

320

South Indian Research

VOL III

NOG-455

NOV-DEC. 1920



JL
T48m21, 211550
N20.3.485
143520.

REGISTERED NO. M 1350

NOVEMBER & DECEMBER 1920.

VOL III

SOUTH INDIAN RESEARCH

A Monthly Journal Devoted to all Kinds of Research

EDITED BY T. RAJAGOPALA RAO B. A., M. R. A. S.

Contents

1 The South Indian Conference	...	...	57
2 The Solar Kings of the Rigveda	...	...	59
3 Squirrels and the King Sree Rama	...	...	60
by M. R. Ry. Rao Saheb R. Krishna Rao Bhonsle Avl.	...	...	61
4 The Dates of Skandagupta and his Successors	...	...	62
by the late Mr Vincent A Smith C I E. I C S,	...	...	63
5 The Parur Church and its Inscription	...	...	64
by T K Joseph Esq B A , L T	...	...	65
6 Studies in Ancient Tamil Polity—V	...	...	66
by V Sreenivasa Iyer Avl M A , B L	...	...	67
7 Two Shudrakas	...	...	68
by H H Sree Rajah Bahadur Garu of Kapileswarapuram	...	...	69

General Information

EARLY SUBSCRIPTION INCLUDING POSTAGE: IN INDIA—ORDINARY EDITION RUPEES SIX.
FOREIGN RUPEES NINE: SINGLE COPY ANNAS NINE.

SOUTH INDIAN RESEARCH OFFICE

VEPERY MADRAS,

50 PAGE BOOK FREE

Health and longevity depend surely upon
 gently following some natural laws. This
 excellent book will show you the right way
 and thus keep your health always sound
 prolong life and lead the way to fortune.

Chandramritha Nethra Ratchini
 Thailam.
 THE OIL DE LUXE FOR BATH AND TOILET
 PURPOSES
*Has been awarded gold medals and certified by
 chemical examiners to the Governments
 of MYSORE and BARODA.*
 HIGHLY SPOKEN OF BY JUDGES
 PROFESSORS AND OTHER EMINENT
 MEN
 PRICE RE. 1 PER BOTTLE.
Chandramritha Depot,
 Post Box, 202
 Madras .E.

Just write to
VAIDYA SHASTRI.
MANISHANKER GOVINDJI
ATANKA NIGRAHA PHARMACY.
 157, BROADWAY, MADRAS.

Just out! Just out!! Just out!!!
WORD—BUILDINGSHEETS
 These sheets are specially designed to make
 the game really useful and interesting.
 Eight sheets will make a complete playable set.
 Price per set Annas 2. Postage Half Anna.
 Apply with Postage Stamps for two annas
 and a half to:—
 The Manager,
SOUTH INDIAN RESEARCH
BOOK DEPOT,
 Vepery, Madras

Kesari's Three Gems

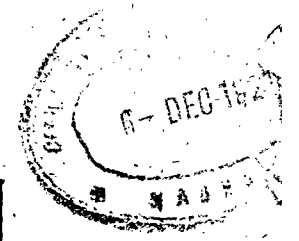
Kesari's
Loddha's
 OR THE
UTERINE TONIC
FOR WOMEN
*This cures all disorders
 peculiar to the
 FAIR SEX.*

KESARI'S
ARKA
 OR
THE
FEVER MIXTURE
*CURES
 ALL KINDS OF
 FEVERS.*

Kesari's
Amrita
 OR THE
AMBROSIAL SYRUP
*This cures disorders
 peculiar to the
 MALE SEX.*
Blood Purifier.

Head Office:— 33 Police Commissioner's Office road, E more.
 Low Branch:— 9 Bunder Street George Town Madras.
 All Communications to be addressed direct to the HEAD OFFICE, EGMORE 1

320



SOUTH INDIAN RESEARCH

VOL III.

NOS 4 & 5

THE SOUTH INDIAN RESEARCH CONFERENCE

Oriental Congresses are generally held in Europe and America, and the cause of Oriental Research is enthusiastically advocated and pursued by many of the celebrated scholars of those continents. Many of the students of world's history and civilisation considered India to be the 'cradle of the world's thought and civilisation', but very little is done by us in the country itself regarding our glorious history of the past. The institutions of the Archaeological Department by the Government of India, opened up the immense possibilities of research in that field, and a few European and Indian scholars have tried their level best to develop research in the Philological and other fields of activity. There is a vast field of labour before us and the time has come when organised work can well be begun in this direction.

an Oriental Congress in India. The Bhandarkar Oriental Research Institute of Poona took up that suggestion and held the first Oriental Conference for India in 1919. In addition to work of a general nature that concerns all India, there are problems of research purely of a provincial nature, that can be discussed in the individual provincial conferences. The Epigraphical Department has for instance unearthed thousands of inscriptions relating to South Indian History, which should give us an authentic history of our country in so far as the records on hand can make it to be. The languages of Southern India have not been scientifically dealt with. Great scholars like Caldwell have done much for us in that field, but if we take each language by itself and see how far an advance has been made in it in matters of research, we find that we are still on the surface and did but little. The languages and races of the south require close study and research. In this manner every province has its own individual questions of

At a Conference of the Orientalists summoned in Simla by the Hon. Sir Harcourt Butler in July 1911, Dr. Vogel laid before the scholars therein assembled a plan for holding

research, besides problems of a general nature that interest all India.

The Editor of South Indian Research, Madras, who on account of his journal has been in contact with many of the lovers of Oriental Research in the South felt for some time the need for a conference of this sort in the South including the areas where the South Indian languages are spoken. It was also intended to take the opportunity of such a provincial conference to

organise an Oriental Research Institute for Southern India — a South Indian Research Institute so to say. If the provincial conference be a success it is also intended to invite the Oriental Congress started at Poona to Madras for one session. The idea was warmly welcomed, and a meeting was convened by him on 17-2-1921, when a Reception committee was organised.

Further details will be made known later on.



THE SOLAR KINGS OF THE RIG VEDA

We have in some of the Previous numbers given an account of some of the solar kings whose names the Rigveda has recorded. We give below a few quotations from that Veda regarding the kings themselves:—

IKSHWAKU

In the good government of whose (realm) the opulent and victorious Ikshwaku prospers (so that) the five orders of men (are as happy) as they were in heaven.

Rig Veda, 8—1—4.

Rig Veda III—8—2

IKSHWAKUS

2 Young mother, what boy is this whom thou, (become) a malevolent spirit, fosterest?

the mighty (queen) has given him birth; the embryo has thereon through many years. I have seen him born as the mother brought him forth.

4 In the good government of whose (realm) the opulent and victorious Ikshwaku prosper (so that) the five orders of men (are as happy) as if they were in heaven.

Rig Veda. Astaka 8 Sukta 18.

PRITHI,

15 With those aids by which you preserved Varuna, Praised by all around him, when drinking (the dews of the earth) by which you protected Kali, when he had taken a wife and Prithi, when he had lost his horse.—

THE SOLAR KINGS OF THE RIGVEDA

with them Aswins, come willingly hither.

Rig I, 7—15

3 The opulent supreme sovereign Abhyavartin, the son of Chayamana, presents Agni to me two damsels riding in cars, and twenty cows; this donation of this descendant of Prithu cannot be destroyed.

Rig

10 Consider (my praises) in the same manner as you have (considered) when Kakshivat praised you, when the Rishivyaswa, when Dirghatamas, or Prithin, the son of Vena glorified you in the chambers of sacrifice.

Rig 5—8—4

Sukta III of Rigveda Astaka 8 Adhyaya IV is attributed to Tanva son of Prithu.

Sukta XX of Rigveda Ashtaka 8 Adhyaya VIII is attributed to Raja Prithu, the son of Vena.

5 Hear, hear Indra, the invocation of Prithu; thou art glorified by the praises of the son of Vena who celebrated thy hall of sacrifice full of gah; thy praisers rush to thee like a torrent through preceptors banks.

Rigveda 8—8—20.

HARYASWA

12 Surya harms not the quarters (of the horizon) that open daily (for his journey) the progeny of Haryaswa when he has traversed the roads (he is to travel) then he lets loose the horses, for such is his office.

Disah suryo, na minati na hinsati, he does to injure Indra, with the tawny horses

Rig 3—1—1

MANDHATRI

Rig 5—3—9—8—Mandhatri

See Yuvanasa Rig 5—5—10—12—Thus has a new hymn been addressed to Indra and Agni, as was done by my father, by Mandhatri by Angiras, cherish us with a triply beautiful dwelling may be the the lords of heaven

Tridhatana sarma triparyana grihena.

In the seventh Adhyaya of the eighth Astaka of Rig Veda Sukta 7 of Anuvaka 11 is attributed to Mandhatri.

In Rig Veda Astaka 1 Adhyaya VII, Kutsa makes a reference to Mandhatri thus:—

13 With these aids his, which you encompassed the sun, when far off (to extricate him from eclipse, by which you defended Mandhatri, in (the discharge of) his sovereign function and by which you protected the sage Bhara dwaja with the Aswins, come willingly hither.

ASMANYASA.

2 To Asamati, the destroyer (of foes); riding a quick moving chariot (for the bringing of benefits) (the descendant) of the great Bharatha, the protector of the good.

3 Who, whether armed or unarmed meets a noard and overcomes adversaries in fight, kills (lions destroys) buffaloes.

SQUIRRELS AND THE KING SREE RAMA

By M. R. Ry. Rao Saheb R. Krishna Rao Bhonsle Avl.
Manager Office of the Commissioner for Govt. Examinations, Madras.

Mr Krishna Rao Bhonsle (of the Government Examinations Office, Madras) writes to us thus about this interesting subject :—

In his happily worded speech at the War Loan Meeting held the other day in Madras, the Hon'ble the Rajah of Bobbili referred to the story of the squirrels helping Sree Rama in constructing the bridge between India and Lanka. Some European and Indian friends who happened to sit by me at the meeting asked me to explain the allusion; I explained it in a few words and they said that there would be many who would wish to know the allusion in detail; I promised them that I would write about it to the Madras Journals. Sir J. D. Rees in his interesting book entitled "H. R. H. the Duke of Clarence and Avondale in South India" thus describes the incident:—

"Ever so long ago Rama, Prince and Hero, exiled from the throne travelled..... forest. The Demon Ruler of Ceylon (Ravana bore off Sita his wife.....To allow of the passage of Rama's army to the Golden

Isle of Ceylon, a bridge was built across the sea. Animals of all classes assisted the hero) including the squirrel who brought his acorn. Pleased with the little creature's desire to help, Rama stroked him gently, and to this day all Indian squirrels have three golden stripes down their backs, the marks of the god's fingers."

To the above I may add that I am told by learned Pandits that squirrels helped Sri Rama in another way also, they bathed in the sea a number of times, each time rolled themselves in the sand and after a few minutes shook off the sand that stuck to the body (when it was wet) at the place where sand was required for the construction of the bridge! Though the sand thus contributed may be a 'negligible factor', yet it shows, at any rate, the earnestness of the poor little creatures to help their Royal master.

To this day the Rajah of Ramnad bears the hereditary title of "Sethupathi" i.e., Guardian of the Bridge.

THE DATES OF SKANDAGUPTA AND HIS SUCCESSORS

The late Mr. Vicent A. Smith, C.I.E., I.C.S., writing to the Journal of the Royal Asiatic Society on the above subject says.

1. Hiuen Tsang's account of Baladitya of Magadha and his alleged defeat of the Hun king Mihiragula (-kuia) must be discarded as unhistorical, although possibly founded on fact. He heard the story from monks in the Panjab and it is impossible to say how legend originated. The apparent necessity for assigning a late date to Kumaragupta II thus disappears.

2. The Imperial Gupta Dynasty included only two kings named Kumaragupta, not three as recent discoveries had seemed to indicate.

3. Budhagupta was a powerful king of the Imperial Gupta Dynasty, whose dominions included Benares and Dinajpur in Bengal, as well as the western provinces.

4. Combining Mr. Panna Lall's results with those of Professor Pathak (*Bhandarkar Commemoration Volume*) we may affirm that Mihiragula's father, Toramana reigned in India for two or three years from A. D. 500 to 502. His coins dated 52 belong to the first year of his Indian reign, and the era is the Hun era of 448, as determined long ago by M. Drouin *Journal Asiatique*, 1890. See also V. A. Smith *IASB.*, vol. lxiii, pt. i. p. 33, 1894). Mihiragula died in A. D. 542.

5. The resultant probable genealogy and succession of the kings of the Imperial Gupta Dynasty from Kumaragupta I to Budhagupta inclusive are as follows:—

Kumaragupta I, (A.D. 414-455); his son Skandagupta (A.D. 455-467); his brother Purugupta (A. D. 467-c. 469); his son Narasimha-gupta Baladitya, (c. A.D. 469-c. 473); his son Kumārapta II, (A.D. 473-477) and Budhagupta (parentage not known) (A.D. 477-c. 494).

6. The position of the princes who struck rude coins with the names or titles of

Prakāsāditya,
Dvādaśāditya,
Ghato (tkacha) Gupta, and
Visṇu (gupta)

is uncertain.

Some or all of the names or titles may be mere alternatives for the names given in the genealogies e. g. Visṇugupta and Prakāsāditya may be identical because the Prakasas were the *dū-ās* or messengers of Visṇu (Dowson), and both appellations may belong to Puragupta. Such details, as well as others, must remain undetermined at present.

1. Allan gives a plausible explanation (*B. M. Catalogue, Gupta Dynasties* 1914 p. 56).

THE PARUR CHURCH AND ITS INSCRIPTION

[By T K Joseph Esq. B A., L T. Trivandrum.]

Parūr is a small coast town about five miles south of ancient Cranganore famous as Muširi in old Tamil works and as Muziris among the Romans. A long-established tradition of the Syrian Christians of Malabar says that St. Thomas their founder landed at Māliānkara between Cranganore and this town in 52 A.D. There was, it is said, a colony of Jews at Parūr at that time among the rich and influential Nampūris (Malayala Brahmins) who formed the bulk of the population of that town. After staying some time in Cranganore and Pālayūr (mentioned by Ptolemy) and making converts of the Jews and Nampuris of those places St. Thomas went to Parūr.

There is an old Malayalam song which describes the miracles believed to have been wrought by the Apostle for converting the Brahmins at Parūr to the new faith. It is said that St Thomas in his ezal entered the Brahmin temple at the place and broke the image of Bhadrakāji to pieces. The Nampuri Brahmins rushed to the rescue of their goddess and were about to put the outrageous Jew to death, when their chief, the Nampuri of Kōttackāvil House asked them to desist and questioned the foreign Mleccha (barbarian) as to who he was and why he dared to commit the sacrilege. The idol breaker's answer (probably translated

by one of the old Jewish colonists who knew the Malabar language) was a rather lengthy sermon on the doctrines of the newly founded religion of Christ. The audience was astonished at the strange teaching of the new-come Jew and demanded his credentials.

The song goes on to say that in answer to this the apostle wrought several miracles the chief of which was the killing of the granite elephant of the temple set on in fury by the incantations of the Nampuris to attack the wonder-worker. The Nampuri chiefs, Kōttackāvil and others, thereupon agreed to embrace the newly imported faith if St Thomas could induce the goddess of the temple to come out. The apostle did so. The Brahmins, horrified at the ghastly apparition, entreated St Thomas to bid the terrible Kāji disappear. The earth then opened and the dreadful figure repaired to the nether regions.

The Nampuri Brahmins were convinced of the truth of the virtue of the new foreign faith and received baptism at the hands of the apostle. A wooden cross was set up in the temple and it was consecrated as a Christian church. This church is still called Kottackāvil church from the name of Kottackāvil Nampuri, the chief of the neophytes. Traditionally

there are six other churches also consecrated by St Thomas himself.

This is the substance of the tradition preserved in the old song. Whether all this is true or how much of this is reliable is difficult to determine at this time. But the Syrian Christians, naturally enough, have an inveterate faith in their hereditary lore and will brook no criticism of it.

When Claudius Buchanan visited Parūr in 1806 (see 'Christian Research in Asia', 11th edition, p 133) he made a sketch of the church. This has been published in the second volume of 'Buchanan's Memoirs'. Whitehouse, in his 'Lingerings of Light in a Dark Land', p 33 is surprised to find a round tower in the sketch in place of the usual chaneel. The round tower is probably the circular Śrīkōvīl (Sanctuary) of the ancient temple retained intact. It may be as well to mention that granite figures, images and lamps usually associated with Hindu temples have been till recently found in large numbers in the church compound. All these may be taken as evidence that the church was originally a Hindu temple.

Tippu's soldiers set fire to the church in 1790, but it was rebuilt in the original fashion on the old foundation. It was this restored edifice that Dr Buchanan sketched in 1806.

Save through the flames of Tippu's incendiarism is an old inscription still seen on a granite slab on the north wall of the nave of

the church. It records the death, in 1624 of Francis Roy, Bishop of the Roman Catholic section of the Syrian Christians of the early 17th century. Fr Paulinus copied this inscription in 1785. In his 'India Orientalis Christiana' he speaks of this record in the following words:—

"Lapis sepulchralis in atrio ecclesiae in Pottono Parūr in Malabarā muro insertus sequentem fert inscriptionem lingua vulgari Malabarica antiquo caractere Tamulico-Malabarico in lepidē nigricante cœliatum. Anno Christi nati 1624 episcopus Franciscus abiit."

This a Malayalam inscription written in Vatteluthu characters runs as follows:—

- 1 Mārāntchō michiyā piran
- 2 niṭṭā 1624 mata
- 3 kumpa nāyera 18 tiyati 50
- 4 novampa tuṭaṅgun
- 5 ra nārāliḥa nāja
- 6 chttamicha patta nāji
- 7 ka rāva chellunrappō
- 8 | chttamāna kātōlik
- 9 kā akkalechiyāte kū
- 10 ṭṭattile malangkare mā
- 11 rttōmmā nacharāpika]
- 12 kka mēlppattakkāre
- 13 n āyā mār Perenchichuk
- 14 ku mettarān kālam cheyitu
- 15 ana kollam 799 mata

Readers may recognise an old acquaintance in the above record, almost the

same reading having been published by the late Mr T Gopinatha Rao in the first volume of the Travancore Archaeological series, pp 300 & 301. The positions left out or misread in that edition are given here in their correct form. The following are the alterations made by the present writer :—

Line 1 mārānicho	for marttōmmā
„ 3 nāyer 18 tiyati 50	„ nāyeru 8 tiyat
„ 7 nālika rāva	„ nālikkāy
„ 8 chuttamāna	„ chuttavā
„ 9 akkalēchiyaṭe	„ akka...yāru

Mr Gopinatha Rao found the words maranicho and akkalechiyaṭe incomprehensible or illegible. The first is a Syriac compound meaning the Lord Jesus, while the second is the Malayalam genitive singular of the Latin word Ecclesia in a corrupt form.

The passage may be almost literally translated thus :—

On the 18 th day of the solar month Kumbham of the 1624 th year after the birth of the Lord Jesus the Messiah, when it was ten nālikas of night after sunset on the Sunday beginning the fifty day's fast, died His Lordship Bishop Francis, prelate of the St Thomas Christians of Malamkara belonging to the communion of the Holy Catholic Church.

The forms of some of the words in the inscription deserve special notice. Long before the time of the record the transformation of nra into nna and of na in āna (line 8) to ya was the rule in Malayalam. Their retention in the words tutanguṇra (line 5) chellu nra (line 7), chuttamana and anra (line 15) is an anomaly sometimes found in Christian inscriptions.

STUDIES IN ANCIENT TAMIL POLITY — V

[By M R Ry V Sreenivasa Iyer A M A , B L]

THE QUALIFICATIONS OF A KING

Ancient Tamil authors conceived the king to be the life of the state. If the body politic might prosper, the life must be in a sound state and not in a diseased condition. The life of the body politic is the king being only after all human is liable to all human weaknesses, such as undue desire passion and ignorance. Therefore the king if he is to rule his country well, must get rid of such weaknesses.

'How is he to get rid of them' is the question. Thiruvallavar answers that a king could get rid of his weakness only by wisdom. So wisdom constitutes the first and the foremost qualification of a successful ruler.

What is wisdom and how to obtain that? According to Kural, wisdom was the result of deep study and long discourse with learned scholars; deep study alone would not do and long discourse with learned scholars would not alone be of any use; but these were useful only to the extent that they made a man wise. So a king should study well, and should hold discourses with learned scholars and thereby attain wisdom. Thus according to

Tamil authors it may be seen that wisdom alone is considered the chief qualification of the king.

Kural

Students of Kautilya and Kamandaka might have noticed that there are several other qualifications set down in their works as being necessary for a king. Thiruvallavar has mentioned similar qualities, as being necessary to them, (e g dd 383, 84, 85, 86, 390), but he has pointed out them only incidentally, his own idea being that a king when he is wise attains all the good qualities and avoids all evil ones, and this feature of Kural, may be pointed out as an improvement upon the Sanskrit authors.

THE SPY SYSTEM

A king, is said to possess, (according to Kural) two eyes, one is the eye of wisdom the other is eye of spies. However learned a king may be he cannot know what takes place among his subjects accurately, and it is a well known fact, that a king without knowledge of the affairs of his country cannot rule well, and he should learn that by means of his spies. (d 581). This spy should be

set upon all sorts of persons, irrespective of, friends or foes (585). There should be several spies unknown to each other working independently, and the king should take into consideration all sorts of information, but he should not act upon all of them, but on such of those as are well corroborated (dd 588-589). The king should never reward them openly for such an action defeats its own purpose (1590).

As for his qualifications, a spy should never create suspicion in others. He should be able to assume any part, as circumstances require, and even if suspected and detected he should never divulge the secret. Lastly, he would have a clear perspective of the facts which he was able to gather.

THE PRIVY COUNCIL

Till now we have seen that a king, by study becomes wise, by the help of his spies he is able to know the affairs of the state. Yet in spite of all his wisdom there may be certain points in which he may be willing to take other people's advice before he begins to execute his designs. These men famous for their learning and wisdom constituted a sort of privy council and though the Kural has not got any specific reference, as to its constitution, yet it refers to such a council in chapter xiv. The commentator too is not clear on that point but he has divided into two classes one protecting the king from human dangers and the other protecting the king from Divine wrath. (chap 45 comment

But in 'Silappadikaram' chapter v we find from line 167 that there was in those days a council of five persons. These five persons were the minister, the priest, the commander-in-chief, the ambassador and the spy. Of these, the priest protected the king from Divine wrath and the others protected the king from the dangers from the human quarters.

The above passage of Silappadikaram gives us a clue as to the constitution of the priny council in ancient days.

A king without such a council will be ruined but one with such a council becomes powerful that even very powerful antagonists would think well before attacking him. (Kural ad. 446, 447-448)

Although the Kural says that the privy council is such an important institution the king should not on that account lose his own independent judgement: it was only a consultative body. He should consult it on all important occasions and should form his opinion and act upon it with determination (d 462). The only limit to his independent action in those days was the limit of public opinion, for if he should do anything against the general opinion the public will disapprove of his action. (d 470).

THE SUPERIOR EXECUTIVE OFFICERS

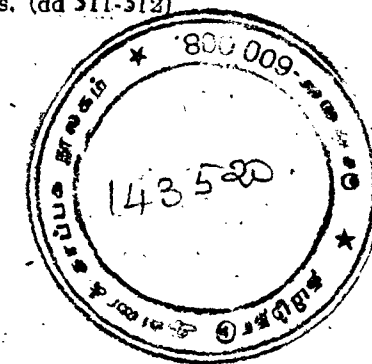
It was the king who personally selected the superior officers for service. In selecting such officers he cared only for their suitability to the post; other minor considerations

were that the officers should have a noble ancestry; the character of the servant should be spotless; he should be a fearless man and at the same time noble minded: In ancient days invariably they never engaged foreigners to trustworthy posts (d 505). This may serve as an eye-opener to several peoples who think engaging foreigners is a necessity.

THE SELECTION OF OFFICERS

We know that every government, has got its own way of selecting officers to trusted posts. Similarly the ancient Tamil kings had their own way of selecting officers. There were four methods of selection. The candidates were set upon by priests (priests) by commanders, by prostitutes and by ministers to seduce his mind. If the candidates were

The servants so selected, apart from their duties towards their sovereign, owed several duties to their subjects too. They should conduct themselves in such a way towards the king that the king trusts them and they should conduct themselves in such a way towards the people that they love and respect them. Such love and respect are got by their knowledge of the wants of the people, by their sympathetic attitude towards their aspirations, by their impartial attitude towards them and by the quick and efficient discharge of their duties. (dd 511-512)



TWO SHUDRAKAS

By H H Sree Rajah Bahadur Garu of Kapileswarapuram, Nuzvid

There were two Shudrakas: the first was Śatrupyaśha muktaḥ
the author of the drama called Prōtkhātārātimūlaḥ priya suhruda
Mruchchakatika. chalmārvakāḥ sāsirāḥ

His time is known thus :—

Mruchchakatika tenth act, stanza 58

L a b d h ā chāritra suddhischa raṇanipatitaḥ Lobhyam k im chā tiriktam yadaparamadhunā

• **chālāmāryakah** sāstirājā

prāptābhūyah p r i y ē y a m qriyasūhridibhavān

saṃgatōmēye vayasye

prarihaye ham dhavantam.

By this stanza we know that a prince called Aryaka a friend of Shudraka killed his principal foe and ascending his throne was ruling. We will know by and by that the son of Gopalaka who was the eldest son of Pradyota or Chandamahasena of Avanti and his foe was Palaka brother of Gopalaka who renouncing his throne in favour of his younger brother Palaka went to forest for penance on hearing of the demise of his brother-in-law Udyana of Kaushambi. It is evident that Palaka was the foe of Aryaka who being imprisoned by Palaka got out of it with the help of Shudraka and killing Palaka ascended his throne from the following stanza of the drama.

Act 10 stanza 52

Tyadyānamyaḥ [sa m ā ru h ya ga ta shūm
saraṇamparā
paśuvad vitatē yagnē hatastēnādya Pālakaḥ.
yō sou Pālakēnadhō shādāniya
nishkaāraṇm Kūṭāgārebaddhatyāryakanāmātya
yā mōchitaḥ

By this stanza and the speech of Charudatta we can know that Aryaka was brought from cowherds' hamlet and was imprisoned without reason by Palaka and by the help of Shudraka he escaped from it and now became king. By this speech it looks as if Aryaka was a cowboy like which the commentator opines. But it is not right to

suppose that a cowboy was a friend of a great king Shudraka. Therefore think that Aryaka was the son of Gopalaka and the author of the drama to conceal the real fact that he was his friend described him as brought from a cowherds' hamlet. Aryaka son of Gopalaka was removed to the hamlet for fear of Palaka. My argument is supported by this stanza in Mruchchaghatika

Act 10 stanza 57

Tprayakēpāryavritthena kulam mānamgncha
rakshita
pasuvad yagnavasthō durātmāpālakōhataḥ

Now we know that this Palaka was the king of Avanti from the fact that Charudatta's residence was Avanti (first stanza in the prologue) and as it was stated that the king was Palaka who sentenced Charudatta to death.

Act 1, stanza 6

Tyavanti buryām dwijasārthavahō
Yuvādaridraḥ kila Chārudattaḥ
Gupānuraktā ganikācha yasya
Vasantasōbheva Vasantasenā

Act 10 page 413

Tatō rājñā Pālakēna vayamāgnaptāḥ su
tamarayeti

We know that Palaka was an unjust king as was described by the speech of Charudatta

Chāru :— Śāntam pāpam atpa pariks sha .
karidurācharaḥ Pālakaḥ vachasahalaḥ

TWO SHUDRAKAS

69

We must know the history of this Palaka from Bruhatkatha.

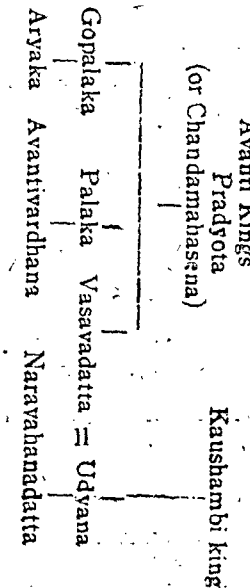
Page 604, stanza 70

Devavatse hyaradishtam datvaraajyamudaradhi
Pālakaya śvayamhhratre Gōpalastapasegataḥ

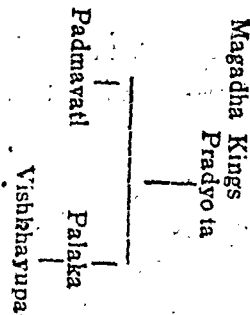
It is said there that Gopalaka hearing of the demise of his brother-in-law Udyana of

Kaushambi renounced his throne to his younger brother Palaka and went to penance. This Palaka was killed by Shudraka and Aryaka was placed on the throne. It is said that Palaka had a son called Avantivardhana. If we know the time of Palaka we can know that of Shudraka.

Udyana king of Kaushambi first married Vasavadatta daughter of Pradyota alias Chandamahasena king of Avanti and then married Padmavati daughter of Pradyota king of Magadha. Therefore the two Pradyotas were contemporary kings. Udyana ruled during the latter parts of the reigns of Pradyotas and Gopalaka eldest son of Pradyota of Avanti ended with that of Udyana as stated before. I give below the chronology of Pradyotas of Magadha from Vayupurana. All the puranas state that Pradyota came to the throne immediately after Barhadradha whose period of rule lasted for 1000 years in Kali. Then from Vayupurana is the following,



II



Barhadradhas — 1000 in Kali

Magadha kings

Pradyota	23
Palaka	24
Vishakhayupa	50

Avanti kings

Pradyota	23
Gopalaka	84
Palaka	60

Udyana of Kaushambi ruled 10 years in

the reign of Pradyota and fourteen years throughout the reign of Gopalaka. On the whole he ruled for 24 years. Gopalaka ruled 14 years and renounced his throne in favour of his brother Palaka when he heard of the demise of Udyana and went to penance. Then Palaka ruled 60 years as stated in the introduction to Kalpasutra, ten years in the reign of Palaka of Magadha and the whole of 50 years the reign of Vishakbayupa of Magadha. The Aryaka son of Gopalaka killed Palaka with the help of Shudraka and ascended his father's throne.

Then Shudraka's time would be thus:—

Barhadradha	1000 in Kaliyuga
Pradyota of Avanti	23
Gopalaka	14
Palaka	66

It was 1097 year in Kali whence Palaka was killed by Aryaka with the help of Shudraka. Therefore this Shudraka's reign began at 1090 years in Kali. That is $3101 - 1090 = 2011$ B. C. He was the author of the Drama Mrucchakatika. It was said at the beginning of the drama that he ruled one hundred years and performing the horse sacrifice and establishing his son on the throne burned himself in the fire.

Act 1 stanza 4

Rgvedam Sama vedam ganitmadha Kalam
vaisaktim bastisekham
Gnata va sarvaplasada dvayapanay timire
chakshush chopalabhyam
Rajanam Vikshyaputram paramasamudaye

nasva mebhena cheshtva

Labhdya chayuh satabda dasadina sahita m
Sudrakogni pravistah

Therefore this Shudraka ruled one hundred years from 1090 years of Kali to 1190 years in Kali ie. from (3101—1090) = 2011 B. C. to B.A. 3101—1190 = 2011 B. C.) was the same king whose history was described in the fourth day by Bhatala both in Bruhatkatha manjari of Kshemadavra and Kaaharitsagara of Somadeva as it was said in both of them that he ruled one hundred years (Bruhatkatha, p.312, stanza 309 Kathasaritsagara, page 414, stanza 3). His capital was Shobhavati. His wife's name was Maprabha. He must have been a great sovereign ruling over the whole of Southern India and a greater portion of Aryavarta as it was said in both Bruhatkathamanjari and Kathasaritsagaram that he gave the Southern India Lata Country and Maru Desa on the bank of Narmada to Viravara and his son Shuktilvara the Southern India or Karnata (Bruhatkathamanjari, page 314 stanza 331 and 332 Kathasaritsagaram page 419 stanza 119).

It was also said there that they ruled with equal power afterwards. By this it is evident that the first Shudraka must have ruled a greater part of Aryavarta as well as the whole of Southern India and his capital Shobhavati in Aryavarta. For the detailed history of this Shudraka see in the fourth Bhatala story in the Bruhatkathamanjari and Kathasaritsagaram

from page 301 in the former and from page 414 in the latter. From the tenor of his description in the fourth Bhatala and the Drama it appears that he was a Kshatriya. But in the third stanza of the first Act it was said that he was Dyijamukshya, by this it is not necessary that he must be a Brahman for Kshatriyas are also Dvijas or twice born. More we may have the word as Bahuvrihi samasam and take the meaning as one who has Brahmins as important ie. one who respected Brahmins most. Commentation says that he was a Kshatriya. But it is not possible to make out his lineage as it was not said any where in what dynasty he was born.

THE SECOND SHUDRAKA.

But he was not the same with the Shudraka mentioned by the Puranas in the Solar dynasty. Sri Vishnu Puranam mentions him as Kshudraka. Bhavishya Puranam as Shudraka and in the Parishita. First is that he was mentioned in the Puranas after Buddhadeva who lived from 2462 to 2542 years in Kali or 3101—2462 = 639 B. C. to 3101—2542 = 559. Another reason is this. In Bruhatkatha's appendix it was said that Shudraka hearing the account of birth from the parrot called Visampayana and the pariah woman who brought it died at the same moment along with them. When the account was closed when Chandrapida his former body lived. This therefore is against the account of Shudraka in fourth Bhatala in the Bruhatkathamanjari and Kathasaritsagar and in the Drama. Therefore this Shudraka who

was described in the appendix of Bruhatkatha and by Bana in Kadambari was different from the former Shudraka. This Shudraka the second may be the same who was mentioned by the Puranas in the Solar dynasty after Bhuddadeva. The time of this Shudraka the second may be calculated approximately thus:—

After viruddhaka of Sarvasti killed Salamala (Buddha's son) and sacked his capital Kapilavastu Rahula's sons fled and were settled in various places. The eldest of them was settled in Vidisa. He and his descendants were subject to Saishunaga kings of Magadha. Shudraka cannot be placed during the period as the kings of Saishunaga dynasty were all powerful and Shudraka was also powerful. For the same reason he cannot be in the reign of the three powerful kings of the Mourya dynasty viz. Chandragupta, Bindusara and Asoka. The descendants of Shudraka were ousted from Vidisa by Minander and retired to Ayodhya after his defeat by Pushyamitra. Therefore this Shudraka the second must have reigned after Asoka and before Pushyamitra. Asoka's reign ended in 2542 plus 217 plus 37 = 2797 in Kali 3101—2797 = 304 B. C. (559—218 plus 37 = 559—255 = 304) and Pushyamitra reigned 2855—2797 = 58 years after Asoka. Therefore Pushyamitra was crowned in 2855 year of Kali ie. 3101—2855 = 246 B. C. Therefore this Shudraka the second who was stated by the Puranas in the solar dynasty and described in the appendix to Bruhatkathamanjari

and by Bana in Kadmbari ruled some time after 2797 year of Kali ie, 304 B. C. and before 2855 of Kali ie 246 B. C. His capital was Vidisa on the Vetravati. Thus there were two Shudrakas.

Asoka's end	2797
Suyasha or Supati	8
Dasaradha	14
Samyuta	8
Shali Shupa	10
Soma	7
Shetu	4
Bruhadratha	7

2855

But Merutungachari says in his Vikramasani that Palaka was crowned on the night of the day on which Mahavira attained Nirvana. But in the remarks of Bulher in the introduction of Kalpasutra says that this was not the same with the Palaka mentioned in Mruchhaka tika. If he be the same the time of Shudraka the first would be thus:—

Mahavira's nirvana in 2250 year of Kali 3101—2550 = 551 B. C.

Palaka was crowned on the same day

He ruled 60 years

His reign ended in 2550 plus 60 = 2610 of Kali 3101—2610 = 491 B. C.

Then Shudraka's time would be 2610 of Kali 491

This time would come to the following time during the reign of Magadha kings

B. C.
Mahavira's Nirvana 2550, 3101—2550 = 551
Buddha's " less 8

2542 " —2542 = 559
" birth less 80

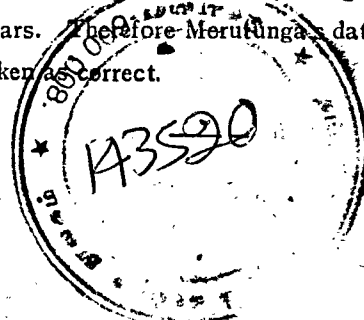
2462 " —2462 = 639

Bimbisara's " " 5

2467 " —2467 = 634

coronation	15	
	2482	" —2482 = 619
His reign	52	
	2534	" —2534 = 567
Ajatasatru	32	
	2566	" —2566 = 535
Darshaka	8	
	2574	" —2574 = 527
Udaya	16	
	2590	" —2590 = 511
Nandivardhana	24	
	2614	" —2614 = 487
(Nagadasika of Bud)	18	
Shisunaga II	2632	" —2632 = 469
Mahanandi	28	
(Kalasoka)	2660	" —2660 = 441
	22	
	2682	" —2682 = 410
Mahapadma	22	
	2704	" —2704 = 397
Chandragupta	24	
	2728	" —2728 = 373
Sudraka's end	2710	" —2710 = 391

Therefore if the date of Merutunga is taken as correct Shudraka's reign would begin four years before the end of Nandivardhana and continues until the end of Chandragupta's less 18 years. Therefore Merutunga's date cannot be taken as correct.



Ayurvedasramam

ESTABLISHED BY

Vaid a Ratna Pandit

D. Gopalacharlu

Cures and
PREVENTIVES
FOR
PLAGUE, CHOLERA
and
INFLUENZA

Plague Medicines
Big set Rs 2-2

Cholera Medicines
Big Set Re. 1-2

Influenza medicines
Per Set Re 1-12-0

Asvinivati
Fever Cure
Per Phial As 14

Chyavana prasana
For Asthma, & Cough
Per Tin Rs 3

Makaradhwaja
Days' Medicine Rs 1-4-0

IS THE HOUSE FOR
General medicines
Best Nervine Tonic
Jeevamrutam

3-4-0 per bottle
Best Bathing Oil
Amritamalaka
Thaila
Re 1 per bottle

Best Tooth Powder
Vajradantachoorana
As 4 per tin

Best Blood Purifier
Rakta sodhaka
Rs 3 per bottle

Best Bile Destroyer
Jambira Rasayana
As 10 per bottle

Best Nerve Invigorator
Vrishyoga
Re 1-4-0 per tin

MEDICINES
FOR
WOMEN

For Menstrual complaints
Asoka Vati
As 14 per bottle

For Hysteria and Fits
Abalasanji Vani
Re 1-12-0 per bottle

For Pregnant women
Mathulunga
Rasayana
Re 1-12-0 per bottle

Prameha Bhanjani
For diabetes Rs 3

Narayana Thailam
For Paralysis Rs 3
Siddha
Makaradhwaja
7 Days medicine 6-0-0

AND FOR MEDICINES FOR DIFFERENT OTHER ILLS

Packing and Postage extra in all cases. Catalog free on application to

TEL ADDRESS

PANDIT MADRAS

AYURVEDASRAMAM

55, ACHARAPPEN STREET, MADRAS

ad by Bana
after 2797
2855

AN INVESTMENT
NOT AN EXPENSE

A sum of Ten Annas (10) brings you peace of mind
and body. A sum of Ten Annas (10) for a pot of
A MRUTANJAN is surely an investment
REMEMBER

AMRUTANJAN

Cures positively all aches and pains. This is a fact.

A small phial in your pocket is a source
of relief Get me

TO DAY

—O—

AMRUTANJAN DEPOT,
BOMBAY OR MADRAS.

