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The
Quarterly Journal of the Mythic
Society

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The
Quarterly Journal of the Mythic Society

Vol. VI.]

[No. 1

THE FIFTH ANNUAL MEETING

OF THE

MYTHIC SOCIETY

Held at Bangalore, on August 30, 1915

HIS HIGHNESS THE YUVARAJA OF MYSORE, G.C.I.E., was in the Chair.

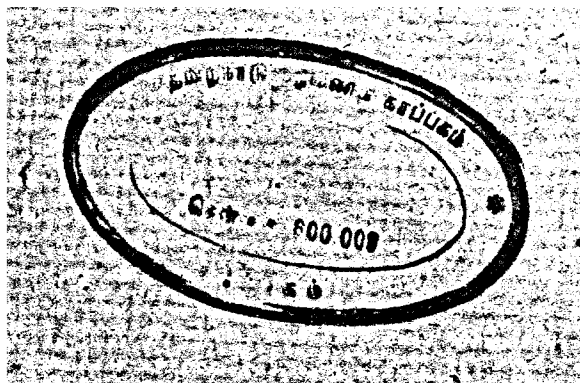
He was supported on the platform by the Hon'ble Colonel Sir Hugh Daly, K.C.I.E., C.S.I., British Resident in Mysore, Sir Leslie Miller, Kt., Mr. P. B. Warburton, M.A., I.C.S., and the Rev. A. M. Tabard, M. A., M.R.A.S.

The proceedings opened with the Chairman calling upon the Secretary, Mr. F. R. Sell, M.A., to read the Report.

THE REPORT

The year under review has been eminently satisfactory. Our membership—11 Honorary, 115 resident and 144 mofussil members—though short of our expectations, shows that the Mythic Society continues to enlist the sympathies of a large intellectual elite. Yet there are still in Bangalore and the Mysore Province a number of gentlemen whose names we are very anxious to see on our rolls as it would be a source of intense gratification to us to feel that our Society has the practical good will of all interested in and proud of Mysore.

Our success in Bangalore and Mysore we attribute to the sympathies His Highness the Maharaja, His Highness the Yuvaraja, the other members of the Royal Mysore Family, the Honourable the British Resident and the Mysore Durbar have



always so kindly shown towards the Society. We are happy to avail ourselves of this opportunity to beg them to accept the expression of our heartfelt gratitude.

Outside Mysore the Mythic Society is perhaps not as well known as it might be. We should welcome members and contributions from the whole of Southern India and we rely on our present members to help us to realize that ideal.

Eight meetings have been held during the course of the year, a new feature of which has been lively and instructive discussions bearing on the paper read at the meeting. In this connexion we may be permitted to remind the resident members that a large audience is an encouragement for the lecturer, renders the discussion more interesting and throws more light on the subject of the lecture. It is feared that too many members are content with reading the papers in our journal, forgetting that by not attending the meetings they lose the chance of taking part in the discussion which often is a necessary complement of the paper. Each resident member is expected to do something for the welfare of the Society, to make it more widely known, to propose new members for election, to contribute papers and articles, or get his friends to do so, and if he has no time or inclination to do more, at least to encourage Lecturers by regular attendance at the meetings.

Mr. A. V. Ramanathan, B.A., one of our Branch Secretaries, has arranged for an interesting programme for the coming session.

Our finances, as the statement of the Treasurer of the Society will show, are on a sound footing—thanks this year to the princely donation of Rs. 1,000 made by His Highness the Yuvaraja towards our funds. The only regrettable feature is the amount of subscriptions due which total up to over Rs. 500, rather a large outstanding for a Society like ours, but we trust that this reminder will be sufficient to bring in all the arrears of subscriptions.

One of our former Joint Secretaries, Mr. S. Krishnasawmy Aiyangar, M.A., M.R.A.S., has taken up the chair of Professor of Indian History and Archaeology in the Madras University, but we have asked him to continue his interest in the Society by editing our journal which he has kindly consented to do and our former editor, Mr. F. R. Seal, M.A., has acted in his place as Joint Secretary.

The Mysore Durbar have taken into favourable consideration the question of a habitation for the Society, and we have every hope that our next General Meeting will be held in a Hall of our own. An application has been made to the Imperial Government for a free gift to the Society of all the Government publications bearing on the History and Archaeology of India. Our application has been kindly recommended by the Honourable the British Resident, and we trust that it will be granted, helping us thereby to form the nucleus of a Library for the Mythic Society.

The New Year's Honours List contained the names of one of our Honorary Presidents, His Highness the Yuvaraja of Mysore and of our working President. We know that those Honours have been conferred for services to the Empire but as both are intimately connected with our Society we beg to be permitted, in our humble sphere, to offer them once more our heartiest congratulations with the hope that they may live long to enjoy the well merited Honours conferred upon them by His Most Gracious Majesty the King-Emperor.

In conclusion we are happy to record the expression of our gratitude to the Lecturers and contributors who during the year have helped to make our meetings and our journal as successful and as instructive as both have been.

The Rev. A. M. Tabard, M.A., M.R.A.S., moved the adoption of the Report as follows:—

YUVARAJA SAHIB,—My first duty this evening, duty which it gives me the greatest pleasure to perform, is to welcome Your Highness to our meeting. This new proof of your practical interest in the Mythic Society is an honour which we deeply appreciate and also a precious encouragement for the President and members. Your Highness' presence here this evening will give, we feel certain, a new impetus to our Society and further, more especially in Mysore, the work the Society has set itself to do.

Yuvaraja Sahib, Sir Hugh Daly, Ladies and Gentlemen,—The Secretary's Report, you will all agree with me, is, like the work it purports to review, eminently satisfactory.

The membership of the Society is not yet what we expect to make it, but, as it increases steadily year after year, it is only a question of patience for us to count among our members all those, who at least in Mysore, are interested in the objects of the Society.

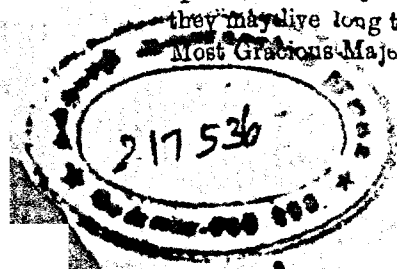
Three items of the Report are sure to be a source of gratification to the members: Our flourishing financial situation and the hope that, by this time next year, we shall have a Hall of our own, and that a beginning will have been made to provide the Society with a suitable Library. I take this opportunity to thank once more the Royal House of Mysore, the Honourable the British Resident, and the Mysore Durbar for the help they have given and are giving us in those three different directions.

As a duty of gratitude the Society will continue to devote a large part of its energies to the study of Mysore.

At the last annual meeting, if you remember, I made an appeal in favour of Southern India, and expressed the opinion that if we want to know India, the India of the Hindus I mean, it is in the study of the south, that we must look for that knowledge and even then no time is to be lost. The north has undergone changes for nearly one thousand years, whilst the south, as far as manners and customs are concerned, is still practically the same, though even in the south a new India is fast coming into existence. But in spite of changes, archaeological and historical researches, in a setting more appropriate to those studies, will be able to reveal to us, at least to a certain extent, the real India of old.

Narrowing down my appeal this year I make it in favour of the study of Mysore, the land we live in and the land we all love, for, apart from sentimental considerations, Mysore has distinct claims on the interest of the student of Indian History, Archaeology and Philosophy as she is in some respects unique among the Provinces of India.

In proof of this assertion, which we all know is true, but which to one, who does not know Mysore, might savour of exaggeration, let me quote Mr. L. Rice in his preface to the second edition of the *Gazetteer of Mysore*.



'If there be any truth in the observation that small countries with diversified and distinctive physical characteristics have played the greatest part in the world's history, and given rise to its most distinguished men—Greece, Palestine, England and others being quoted as instances,—Mysore, it seems to me, may fairly claim a place in the category. Not only does she abound in the picturesque features of lofty mountains and primeval forests, of noble rivers and mighty cataracts, but—to mention only a few of the products specially pertaining to her—she yields by far the most gold of any country in India, and her treasure in the past, carried off to the north by Musalman invaders, may have found its way to Central Asia among the spoils of Tartar hordes; she is the peculiar home of the sandal and also of teak, a special haunt of the elephant, rears a famous and superior breed of horned cattle, supplies as a staple food of her people the nutrient grain of ragi, was the cradle in India and is still the chief garden for coffee cultivation. Thus in every department of the natural world she may claim some pre-eminence. In the fine arts she has produced marvellous examples of architecture and sculpture. In relation to humanity again she has been to the two greatest Hindu reformers a home, for the monastery of one, and an asylum to the other. Nearly every form of faith from Buddhism and Jainism to Islam, has here had its day as she is now known as having largely adopted and still strongly holding a special cult of native origin not conforming to Brahminism. The Malnad region of Mysore has been the birthplace of royal races dominant in the south—the Kadambas, the Hoysalas, and perhaps also the Vijayanagar Sovereigns. In modern times, the great general of the age, the Iron Duke, learned in the Malnad and wilds of Mysore, no less than in the plains of the Deccan, those lessons of warfare which enabled him to end the ambitious career of the subjugator of Europe, who once thought to make an ally of Mysore and to conquer the East. Waterloo may in one sense have been won in the playing fields of Eton, but it was Mysore that contributed to develop the genius of the commander who carried the day.'

These words were a revelation to me when I read them first and to them I may confess I owe the love and admiration I have ever since felt for Mysore. They have led me to study Mysore, to explore Mysore and to become an enthusiastic champion of Mysore.

Had the talent been given me or the time, it would have been the dream of my life to write a history of Mysore, for I believe that at the present stage a fairly complete History of Mysore could be written.

Unlike many other parts of India, Mysore has been several times in the course of the last two thousand years a self-contained and pretty well defined political entity, with indigenous dynasties, a language, a literature and a style of architecture of her own.

Leaving aside the legendary period we find Mysore prominent at the dawn of the History of India. Whatever may be said for or against the Great Mauryan Emperor, Chandragupta, abdicating to become a Jain and coming to die at Sravana Belgola, we are on firmer historical ground when we connect Mysore with Chandragupta's grandson, Asoka. Mysore may or may not be the Mahisamandala mentioned in his edict, but the fact that some of his inscriptions have been found in

the Malkalmuru Taluk shows clearly that if Mysore was not actually a part of his dominions it was at least, even in those early times, considered important enough for the Emperor to send missionaries to it and have some of his edicts engraved on Mysore rocks.

The first indigenous dynasty in Mysore were the Kadambas with their capital at Banavasi in the Sorab Taluk. This town must be of great antiquity as it is mentioned by Ptolemy and also by the Mahawamsa which names it as one of the places to which a *thera* was sent by Asoka.

Next we have the Gangas, the principal Jain Dynasty of the South, who ruled over the greater part of Mysore from the beginning of the Christian Era to the beginning of the eleventh century with their principal capital at Talkad.

But before the Wodeyars, the dynasty which shed the most brilliant lustre on Mysore, was that of the Hoysalas. Essentially Mysorean, the Hoysalas Dynasty could take its place among the most glorious dynasties of Mediaeval India. Dwarasamudra, now known as Halebid, if we judge by its ruins, must have vied with the proudest and wealthiest capitals in India.

For several centuries after the disappearance of the Hoysalas, Mysore was merged into the mighty Vijayanagar Empire, with Viceroys at Seringapatam and Mulbagal.

The two centuries which followed the downfall of Vijayanagar saw the rise of the Poleyars, those giants whose strongholds and fortresses challenge at the present day the admiration of the man enterprising enough to climb to their very summit.

It has been my good fortune to make the ascent of many of them and, to mention only a few of those eagles' nests, at Maddagiri, Pavagada, Ootradroog, Hulyadroog, I have paused to ask myself what kind of men were those old Mysoreans who could conceive and put into execution plans which would stagger architects of the present day. Their history would form another most fascinating chapter of the history of Mysore.

That interesting history would be continued through the Wodeyar dynasty, the crowning glory of Mysore, the dynasty, which has made our present Mysore the model Native State in India.

Enough of material has been collected in the *Epigraphia Carnatica*, the Annual Reports of the Mysore Archaeological Department, in old manuscripts and in some well written monographs to compile a continuous history of this most interesting province from the time of Asoka to that of our present reyered Maharaja, His Highness Krishna Raja Wodeyar IV.

With chapters in bold relief on the Hoysala Princes, the Vijayanagar Viceroys, the Poleyars, the Mahomedan Sultans and the Mysore Wodeyar names like those of Vishnuvardhana, Kempe Gauda, Jaga Deva Raya, Chikka Deva Raja, would emerge from obscurity and take the place which is due to them among the heroes famous in Indian history.

Meanwhile the Mythic Society has gathered some material which one day will prove most useful to the historian of Mysore. Our Editor, Mr. S. Krishnaswami Aiyangar, M.A., F.R.H.S., F.M.U., in several essays has thrown more light on some obscure periods of the Mysore history. The Rev. E. W. Thompson, M.A., has

already given us several papers bearing on that subject and has promised us another one for the coming session on the 'Siege of Bangalore,' Mr. C. Hayavadana Rao, B.A., B.L., has prepared one on 'Some place names in Mysore,' the Rev. F. Goodwill one on 'The Principal Polegars' strongholds in the Province' and Mr. M. T. Narasima Aiyangar, B.A., M.B.A.S., one on 'Melkote.' So, as you see, Mysore history has a large part in our programme for the coming year.

If now we come to religion we find that again Mysore holds a prominent place. At Sravana Belagola we have one of the most illustrious seat of Jainism in India. Buddhism seems to have been flourishing here too from the time of Asoka's mission. There are references in early Pali writings to Buddhist scholarship in Karnataka and inscriptions mention an important Buddhist Matha down to 1090 A.D. at Balagami, the capital of the Banavasi country.

But it is with the rise of the new Hinduism, when Buddhism was on the decline and tottering to its fall, that Mysore is more especially concerned.

We all know that there are three main systems of philosophy connected with the Hinduism of the present day. The Advaita, the Dvaita and the Visishtadvaita; all other schools founded on the Vedanta are each of them an off-shoot or a subdivision of one or the other of those three main systems. Now it may come as a surprise to many to hear that Mysore or the Kanarese country has been, more than any other part of India, intimately associated with those three systems. Sankarachariar, the preacher of the Advaita had his Matha at Sringeri, Ramanujachariar, the preacher of the Visishtadvaita, founded the Melkote Matha, and the Dvaita was taught first at Udipi in the Canarese country by Madhvachariar. So, Karnataka has been the cradle of the present Indian religious thought. Mr. Narasimha Aiyangar's paper on Melkote will bear on Sri Ramanuja's system of philosophy. Mysore has also adopted and still largely retains the Lingayat form of religion which was for centuries the religion of the Mysore and Coorg Rajas, a form of religion which would repay a deeper study than has hitherto been bestowed upon it.

With regard to Hindu Architecture, Fergusson recognizes six different styles: The Buddhist, Jaina, Himalayan, Indo-Aryan, Dravidian, and Chalukyan, and considers the one he mis-names 'Chalukyan' as the most perfect. Well, the so-called Chalukyan Style, is Mysorean, it is the style of the Hoysalas and, if we leave aside the gorgeous and wonderful monuments of Mogul Architecture in the north, it is to Mysore we must come to find the gems of Hindu Architecture.

Lately, an eminent French Savant, who is a member of our Society, Professor G. Jouveau-Dubreuil, has written the History of the Dravidian Architecture in the extreme South. Might not some other member of the Society, Mr. R. Narasimachar, M.A., the Officer in charge of Archaeological Researches in Mysore for instance, give us a History of the Hoysala Architecture on the same lines as Professor Dubreuil?

When I have mentioned that in Mysore are found the largest stone statues in the world—the Colossal Jain Statue of Gomateswara 70 ft. in height at Sravana Belgola—the Gersoppa Falls which though inferior to Niagara in volume, far excels the celebrated Falls of the New World in height—the Kolar Gold Fields, the largest of its kind in India, I think, I shall have made out my point that Mysore occupies in

India a place of real prominence and ought to be better known by the student of India.

Much indeed has been done in that direction: Wilks' History of Mysore and Mr. L. Rice's Works will always remain monuments to the greatness of Mysore. Much continues to be done in the field of Ethnography by Mr. H. V. Nanjundiah, C.I.E., and of Archaeology and History by Mr. R. Narasimachar, M.A., but much more remains to be done and I hope our Society, in its humble sphere, will continue to take its share in building up an enduring monument to the glory of Mysore.

The field is large and fertile. Whether it be Mysore History, Mysore Archaeology, Mysore Architecture, or Mysore the cradle of the three principal systems of the Vedanta or even the natural beauties of Mysore, I can promise the sympathetic student of Mysore that his labours will be well repaid if he be conscious that he is contributing in making Mysore better known in India as well as in Europe.

It has already been pointed out that Mysore had a share in Waterloo as having been a training ground for Wellington. She will have a more glorious share still in the coming final victory, of which we are all so completely certain, for to help to win it she has not spared either her money or her blood.

Now, Ladies and Gentlemen, it only remains for me to wish the Society increased prosperity, to express the hope that it will always be worthy of Mysore, the land of its birth, and to move that the Report for 1914-15 be adopted.

In seconding the adoption of the Report Mr. Warburton remarked that as Father Tabard generally managed to exhaust any subject before a meeting there was really very little left for him to say. The financial state of the Society was a very satisfactory feature, for their funds were better by Rs. 1,100 than last year, mainly due to the generosity of His Highness the Maharaja and the Yuvaraja Sahib. He made an appeal to the members to increase their number, and, in referring to the prospect of having a habitation provided for themselves, he remarked that it was up to them to advertise the attractions of the Society. He had much pleasure in seconding the adoption of the report, which was then carried.

In proposing the re-election of the Rev. Father Tabard to the Presidentship for another year, Sir Leslie Miller made one of his very humorous speeches which was punctuated with applause. The proposal he said was in the nature of a formality; it was in fact a superfluous proposition. For instance, if he (the speaker) were to propose any other member as President, they would all say 'we want Father Tabard.' He would not therefore think of suggesting any other name so long as Father Tabard was willing to occupy the President's chair. In point of fact Father Tabard might well adopt the words of one of the Kings of his country who, in a certain circumstance, had exclaimed 'The State? I am the State!' Similarly, Father Tabard might well say: The Mythic Society? I am 'the Mythic Society!' (Laughter).

No other remarks were necessary to commend the resolution to the meeting, but there were a few reasons why Father Tabard should be re-elected. Firstly there was his fine patriarchal appearance. Sir Leslie ventured to think that Father Tabard always had the learned look which fitted him for the position of President of a learned Society. No other could fill the position with so much distinction (Applause).

It was customary with many Societies when about to elect a new leader for him to stand up and propound some plan of campaign or scheme of work. Father Tabard had very cleverly done this in his farewell address. Having heard that learned and eloquent discourse, no one would be able to say that he was a mere figurehead. On the other hand his energies as President were only equalled by his persuasive tongue. And then there was the Society's Quarterly Journal which provided stimulating literary refreshment not only for the learned authors themselves, but also to Philistines like himself! (Laughter.) His (the President's) was also the duty of the principal heckler, to start discussions and draw out the lecturers, and they all knew how well Father Tabard performed that part of his office. In a word they would be doing by far the very best thing in re-electing Father Tabard. (Applause.)

Dr. Achyuta Rao in seconding the motion also paid a warm tribute to the activities of the President.

The proposal was carried unanimously.

Rao Bahadur M. Shama Rao, M.A., then proposed the following names for the new Executive Committee for the ensuing year. He alluded briefly and pithily to its composition and referred in passing to the good work of Mr. F. J. Richards, I.C.S. On being seconded by the Rev. F. Goodwill who also spoke a few well chosen words, the motion was carried *nem con.*

The Committee now consists of

President—Rev. A. M. Tabard, M.A., M.B.A.S.

Vice-Presidents—Mr. P. B. Warburton, I.C.S.; Sirdar M. Kantaraj Urs, C.S.I., B.A.; Justice Sir Leslie Miller, Kt., I.C.S.; Rao Bahadur M. Shama Rao, M.A.; Mr. F. J. Richards, M.A., M.B.A.S., I.C.S.

Editor—Mr. S. Krishnaswami Aiyangar, M.A., M.B.A.S., F.R. HIST. S., F.M.U.

Honorary Treasurer and Secretary—Mr. F. R. Sell, M.A.

Assistant Treasurer and Secretary—Mr. K. Devanathachariar, B.A.

Branch Secretaries.—For Ethnology, Mr. C. Hayavadana Rau, B.A., B.L.; for History, Mr. A. V. Ramanathan, B.A.; for Religions, Mr. J. Kann, B.Sc.

Committee.—The above ex-officio, and Dr. P. S. Achyuta Rao, Messrs. P. Sampat Aiyangar, M.A., R. Narasimhachar, M.A., M.B.A.S., E. P. Metcalfe, B.Sc., A. E. Bull, K. Chandy, B.A., S. Shamanna, B.A., and N. Madhava Rao, B.A.

CHAIRMAN'S SPEECH.

The Yuvaraja, rising amidst applause, then said:—

SIR HUGH DALY, LADIES AND GENTLEMEN,—When I was asked to preside at this evening's function, I should confess, I felt not a little diffident in accepting the invitation, both for fear of excluding from this chair a person better able to fill it than myself and of disclosing my ignorance of the researches that the Society carries out, and if I accepted it, it was only owing to a sense of duty towards this Society which is trying to do so much to unravel to us the past glories of India and of Mysore in particular (Applause).

The Report shows us the satisfactory progress of the Society. Its work during the past year has been good and its membership not bad. Its finances are sound and

further it has every promise of entering on a more prosperous career this year with an increased balance at its credit, with its own Hall and its own Library. I am glad to state here that His Highness' Government will be able to place a suitable site at the disposal of the Society for building its Hall (Great Applause).

It is not generally interesting, or at least I feel so, to listen to the dry catalogue of archaeological discoveries, but under such exponents of the Science as Father Tabard, you have seen how the results of these researches can be woven into charming and instructive narratives. The Rev. Father Tabard has traced for us the history and greatness of Mysore under the various dynasties and has shown in Mysore the homes of the schools of Hindu philosophy and a distinctive style of architecture second in India only to the Moghul. He has created for some of us a new interest in Mysore; though we were vaguely conscious of it ourselves, yet he has made us feel more proud of our beloved country. May we hope that he will have the leisure as fully, as he has the talent and materials for giving us in a fairly complete form the interesting story of this dear land of ours (Applause).

I cannot consider myself to be very much qualified to speak on any of the subjects falling within the scope of the Society's work and anything concerning them coming now from my lips after what you have already heard to-day would, I fear, fall flat and jejune on your ears, but with respect to the Mysore history now told us, I feel I may perhaps say this much. You have just heard it quoted to you from Mr. Rice's *Gazetteer* that in its natural gifts and physical environment Mysore has not been inferior to Greece, Rome or Great Britain, and if we are the creatures of our surroundings, if it was their mountains, rivers, forests and soil that wrought the greatness of Athens, Rome or Carthage, we may well ask how it was that Mysore, similarly gifted, did not attain to any of the high civilization of those memorable States? The explanation seems to me to lie in the fact that having shared the general curse of India we have never had the security which these small City States enjoyed and were at no time left in sufficient peace to work out our civilization in full. But times have changed now and thanks to *Pax Britannica*, war and strife have almost become fables in India. Mysore had no doubt, as the Rev. Father Tabard has shown us, a glorious past, one that makes us proud of ourselves and of our country, but it is idle to live on mere past tradition, and nothing should satisfy us short of attaining and continuing in that high eminence of learned Greece, mighty Rome, and industrial England of to-day. Under the ægis of Great Britain, with far greater facilities at hand than the ancients worked under, and with physical conditions especially calculated towards the greatness of the country it should be possible for us all and behoves us all to strive and become the true sons and inheritors of the rich, the beautiful, the historical, the philosophical and the self-contained Mysore. (Applause.)

It only remains for me to thank the Society for the honour done to me to-day and for its appreciation of the sympathy and support that His Highness and myself may have lent to it. I should here say how much we all appreciate and thank Sir Hugh Daly for the uncommon amount of interest and sympathy he has displayed towards the Institution recognizing from the beginning what useful work there was before the Society. His good will for and his kindly interest in the Society will be

long remembered and ever associated with it. Before resuming my seat I hope I may add on behalf of us all here that we fully trust the Mythic Society will in the coming years secure the co-operation and sympathy of its members in a fuller measure, and gain that further publicity and support it deserves (Great Applause).

Dewan Bahadur J. S. Chakravarti, in moving a vote of thanks to His Highness the Yuvaraja of Mysore for presiding at the annual general meeting of the Mythic Society spoke as follows:—

LADIES AND GENTLEMEN,

By courtesy of the Reverend and Revered President, and of the Council, the most pleasant duty now devolves on me of moving a hearty and respectful vote of thanks to His Highness the Yuvaraja of Mysore for the favour and the great honour which he had done us by coming to us this evening and presiding at this annual general meeting of the Mythic Society of Bangalore. It seems to me very auspicious and exceedingly appropriate that at this important meeting of the Mythic Society we should have as our Chairman a distinguished scion of a royal and ancient line which can be traced backwards through hundreds of years in the History of India until it loses itself in the mythic legends of the dim and distant past. Some one has said of the great poet Tennyson that if he had not been born the greatest poet of his age he would have become the greatest critic of his age. It may be said with equal truth of our illustrious Chairman of this evening that if he had not been born a prince and therefore a natural leader of the people he would nevertheless have become a great popular leader by his own merits and by his numerous qualities of head and heart (Cheers).

Gentlemen, I am not a believer in the familiar and oft-quoted lines, viz. 'East is East and West is West and the twain shall never meet'. On the other hand, I firmly believe that with the advent of Englishmen in India East and West have met very effectively and to good purpose—they have met under divine dispensation and have met never to part (Applause)—I believe that this union is for the supreme good of the East as well as of the West and that it is fraught with momentous and most beneficial consequences for the progress of civilization of humanity. I have firm faith in the ultimate result of this meeting of Oriental abstraction and Occidental practical energy, of this union of spirituality on one side and material advancement on the other, of this fusion of what is highest in the philosophy of the soul with what is noblest in the science of the universe. Out of such harmonious union of the East and the West will arise the true future ideal of man—an ideal which will be a real image, as far as finite thing can resemble the infinite, of God who made mankind. On the solid foundation of this union of the East and the West will rise the glorious fabric of human civilization for the future—a civilization which will be fairer and more lasting than any which we have yet seen and which will not be blown away like a house of cards by the

hurricane of lust nor washed away by torrents of human blood. The closer this union of the East and the West, the more thoroughly Englishmen and Indians come to know each other, the more complete the intellectual and moral fusion of the two races, the sooner will that ideal be realized and that civilization attained. Societies like the Mythic Society of Bangalore which act as interpreters of the East to the West, help in their humble way the attainment of some aspects of this great object as they are means by which such mutual knowledge, such union and such fusion of the East and the West are facilitated; and persons like our illustrious Chairman and his august brother our revered and dearly loved Maharaja are, as we all know, amongst the finest fruits of harmonious combination of all that is good and beautiful in Eastern culture with all that is high and noble in Western civilization. It is also for this reason that I consider it particularly appropriate that the chair should have been taken by His Highness the Yuvaraja at this meeting.

Ladies and Gentlemen, I do not wish to take up more of your time at this late hour but once again in the name of all of us I would convey to His Highness our grateful thanks for his most welcome presence amongst us this evening, for his munificent donation which has been announced by the President and for his wise words of sympathy and encouragement (Loud cheers).

Mr. J. G. Tait, M.A., seconded the proposition, which was carried by acclamation.

MYTHIC SOCIETY, BANGALORE
Statement of Account from July 1, 1914 to June 30, 1915

RECEIPTS	Amount			EXPENDITURE	Amount		
	Rs.	A.	P.		Rs.	A.	P.
By opening balance	2,485	11	5	To Printing Charges and Stationery	796	12	6
" Interest on Fixed Deposits	103	8	0	" Contingent charges as Rail charges, cooly on Journals	16	13	3
" Members' Subscription—				" Clerks' fees	60	0	0
Resident	566	2	0	" Postage	83	3	0
Mofussil	180	0	0	To Balance ..	3,422	5	8
" Sale of Journals	43	13	0				
" Donation from His Highness the Yuvaraja of Mysore	1,000	0	0	Total ..	4,379	2	5
Total ..	4,379	2	5				

Balance Statement

ASSETS	Amount			LIABILITIES	Amount		
	Rs.	A.	P.		Rs.	A.	P.
Balance of Cash with the Treasurer	3,422	5	8	Credit Balance	3,976	5	8
Subscriptions due ..	554	0	0				
Total ..	3,976	5	8	Total ..	3,976	5	8

Note.—Value of Journals on hand:—Volumes I to IV and V, 1-3 = 4,090 at 12 annas each = Rs. 3,007-8-0.
Number of Members:—Honorary 11, Resident 115, Mofussil 130, Subscribers 13, Student 1.

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THE EVOLUTION OF CASTES

By R. SHAMA SASTRI, ESQ., B.A., M.R.A.S.

PART I

VARIOUS theories have been propounded to explain the origin of caste. In the first place a Vedic poet himself has put forward his own favourite theory of the divine origin of castes to explain the natural and yet inexplicable divisions of the people that he saw around him. The theory is found summed up in the famous *Puruṣa Sūkta* hymn to which I shall have occasion to refer later on. Then come the evolutionary theories of Sir Denzil Ibbetson, Mr. Nesfield, M. Senart and Sir H. Risley, a comprehensive summary of which is found in the first volume of the *Imperial Gazetteer of India*.¹ The conclusion that has been arrived at on the consideration of all these theories seems to be discouraging and is thus stated:—

'The origin of caste is from the nature of the case an insoluble problem. We can only frame more or less plausible conjectures, derived from the analogy of observed facts. The particular conjecture now put forward is based—first, upon the correspondence that can be traced between certain caste gradations and the variations of physical type; secondly, on the development of mixed races from stocks of different colour; and thirdly, on the influence of fusion.'

I venture to state that this admitted inability to arrive at a satisfactory solution of the problem is due to want of consideration of such literary works as have a direct bearing on the subject. Instead of being a prehistoric subject, as is commonly believed, caste is a historic subject and its origin and development appear to be quite recent. India had no history of its own till English scholars undertook the trouble of making researches and constructed a tentative history of India, which, though already an appreciable and bulky one, is still growing. Caste, being an Indian subject, has no history of its own and appears therefore to be prehistoric. But materials to construct a history of caste are abundant enough and are scattered here and there in the vast Sanskrit literature of India. They are the Vedas, the Brāhmanas, the Sūtras, the Smritis, the Purānas, Kāvya and Commentaries. A careful

¹ *Imperial Gazetteer of India*, vol. i, p. 348.

survey of this vast literature with no bias and prepossessed ideas will not fail to reveal the various phases through which caste has passed and crystallized itself into its present form. But the only difficulty that appears to be insurmountable is that of chronology without which nothing worth the name of a history can be related or written. Though a reliable Indian chronology must remain a dream at least for the present, still epigraphical investigations have made it possible to ascertain a number of leading historic events of known dates and to fix the chronology of the rest relatively to the former. Thus Buddha, Chandragupta Maurya, Aśoka, Patanjali, Āryabhaṭṭa, Harṣavardhana, Bāṇa, and other historic personages of known dates have been taken as finger-posts or mile-stones pointing to other persons or events as being either prior or posterior in the vast wilderness of Indian chronology. The date of Buddha's death being fixed at 483 B.C., the initial point of Indian history may be taken to lie at 3100 B.C. as advocated by Professor Jacobi and other scholars, or at 2700 B.C. according to Messrs. Bloomfield and Pargiter, and other scholars, or at 1500 B.C., as believed by the followers of Max Müller. The kings, genealogically arranged in the Purāṇas as having preceded Buddha and numbering about 130 in the solar line beginning with Manu, may be regarded as other mile-stones vaguely fixed in the space of about 2,600 years prior to Buddha's death, with an intervening distance of twenty years on an average between any two kings. Thus to facilitate the construction of a tentative history of caste, Paraśurāma, the contemporary of Viśvāmitra and of Rāma, the hero of Rāmāyāna and seventieth among the kings of the solar line may be credibly placed at about 1700 B.C. This is the date of Rāma and Paraśurāma, at which I have arrived according to my own theory of Gavām Ayana, the Vedic Era. This is the date at which Mr. Pargiter has also arrived in his *Earliest Indian Traditional History*. This is what he says :

'If we may estimate the date of the great Bhārata battle as 1000 B.C. approximately, Devāpi would be placed about a century earlier. If we further form a chronological estimate from the genealogical table in *J.R.A.S.* 1910, pp. 26-9 (and we have no other basis to work upon), Viśvāmitra may be placed, at a very moderate computation, about seven centuries earlier than the battle.'

Those who are inclined to follow the Purāṇas and give Daśaratha and other kings such fabulously long duration of life as 60,000 years may easily do so by putting the starting point at a still remoter date, while those who follow the other extreme by crowding the 130 kings into the space of about 1,000 years can likewise satisfy themselves by lessening the average interval from one king to another.

¹ *J.R.A.S.*, April, 1914.

When there is no necessity to trace the course of a movement by decades or centuries, then it is usual to speak of such movements or events by literary periods extending over a number of years. The Vedic period extending from 3100 or 1500 B.C. to 1000 B.C., the Sūtra as well as the Puranic periods extending from 1000 B.C. to about A.D. 200, or 300, the Buddhistic period extending from 500 B.C. to about A.D. 600 are other chronological devices, availed of by scholars when no chronological precision is required.

So far as the determination of the priority and posteriority of events connected with the development of caste is concerned, advantage may also be taken of the huge Yuga theory of Purāṇic writers, which, though unreliable from a precise chronological point of view, yet seems credible with reference to the transformation of customs from age to age.

Before proceeding to deal with the subject, it is necessary to distinguish between a caste and a class. A caste is an isolated community of families or group of families, all of which trace their descent to one of the seven or eighteen Rishis and have no social intercourse, such as inter-marriage and interdining outside the group, while a class indicates a set of people, grouped according to their occupation or profession but with no social barriers whatever with regard to inter-marriage and interdining with other sets of people of different professions. Europe has no castes, because the different classes, such as the priests, the warriors, the traders, and the agriculturists, to speak of the four chief classes corresponding to the Indian castes, are at liberty to intermarry and interdine with each other.

From this it may be surmised that caste is not a social institution of Indo-European origin. Had it existed during the Indo-European period, i.e. before the original stock of the Aryan people had left its original settlement, wherever it might have been, that distinction would have left traces among the Greeks, the Romans, and the other European branches of the Indo-European race. It is true that though ready like the ancient Hindus to marry a woman of humbler origin and to eat the food prepared by a man of lower birth, neither the Greeks nor the Romans allowed the plebeians either to marry their daughters or to prepare food for their funeral feasts.¹ But this is evidence of vanity of social position or pride of birth verging upon caste, and not of caste in itself; for in the same caste even among the caste bound Hindus of the present day it is usual for a man of higher social position to decline to give his daughter in marriage to, and to sit at his meals in company with, a man of lower rank,—a practice of everyday occurrence with no implication of a caste within a caste or subcaste. It follows therefore that caste is a social institution of distinctly Indian origin. In support of this fact, it may be cited that Vedic India like Europe knew no such thing as

¹ *Imperial Gazetteer of India*, p. 340.

caste. This is really a bold statement to make before the orthodoxy of India, who, following the Smritis of the Buddhistic period, attribute the origin of castes to the Creator himself and quote the famous lines of the *Puruṣa Sūkta* hymn in support of their assertion. Still nothing in the history of India can be truer than the absence of caste in India during the Vedic period. The passage that appears to refer to the immemorial origin of castes in the *Puruṣa Sūkta* hymn can be explained, nay, must necessarily be explained as a metaphorical statement showing the relative superiority of classes to one another. That from the beginning of the Vedic period down to the middle of the Sūtra or of the Buddhistic period, the words Brāhmanas, Kṣatras or Kṣatriyas, Viśas or Vaiśyas, and Śūdras meant classes rather than rigidly isolated castes, is easily proved from what is stated in the *Srautasūtrā* of Drāhyāyana and in the Purāṇas regarding the function of priests and warriors. While describing the Daśapeya sacrifice,—a sacrifice in which ten priests have each to drink a cup of Soma juice,—the author of the *Srautasūtrā* quotes a rule laid down in the Brāhmanas that before drinking the Soma cups, the priests have to enumerate the names of ten ancestral fathers and mothers each and that if one, or many or all of them come across the names of a non-Brāhman woman in the series, they should leave her out, and beginning with the next Brāhman woman complete the number ten by repetition. The Sūtras in which the above rule is quoted run as follows:—

ते दश मातृदश पितृ नित्यत्वा-

ह्याय प्रसर्पेयुरा दशमातृषुषादिति ह्याह ।

यद्यत्राक्षणी मधिगच्छेयु ब्रौ-

हण्यैवाभ्यासं दश संपूरयेयुः ।

अस्मरं तश्च यतस्मरेयुः ।

(The Brāhmana) says that they should proceed (with their respective Soma cups) after enumerating the names of ten ancestral mothers and fathers up to the tenth man in the line.

If they come across the name of a non-Brāhman woman, they should begin with the next Brāhman woman and complete the number ten by repetition.

Those who do not remember (the names) should begin with the name they remember.

From the above Sūtras, it is clear that Brāhmanas during the Vedic and Sūtra periods used to marry wives from non-Brāhman classes and that the sons begotten on such wives were free to exercise the functions of their

Brāhman fathers, whatever might be the class to which their mothers belonged by birth. I may draw your attention here to the interesting controversy metaphorically expressed in a number of Smritis and in the Arthasāstrā of Kauṭilya whether a son belonged to the father or begetter, or to the mother or to both. Drāhyāyana seems to have held the opinion that the son belonged to the begetting father and had a natural right to follow his profession.

We may now refer to what Gautama says in his *Dharmasūtra* (iv. 22-24) regarding the elevation or degradation of castes. It is as follows:—

'In the seventh generation, men obtain a change of caste, either being raised to a higher one or being degraded to a lower one.' (iv. 22.)

'The venerable teacher declares that this happens in the fifth generation.' (iv. 23.)

The following is the translation by Georg Bühler of Haradatta's Commentary on the above Sūtras:—

'If a Savarna female, born of the Kṣatriya wife of a Brāhman, is married to a Brāhman, and her female descendants down to the seventh likewise, then the offspring which that seventh female descendant bears to her Brāhman husband is equal in caste to that of a Brāhman. In like manner, if a Savarna male, the son of a Brāhman and of his Kṣatriya wife, again marries a Kṣatriya wife and his male descendants down to the seventh likewise, then the offspring of that seventh male descendant is equal in caste to that of a Kṣatriya.'

This kind of elevation of castes seems to have existed more in theory than in practice, for as implied in Drāhyāyana Sūtras nobody seems to have cared to keep a genealogical list of ancestors to prove the succession of births either through the line of males or of females up to the seventh or fifth generation, as strictly laid down by Gautama and other Sūtra writers.¹ It is also not easy to say whether there were any court to award Brāhmanhood after obtaining necessary proofs about the purity of the family customs of the aspirants, or whether it was left to the option of individuals of reputed learning here and there to confer Brāhmanhood on deserved aspirants, as in the case of Satyakāma Jabāla narrated in the *Chhāndogyaopaniṣad* (iv. 4). It appears, however, certain that whether this rule was strictly observed or not, it was not at all in existence prior to the Sūtra period (about 1000 B.C.), for a number of instances of the sons of Kṣatriya kings following the profession of Brāhman before the Sūtra period is mentioned in the Viṣṇu and other Purāṇas:—

The sons of Dhṛiṣṭa (about 3040 B.C.) though Kṣatriyas, became Brāhmanas. The Rathītaras (2980 B.C.) are termed Brāhmanas following the

¹ Book III, Chap VII; see also Manu, x. 69-72; also Gautama, ii. 6, 13, 6. Apastamba ii. 5, 11, 10-11; Manu, x. 64-72.

profession of Kṣatriyas.¹ The sons of Agniveśya, a king in the solar line (2790 B.C.) became Agniveśyayana Brāhmins. Likewise the sons of Hārīta, the son of Yauvanāśva, are also termed Brāhmins with the profession of Kṣatriyas.² Also it is very well known to the readers of the Purāṇas that Māndhātṛi (2660 B.C.), Ambarīṣa, Purukutsa, and Hārīta are founders of Gotras and that Māndhātṛi himself is the author of a hymn in the Rīgveda. The sons of Medhādithi who was the son of Kanva (1700 B.C.), a king in the lunar line, followed the profession of Brāhmins. The Gārgyas, the sons of Garga, though Kṣatriyas by birth, became Brāhmins (1700 B.C.); and Kapi, the son of Urukṣaya, became also a Brāhmin.³ From Mudgala, the son of Haryaśva (1500 B.C.) descended the Maudgalya Brāhmins.⁴

From the above facts it is clear that it was only during the Sūtra period that some restriction was imposed on the freedom of the sons of non-Brāhmin women by a Brāhmin father in following the profession they liked. As we advance later and later in our survey of the Sūtra period, the restriction imposed upon the sons of non-Brāhmin wives of a Brāhmin father in following the profession of Brāhmins is found to become greater and greater; for in addition to the time-limit referred to above, difference in the division of inheritance based upon an invidious distinction between the sons of Brāhmin and non-Brāhmin wives of a Brāhmin father⁵ seems to have been introduced somewhere about the middle of the Sūtra period. As we approach the first or the second century of the Christian era, when the Manu and Yagnyavalkya Smṛitis seem to have been written down or recast, the prohibition of the marriage of a Sūdra woman by a Brāhmin seems to have been introduced and brought into force;⁶ and during the end of the Purāṇic period (fourth or fifth century A.D.) even the custom of a Brāhmin marrying Kṣatriya and Vaiśya wives seems to have been given up, as being unfit to be observed during the so called Kali age.⁷

As in the case of inter-marriage, so in the case of interdining also, what was once a pleasant social function enjoyed in common by all the four classes seems to have come to be regarded as a sacrilegious custom and finally given up at the close of the Purāṇic period. That interdining among all the four classes was prevalent during the Vedic and the Sūtra periods, is evident from the following Sūtra passages:—

• 'According to some, food offered by people of any caste, who follow the laws prescribed for them, except that of Sūdras, may be eaten.'⁸

'In time of distress, even the food of a Sūdra, who lives under one's protection for the sake of spiritual merit, may be eaten.'⁹

¹ Vishnu, Book iv, 2.

² Ibid., Book iv, 3.

³ Ibid., Book iv, 19.

⁴ Ibid.

⁵ Ibid.

⁶ Gautama, xxxviii, 37; Arthashastra of Kautilya, Book iii.

⁷ Yagnya, i, 56.

⁸ Brihannārdi quoted in the Nirṇayasindhu, chap. iv.

⁹ Apastamba i, 6, 18, 13-14.

'Food may be begged and accepted (by a Vedic student) from men of all castes, excepting the criminal and the fallen.'—Gautama ii, 35.

• 'Bringing all he obtains to his teacher, he shall go begging with a vessel in the morning and in the evening, and he may beg from everybody except lowcaste people unfit for association with Aryas and the criminal.' Apastamba i, 1, 3, 25.

Brāhmins, Kṣatriyas, and Vaiśyas shall beg their food daily either in the houses of people of their respective classes or in the houses of people of all classes.¹

'A Vedic student may beg food from people of all the four classes, if he cannot get food in the first three.'²

'He shall beg his food in the houses of only good Kṣatriyas and Vaiśyas devoted to the observance of their respective duties; but in times of distress, he may beg his food from people of all the four classes.'³

'The employment of a Sūdra in cooking and other works by Brāhmins should be avoided during the Kali age.'⁴

It is clear from the above quotations that the older the Sūtras, the fewer are the restrictions, and the later the Sūtras or Smṛitis, the greater is the number of restrictions imposed upon the observance of inter-marriage and interdining among all the four classes. It follows therefore that what are now called the four castes were during the Vedic period merely classes with freedom to change class-occupations and that during the Sūtra period, restrictions in one form or other began to be imposed on inter-marriage, interdining, and change of classes and class-occupations to such an extent that towards the close of the Purāṇic period in the fifth century A.D. there appeared rigidly isolated castes in the place of the ancient classes. The prohibition in the Purāṇas of the observance during the so-called Kali age of certain customs that were admittedly observed during the previous ages corroborates the same fact. The customs that are prohibited for the Kali age are thus enumerated in the Brihannāradya Purāṇa quoted in the Nirṇayasindhu (Chap. iv):—⁵

अथ कलिवर्ज्यानि बृहन्नारदीये:—

समुद्रयंतुस्वीकारः कमंडलु विधारणं ।

द्विजानामस वणिसु कत्यासूपमयस्तथा ।

देवरात्र सुतोत्पत्तिः मधुपर्क पशोर्वधः ।

मांसदानं तथाश्राद्धे वानप्रस्थाश्रमस्तथा ॥

¹ Quoted by Vaidyanātha in his Varnāśramakāṇḍa.

² Ibid.

³ Ibid.

⁴ Quoted in the Nirṇayasindhu, IV.

⁵ Ibid.

दत्ताक्षतायाः कल्यायाः पुनर्दानं परस्य च ।

दीर्घकालं ब्रह्मचर्यं नरमेधाश्वमेधकौ ।

महाप्रस्थानगमनं गोमेधश्च तथा मखः ।

इमान्धर्मान्कलियुगे वर्ज्यानाहुर्मनीषिणः ।

'Then the customs prohibited for the Kali age are thus enumerated in the *Bṛhannāradya* :—

Admission of seafarers back into the society; the embracing of asceticism and the holding of a water vessel made of dry bitter gourd; marriage of girls of other than their own class by men of the three upper classes; the custom of deputing a brother to beget a son on the wife of his dead brother; the slaughter of a cow on the occasion of the entertainment of a guest; the use of flesh in ancestral ceremonies; the embracing of the religious order or life of a hermit; the remarriage of a widowed virgin maiden; the observance of bachelorhood for a long time; the performance of human and horse sacrifices; the custom of making a long and difficult journey, courting death; and the slaughter of a cow in sacrifice.

The *Brahmapurāṇa*, as quoted in the *Hemādri*, includes drinking of liquor among the above prohibitions.

Again on the authority of *Mādhaviya* and *Prithvichandrodaya*, the following customs are also forbidden during the Kali age :—

ब्राह्मणानां प्रवासित्वं मुखान्नि धसनक्रया ।

बलात्कारादि दृष्टस्त्री संप्रहो विधिचोदितः ।

यतेश्च सर्ववर्णेषु भिक्षचर्या विधानतः ।

ब्राह्मणादिषु शूद्रस्य पचनादि क्रियापि च ।

'The sojournment of Brāhmins; smoking; though sastric, the taking back into the society of women outraged by force; the custom of an ascetic begging his food from people of all the four classes; and the employment of a Śūdra in cooking and other acts by Brāhmins and other high-class people.

With reference to the observance of these customs during the previous ages, i.e. evidently during the Vedic and the Buddhistic periods, Kamalākara says that the prohibition of the observance of these customs during the Kali age clearly implies the validity of their observance during the previous ages. It is clear therefore that all these customs and especially the customs of inter-marriage and interdining among the four classes, flesh-eating, the drinking of liquor, smoking, sea-voyage, remarriage of widows, and the employment of Śūdras as cooks in the houses of Brāhmins and other high class people were

in observance from 3100 B.C. down to 500 B.C. and that they disappeared one after another in the course of the six or seven centuries from 500 B.C. to the second century A.D., converting the four free classes into four or more rigid and isolated castes, until at last all of them became obsolete during the fifth century A.D. emboldening the Purāṇic writers of the times to declare that they were valid observances only in remote ages.

Now the questions that crop up are :—(1) Why did those customs disappear? (2) Why did they prove distasteful to our ancestors of the pre-Christian era, while all those customs and especially the customs of inter-marriage and interdining among all the four castes or classes, sea-voyage and remarriage of widows appear so dear to our heart? Surely there must have been a powerful cause or causes, discernible even to our eyes, causes that made these customs disagreeable to our ancestors, though they had been prevalent for a long time previously. The only thing on which we can lay our finger as a sure cause appears to me Buddhism and Buddhistic preaching allied with Jainism and the preaching of the Jainas. What did they preach? As known to many of you that are well acquainted with Buddhistic literature, they preached (i) celibacy and renunciation as opposed to marriage of many wives from various classes; abstemiousness as opposed to flesh and liquor; the vow of kindness to animals as opposed to animal sacrifices; the life of a nun in a nunnery as opposed to the remarriage of widows and a number of superfine ethical and philosophical doctrines as against the chanting of the Vedas. They condemned in one voice the innumerable Vedic animal sacrifices together with the flesh-eating which they entailed; the Soma libation together with the drink of intoxicating liquors to which the custom of Soma drinking led the Brāhmins; the niyoga or the custom of deputing some one to beget a son on another's wife together with the loose sexual morality which it involved; and the marriage of girls after puberty together with the evil consequences of unchastity, as clearly illustrated in the story of Satyakāma Jābāla, narrated in the *Chhāndogyaopaniṣad* (iv, 4); and the remarriage of women whose husbands had long gone abroad or had died, together with the sexual incontinence which those loose marriages gave rise to, as condemned by Amitagati in his *Dharmapariṣā*.

The story of Satyakāma Jābāla which illustrates not only the loose sexual morality of women of the pre-Buddhistic period, but also the ease with which young men of those days could adopt any profession they liked is thus narrated in the *Chhāndogyaopaniṣad* (iv, 4) :—

'Satyakāma, the son of Jābāla, addressed his mother and said: 'I wish to become a *Brahmachārin* (religious student), mother, of what family am I?'

'She said to him: "I do not know, my child, of what family thou art.

In my youth when I had to move about much as a servant (waiting on the guests in my father's house), I conceived thee. I do not know of what family thou art. I am Jābāla by name, thou art Satyakāma. Say thou art Satyakāma Jābāla."

"He, going to Gautama Haridrumata, said to him: 'I wish to become a *Brahmachārin* with you, sir. May I come to you, sir?'"

'He said to him: "of what family are you my friend?"'

'He replied: "I do not know, sir, of what family I am." I asked my mother, and she answered: "In my youth when I had to move about much as a servant, I conceived thee. I do not know of what family thou art. I am Jābāla by name, thou art Satyakāma". "I am therefore Satyakāma Jābāla, sir."'

'He said to him: no one but a true Brāhmana would thus speak out. Go and fetch fuel, friend, I shall initiate you. You have not swerved from the truth.'

Regarding the condemnation of widow-remarriage and other old Brāhmanic customs by the Jainas, the following verses, purporting to be the speech of an imaginary character travelling in the aerial regions, appear in the *Dharmaparīkṣā* of Amitagati, a Jaina writer, who, as stated by himself in the introduction to the work, lived in the year 1070 of Vikramaśaka = A.D. 1014:—

माता विवाह्यमाना स्त्रा वरेणान्येन वीक्षिता ।

विनिवेद्य स्वसंबन्धं मया पृष्टास्तपोधनाः ॥

अचक्षत न दोषोऽस्ति परेणास्या विवाहने ।

द्रोपद्याः पंचभतीरः कथ्यन्ते यत्र पांडवाः ॥

जनन्यास्तव को दोषस्तत्र भर्तृद्वये सति ।

एकदा परिणीताऽपि विपन्ने दैवयोगतः ॥

भर्तृयक्षत योनेस्त्री पुनस्संस्कार मर्हति ।

प्रतीक्षेताष्ट वर्षाणि प्रसूता वनिता सती ॥

अप्रसूता चत्वारि प्रोषिते सति भर्तरि ।

पंचस्त्रेषु गृहीतेषु कारणे सति भर्तृषु ॥

न दोषो विद्यते स्त्रीणां व्यासादीनामिदं वचः ।

'When I saw my (widowed) mother being wedded to another, I narrated my relationship with her and asked the pious men: "Pray tell me whether there is no sin in her being married to another."

"When it is said that Draupadi had the five sons of Pāṇḍu as her husbands, where is sin for thy mother, if she has two husbands." The husband being dead by misfortune, the maiden, though once betrothed, deserves the rite of marriage consecration for a second time. The woman that has brought forth a child has to wait eight years, while a maiden should wait (before marrying another) only four years, if the husband has gone abroad. If second husbands are married for reasons mentioned in the five enumerated cases, there is no guilt for the women, as stated by Vyāsa and others.'

While thus thousands of Jaina and Buddhist priests, living a pure celibate life without flesh-eating and liquor-drinking, were incessantly preaching against social and religious customs, which appeared evil, in the light of their new code of morality customs which have now again put on an attractive garb in the sight of many of us, it was by no means unnatural the Brāhmanas of those days could not help giving up the observance of those and other condemned customs and passing unconsciously into rigid caste folds. It is easy to perceive that if the Brāhmanas of the Gupta period ceased to continue to observe the long-established custom of marrying wives from the three lower classes, it was not from any intention on their part to preserve the purity of their blood, for it was already tainted and saturated with that of the other classes. It appears to be mainly an act of self-preservation against the charge of sexual intemperance brought by the Jaina and Buddhist monks. It is also easy to perceive that if they discontinued the immemorial custom of eating flesh and drinking liquor along with the employment of flesh-eating people as cooks in their households, it was not from any love of vegetarianism, but mainly from a determined effort to avoid the charges of intemperance and cruelty to animals brought against them by the Buddhists. Thus the passing of the Brāhmanas from class life into caste life was neither a divine command nor a phenomenon brought about suddenly under the influence of a magic wand of a sage or a number of sages or Smiriti writers. It may, on the other hand, be safely asserted that it was brought about against the will of the Brāhmanas themselves; for it demands a good deal of self-denial to give up the pleasures of the bed and the table. As a compensation for this self-denial, the reformed or reforming Brāhmanas apparently perceived a decided advantage accruing to themselves; for that reform moved a death blow to the existence of Buddhism itself. The reformed Brāhmanism, which included in itself all the ethical and philosophical tenets of Buddhism in its Mahāyāna form with the restoration in addition of the authority of the ancient Vedas and Vedic sacrifices together with the Purāṇas and Purāṇic gods and the Tantras and the Tāntric gods, seems to have been hailed with a sigh of relief

by the common people, the Vaiśyas and the Śūdras who seem to have disliked the dry and atheistic, though highly moral, religion of Buddha. 'It demanded,' says Mr. W. Crooke, 'from its followers a standard of morality much in advance of their stage of culture. It involved the discontinuance of sacrifice, and of the myriad methods by which the Hindu has ever tried to win the favour or avert the hostility of his gods. It abolished such a vague entity as Brahma, into whom every Hindu hopes to be absorbed, and it substituted Nirvāṇa, or extinction, as the end of all things.'

Thus with the introduction of flesh and liquor as articles of diet not condemned for the common people, the Vaiśyas and Śūdras seem to have formed themselves into separate castes, following the Brāhmanas.

As regards the Kṣatriyas, there seems to be a long hidden history, attended with bloody revolution.

But as I have already taken a good deal of your time, I reserve that theme for another occasion.

THE TEMPLE OF SRI KUMARASWAMI AND SOME OF ITS LEGENDS

BY M. GOPALASWAMI MUDALIAR, ESQ.

THIS ancient temple is situated about six miles from Sandur, a native state in the Bellary District, in a most picturesque valley surrounded by several ranges of hills. The Raja of Sandur is its hereditary trustee and the deity owns as many villages as the Raja himself and the whole estate is managed by his Dewan aided by a Devastānam Committee composed of paid clerks. The normal annual income of the temple amounts to Rs. 12,000, a year and the abnormal income once in three years consists of the tolls levied on each pilgrim who visits the 'God' and that amounts to about Rs. 30,000. At one time, in that valley, where the temple is situated, there must have been more than one populous village but now there is none and the temple with its various adjuncts is the only place where people live. These villages have evidently disappeared like some others in the plains near about Sandur on account of its malaria and other ills attendant thereon. There is a large establishment maintained in the temple. All Brahmanas who visit the temple are fed at its expense for one day while Gosayees and other wandering devotees who visit it are given either food or rations for three days. There are several *Mantapams*, some of them in much disrepair, which can accommodate these pilgrims.

In order to go to this temple, one has to alight at Tornagal station on the Madras and Southern Mahratta Railway (narrow gauge) which is about twenty miles from Bellary and from this place begins a journey in a cart or tonga across the mountain slopes for a distance of fifteen miles before one reaches Sandur, where it would be most convenient to halt for rest and food. There is a dāk bungalow of the Raja and a beautiful *Chattram* built by the late Dewan, Dewan Bahadur Kothanda Rama Naidu, whose uninterrupted regime of seventeen years during the Raja's minority is quite a record, and who on account of such continuity, has considerably improved the state in all its aspects. But what one is most remarkably struck with is the wide streets paved with broad stone at the borders, with clear and well defined side-drains built also of stone and slabs. There is not a single narrow alley or lane, and, what is still more surprising, the frontage of all the houses are

roofed with clean cut Mangalore red tiles, which give such a uniformity of view that the site is really lovely and reminds one of the descriptions of some of the rural areas in England. In these days of town-planning and town-planning experts, the study of the evolution of this small town is most interesting. The late Dewan with autocratic powers answerable to none except nominally to the political agent at Bellary, with undoubted reputation for honesty and single-minded devotion, used his powers well and evicting a number of people from their congested, ill-ventilated, unhealthy and unwholesome mud hovels, has housed them in well built and well ventilated, pucca houses of mud and stone. Being the sole authority there were not the tortuous methods of an enquiry, an estimate, a valuation, a proclamation and then a formal acquisition and demolition with heavy money compensation. New houses were made ready and those whose houses were to be demolished were asked to take house for house. Thus in a short space of five or six years dirty old Sandur was converted into a neat little town. There are some temples in and around Sandur which are well worth a visit. One of these is 'Viṭṭoba' temple situated in the heart of the town and built by one of the Ranis with stones actually pilfered from the ruins of Vijayanagar temples (Hampi) about 200 years ago. It is a very neat temple, not of gigantic proportions, but evidently built with much care, for it is very symmetrical and impresses one at once with its æsthetic beauty. It has ample endowments. Next is the small little temple of Narasimha, two miles from Sandur, situated on a little eminence adjoining a big rock facing a gorge between a range of hills. The awe-inspiring solemnity and grandeur of the scene which one meets here beggars all description. If, to the natural grandeur of the same, is added the occasionally-to-be-seen rapid flow of the torrent below it will be indeed a sight for the gods. With this impressive scene before it the temple must have been built to glorify the name of the lord of the creation. The temple is a very small one and judging from its crudeness and insignificance it must have been a very old one built long before the era of the Vijayanagar dynasty. Unfortunately there are no inscriptions or any other written data anywhere to elucidate the period of its birth. There is only one stone to be found with an inscription on the road side at the entrance to the temple street. It bears the name of the Hindu year and the name of the donor of a certain land to the deity. The Hindu Calendar consists of a cycle of sixty years, and it will be difficult to ascertain which cycle is referred to, but the name of the donor indicates clearly that the temple must have been built long before the present dynasty of Sandur Rajas settled down there, for it refers to the chief of Gudukotai, who, local history informs us, was the master of these domains. The image in the temple consists of a big Saligrama of Narasimhavatara which tradition says is swayambu (self-born). There is a big street laid down in which there takes

place the procession of the car on the Narasimha Jayanti day. This temple is also under the management of the Devastānam Committee.

Five miles of the road leading to Kumaraswami temple is an open country road which is now being well laid out with metal and gravel by the present energetic and cultured Dewan. The carts can easily go over this, and when you reach the base of a hill, the road stops there, and an ascent begins round several hills covered with all kinds of jungle trees, in some instances sandal-wood trees predominating. The state and the temple are deriving much revenue from the sale of these trees, and the whole district is practically dependent upon this forest for its sandal-wood. At the base of this ascent, on the edge of a deep precipice of rock, in dense wood, is situated a small shrine with a small *Lingam* which is called 'Har Sankar.' This place is remarkable not only for its picturesque scenery, but also for a small waterfall which has been directed to fall through the mouth of a bull. It is a very small one, three to four inches in diameter, but, the fall is said to be incessant and the water is both cool and sweet and, after the tiresome journey, on a hot summer morning, is most refreshing and invigorating. There is a *Brahmachari* Brahmana priest here to worship the idol and he is a young man of four and twenty who is known to be living on herbs, fruits and coconuts, spending the greater part of his time in a big cave in the vicinity, studying the Vedas and Vedangas. His robustness and sturdiness surprise every one when it is learnt that he does not live on cooked rice. There is a certain halo about him which is bewitching.

The ascent from this place up to the temple is broad enough for carts to pass, but it is so straight and steep that it would be dangerous to attempt to travel by this means. Hence one has to trust himself either to his own limbs or that of some one else a man or a brute. A ride of three-quarters of an hour, with halts here and there, to recover one's breath is amply repaid by a magnificent panorama of the surrounding hills.

The temple is situated in the hollow of a series of hills converging to a particular point. The temple proper is evidently one of great antiquity judging from its structural appearance. It does not compare favourably with any of those superb and splendid buildings which were built by Vijayanagar or by Chola, Pandya, or Chalukya kings. In its architectural simplicity as well as in design of construction it reminds one of the 'Viṭṭoba' temple at the Pandarapur in the Deccan. In intensity and volume of the devotion evinced by its devotees, it bears also the closest resemblance to that temple. Adjoining this, on the left, there is a temple dedicated to 'Pārvati', the mother of Sri Kumaraswami. There is a great contrast between these temples. The latter must be of much later origin, for its structure is grander and approximates to the later Dravidian architecture. Unlike the general run of Dravidian temples, it, however, is a curious mixture of Indo-Sarcenic

design for there is a dome on the inner shrine and a concave flooring of chunam over the flat stone roof of the central courtyard. The stones required for these temples must have been carted from the plains below, for the surrounding hills are not of stone but of hard solid gravel, covered with dense forests, and it is no mean tribute to the engineering skill of ancient days that it was possible to raise these structures. The later additions to the temples consist of an underground small shrine to the right of the main temple, dedicated to 'SIVA', father of Sri Kumaraswami, and Mantapams of various sizes, in and around it. That these are ancient, is evident from their design and from the still more pregnant fact that they are built of small stones and covered with roofs in which terracotta and tile figure prominently.

As to the origin and the founder of the temple, there are no records extant. There are but two inscriptions in the temple, both evidencing or Sanads evidencing the grant of certain villages. These inscriptions go back only about three centuries, but the temple must be of much more origin. The temple authorities point to a book in Devanagari consisting of sixteen cantos placed by the side of the god as the authoritative exposition of the origin of the temple and its deity. On a closer examination it proved to be a manuscript copy of the famous poems *Kumaravijaya* of Kalidasa. This book narrates the story of the birth of Sri Kumaraswami, his installation as the generalissimo of the angelic forces against the infamous Rakshasa 'Tarakāsura' and his final victory. The book bearing this title has upon the origin of the temple, it is impossible to imagine. A reference to the book is enough to satisfy the curiosity of any of the pilgrims, if indeed he dares entertain any such spirit of enquiry. We have to fall back upon the local legends as to the origin of the three temples situated in one and the same compound.

One of the legends says, that when the angels prayed to Sri Kumaraswami to accept the leadership of their forces to wage war against 'Tarakāsura,' the arch enemy of the *Devas*, who had been harassing the pious and the devout in various ways, and was even aspiring to the throne of Indra himself, he consented and was installed as such by *Devas* assembled in full court at this place. This installation ceremony took place in *Kartika Sudda Purnavami* of a Hindu leap year, that is the year in which an intercalary month appears in the Hindu Calendar. To mark this important epoch and in commemoration of this grand event, Sri Kumaraswami consented to stand still there, and a temple was built to shelter him. As his father and mother also were there to witness the ceremony and bless him, they also consented to remain there, and temples have also been built for them.

Yet another legend is told which is even more romantic. After the

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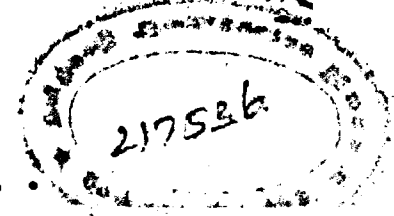
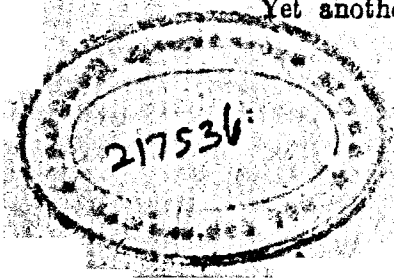
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2. The Society was formed with the object of encouraging the study of the Sciences of Ethnology, History and Religions, in India and stimulating research in these and allied subjects.
3. Membership shall be open to all European and Indian gentlemen and ladies who may be elected by the Committee.
4. The Society shall be managed by a Committee consisting of a President, Vice-Presidents, an Honorary Treasurer, Honorary Secretaries, Branch Secretaries, an Editor, and seven other members, retiring annually but eligible for re-election.

Any four of the above members to form a quorum.

5. The subscription shall be—

- (a) For members resident in Bangalore, rupees five per annum.
- (b) For members resident elsewhere in India, rupees three per annum. These subscriptions are payable on election, or annually, on July 1st. The Honorary Treasurer may recover any subscription which may remain unrecovered at the time the second number of the Journal is issued by sending the second number by V.P.P.

Membership is open to residents in the United Kingdom, the subscriptions being four shillings annually, a remittance of twelve shillings covering subscriptions for three years. Subscriptions from the United Kingdom may be remitted by 'British Postal Order' to the Honorary Treasurer, Mythic Society, Bangalore.

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6. The transactions of the Society shall be incorporated and published in a Quarterly Journal which will be sent free to all members, and which will be on sale at twelve annas per copy to non-members.
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8. Members may obtain, on application to the Secretary, invitation cards for the admission of their friends to the lectures.
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