; these are the two elements every body consists of ³⁰. Between both there is always an unstable balance, because now the fire, now the water prevails, but one cannot destroy the other : The fire represents movement, the water steadiness and nourishment ; whenever the fire has advanced to the very remainder of the water, its nourishment comes to an end, and it must turn off ; whenever the water has advanced to the very remainder of the fire, its movement comes to an end, and

25. The distribution of the cold, warm, dry, and moist qualities is evident from de nat. hom. 7 = VI 46, 9-50, 13.

The allotment of the different kinds of taste results from de nat. hom. 6 = VI 44, 11-46, 8 with reference to de prisc. med. 19 = I 618, 6-7 ; de morb. IV 36 = VII 550, 19-21 ; de morb. fem. I 16 = VIII 54, 3 ; de hebdom. 10 = VIII 639, 2-5 ; etc.

26. De nat. hom. 4 = VI 40, 2-4 ; de prisc. med. 14 = I 602, 12-13.

27. De nat. hom. 7 = VI 46, 9 50, 13.

28. De nat. hom. 8 = VI 50, 14-52, 3 ; de hum. 13 = V 492, 17-494, 18.

29. De rat. vict. I 4 = VI 474, 8-9 ; fire = implanted warmth, water = humours.

30. De rat. vict. I 3 = VI 472, 12-16.

it is consumed by the fire ³¹. As long as fire and water hold the balance, the man is healthy ³².

On the one hand, the fire, being the dynamic moment submits the taken nourishment to digestion and separation, i. e. dissimilation ; on the other hand, the water being the static moment favours the connexion, i. e. assimilation, of the dissimilated nourishment ³³. The quantity of the taken nourishment must be adequate to that of the implanted warmth ³⁴. If it is bigger, the glands function as bodily valves ³⁵ ; if it is smaller, the products of assimilation are re-dissimilated ³⁶ ; if these are consumed, death from starvation takes place ³⁷. The products of assimilation are good for strengthening the body by forming bones, marrow, sinews, muscles, veins, canals, skin, phlegm, fat, flesh, brains, spinal marrow, viscera, etc. ³⁸. The indigestible remainders are secreted as stool, urine, lachrymal liquid, sweat, ear-wax, menstrual and lochial blood, secretions from the mammary gland, etc. ³⁹ through the canals concerned ⁴⁰.

The solid and liquid nourishment stays in the body for one and two days respectively ; after this period, the digestion has come to an end ⁴⁰ (v. ill. 3).

II

The disproportion of the unmixed or badly mixed humours and powers (dyscrasy and dysharmony) and along with this

31. De rat. vict. I 3 = VI 472, 16-474, 7.

32. De hebd. 24 = VIII 647, 25-26.

33. De rat. vict. I 4 = VI 474, 9-18.

34. Aph I 15 = IV 466, 13-16.

35. De gland. 3 = VIII 558, 1-7.

36. Aph. I 14 = IV 466, 8-12.

37. De cord. 7 = IX 84, 16-19 ; de hebd. 52 = VIII 672, 23-25.

38. De alim. 7 = IX 100, 9-13. In this context, phlegm must be understood as meningeal liquid, joint-oil, etc.

39. De alim. 17 = IX 104, 4-5 ; de morb. vulg. VI 5, I = V 314, 7-8 & 10-11.

40. De morb. IV 42 = VII 562, 20-564, 15 & 54 = VII 594, 22-23.

the derangement of metabolism⁴¹ mean disease of the human body (humoral pathology)⁴²; the idea of disease comprises all that causes troubles⁴³.

There is formed a morbid matter (*materia peccans*), i. e. a mixture of humours which is changed as to quantity and quality and which determines the disease progressing in three periods (beginning-climax-end)⁴⁴, because it accumulates in certain places as to local diseases and dissolves over the whole body as to general diseases – transitions not impossible⁴⁵. The tongue is taken for an indicator of the prevailing humour⁴⁶.

At the beginning of the disease, the morbid matter is in the condition of rawness, during which its injuriousness expands⁴⁷.

At the climax of the disease, the nature (*physis*) as the highest principle of life⁴⁸ and the curative factor⁴⁹ starts to struggle against the morbid matter by submitting it to digestion, i. e. to accidental and natural as well as to intended and artificial mixture⁵⁰, in order to destroy its injuriousness⁵¹. This process is usually manifested by the heightened warmth

41. De hebd. 24 = VIII 648, 3-7; de rat. vict. I 8 = VI 482, 7-12.

42. De nat. hom. 4 = VI 40, 4-6; de prisc. med. 14 = I 602, 13-14.

43. De flat. 1 = VI 92, 6-7.

44. Aph. II 29-30 = IV 478, 14-17.

45. De morb. IV 35-38 = VII 548, 11-556, 14 & 43-44 = VII 564, 16-568, 7.

46. De morb. vulg. VI 5, 8 = V 318, 5-8.

47. De prisc. med. 18 = I 614, 1-10 and 19 = I 616, 4-10 & 11-16.

48. De alim. 15 = IX 102, 16; de aer. aqu. loc. 22 = II 78, 2; de gener. 1 = VII 470, 1.

49. De morb. vulg. VI 5, 1 = V 314, 4.

50. De prisc. med. 19 = I 616, 9-10.

51. De prisc. med. 18 = I 616, 1-3. Examples; de prisc. med. 19 = I 616, 8-10 and 14-16; etc.

of the body; viz. by inflammation as to local diseases and by fever as to general diseases⁵².

At the end of the disease, the digested remainders of the morbid matter are exposed to metabolism⁵³, whereas its indigestible slag comes to subsidence (*apostasis*) and secretion (*krisis*)⁵⁴.

The Hippocratics know two kinds of apostases: unmalignant and malignant ones⁵⁵. The unmalignant ones are immediately excreted in the physiological way, e. g. amidst bleeding at the hemorrhoids or at the nose, discharge from the ears, strangury, etc.⁵⁶. The malignant ones, being called metastases in modern terminology according to Galenus⁵⁷ preferably turn to a *locus minoris resistentiae*⁵⁸ and are gradually secreted from the body as freckles, scald, herpes, pustules, pocks, eczema, tumours, ulcers, inflammation of teeth, eyes, nose etc., blood, pus, ichor, etc.⁵⁹.

The crisis is the moment in which the disease turns and the morbid matter is secreted. Both events are inseparable from each other, in so far as the question of how the disease

52. Cf. G. Sticker: Fieber und Entzündung bei den Hippokratikern. In: Archiv fuer Geschichte der Medizin, vol. 20 (1928), p. 150 ff.; vol. 22 (1929), p. 313 ff.; p. 361 ff.; vol. 23 (1930), p. 40 ff.

53. Conclusion from the analogy of the corresponding physiological process.

54. Cf. L. Senfelder: Die hippokratische Lehre von den Ausscheidungen und Ablagerungen. In: Wiener medizinisch Wochenschrift, vol. 46 (1896), p. 925 ff., p. 983 ff., etc.

55. De morb. vulg. VI 2, 2 = V 278, 3-5.

56. De morb. vulg. I 4 = II 616, 16-618, 1; II 1, 7 = V 76, 18-78, 3; VI 3, 23 = V 304, 2-8; etc.

57. In Hipp. de rat. vict. acut. comm. IV 64 = XV 845, 6-18. The quotation refers to C. G. Kuehn, Claudii Galeni opera omnia; Lipsiae: Knoblauch 1821-33. Cf. de morb. I 18 = VI 172, 15-18.

58. Aph. IV 32 = IV 512, 13-14; de hum. 7 = V 488, 4-5.

59. De alim. 17 = IX 104, 5 and 20 = IX 104, 13-14; de morb. vulg. II 1, 7 = V 78, 3-8.

turns, is dependent on how much of the morbid matter is secreted ⁶⁰. The beginning of the crisis is subject to certain periods (critical days) ⁶¹. If the crisis takes place completely, the man is restored to health ⁶². If it takes place partially, however, relapses occur to him ⁶³. If it does not take place at all, according to the species of the disease concerned chronic nature ⁶⁴, danger of life or death ⁶⁵, or metastases ⁶⁶ are to be expected.

60. De affect. 8 = VI 216, 4-5.

61. De judic. 1-64 = IX 276, 1-294, 16 ; de dieb. judic 1-11 = IX 298, 1-306, 25.

62. De morb. vulg. I 5 = II 634, 2-3.

63. Aph. II 12 = IV 472, 9-10 ; de morb. vulg. II 3, 8 = V 110, 5-6 ; IV 28 = V 172, 6 and VI 2, 7 = V 282, 1.

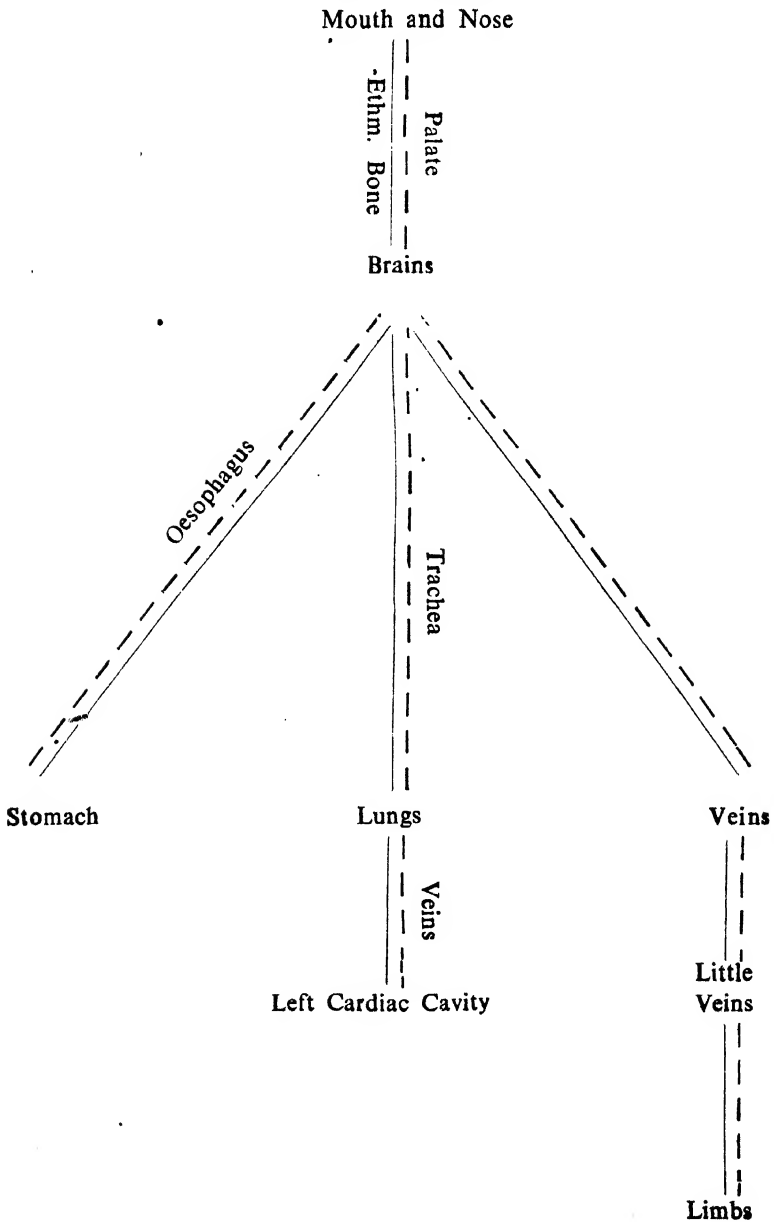
64. Coac. praenot. 74 = V 600, 5-6.

65. Coac. praenot. 176 = V 622, 4-7 ; praedict. I 102 = V 540, 4-6.

66. Coac. praenot. 137 = V 612, 3-5

ill. 1

Way of the gaseous nourishment in the body.

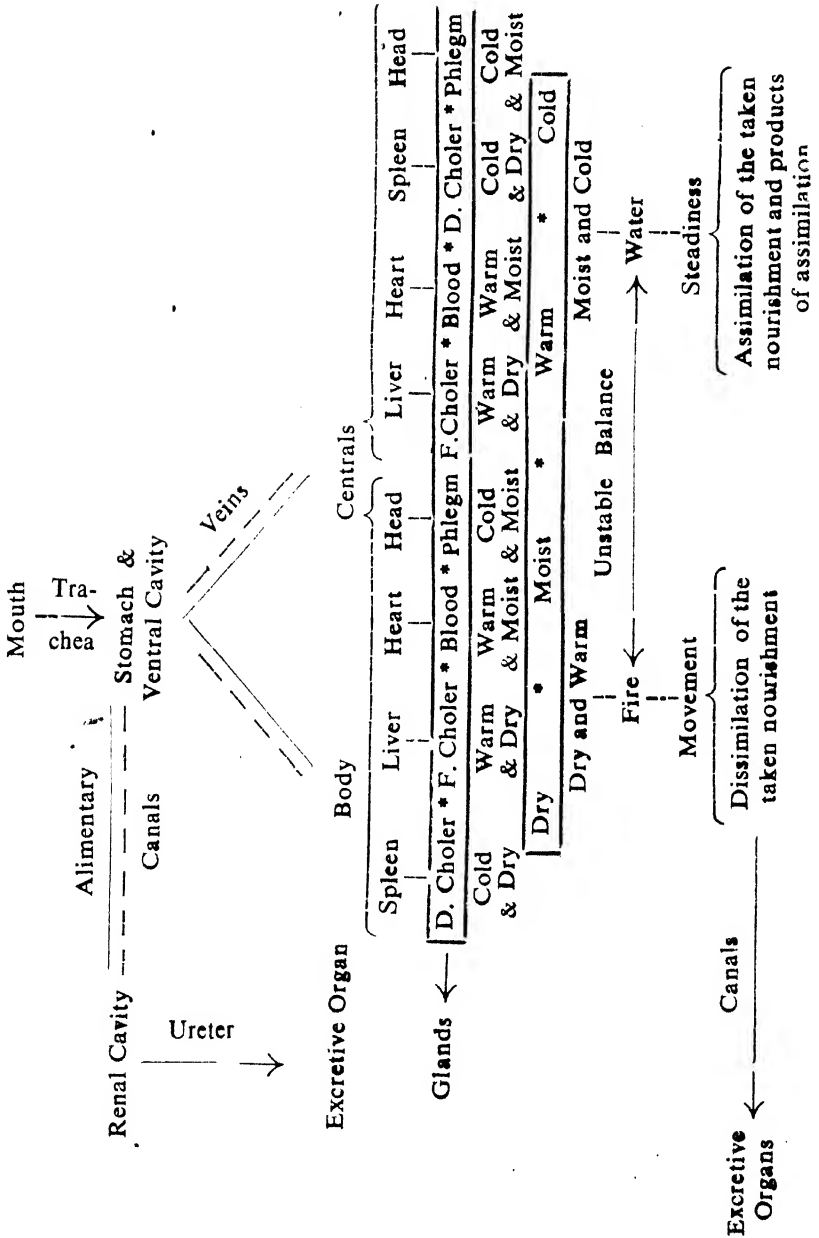


ill. 2

Survey of the bodily humours

	phlegm	blood	f. choler	d choler
qualities	cold moist salty	warm moist sweet	warm dry bitter	cold dry sour
seat	head	heart	liver	spleen
preponderance in	winter	spring	summer	autumn

Way of the liquid and solid nourishment in the body



REVIEW

Sanskrit, Its Origin, Composition and Diffusion— by Calvin Kephart, LL, M., D, C. L., Ph. D. Published by Shenandoah Publishing House, Inc., Strasburg, Virginia, Washington, D. C. 1949. pp. viii + 8).

This little book of barely 86 pages contains 14 (!) chapters dealing with such various topics as Racial Subdivision (Ch. 2), Nordic Homeland (Ch. 3), Nordic Nations (Ch. 4), Scytho-Indian Empire (Ch. 8), Sanskrit Language (Ch. 9), Linguistic Terminology (Ch. 12), Evolution of Nordic Aryan Languages (Ch. 13), Orientation of Philological Research (Ch. 14), etc. The author himself has stated in the Preface (p. viii) that some “ of his expressions may be viewed as unorthodox ” and asked his readers “ to read the book through with an open mind ”. Unorthodox views are often welcome for the real advancement of knowledge, but such views should not be absurd or fantastic as, we are afraid, most of the ‘ unorthodox ’ views expressed by the author of this little book are. A perusal, even with an ‘ open mind ’, of this little book seems to suggest that our author has no first-hand knowledge of Sanskrit, much less of Comparative Philology. He starts with a too literal interpretation of a statement by Bopp as one of the main basis of his investigations (p. 6) and arrives at many queer conclusions. Some such views expressed by the author are :—

(1) ‘ Modern Sanskrit ’ (by which the author certainly means Classical Sanskrit) was brought into India from Bactriana by “ *the members of the Kushan dynasty in 58 B. C., perhaps by the first King Kanishka....* ” (pp. 51–52 ; cf. also pp. 7, 44–45, 53, etc.).

(2) Before Sanskrit was introduced by the Nordics into Western India, it was already “ modified by successive Iranian-Pamirian, Persian and Grecian influences in Bactriana ” (p. 11 ; cf. also pp. 52–53, 25 etc.) (It seems that Dr. Kephart tries to explain the close affinity of Sanskrit with old Persian-Avestan and Greek with this theory,)

(3) “ For various reasons, Iranians in several later migrations in early historical times (many centuries before the introduction of Vedic Sanskrit into India) returned to India, bringing along the so-called *Hindi dialects* (*Prākṛita*) now prevalent in westren India.” (p. 10.)

(4) “ Thus it would seem that the basic investigation of the *origin* of all morden Aryan languages should begin with the ‘ Indonesian dialect ’ of India and elsewhere . ” (p. 60. By “ Indonesian dialect ” the author means “ a modified Dravidian dialect ” of “ a north-westerly branch, ” the Indonesians.)

(5) “ ...the basic language from which all branches of the Aryan language were derived had its origin in a region adjacent to the shores of the Bay of Bengal, if not on the mainland of India, and probably from a primitive dialect of the people whose descendants comprise the present Dravidian population of the Dekkan. ” (p. 80).

(6) “ ... the progenitors of the Aryan race were the primitive ancestors of the present Dravidian peoples of the Dekkan through their Indonesian branch. ” (p.82).

The whole book is replete with many such theories and no comment on them is necessary.

The title of the book is also misleading to some extent Perhaps a title like “ The Racial Back-ground of Sanskrit ” would be more appropriate, although even that would not have enhanced the value of the book.

Nilmadhav Sen.

ACKNOWLEDGMENTS

[The Publishers and Editor of the *Poona Orientalist* are grateful to the Publishers, Authors and Editors of the works for sending them for review in the journal].

1 *Subhāṣīatrisaiṅ* of Bhartṛhari with the Comm. of Rāmacandra Budhendra. 8th edn. 1957, Edited by Prof. D. D. KAUSAMBI, M. A. and Pandit N. R. ACHARYA, Kāvya-tirtha. Publishers, Nirnay Sagar Press, Bombay Pp. 171 and 9. Price Rs. 2.50.

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By Dr. R. N. Sardesai

ART, ARCHAEOLOGY, INSCRIPTOLOGY, NUMISMATICS

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Compiled and ed. by Agarachand and Bhavarlal Nahata, with an exhaustive Foreword in Hindi by V. S. Agrawal. This is a collection of about 3000 *Lekhas* (ancient writings) found in and around Bikaner for the last 1100 years from the IX Century onwards to-date. The exhaustive Intro. in Hindi gives a vivid description of an aspect of Bikaner's Jaina History and famous temples, deities etc. with their pictures. Calcutta 1956. Roy. Pp. 8, 10, 112, 410, 63, Rs. 10.

Caste and Class in India by G. S. Ghurye. In view of the truth of the author's previous diagnosis and prognosis of this institution, his analysis and exhauration embodied in the fresh chapter on Scheduled Castes and the last one on Class must command respectful attention. New Third Ed. Bombay 1957. Demi Pp. xi, 316. Rs. 16/25.

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this volume of photographs must be to stand as one record of India's artists and sculptors as a tribute to them, it is also intended that these evidences of our past glory will give ample inspiration to our students and it will serve a more apparently practical end in our own times. New Delhi. 144 Plates, 80 pages of text etc. Rs. 100

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Orissan Sculpture & Architecture. Introduction & Descriptive Text by O. C. Gangoly. *Surveyed & edited* by A. Goswami. Photographs by S. Janah & K. L. Kothari. In this work, the authors have tried to show the glorious Orissan temples with the beautiful figures of gods, goddesses, apsaras, nāyikas, kings, warriors, men and women in all phases of life, with proper dignity and full grace. The work is distinguished by a peculiar individuality of character which differentiates them from the rest of the Indian mediaeval plastic art and is highly helpful to students of art and architecture and learned public. New Delhi 1956. Sup. Roy. Pp. xi, 21, 41 and 2 Monochrome and Coloured Plates. Rs. 32

Story of the Indian Coinage— With special reference to Mysore Coinage by P. B. Ramachandra Rao, with a Foreword by B. A. Saletore. With the background of the sketch history of the Ancient Indian Coinage, the author has made this a useful compendium of the general knowledge on our Indian Coin necessary for the lay reader. Bangalore 1957. Demi Pp. x. 43 Rs. 1.50.

Survey of Indian Sculpture by S. K. Saraswati. A survey of Indian sculpture, setting forth in clear and comprehensible terms the various trends and tendencies, that went to constitute Indian plastic tradition, was felt to be a necessity, and the present work is an attempt in that direction. Calcutta 1957. Roy. Pp. 207, 40 Plates with 184 Illustrns. Rs. 22.50.

ASTROLOGY, ASTRONOMY, MATHEMATICS

Jyotiṣa Ratna-Mālā of Śripaṭi Bhaṭṭa - *A Marathi Tikā on his own Sanskrit work* - (श्रीपतिभट्टविरचिता ज्योतिषरत्नमाला) ed. by M. G. Panse, with an exhaustive Intro. in English, Notes in English and a Word-Index giving English meanings etc. It is an astrological work in the Marathi language of 250 years prior to *Jñāneśvari*, dealing with *Muhūrta* which means an auspicious moment for commencement of any activity. As a *Muhūrta*-work prescribes auspicious moments for performance of certain things, it also warns against inauspicious days and conjunctions of stars explaining their evil effects. Poona 1957. Sup. Roy. Pp. ii, 271. Rs. 12.

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Bhārata - Vijaya - Nātakam of Mathura Prasad Dikshit (मथुरा-प्रसाद दीक्षितविरचितं भारत-विजय-नाटकं तच्च अयोध्यानाथ दीक्षितेन हिंदी भाषायां अनुदितम्) Text with Hindi translation by Ayodhyanath Dikshit. This drama ably depicts the bad times in India during the British rule, fight for the independence by the Congress and finally the departure of the British people after handing over the administration to Mahatma Gandhi. 3rd ed. Banaras 1947. Cr. Pp. 2, 182, 8 Illustrns. Rs. 2.50.

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EPICS, PURĀNAS, FOLKLORE

- Mahābhārata** – On the Meaning of – by late V. S. Sukthankar, with an Introductory Note by G. C. Jhala. Being four lectures of which, only three were actually delivered, under the auspices of the University of Bombay in 1942, published for the first time. They represent the final and mature views of a *Mahā-*

bharata scholar whose claims to speak on the problems of the Great Epic were perhaps better than those of any of his contemporaries. Bombay 1957. Demy Pp x, 146. Rs. 10

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China and Gandhian India by Carsun Chang, ed. by Kalidasa Nag. In this volume, the author gives a wide but comprehensive survey of Chinese history in general, and her traditions and religions, civilization and culture, and saints and philosophers in particular, starting from 3000 years back upto her entering the present glorious era of the Peoples' Republic. The chapters on her cultural and spiritual collaboration with India and on Mahatma Gandhi are additional attractions of this book. Calcutta 1956. Cr. Pp. xii, 318. Rs. 6.

Cultural History of India & Pakistan by K. G Nambiar. This learned book beginning with geology and ending with geopolitics, contains a good and lengthy account of the prehistory of undivided India. It is a scientific and comprehensive study of the races and cultures of 'India' from Stone Age to A. D. 700 in the new light of Indian history with the results of the researches of the author. Vol. I. Nileshtar 1957. Cr. Pp. viii. 266. Rs. 6:

Hindu Civilization by R. K. Mookerji. The book presents a history of Hindu Civilization from the earliest times to the period during which it achieved its final form and fruition. It

is based on original sources and on the result of latest researches. **Part I** deals with Pre-historic India up to the period of the Post-Vedic Literature, while **Part II** continues the story upto 325 B. C. 3rd ed. Bombay 1957. 2 Pts. Pocket-size Pp. 12,411,8 Plates and 2 Maps. Rs. 4.

History of the Candellas of Jejakabhukti by N. S. Bose, with a Foreword by A. L. Basham. Thesis approved for the Ph. D. Degree of the London University. The Candellas were one of the most important dynasties of Northern India between the decline of the Pratiharas and the establishment of Moslem rule in India and the work discusses the full history of the Candellas with the help of inscriptions, contemporary literary works, Moslem sources etc. Calcutta 1956. Demi Pp. xii, 213 and a Map of Candella Kingdom in X and XI Centuries. Rs. 12.

Madhurāvijayam Or Vira Kamparāyācāritam of Gangā Devi (श्रीगंगादेव्याविरचितं मधुराविजयं अथवा वीरकंपरायचरितम्) ed. by S. Thiruvengkatachari, with an exhaustive Historical Intro., Text in Devanāgarī and an English Translation. This work, as its title signifies, contains the story of the conquest of Madhurāi by Kumāra Kampana told by his wife Gangā Devi, in a poetic form, but the poem treats also of the other factors which formed the prelude to the Madhurai conquest This is perhaps the only historical work for the history of South India, before the XV Century. Annamalainagar 1957. Demi Pp. 69, 126. Rs. 8.50.

Political History of India - from the earliest times to VII Century A. D. - by J. Filliozat, translated from the French by Philip Spratt. The author has ably brought together the various types of information-archaeological, epigraphic, historical, literary and foreign - which is essential for the reconstruction of the ancient Indian history. Calcutta 1947. Demi Pp viii, 199. Rs 12.

Sanshodhana Muktvāli, Part II. In Marathi. (संशोधन मुक्तावली. सर दुसरा. प्रस्तुत ग्रंथांत ख्रिस्तपूर्व दुसऱ्या शतकापासून ख्रिस्तोत्तर तेराव्या शतकापर्यंत सुमारे दीड हजार वर्षांच्या कालांतील सातवाहन, नल, वाकाटक, विष्णुकुंडी, राष्ट्रकूट, पांडव, परमार व यादव या राजवंशाविषयी नवीन माहिती आली आहे. तसेच यांत सुविख्यात कवि शूद्रक, कालिदास व भवभूति यांच्या कालाविषयीच्या व ग्रंथाविषयीच्या काही समस्या सोडविल्या आहेत.)

by V. V. Mirashi. This work contains new information about the well-known Royal families in Ancient India, during II Century B. C. to XIII Century A. D., and also, about the Date-problems and works of the famous Sanskrit Poets like Śūdraka, Kālidāsa and Bhavabhūti. Nagpur 1957. Cr. Pp. 12, 240. Rs. 4.

Sepoy Mutiny and Revolt of 1857 by R. K. Mujumdar. After describing the main incidents, on the basis of reliable data, consisting mainly of contemporary records, a brief sketch of the leading personalities and the Sepoys, as a class, that played the prominent role in the great movement, is given, and then discussed, in the light of the data thus collected, the causes that led to the great outbreak and also its character and ultimate failure. Calcutta 1957. Roy. Pp. xviii, 289, Rs. 15.

Travels of Hiouen-Thsang by Samuel Beal, with an Intro. by Chang Yueh. It incorporates the records of the travels of various Chinese Buddhist pilgrims who visited India during the early Centuries of our era and embody the testimony of independent eye-witnesses as to the facts related therein. Vol. I. Calcutta 1957. Demi Pp. 127. Rs. 6.

INDIAN-DANCE,-MEDICINE,-MUSIC

Abhinayadarpaṇa of Nandikeśvara (नंदिकेश्वर विरचितं अभिनयदर्पणम्) ed. by M. Ghosh, with an exhaustive Intro. in English, Notes, Trans., variant readings and Select Glossary. This is a manual of Gestures and Postures used in Hindu Dance and Drama, with Illustrns. 2nd revised ed. Calcutta 1957. Roy. Pp. vi, 152. Rs. 10

Nyāyavaidyaka-Vyavahārāyurveda Aur Viṣa Tantra. In Hindi. (न्यायवैद्यक व्यवहारायुर्वेद - और विषतंत्र आयुर्वेदिक कॉलेजोंमें प्राचीन और अर्वाचीन ज्ञानके लिये और वैद्यों के लिये चिकित्सा कार्यमें उपयुक्त ग्रंथ) by Atrideva. It is a very valuable work on Medical Jurisprudence and Toxicology, written from the view-points of Kautiliya *Arthaśāstra*, Caraka, Suśruta, Chemistry and Western diagnosis. Banaras 1952. Cr. Pp. 3, 322. Rs. 5

Rasadhātu Prakāśa. In Marathi. (रसधातु प्रकाश रसशास्त्र विषयां-बरील पुस्तकांचे एकल संकलित केलेला अभिनव ग्रंथ. भाग. १ :- यांत

खालील प्रकरणे आली आहेत. १ रसशाळा, २ परिभाषा, ३ वर्ग, ४ यंत्र, ५ मूषा, ६ पुटे, ७ कांजी, ८ मानपरिभाषा, ९ पारदोत्पत्ति व दोष, १० पारदशुद्धि व संस्कार, ११ गंधक जारण, हिंगुलोत्थपारद, १२ मूर्च्छनाविधि १३ निर्गंधमूर्च्छना रसकर्पूरादि, १४ सगंधमूर्च्छना, १५ कज्जालिपपटी, १६ सुवर्णजारणा, १७ रसबंध, १८ पारदसेवन, १९ सुवर्णनिर्माणविधि (लोहसिद्धि), २० धातुविज्ञानीय, २१ सुवर्ण, २२ रजत, २३ ताम्र, २४ लोह, २५ मंडूर, २६ नाग, २७ वंग, २८ जस्त, २९ पित्तल कास्यवर्त, ३० महारस, ३१ युनानी औषधे इ. भाग २ :- पंचकर्मयुक्त अनुभवी चिकित्सा विभाग) by Vaidya P. D. Mulay. This is a unique work on the *Rasa-Sāstra*, compiled from various Sanskrit Ayurvedic texts on the said subjects, giving the original quotations and explained in lucid Marathi style. 2 Vols. Amraoti 1956. Demi Pp. 26,1154, 2 Illustrns. Rs.12

LEXICOGRAPHY, LINGUISTICS. REFERENCE

Bhāṣā Kā Itihāsa - History of Language - In Hindi. (भाषा का इतिहास परिवर्धित तथा परिष्कृत संस्करण) by Pt. Bhagavad Dutt. The author has discussed in the 20 lectures of this work, all about the Linguistic Science, from the ancient and western scholars' view-points. 2nd revised and enlarged ed. Delhi 1957. Cr. Pp. 307. Rs. 5.

Classical Dictionary of Hindu Mythology and Religion, Georgraphy, History and Literature by John Dawson. In this work an endeavour has been made to supply the long-felt want of a Hindu Classical Dictionary. 9th ed. London 1957. Demi Pp. xix, 411. Rs. 18.

Generalindex zur Zeitschrift der Deutschen Morgenlaendischen Gesellschaft, Band 1-100, compiled by E. Wagner. This is a very useful General Index to the German Oriental Society's Journal for the Vols. 1 to 100. Wiesbaden 1955. Roy. Pp. xi, 592. Rs. 75.

Lectures on Patanjali's Mahābhāṣya, Vol. V, Āhnikas 15 to 22 by Pt. S. Subrahmanya Sastri. This volume contains text with English Trans. and Notes of 8 *Āhnikas*, starting with the first *Āhnika* of the IV *Pāda* of the first *Adhyāya* and ending with the first *Āhnika* of the II *Pāda* of the second *Adhyāya*. Tiruchirapalli 1957. Roy. Pp. viii, 359. Rs. 10.

Our National Language—Its Definition, Scope and Choice – by Yathartha-Darshin. This small but thought-provoking monograph, is the outcome of a critical and comparative study of the merits and demerits of Sānskrit, English, Hindi, Bengali, Marathi etc. in the capacity of the **Official and National Language of our multilingual nation Bhārata or India**. The conclusion is that Sanskrit is by far the most deserving candidate. The practical steps to be taken to make Sanskrit occupy that position are clearly described. Bombay 1956. Demi Pp. 75. Rs.1.50

MISCELLANEOUS

‘**Bande Mātaram**’ & **Indian Nationalism** by Profs. Haridasa and Uma Mukherjee. Being a study in the ideas of India’s First Freedom Movement based on those rare editorial articles of Sri Aurobindo and Bipin Chandra Pal which first appeared in the famous *Bande Mātaram* daily between 1906–1908 Calcutta 1957. Cr. Pp. 96. Rs. 2.50.

Kālidāsa. In Hindi. (कालिदास-हिंदीमें) by V. V. Mirashi. The author has discussed in this work the burning topics about the date and birthplace of Kālidāsa, after taking into account what the other scholars have said in this matter. Also discussed Kālidāsa’s life and times, appreciation of his poems and dramas in a detailed manner. 2nd revised and enlarged ed. Bombay 1956. Cr. Pp. 6, 304. Rs. 4.

————— **Aur Bhavabhūti. In Hindi.** (कालिदास और भवभूति-अभिज्ञान शाकुंतल और उत्तररामचरितकी तुलनात्मक आलोचना) translated into Hindi by R. N. Padeya from the original Bengali by D. L. Roy. Contains a comparative review of the two best dramas *Abhijnāna Śākuntala* and *Uttar-Rām-carita* of these respective authors. Bombay 1956. Cr. Pp. 6, 164. Rs. 2.50

————— **The human meaning of his works** – by Walter Ruben. This little book is intended to pay tribute to the famous Indian poet Kālidāsa and an effort is made to inspire readers for the human beauty of the works and characters created by him, who lived; loved and wrote more than a thousand years ago. Berlin 1957. Roy. Pp. 105. Rs. 6.

————— **Tales From** – by S. K. Surveyor. Contains a faithful rendering of the Great Dramatist’s *Śākuntala* or *The Lost Ring*,

- Vikramorvaṣīya* or The Hero and the Nymph, *Raghuvansa* or A Saga of the old Ind., *Meghaduta* or The Messenger-Cloud, into eminently readable stories, written in a language, lucid, vivid, lively and captivating, capturing the style and spirit of the original. Bombay 1957. Pocket size Pp. 226. Rs. 2.
- Śankarācārya & his Mission** by S. Srikantaya. The life and teachings of such a great personality, must be of absorbing interest and these have been described in this book with reverent understanding and critical scholarship. Bangalore 1956. Dem Pp. vi, 97 and a portrait. Rs. 2-50.
- Swami Rāmadās and Mother Krishnabai : A Devotee's Diary.** As this diary, devoutly maintained by Swami Satchidananda – S affords a glimpse into the personalities of both Swami Rāmadās and Mother Krishnabai – who are intimately called by the devotees as ‘ Papa ’ and ‘ Mātāji ’ as seen in their daily life, the contents of this booklet cannot but deeply interest spiritual aspirants. 2 Vols. Anandasrama 1957. Cr. Pp. 206. Rs. 3.
- Waves of Gangā** by Swami Sivananda. The Waves of Ganga rise in the ocean of Swami Sivanandaji's infinite Heart. Look at them with faith, they will invite you to share the Bliss that dwells there. Respond to the Call, you will become One with the Ocean of Bliss. You will become Immortal und enjoy perennial peace aud supreme bliss. Rishikesa 1957. Cr. Pp. xvi, 218. Rs.3.

PĀLI, PRĀKRIT, ARDHAMĀGADHI

- Āṅgavijjā** – *Science of Divination through Physical Signs and Symbols* (अंगविज्जा मणुस्सविविहचेट्ठाइणिरिक्खणदारेण भविस्साइफलणणविण्णणरूवा परिसिद्धाइविभूसिया). An ancient Prākṛit text of an unknown authorship but considered to be of high autiquity and great sanctity as having been delivered by Mahāvīra himself. Ed. by Shri Puṇyavijayaji, with an exhaustive Intro. in English by Moti Chandra, summarising the contents of the text and Intro. in Hindi by V. S. Agrawala, identifying many of the cultural terms of this important text. It is highly important, firstly, for the history of Prākṛit languages, since it records faithfully the Prākṛit speech with its dialectic varieties as it was spoken in the Kushan period, and secondly, for the

- cultural history of India, which is of an epoch making character. Like the Buddhist *Mahāvvyūtpatti*, it contains hundreds of lists of all descriptions. Banaras 1957. Demi-qrto Pp viii. 94,372. Rs. 21.
- Jātaka Tales** selected and translated by H. T. Francis and E. J. Thomas with an Intro. and Glossary. These were the parables told in simple language to the peasants by the Master, in order to help them understand his teaching. In simple words and familiar examples, wisdom is revealed through these tales. Contains 114 selected Tales from *Jātakas*. Bombay 1956. Pocket size Pp. xiv, 313. Rs. 3.
- Pāli-Prabodha** (पाली-प्रबोध) by Adyadatt Thakur. A graduated course in Pāli for the beginners, through the medium of Hindi. 3 rd ed. Lucknow 1957. Cr. Pp. 168. Rs. 2.50.
- Pāli Tripitakam Concordance, Part X**. ed. by E. M. Hare. Being a Concordance in Pāli to *The Three Baskets of Buddhist Scriptures* in the Indian order of letters, listed by F. L. Woodward and others. London 1957. Sup. Roy. Pp. 129 to 176. *Rest in progress*. Rs. 25
- Prākṛit Languages - Comparative Grammar of the -** by R. Pischel translated into English by Subhadra Jha. The original German edition, published in 1900, having gone out of print, this work full of references drawn from different sources, has served as the most authentic treatise on the subject during the period of more than half a century. Banaras 1957. Roy. Pp. 437. Rs. 50

PHILOSOPHY & RELIGION

BUDDHISM

- Buddha and his Message - Bodhi-chitta - The Heart of Enlightenment** by N. Gangulee. This book sums up in a brief compass, the main historical evidence on the life and times of the Great Teacher, the evolution of the Buddhist doctrine in its main branches through the last 2500 years, the present position of Buddhism in the various countries of Asia, followed by a comprehensive selection of excerpts from the sayings of the Teacher and the writings of the most famous Buddhists in the various languages of the world. Bombay 1957. Cr. Pp. 206. Rs. 4.50

Buddha-Life and Teachings of – by Alexander Csoma Korosi, prefaced by a biographical memoir of the author by W. W. Hunter. This volume is made up of two papers which originally appeared in the *Asiatic Researches*, First Part of Vol. XX, 1836, the first paper on *Notices on the life of Shākya extracted from the Tibetan Authorities*; while the second was on, *Analysis of the Dulva*, a portion of the Tibetan work entitled *Kah-ggur*. Calcutta 1957 Demi Pp. 143 Rs. 6.

Development of Buddhism in Uttar Pradesh by N. Dutt and K. D. Bajpai. The object of the present work is to trace the growth and development of Buddhism in the area covered by the present Uttar Pradesh, since, out of the four places of pilgrimage recommended by the great teacher himself in his last days, two, Banaras and Kasia, are located within Uttar Pradesh, and the third Kapilavastu lies a few miles outside the north-eastern border of the State. Lucknow 1956. Demi Pp. 3,435, ix, 7 Plates and a map. Rs. 10.

Sarvāstivāda Literature by A. C. Banerjee. This was the most popular sect of Hīnayāna Buddhism in Northern India, Kashmir and Central Asia. Most of the Mss. discovered in Central Asia and Kashmir belong to the *Sarvāstivādins* and the whole of the Chinese Hīnayāna literature is based on the *Sarvāstivāda* texts. The author has brought together all the materials available in Chinese, Tibetan and Sanskrit regarding the *Sarvāstivāda* literature. Thus the book throws a flood of light on a hitherto not so well-known but a very important literature. Calcutta 1957. Roy Pp. vii, 271. Rs. 17-50.

Datta Prema-lahari. In Marathi (श्रीदत्तप्रेमलहरी. श्रीपंत महाराज बाळेकुंद्रीकर यांच्या मुखांतून सहजस्फूर्तीनें निघालेल्या श्रीदत्ताविषयींच्या भजनोपयोगी पदांचा संग्रह. यांत स्वरूपवर्णन, कोठें श्रीत्रैमूर्ती दत्तात्रयांचें, तर कोठें सद्गुरूंचें आहे. करुणरसपर पदें प्रेमानें नुसतीं ओथंबलेलीं असून, अनुभवपर पदांत कोठें योगाचा अनुभव, कोठें आत्मसाक्षात्कार व कोठें श्रुतिवचनांचा अनुभव हींही आढळतात.) Compiled by Shri Panta Maharaja Balekundrikar. It is a beautiful collection of devotional songs on the incarnation of Shri Datta, the best of the Teacher (*Sadguru*) and self-realization. 4th ed. Belgaum 1953. Demi. Pp. 14,544,42,6. Rs. 5.

Hindu Scriptures translated by Nicol Macnicol with an Intro., and a Foreward by Rabindranath Tagore. Contains the representative writings from the main Hindu Scripture. 30 Hymns from the Rgveda, 5 of the most significant Upaniṣads viz. *Brahadāraṇyaka*, *Chhāndogya*, *Katha*, *Īśa*, and *Śvetāśvatara*, and Dr. Barnett's well-known rendering of that famous Indian song the *Bhagavad-Gītā*. London 1948 Reprint. Pokt-size Pp. xxiv 293. Rs 5-50.

Hinduism in Ceylon by Rev. J. Cartman, with a Foreword by A. C. Bouquet. For the first time we have in a single volume an account of the *History and Present State of Hinduism in Ceylon*, containing also the beliefs, practices and customs as they are at present observed by Hindus in Ceylon. Profusely illustrated. Colombo 1957. Demi Pp. 188, ix. Rs. 12

Immortal India by J. H. Dave, with an exhaustive Intro. on *Tirtha - yātrā* and its significance. An attempt has been made herein to give an account of the famous 24 *Tirthās* or Sacred Places of India, based on History, Tradition, Vedic and Purāṇic literatures. Vol. I. Bombay 1957. Pokt-size Pp. xxviii, 230, 24 Plates, Map. Rs. 2.

Temples in India by Swami Sivananda. In this little book, Swamiji, in his supra - poetic style gives in the first part, short poems which are actually a garland of elevating hymns to the different deities, representing the Almighty Lord, while the second part, contains brief descriptions of the prominent places of pilgrimage in India, their location and the important spiritual legends that are connected with them. Rishikesh 1957. Cr. Pp. xii, 110. Rs. 2.

JAINISM

Jaina Sāhitya Aur Itihāsa. In Hindi. (जैनसाहित्य और इतिहास. संस्कृत, प्राकृत, अपभ्रंश भाषाओंके विविध जैन ग्रंथों और उनके रचयिताओंका परिचय और इतिहास. संशोधित परिवर्तित और परिवर्धित संस्करण) by Nathuram Premi, with an Intro. in English by A. N. Upadhye and a short Foreword in Hindi by H. Jain and V. S. Agrawal. The topics discussed here fall into two broad divisions; those dealing with problems connected with Jaina literature and

others dealing with socio-historical topics relating to Jainism. 2nd revised ed. Bombay 1956. Cr. Pp. 24,605. Rs. 6.

Jainism in Gujarat (A D 1100 to 1600) by Chimanlal B. Sheth, with a Foreword by H. D. Sankalia. This short work is intended to fill up a gap in the literature on the mediaeval history of Gujarat which has not taken adequate account of the unique contributions made by Jainism to the history and culture of Gujarat. Bombay. Cr. Pp. xii, 282. Rs. 6.

SĀNKHYA

Sāṅkhyakārikā of Iśvara Krishna (ईश्वरकृष्णप्रणीता सांख्यकारिका) ed. by John D. Davis, with the original Sanskrit text only and translated with commentary in English. This is an exposition of the philosophy of Kapila, showing the earliest attempt on record to give an answer, from reason alone, to the mysterious questions which arise in every thoughtful mind about the origin of the world, the nature and relationship of man, and his future destiny. 2nd ed. Calcutta 1957. Demi Pp 86, Text 6. Rs. 6.

VEDĀNTA

Approach to Reality by A. G. Javadekar. Contents : *I Introductory; II The knower and the known; III The Logical Approach; IV Sociological Approach & V Ethical Approach.* Baroda 1957. Roy. Pp. x, 194. Rs. 6.25.

Bhagavad Gītā (श्रीमद्भगवद्गीता) ed. by N. V. Gunaji, with Text, English Trans., Intro. and Appendices and a short summary in English of each Chapter preceding it. Nicely printed, handy volume. Bombay 1957. Pkt. size Pp. 368. Rs. 3,

Bhāskari, Vol. III. An English translation of *Iśvara-Pratyabhijnā-vimarśini*, in the light of the Bhāskari, with an outline of *History of Saiva Philosophy* by K. C. Pandey. It contains an English trans. of (1) the *Iśvara-Pratyabhijnā Kārikā* of Utpalacārya and of (2) the *Vimarśini*, a commentary on the above by Abhinavagupta. These two are the well recognised authoritative texts, out of the six, referred to by Mādhava in his *Sarvadarśana-sangraha*, in the section on the *Pratyabhijnā* system, the Recognitive School of Kashmir. Lucknow 1954. Demi Pp. xxi, cvii, 331. Rs. 10.

Brahmasūtra Śāṅkāra Bhāṣya (ब्रह्मसूत्र शांकरभाष्य. मूळसूत्रें, मराठी भाषांतर, तळटीपा व सारांश आणि का. वा. अभ्यंकरकृत विद्वत्तापूर्ण विस्तीर्ण प्रस्तावना यांसह) Text of *Sūtras* with Translation and Foot-notes in Marathi by Vasudeva Śāstri Abhyankar and D. T. Chandorkar, re-edited by K. V. Abhyankar, with a learned and exhaustive Intro. in Marathi. 2nd ed. Poona 1957. Complete in 3 Vols. Roy. Pp. 1300 or so. Rs. 36.

Hindu Standpoint by D. S. Sarma. This book consists mostly of a selection of articles, reviews and lectures which have been published in the various Journals, and also a few unpublished ones. The articles cover a variety of topics in Religion, Philosophy and Culture, all viewed from the Hindu standpoint. Madras 1956. Cr. Pp. vi, 194. Rs. 2-50.

Indian Philosophical Studies : I, by M. Hiriyanna This is the fifth collection of 19 essays of the late Prof. Hiriyanna revised by himself. The last 3 Papers of this volume, viz. *Dṛk-dṛśya-viveka*, *Abhāva* and *The Paradox of Negative Judgement* are being published here for the first time and the rest of them have appeared in various journals and publications. Mysore 1957. Demi Pp. 4, 149. Rs. 7-50.

Kriyāsāra of Nilakantha Sivacarya, Vol. II *Upadeśas* 5 to 14. (नीलकंठशिवाचार्यविरचितः क्रियासारः पंचमादिचतुर्दशोपदेशांतः द्वितीयो भागः) ed. by S. Narayanaswami Sastri, with an Intro. in Sanskrit and a Preface in English by N. Deveerappa. A work on *Vīraśaiva* Philosophy and Religion in 31 *Upadeśas* or lessons, this volume deals, in detail, with the methods of *Śivapūja* with its accessories, such as *Bhasma*, *Rudrākṣa*, *Mantra* and so on. Concluding Vol. III will be published shortly. Mysore 1957. Demi Pp. xvi, 504. Rs. 7-50.

Spiritual Experiences - Amṛita Anubhava - by Swami Sivanada. It tries to portray the aspirant's perception of the working of his psyche as well as of the forces of the astral world. Self-realisation is the consummation of all experiences and transcends the realm of the mind, and is, therefore indescribable. Yet, adumbrations have been attempted herein, through the medium of words, to describe the super-sublime state of Cosmic

Consciousness, and of the other preceding phases of occult perception. Rishikesh 1957. Cr. Pp. lxxvi, 375. Rs. 4.

Vedārthasangraha of Rāmānujācārya (रामानुजाचार्यविरचितः वेदार्थ-संग्रहः) ed. by S. S. Raghavachar with an English Trans., and a Foreword by Swami Adidevananda. The work mirrors a total vision of the *Upaniṣads*, discussing all the controversial texts in a relevant, coherent manner. It is in fact an independent exposition of the Philosophy of *Upaniṣads*. Mysore 1956. Cr. Pp. xiii, 192, 4. Rs. 3.50.

YOGA

Arogyāsane. *In Marathi.* (आरोग्यासनं. आधुनिक शास्त्राला धरून योगासनांचं अभिनव विवेचन, योगासनं, बंधमुद्रा यांची क्रमवार सुस्पष्ट माहिती, षट्चक्रे, कुंडलिनी इ. उपयुक्त माहिती यांसहित) by Dr. R. K. Garde M. B. B. S. Contains in lucid Marathi scientific information about Yogic postures, describing them with diagrams, charts etc. 2 nd ed. Bombay 1956. Cr. Pp. 16,113. Rs. 2

Occult Training of the Hindus by Ernest Wood. This volume covers the whole ground of the Hindu Yoga Systems in its five chapters which deal with the seven kinds of Yoga, practical methods of concentration and meditation. 2 nd ed. Madras 1952. Demi Pp. 120. Rs. 4.

Suryopāsanaṁ āṇi Prāṇāyāma. *In Marathi.* (सूर्योपासना आणि प्राणायाम. यां छोटेखानी पुस्तकांत सूर्यनमस्कार, गायत्रीमंत्र इत्यादि मानसिक सूर्योपासना यांवर सुबोध विवेचन असून प्राणायामांतील सूर्यभेदन, शीतली, कपालभाति इत्यादि सौम्या प्रक्रियांचें क्रमवार योगशास्त्राला धरून विवेचन केलें आहे. शरिराची रचना व क्रियांची थोडक्यांत माहिती दिली आहे). by Dr. R. K. Garde. This handy booklet describes in lucid Marathi all about *Sūrya-Namaskāras*, various breathing exercises and the structure and functions of the organs in the human body. Bombay 1956. Cr. Pp. 8,84, and Charts. Rs. 2.

POETRY PROSE, POETICS, RHETORIC, ROMANCE

Campu-Bharata of Ananta Bhatta (अनंतभट्टविरचितं चंपूभारतं 'प्रकाश' संस्कृत-हिंदी टीकोपेतम्) ed. by Ramaçhandra Mishra, with an

Intro. in Hindi and Sanskrit, Hindi Comms. entitled *Prakāśa*. Banaras 1957. Cr. Pp. 12,660. Rs. 8.

Campu – Rāmāyaṇa of Bhojarāja (भोजराज सार्वभौमविरचितं चम्पू-रामायणं ' प्रकाश ' संस्कृत-हिंदी टीकोपेतम्) ed. by Ramchandra Mishra, with Intro. in Hindi and Sanskrit, Hindi Comms. entitled *Prakāśa*. Banaras 1956. Cr. Pp. 14,502. Rs. 6.

Kaṭhābharāṇam (कंठाभरणम्) Text in Devanāgarī and versified-English Trans. by G. D Engineer, ed. by A. J. Shah. This is a beautiful collection of mostly religious verses and prayers meant for repetition after waking up early in the morning. Bombay 1957. Pokt. size. Pp. 4,95 Re. 1.

Kāvya-prakāśa of Mammata (मम्मटाचार्यकृत काव्यप्रकाशाच्चै पदशः आमूलाग्र मराठी भाषांतर) Translated into Marathi language by P. K. Savalapurkar. This is the best and complete translation explained with author's comments in paranthesis. Nagpur 1954 Cr. Pp. 2,4,298. Rs. 5.

— **Hindi** (मम्मटाचार्यकृतः काव्यप्रकाशः सविमर्श ' शाशिकला ' हिंदी व्याख्योपेतः) ed. by Satyavrata Sinha, with an exhaustive Intro. in Hindi and a Hindi Comm. entitled *Śāsikālā*, with author's explanatory Notes in Hindi. Banaras 1955. Demi Pp. 7,93,474. Rs. 10.

Krānti-Yuddham, 1857. In *Sanskrit*. (क्रांतियुद्धम्, १८२७) by Vasudeva Sastri Bagevadikar The author has effectively rendered in telling in simple Sanskrit prose all the glowing panorama of the 1857 upheaval which shook the British Empire to its foundations and set our freedom movement on its successful career Sholapur 1957. Cr. Pp. 16,85 Rs. 1-50.

Kuvalayananda-Hindi – of Appayya Dixit (अप्पय्यदीक्षितविरचितः कुवलयाणंदः 'अलंकार-सुरभि' हिंदी व्याख्योपेतः) ed. by Bholashankar Vyasa, with an exhaustive Intro. in Hindi, discussing author's historical background, a comparative view of chief *Alankāras* of other Rhetoricians and a Hindi comm. entitled *Alankārasurabhi*. Banaras 1956 Demi Pp. 4, 3, 90, 312. Rs. 6-50.

Meghadūta-Trivikramā of Kalidasa. In *Marathi*. (मेघदूत-त्रिविक्रमा. कालिदास-काल, २ मनोरंजक भाष्य व ३ समश्लोक अनुवाद या तीन

- विक्रमांनी युक्त असलेली) ed by D. V. Ketkar, with a lucid commentary and Notes, poetic versification in Marathi and discussion on the date of Kālidāsa which is fixed at 200-300 A. D. from various Astrological references, yet unattempted by anybody. Bijapur 1957. Cr. Pp. 26, 96, 136, Map and diagrams. Rs. 4.
- Naiṣadhiya-caritam (Śrī Harṣa's) - A Critical Study of -** by A. N. Jani, with a Foreword by G. H. Bhatt. In the First Part of this work, which gives a complete picture of *Naiṣadhiyacarita*, the author has discussed very ably the questions, such as, the sources, extent and interpolations and has supplied valuable information about nearly fifty commentaries, some of which, he has brought to notice for the first time. In the Second Part, the author has exhaustively given geographical, historical, political, social and religious information, shown the development of *Kāvya* literature and dispassionately discussed the position of *Naiṣadhiya-carita*. Baroda 1957. Roy. Pp. xxx, 281, 60, xxxvi. Rs. 15.
- Nala-ākhyāna** of Bhālaṇa (भालणकृत नलाख्यान, प्रस्तावना अने विस्तृत शब्दकोशसहित) ed. by Keshavarma K. Shastri, with an exhaustive Intro. in Gujarati in Devanāgarī script and a detailed Word-Index. It is an old Gujarati poem edited from a reliable Ms. Baroda 1957. Demi Pp. 2, 80, 176. Rs. 8.
- Niti-sataka** of Bhartrahari सार्थ नीतिशतक, वामनी श्लोक, संस्कृत श्लोकांचा अन्वय व सरलार्थ व कठीण शब्दार्थ-कोश यांसह.) ed. by Vasudeava Shastri Bagevadikar, with Vāmana's *Śloka*, lucid Marathi Trans.; Prose-order and a Glossary. Poona 1957. Cr. Pp. 6, 78. Rs. 1-25.
- Raghuvansa** of Kālidāsa (कालिदासविरचितं रघुवंशं मल्लीनाथकृत संजीविनी टीकायेपेतं तच्च हरगोविंदशास्त्री कृतया 'मणिप्रभा' हिंदी टीकया विराजितम्) ed. by Hargovinda Sastri, with an Intro. in Hindi, Mallinatha's Comm. *Sanjivini* and his own Hindi comm. *Maṅgiprabhā*. 3rd. ed. Banaras 1955. Cr. Pp. 36, 408. Rs. 5.
- Sāhityadarpaṇa** of Viśvanatha, **Parichhedas I, II, X** *Arthālankāras* (विश्वनाथप्रणीतः साहित्यदर्पणः प्रथम, द्वितीय, दशमः परिच्छेदाश्च अर्थालंकाराणि) ed. by P. V. Kane, with very exhaustive Notes in

English. 4th ed. Bombay 1956. Demi Pp. 65, 345. The usual Introductory portion of *History of Sanskrit Poetics* being omitted from this ed., is separately available for Rs. 10.)

Rs. 10.

Samayocita-padya-mālikā (समयोचित पद्यमालिका नाम प्रासंगिक श्लोक चरणांतः पाति श्लोकानां संग्रहः) ed. by G. K. Dravid. It is a beautiful collection of Sanskrit proverbs and maxims, giving the complete *Śloka* wherein that particular proverb occurs, which is generally known but not its original source. 14 th ed. Bombay 1957. Pokt-size Pp. 79. Rs. 1.

Sisupalavadham of Māg a Cantos I and II (माघराचितं शिशुपालवधं सर्वकथा टीका, चंद्रप्रभा विवृत्ति, हिंदी अनुवादसहित, प्रथम तथा द्वितीय सर्ग) ed. by Rāmapriya Dev, with an Intro. in Hindi, *Sarvankaṣa* Sanskrit Comm. *Candaprabhā* vivṛitti, Prose - order and Hindi Trans. Allahabad 1955. Cr. Pp. 20,258. Rs. 1.75

POLITICS (*Artha-Śāstra*)

Kautiliya Arthasāstra - sangraha and Nitisūtra of Brihaspati (कौटिलीयार्थशास्त्रसंग्रहः बृहस्पति चाणक्य सोमदेवानां नीतिसूत्राणि अंते च कौटिलीये अर्थशास्त्रे प्रसंगेषूपन्यस्तानां सुभाषितानां संग्रहः) ed. by N. S. Venkatanath Acharya, with an exhaustive Intro. in Sanskrit discussing the subjects dealt in this important work on Ethics and Politics. Mysore 1957. Demi Pp. xxiv, 47,128. Rs. 3.

VEDA

Atharvaveda-Samhitā (अथर्ववेदसंहिता मंत्राणां वर्णानुक्रमसूची सहिता) Ed. by S. D. Satavalekar from various Mss. and an Index. 3 rd ed. Pardi 1957. Cr. Pp. 567 Cloth. Rs. 6.

R̥gveda-Samhitā (ऋग्वेदसंहिता परिशिष्टानि वर्णानुक्रमसूचीसहितानि च) ed. by S. D. Satavalekar from various Mss, with Appendices, Indexes etc. 3 rd ed. Pardi 1957. Cr. Pp. 952. Cloth. Rs. 12.

— **Der Rig - Veda, IV Teil, Namen-und Sachregister zur Uebersetzung dazu Nacatraege und verbesserungen. In German.** This Index volume to the already published Geldner's German translation of R̥gveda in 3 Vols, containing names

and subjects together with epilegomena and corrections has been arranged and completed on the basis of Geldner's notebooks by J Nobel. H. O. S. Vol. 36. Cambridge Mass 1957. Roy. Pp. vii, 271. Rs. 32.

Śrauta Ritual and the Vājapeya Sacrifice by C. G. Kashikar, The present brochure consists of two parts : the first part gives a brief outline of the institutions of Vedic sacrifice while the second gives a more or less detailed conspectus of the entire procedure of the *Vājapeya* sacrifice in accordance with the *Śrauta Sūtras*. Poona 1955. Demi Pp. 3,59. Rs. 1.

Taittiriya Samhitā Krishna Yajurvediya— (कृष्णयजुर्वेदीय तैत्तिरीय संहिता विविध प्राचीन लिखित पुस्तक पाठानुसारेण ऋषिदेवता मंत्रगणनादि निर्देशपूर्वकं संपादिता, गजानंदशर्मणां वेदवेदिकानाम्भ्या भूमिरुया च समलंकृता.) ed by A. Y. Dhupkar. Shastri from various Mss. with an exhaustive Intro. in Sanskrit entitled *Vedavedikā* by Gajananda and Indexes. 2nd ed. Pardi 1957. Roy. Pp 84,397. Rs. 10

Vedic India by L. Renou, translated from the French by Philip Spratt. The Vedas are here discussed in their varied aspects with scientific rigour and every topic has been made luminous by the master's touch. An indispensable book for all students of Indian history and culture. Calcutta 1957. Demi Pp. viii, 160. Rs. 12.

Vedic Word Concordance, Vol. VII Samhitās, Part III (वैदिक पदानुक्रम कोषः सप्तमो भागः संहितायां तृतीयं संपुटः) ed. by P. T. Visva-bandhu Sastri. Being a universal vocabulary register of about 500 Vedic works, a complete textual reference and critical Comments, bearing on phonology, accent, text-criticism etc. Hoshiarpur 1957 Rs. 40.

N. B. : The Editor's name of UNADI KOSA in the last issue should be K. Kunjunn Raja instead of C. Kunhan Raja

