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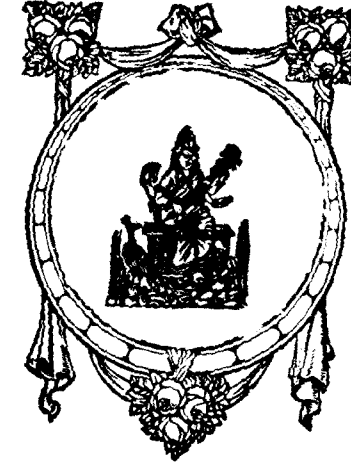
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त म सो मा ज्यो ति र्ग म य

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VIṆĀVĀSAVADATIA

ACT VII

EDITED BY DR. C. KUNHAN RAJA.

The first Three Acts of this rare drama appeared in the years 1927 to 1931 of this Journal serially, and it was later issued as a separate book as Madras Oriental Series No. 2. The fourth Act was later edited by me in this Journal in 1936. Acts V and VI appeared in the Bharatiya Vidya, Singhi Special Number, in 1945. The seventh Act is now published again in this Journal. The eighth and last Act will appear as the next instalment.

Th collected verses from the drama, found in a manuscript, are given separately at the end of the Act. The original manuscript is much mutilated and corrupt, and so it is not possible to give either a full or continuous or correct text. What is available in the manuscript is given here.

॥ वीणावासवदत्तम् ॥

॥ सप्तमोऽङ्कः ॥

वास¹—दिअं² । स हि भवदो आआय्यो³ भविस्सदि त्ति तक्केमि । [दिवम् (?) ।
स हि भवतः आकार्यो भविष्यति इति तर्कयामि]

राजा—एवमेव मे मनोरथः ।

वास—अं अलं दानी⁴ एदेण [अम्ब अलमिदानीमेतेन]

राजा—तथा ।

वास—हंजे इमं दाव गहण [हञ्जे इमां तावद् गृहाण]

काञ्चनमाला—भट्टिणि तह [भट्टिनि तथा] (वीणां गृहीत्वा उपविशति)

साङ्कृत्यायनः—(आत्मगतम्)—देवी⁵ गमनविघ्नं देवस्य कुर्यात् (प्रकाशम्)
को नु खल्वयमतीव मुखरः ।

राजा—मत्तविलासो नामायं डिण्डिको राज्ञा मे दत्तः⁶ ।

साङ्कृ—किमयं जानाति (राजा किंचिद्विलम्बति⁷) मत्तविलासो नाम ननु त्वम् ।

विदू—होदु । एसो दाव मत्तो [भवतु । एष तावन्मत्तः] (नृत्यति)

राजा (आत्मगतम्)—अहो नु खल्वकृत्रिममस्या रूपलावण्यम्¹ । कुतः—

गात्रेषु देव्या निपतत्यतुल्यश्रीमत्सु² दृष्टिर्मम³ यत्र यत्र ।

ततस्ततोऽसौ महता श्रमेण श्लेषावबद्धेव⁴ पुनर्हपैति⁵ ॥ १ ॥

वास—(आत्मगतम्) इच्छामि तं ज⁶ पेक्खिदुं । एदेण उण पेक्खन्तेण
विघ्नीअदि [इच्छामि तं प्रेक्षितुम् । एतेन पुनः प्रेक्षमाणेन विहन्यते]

विदू—होदि एसो दाव मज्झममत्तो [भवति एष तावन्मध्यममत्तः] (नृत्यति)

साङ्कृ—अहो सविशेषम् ।

विदू—अहं खु णच्चांमि । देवीए उण चक्खू अत्तहोदो मुखे इणच्च [अहं खलु
नृत्यामि । देव्याः पुनः चक्षुः अत्रभवतो मुखे नृत्यति]

राजा—मुखनेत्रशिखाद्विजाधरभ्रूजघनोरुस्तनमध्यपाणिवर्जम्⁷

कथितेक्षणहासतश्च⁸ देव्या रतिमिश्रा⁹ क्षरतीव कामधारा ॥ २ ॥

विदू—भोदि एसो दाव अदिमत्तो [भवति एष तावदतिमत्तः] (नृत्यति)

काञ्चु—(आत्मगतम्)—भट्टिदारिआ ण तस्सि चित्तं देदि¹⁰ । [भर्तृदारिका
न तस्मिन् हृदं दधाति]

विदू—भभवदि किमण्णं णच्चांमि [भगवति ! किमन्यन्तृत्यामि]

1. This I conjecture to be the words of Vāsavadattā.
2. This is how it begins after the break, which extends to eight folia in the original palm-leaf manuscript.

3. आ आ य्या

4. Written अलन्दाणी

5. देव

6. दत्तम्

7. विलम्बयति

1. लामण्यम्

2. निपतत्यतुल्यं श्रीमन्ध

3. दृष्टिः मर्म

4. श्लेषावबद्धेव

5. पुनर्हपेति

6. ज not clear ; perhaps अ=च

7. Vatsarājaprabandha writes द between खा and जा and scores the letter ; and has पद्मस्य for वर्जम्

8. त Missing.

9. रतिमात्रा in Vatsarājaprabandha

10. देहि

साङ्कृ—अलमलम् । परिश्रमः स्यात् ।

राजा—(आत्मगतम्)—व्यक्तं देव्या रुधिरमधरम्¹.....

साङ्कृ²—(विलोक्य)—अये प्रविष्टो वत्सराजः ।³

वास—(राजानं दृष्ट्वा आत्मगतम्)—ण पारइस्समहमिह ठादुं । [न पारयाम्य-
हमत्र स्थातुम् । (साङ्कृत्यायन्या⁴ सह तिरोऽभूत्)

भर—देव आगम्यताम् (सर्वे उपसर्गन्ति)

काञ्चनमाला⁵—(आत्मगतम्)—भट्टिदारिआ एरिसं पुरिसं सविसेसं पेक्खिअ
अणमत्ता भविस्सदि [भट्टिदारिका ईदृशं पुरुषं सविशेषं प्रेक्ष्य अनवहिता (?)
भविष्यति]

भर—उक्तं मया पूर्वमेव राज्ञोऽभिप्रायः । एष खलु देवस्तवाचार्यः ।

साङ्कृ—कोऽन्यो देव्या गुरुर्भवितुमर्हति⁶ विना वैदेहीपुत्रात् ।

भर—देव एषा ते शिष्या । प्रतिगृह्यताम् ।

राजा—प्रतिगृहीतमात्ममङ्गलं च ।

भर—अद्य खलु गुणवन्नक्षत्रम्, तस्मादद्यैव वीणा प्रारब्धव्या⁷ इति
महारजेनाज्ञापितम् । सर्वदेवतापूजा पुर्यां चोत्सवः कर्तव्यः । तद्गन्तव्यं मया ।

राजा—यथा भवानाह ।

भर—देव तथा (निष्क्रान्तः)

काञ्चु—देव कल्पितानि यथार्हण्यासनानि । उपविशतु देवः ।

राजा—स्थीयतां भगवति⁸ ।

साङ्कृ—उपविश्यताम् । एषा ह्युपविष्टा । (उपविशति)

वास—हृदि (काञ्चनमालाभाश्रयति)

राजा—भद्र आस्यताम् ।

साङ्कृ—वत्से अनुवर्तनीयं ननु गुरुवचनम् ।

वास—अम्ब तथा (उपविशति)

राजा¹—वीणा तावदानीयताम् ।

काञ्चु—देव तथा (निष्क्रान्तः)

विदू—मं कोऽपि ण भणादि इह उवविस² त्ति । होदु । अहं³ एव⁴ अत्ताणं
भणामि—भो मत्तविलास उवविस (इत्युपविश्य) भो णिम्मक्खिआ दाणिं
उड्डपस्सिआ सवुत्ता [मां कोऽपि न भणति इह उपविश इति । भवतु ।
अहमेवात्मानं भणामि—भो मत्तविलास उपविश (इत्युपविश्य) भो निर्माक्षिका
इदानीं उड्डपस्सिआ (?) संवृत्ता ।

राजा—भगवति !

लज्जा विलासो विनयं मृदुत्वं कान्तिर्वपुः श्रीर्नवयौवनं च ।

अत्यर्थमुद्रिक्ततयानुरागात् स्थितान्यहंपूर्विकयेव देव्याः ॥ ३ ॥

साङ्कृ—सदृशमुक्तं देवेन । गुणव....⁵मया विज्ञातं⁶ अनुरक्तया⁷ तथा
भवितव्यमिति ।

विदू—किं दाणिं तए कज्जम् [किमिदानीं तथा कार्यम् ।

विदू—भो संपत्ता ह्य आवासं [भो संप्राप्ताः स्म आवासम्]

राजा—वयस्य ।

संदर्शनं प्रत्यहमङ्गनानां पुंसामतिस्नेहविवृद्धिहेतुः ।

लब्धं च तद्द्वारमचिन्त्यमस्मात् प्राप्तामिवाहं दयितामवैमि ॥ ४ ॥

(निष्क्रान्तौ⁸)

इति सप्तमोऽङ्कः

1. Here there is again a long break of one folio in the ms.
2. The stage direction about the King's entry is also missing.
3. But the king was on the stage, already.
4. साङ्कृत्यायिन्य ।
5. काञ्चु
6. गुरुर्भवितु
7. प्रारब्धा
8. भगवती

1. राजा not in ms.
2. इह विस
3. अं
4. एव
5. A few syllables missing
6. विज्ञाता
7. Space for a letter blank between क and या.
8. निष्क्रान्तः

The following verses from this Act are seen in the Vatsarāja-prabandha:—

देव्याः पूर्वं रूपशोभाभृतेन व्याकृष्टत्वाद्द्रष्टुमुद्रिक्तकर्षा(र्णा) ।
गत्वा गत्वा चेतसा सार्धमेनां दृष्ट्वा दृष्ट्वा दृष्टिरभ्यागतेव ॥ १ ॥

धाता ध्रुवं कुपितवानतिरूपगर्वाद्देवासुरोरगौ(गपु)रादिवधूजनेभ्यः ।
थं(नो)चेदमर्षपरवान् स कथं नु नाम यत्तादिमा....जेद(!)सपत्नशोभाम् ॥

लज्जा विलासो विनयं(यो) मृदुत्वं - - वपुश्रीर्नवयौवनं च ।
अत्यर्थमुद्रिक्तयानुरागात् स्थितान्यहंपूर्विकयेव देव्याः ॥ ३ ॥
(see verse 3)

विष्णोर्जयत्यरुणताम्रतलस्य पादो यः प्रोज्झितः सललितं त्रिजगत् प्रमातुम् ।
क्वापि प्रविष्टरुचिराङ्गुलिबाभसे वैदूर्यसंक्रम इवाम्बरसागरस्य ॥ ४ ॥

चतुरुदधिजलाम्बरां - - फलभरपिञ्जरशालिमालिनीम् ।
चिरमवतु नृपो हताहितां हिमगिरिविन्ध्यपयोधरां धराम् ॥ ५ ॥

यथा यथा पश्यति भीतभीतं दृष्ट्वा स्वपक्षमान्तरगूढया माम् ।
तथा तथा मे क्षरतीव धैर्यं विलीयमानं मदनानलेन ॥ ६ ॥

परस्परविवृद्धहार्द्र(र्द)रससम्पदद्वा(?)श्मनां
प्रवृद्धनवयौवनोदयविदाहिनां कामिनाम् ।
(मनो)रथमहारथं मदनसारथिः सादरं
समागमपुरीं परां नयतु कान्त - - मुत्सवाम् ॥ ७ ॥

रुचिराङ्गुलिपल्लवाः स्पृशन्तो मधुधाराः कपिलाः क्रणतन्त्रीः(?) ।
भ्रमतां निवहन्ति तुण्डलीलां बकुलाः पिञ्जरपञ्जरे शुकानाम् ॥ ८ ॥

गात्रेषु देव्याः (see verse 1)
मुखनेत्रशिखा (see verse 2)

THE LANGUAGE OF RĀMACARITAM *

BY

L. V. RAMASWAMI AIYAR

(Maharaja's College, Ernakulam)

Three editions of the work called 'Rāmacaritam' have been printed so far. The University of Madras published several years a text containing 717 verses ; as this edition contains no introduction, little is known about the provenance of the manuscript or manuscripts forming the basis. The poet Uḷḷūr S. Parameśvara Iyer had published in 1916 the text of 30 paricchēdas with a very helpful introduction and useful notes. Uḷḷūr's scholarly observations provided the impulse for the further study of the work. In 1931 there appeared what was described as the full text of the work in the Travancore Cit-rōdayamañjarī series. Three manuscripts appear to have been used here, but no attempt has been made to define the text after subjecting the mss. to a scrutiny on the basis of prosodics or metrics. Subtle points of phonology, relating particularly to the transitional stage of the evolution of the west coast speech from the parent language, cannot be solved in the absence of such a definitive text. The study of morphology is a little easier, especially if care is taken to envisage only illustrations common to the mss. and repeatedly occurring in them.

An examination of the morphology of the text reveals four sets of forms:

* The system of transliteration adopted in this essay is that of the M.L.J. Press with the following symbols representing west coast sounds:

nd (Tam. *nr*)—the alveolar group formed of the nasal and the plosive.

tt (Tam. *rr*)—the long alveolar plosive.

n—the blade—dental nasal phoneme of Old Tamil and Malayalam, to be distinguished from the point-alveolar *n*.

I have analysed elsewhere the language of Old Mal. texts published after my E(volution) of M(al.) M(orphology) came out. These texts are Kautāliyam Bhāṣā, Dūta-vākyaṃ, Brahmāṇḍa-purāṇam, Uttara-rāmāyaṇam and Dēvimāhātmyam.

(a) Old forms which may have been purely "traditional" or "conventional";

(b) "ancestral" forms which the west coast speech "inherited" from the "parent" language and retained for brief periods in the transitional stage;

(c) west coast developments which disappeared in the later growth of the speech (may be, at different stages in different instances); and

(d) developments that have continued down till today.

Those forms which have fallen into disuse in Middle Tam. colloquials and which never struck root in Mal. (as shown by the examination of contemporary and later texts) are certainly Tamilisms employed out of deference to literary conventions. To this group would belong features like the following:

(1) sandhi changes, as in *idaṅku*, *nīṇayanē*, *onḍēr*, *varuṇan-rica*, *ticagadōrum*, *mēttaram*, *pottūn*;

(2) Tense-forms, with the augment-*an-*, like *molindanay*; and old forms like *pōyinār*, etc.;

(3) Prohibitives like *ilaikkaymīn*.

Those Middle Tamil forms which do not have direct cognates in Early Mal. and which occur sporadically in the earlier texts may also be regarded as "Tamilisms" introduced in deference to literary convention. To this group would belong forms like *adukku*, *ceyyākkāl*, *aṇiyāmal*, etc.

Then there are "ancestral" forms appearing side by side with forward west coast developments in Old Mal. texts, as in Rāmācaritam. I think it would be incorrect to lay down on the strength of an observation in the fourteenth-century Lil. ["pāṇḍyabhāṣāsārūpyam bāhulyēṇa 'pāṭṭ' iti kēraḷabhāṣāyām"], that all such instances were foreign to the west coast at this stage and that the west coast speech was "born full-fledged" like Urvaśī from out of the sea.

In this connection one may have to envisage the importance of another observation of Lil., viz. that "the low castes of Kerala make use of cōḷabhāṣā forms like *māṅgā*, *vandān*, etc." The probability of many of these older forms existing side by side with forward developments in different parts of the country can certainly not be ruled out in the earlier transitional stages.

The marking-off of the categories (a), (b), (c) and (d) enables the student of Malayalam to "place" this work among

Old Malayāḷam texts already analysed and fixed chronologically. Ancillary as the evidence of language certainly is (especially in the circumstances that obtained in the past in Kerala), it cannot be altogether neglected. If Rāmācaritam shows quite a respectably larger number of linguistically earlier features than say, the fourteenth-century Lilātilakam, it could not have been due to the mere accident of a supposedly regional or communal dialectic variation. Nor would the theory stand, which ascribes the work to a comparatively recent date on the ground that it is composed in a "frontier"—dialect or "mixed" speech; for in the first place such a "frontier"-speech cannot be traced anywhere, and secondly many of the features mentioned below are undoubtedly Old Malayāḷam as evident from comparisons with other old Malayāḷam works.

1. Old nominal bases now no longer in use inherited from the "parent"-speech whether as part of tradition or as active forms in early stages: *allal*, *attal*, *amar*, *aḍal*, *aṇṇal*, *aṇṇa* 'fool', *iḍaṇṇeru*. *iṇḍal*, *igal*, *icai*, *uvavi*, *kōṭṭal*, *marakkalam*, *paḡali*, *maiyaḷ*, *māttam*, *māṇbu*, *mārvu*, *paṇava*, *paḍiṇṇāyiru*, compounds like *ār-amudu*, *onḍēr*, *ēdilar*, *veṇṇiṇam*, *vīyaṅgōḷ*, *celuṇ-galal*, *murangiḷar*, *val-l-āli*, *vallidi*, *vallarivīrar*.

Characteristic west coast developments: *cemmu* (cf. Tam. *cemmai* and *cemmal*), *pēḍi* 'fear', *vā* 'mouth' (cf. Tam. colloquial *vā*), *pūvu* (cf. Middle and Modern Tam. colloquial *pūvu*), *muḷuvāṇ* (cf. Tam. *muḷuvadu*), *cēl* (cf. Tam. *ceyal*), *vāḍil* (cf. Tam. *vāyḍil*).

2. The second case ending is generally *e* (cf. Tam. colloquial *e*) but manuscripts evidence hesitancy between *e* and *a* which latter was perhaps a slightly frontalisied, weak-accented *a*.

3. "Separation" (or "absence of union") is associated with the third case endings *oḍu* and *ōḍu*, as in *uyiroḍu tala vērupaḍutti*, *aḍuttavarōḍum vēṇṇi* (cf. EMM, p. 8) Although no express provision exists in Tolkāppiyam for this use of the third case, there are instances like the Tolkāppiyam sūtra *murrugaramoḍu poruḷ vērupaḍādu* ... and Middle Tam. instances like *numarōḍu piriyaḍu*.

4. As for the fourth case, the new ending-*u* (after-*u* and-in-*u*) appears commonly beside older-*u-u-kku* and-in-*u-kku*. Older forms of the type of *endiṅku*, *adiṅku* (without the augment-*u*) appearing in Kauṭaliyam are absent here.

5. The fifth case endings are locatives (or place-denoting words) followed by *ninnu* (cf. Virac.)

The ancient *in* appears in *adinum mēlē* with a fifth case force.

Similarly, *-il* in *adil param, kūṭṭattil ērē* is the fifth case-*il* mentioned in Nannūl.

-in-il (constituted of the augment-*in* and *il*) appears only with a seventh case force in this text: *viravinil, tikkinil, kaluttinil, manattinil*. This is a descendant of older-*in-in* used in certain Old Tamil texts with the fifth case signification, generally speaking, and rarely with a seventh case force under the influence of the newly popularised and locative post-position-*il*. Tolkāppiyam prohibits the use of the augment-*in*-before the fifth case ending-*in* but already Kuṟundogai shows *kaḷattin-in* and Pattuppāṭṭu has *tappin-in valāadu* (both with a fifth case force), while Kalittogai evidences a seventh case signification also for the ending which came (under the influence of-*il*) to be regarded as-*in-il* (in sandhi-affected positions).

in-il is used in many Middle Tamil texts (and in modern Tamil poetry) only with a seventh case force, but in the earliest stages of the west coast speech, it seems to have been used with both the fifth case (comparisinal) and seventh case meanings. Kauṭaliyam has *kīlēdinil nān-maḍānnu, hāni-vannadinil nānmaḍāngu* in the fifth case, *adinil tiyittu, satruvinil*, etc. in the seventh case.

6. *uḍe* is most common, but (*n*) *de* and (*in*) *de* are not met with, and *uḍaya* is rare. Some mss. show-*iḍe* where *i* represents a neutralized, weak-accented sound with no lip-rounding. Kauṭaliyam has *uḍaya, uḍe* and *iḍe* (*i* being a centralised, weak-accented *u*).

7. *il, -kal (-in-gal > ingal)* and both the "rigid" and "loose" postpositions appear for the seventh case: *uḷ, iḍai (iḍa), uḍē, micai (mica), mēl, kīl, pakkal*, etc.

-attu in the instances *teruvattu* and *naḍuvattu*, where this augment is not normal in post-Tolkāppiyam Tamil, may be compared to-*attu* in Tolkāppiyam instances like *veyilattu, paṇi-y-attu, vaḷi-y-attu, maḷa-y-attu*.

Another 'archaism' in the west coast speech is furnished by *kilakku nāṭṭu cellumbōḷ* which has come down to the present day in constructions like *kōlikkōṭṭu cennu*, where the germinated

ttu (without any seventh case affix proper) denotes the locative meaning. Old Tamil had such constructions, as in *kāṭṭu-c-celba-v-enba* [Kuṟundogai].

The association of a locative force in *agamē pōyi, āgāsamē parannu, teruvē naḍannappōḷ* is due to the analogy of words like *munbē, kilakkē* where the emphasis-denoting *ē* was popularly associated with the locative idea.

8. *edō*, the sambōdhana word, peculiar to the west coast denoting familiarity without contempt, exists in this text beside *edā* and *edī* (cf. Middle Tam. forms < Old Tām. *edā* and *edī*).

The following Tolkāppiyam types of vocatives are absent in Mal.: *naṅgāy* (of *naṅgai*), *pārppir* and *kariyir* (of *pārppār kariyar*), *tōṇṇāl* (of *tōṇṇal*), and vocatives with *aḷabēḍai*.

The change of *-an* to *-ōy* is represented in literary instances like *kulattinu karayāy-ullōy-ē* and *śūraril munb-uḍayōy*; *rāmā-v-ō, taṇayā-v-ō*, *rāmaṇ-ē* and the use of *-ē* in *-ullōy-ē* are all later than Tolkāppiyam usage.

9. The directive ending *-ēkk* is not common; the only instance available is *ividekku*. Forms with *-il-ēkku, -ingal, -ēkku alt-ēkku* do not appear, although the terminative expletive *ē* is found in *nagarattilē, tarayilē, agattē. adilkku*, appearing often in this text, is perhaps an incipient directive without *-ē*.

The qualificatory *ē* is also very rare; there is one instance: *kīlilē ttolilgaḷellām pēcinapoludu*. Directional words like *kilakkē* are sometimes coupled with *viśeṣyas*, as in *kilakkē-ttica*. cf. Kauṭaliyam.

10. Directives with—*nōkki* (cf. instances like *hastinapuri nōkki-p-pōṇar* in the prose portion of the Middle Tam. text Perundēvaṇār's Bhāratam) and *āmmāru* appear: *vaḍakkunōkki, maṇmēl-āmmāru* and *kilakkīn-vaḍilkkalāmmāru. peṭṭu*, as a directive ending, occurs in *mēlpeṭṭu, kīlpeṭṭu* (cf. Tam. *mēl-paṭṭu* and *kīlpaṭṭu*) and in *ṣurattūtṭu* (for the *ū* of which, cf. EMM, p. 15.)

11. *Curuṅg-iḍa-mār* 'women with slender waists' (with the plural ending *mār*) the old plurals *palava* (*ṭal* and *pala*) and *cilava*, (*cila*), *av* and *iv*, *āṇ-gaḷ* and *peṇ-gaḷ* (later *aṇṇṇaḷ* and *peṇṇṇṇaḷ* in view of the semantic alteration suffered by *āṇ-gaḷ* and *peṇ-gaḷ*) and traditional forms like *nālvar* and *eṇmar*.

12. In the use of augments in nominal inflexions, the following may be noted.

iḍam-oḍu, *kuṇam-oḍu*, *aṛam-oḍu*, without the augment *-att* illustrate a usage which is as ancient as Tolkāppiyam Eḷuttu.

The augment *-in-* is often used in the inflexional forms of bases with *-i*, *-a* and consonants, in the second and third cases: *cadi-y-in-āl*, *cida-y-in-e*.

The non-rational plurals *ava* and *iṭa* take on always the augment *-(a)tt-* but *ellā-y-ilum* evidences a west coast development in which the augment is left out. This *ellā-y-ilum* is often heard today beside *ellāttilum*.

Kōvil-kku, *viralkku*, *kaḷalkku*, *kāḷkku*, without the augment after bases having final *-l*, are unusual in modern language.

13. Noteworthy old forms among pronouns are *ñāññal* (both as nominative, and as an 'oblique' stem as in *ñāññal-il*), *nimmil* (*nim-* being the oblique stem of the second person plural), *emmil* (*em* being the oblique stem of the first person plural pronoun), and *eṅgaḷ*.

nim- and *em-* are purely traditional forms; *nim-* may be compared to Old Tam. *num-*; and *em-* to Old Tam. *em-*,

eṅgaḷ has its counterpart in Middle Tam., while *ñāññal* (and *ñāññal*) evidence *ñ-* as a west coast peculiarity.

14. Old verb-bases that form part of the 'inherited' stock but that have now gone out of use: *iḷai-kk-*, *orumaṇapp-eḷ-*, *oṇd-*, *kiḷar-*, *kaḍāṇ-*, *kōl-*, *kudār-*, *cāḍ-* 'to attack', *ceṇu-kk-cepp-*, *tāṇ-*, *tuyar-*, *pēc-*, *pudai-*, *pugal-*, *mett-*, *mīḷ-*, *vagai-* *kai meṇ mārā-kk-*, *pōr kiḍai*, etc.

Early west coast "developments" (structural, semantic or both), that have fallen into disuse today: *iḍ-*, *uḷar-*, *ēg-* 'to order', *kiḷai-kk-* (as in *kiḷaicca nāṇiṇōḍum* with gasping, weakened tongue'), *ceññ-* 'to be reddened', *tiḷkk-* (modern *tikk-*), *naṇṇ-* 'to consider deeply', *kēl-*, *karer-*, *piḍiḍeḍ-* and *vēṇ-iri-kk* used as transitives.

Developments that continue to exist till today: *aḍar-*, *uḷavāg-* (for all persons and numbers), *orumb-eḷ-*, *kuḍai-*, *tall-*, *teḷi-kk-* 'to drive chariot, cattle etc.', *paḡar-* (cf. Tam. *peyar-*, and *pagir-*) *pēḍi-kk-* 'to be afraid' *ceṇṇu-var-* 'to be beautified or sanctified', (which exists in modern *ceṇṇōrttu* of christians).

15. The so-called "defective" verbs belong to different categories: (a) *kuṛippuvinaḷ* bases like *uḷ*, *al*, *il* and *val*; (b) *terinilai* bases showing only a limited number of verb-forms from the beginning, like *vall-* and *ol* (or *oll-*); (c) old verb-

bases, of which only certain forms were popular in later stages of speech-evolution, like *aṛ-*, *iṛ-*, *mīg-*, *pōl-*, *eṇ-*.

In Rāmacaritam, apart from *uṇḍu* and *uḷḷa*, the old forms *uḷaṇ*, *uḷaḷ*, *uḷar*, *uḷaṇ-āyāṇ*, *uḷar-āyār*, *aṇiññ-uḷaṇ* are met with.—One instance of *ilēṇ* (in *kaṇḍ-ilēṇ*) is available but *alēṇ*, *alāy*, *alaṇ* are not available. There are the participles *illādu* and the west coast development *illayādu*, *allādu* and *allayādu*, the conditional *illāygiḷ*, *illayāygiḷ*, *allāygiḷ* and *allay-āygiḷ* (beside older *allāl* and *allāgiḷ* and *allāyil*); *illayāygiḷ* and *allayāygiḷ* were perhaps formed under the influence *illa-y-āg*—and *alla-y-āg*.

The old participle *aṇṇi* is, in compounds particularly, represented in this text by *eṇḍi* (and *eṇṇi*), while *iṇṇi* appears as *iṇḍi* (*iṇṇi*), *eṇḍi* (*eṇṇi*) and also as *iṇḍi* (*iṇṇi*), the long *ī* in the last-mentioned being due to the analogy of west coast *ila* isolated from forms like *kiṭṭila* < *kiṭṭilla* < *kiṭṭi-y-illa*.—Kauṭ, shows *eṇḍi* for *aṇṇi* numerous but *iṇṇi* is only *iṇḍi*. The works of the Paṇikkars show *eṇḍi* (*eṇṇi*) both for *aṇṇi* and *iṇṇi*. Possibly, the course of change was that *a* of *aṇṇi* was first changed to *e* through a frontalized weak-accented stage and that later (through confusion between *aṇḍi* and *iṇḍi*) the *e* was transferred to *iṇḍi* also. Dissimilation was perhaps also operative here in the change of *i* to *e*. The form *eṇṇi* (*yē*) was very common down till the New Mal. period. It represented *aṇḍi* and *iṇḍi* alike. To-day, *eṇṇiyē* is an archaism (often appearing in poetry).

allā and *illā* have been used in Mal. also as bases of forms with negative tense-endings annexed to them: *allāññu*, *allāyum*, *illāññu*, *illāyum*.

Similarly, *arudu* (the *kuṛippuvinaḷ* non-rational singular of *ar*) has given rise to west coast forms like *arudāyinnu* (negative present finite), *arudāññu* (neg. past), *arudāyum* (neg. fut.), *arudāyāṇ* (neg. participle).

val- as a *kuṛippuvinaḷ* base underlies forms like *vallaṭaṇṇam* 'in some manner' (for the roots of the semantic change, cf. Old Tamil *vallāṇṇu* and *valla-ṭ-āṇṇu*), *valladum* 'something' *vallaṭarēyūm* 'some persons' and the negatives (*colla*) *vallēṇ*, *vallōm*, *vallādu* 'not being able', *vallāyima* 'inability'.

vall- as *terinilai* verb-base is represented by *kidaññal* *vallṇididūmilla*,

cf. Kauṭaliyam instances like *valli* 'having learnt', *valluma-ṭaṇ*, and *vallila* in a citation of Lil.

Examples of forms of *vall-* are available in Old Tam.: *vall-i*, *valluvōn* (Kurundogai) *vallumōr*, etc.

The forms of *val-* and of *vall-* sometimes govern accusative objects both on the west coast and in Middle Tamil.

ol- (or *oll-*) is also a "defective" *terinilai* verb-base, represented in Mal. by negative forms like *ollāññu*, *ollādē*, *ollāda*, *uḷollāda bhūmi*; and the prohibitive-*ollā* which continued down till the 19th century. This text has many instances of *ollā*. Tam. has *olluvadu* (Purāṇāṇ.), *olvai* (Kurundogai), *olvadu* (Kurund.), *ollum*, and the negatives *ollān*, *ollāy*, *ollēn*, *ollār*, *eṇmar*, *eṇmōn*, *eṇmadu*, *eṇmēḍam* (*cṇṇumēḍam*) represent old forms of *en-* in the present text.

16. The type of *vaḷar-kk-*, *uyar-kk-* exists here beside that of *vaḷartt-* and *uyartt-*

17. Tense-forms with and without personal endings occur. The expletives-*idu* and *-udu* are also common.

The personal endings (with the augment- *aṇ-aṇ-*) *-aṇ-eṇ*, *-aṇ-ai*, *-aṇ-aṇ*, and those like *vaṇaṅṅinar*, *toḍaṅṅinan* appear to be Tamilisms.

The *y* of the second person singular ending *-āy* is often elided: *maṇannā*, *uḷavā*, *kaṇḍā*.

-aṇ as the personal ending for the first person future singular is quite frequent: *kaḷavan*, etc. (see below).

18. The present tense ending is *-iṇd-*. There are no instances showing *g-iṇd-*.

19. *āyiṇēn*, *pōyiṇar*, *āyiṇa*, *āṇa*, *pōṇa* are old forms.

Past stems like *tāṇṇ-* (< *tāḷnn-* < *tāḷnd-*) *iṇṇ-*, *vāṇṇ-*, and *amiṇṇ-* occur.

The mss. show *kudaṇ-i-* and *kudaṇ-nnu-* as the past stems of *kudaṇ-*; similarly the older *eluninn-* and *elunētt-* appear side by side. The possibility of scribal interference cannot be ruled out here.

The occurrence of non-palatalised and palatalised stems like *vaitt-* and *vaicc-* has to be explained (as in other instances of the existence, side by side, of old forms and new developments) as due to the fact that both sets of forms may have been current in parts of Keraḷa in the transitional stages; cf. observations made *supra*.

20. The future with *-um* is used only for the third person non-rational singular and plural and third person rational

singular. For other persons, tense-forms with personal endings occur: First person: *konnīḍuvan*, *olippaṇ*, *uraippaṇ* [with the singular ending-*aṇ* corresponding to Middle Tam. *-aṇ* and old Tam. *-al*], *aṇiyittu-kolṇōm*, *oḍukkuvōm*, *igal kiṭṭuvōm* [with the plural ending *-ōm*, also Middle Tam.]; second person: *kolṇāy*, *uḷāṇā(y)*; *iḷavāy* third person "rational" plural: *eṇmar*, (*emmar*), *uḷar-āvar*.

21. The mss. show besides *a* and *e* for the final vowel of the infinitives, a long *ā* also, particularly in pausal positions: *kaṇ-ṇunal tuḷumbā*, *uraceyā*.

cey-y-arudu, *cey-y-ā*, and *cey-y-ollā* are common; the elision of *a* of the infinitive is noteworthy. Old Tam. shows the first type in instances like *oḍukku-arum-*, *tunṇ-arūñ-curam*, *eṇṇ-ariya*, etc.—Negatives like *ceyyām-alla* also occur in this text.

22. The Relative Participles in constructions like the following are miniature predications and they have assumed their present function as the result of original non-rational plural predicates having been prefixed as *viśeṣaṇas* to their subjects: *civandaṇa muḷigaḷōḍum*, *ceydaṇa toḷilgaḷ* [where original past forms appear as relativals], *tūyō cilaṇa* [where an original *kuṇippuvinaḷ* participial predicate *tūyava* is contracted to *tūyō* and used as a relational], *naḍamāḍuvō cila kēkiṇam* [where a future participial does the duty of an adjectival]. Campu constructions like *pāriccō cila pāragaḷum*, *karaññō piḷḷagaḷum* where minor predications are effected through the prefixing of past participials which were originally predicates belong to this category. *Dūtavākyam*, *Brahmāṇḍapurāṇam*, *Dēvimāhātmyam* and *Uttararāmāyaṇam* Gadyam show this type of construction with the present, past and future forms. The earlier Kauṭ. has forms in the future only: *āvō*, *ceyṇō*, etc. (as predicates).

These forms appear as participial subjects also: *hastigaḷāvō kāḷiṅgāḍigaḷ*. If the analogy of *av-v-āvō* < *av-v-ava* (*a* *o* on account of the bilabial, and lengthening of *ō* owing to emphasis) was active here, *ceyvō*, *āvō*, etc. of Kauṭ. were from non-rational plurals *ceyva* etc. (cf. Old Tam. *ceyba*, Middle Tam. *ceyva*) which were at once finites and participials.

23. Another type of west coast constructions in this text is furnished by illustrations like the following in which the relative participles (with final *a* elided) are followed by *oru*

(or *ōr*) and non-rational nouns (as *viśēṣyas*): (*nāla-p-*)*pōyoru* (*cōriyōḍu*), *conṇoru* (*nēram*), *eluvoru* (*nēram*).

In later stages of the west coast speech, both singulars and plurals, rationals and non-rationals came to be used as *viśēṣyas*. Though theoretically the combinations of past relative participles and *oru* are possible in Tamil, such combinations are non-existent in the literary dialects; on the other hand, the usual type of construction is the combination of the non-rational participial noun and *oru* (or *ōr*) followed by non-rational (very rarely, rational also in Middle Tamil) *viśēṣyas*. Thus Tam. type is represented in this text by instances like *mikkadōr tuyaram*, *muḷuttadōru cūlamudayōr*, *paḍarudaḍōr*, etc. There is no future relative participle as such in Tamil, and the west coast combinations of the type seem to have been due to analogy. The Tam. counterpart is of the type of *ceyvadōru*.

24. The concessive *ond-ēṇum* beside *cinṇāṇum* is noteworthy. Both—*āṇum* and *ēṇum* exist in Middle Tam., and I consider them to be modifications of *āyṇum*.

25. Neuter future participial nouns with a gentle hortative force (as in Middle Tam. colloquial and in Kanaḍa): *koḍupṇudē*, *tirivudu*, *pūvūdu*.

Participial nouns show *-adu*, *-idu*, *-udu*, *-ūdu* (for future forms like *ōḍūdu*, and analogically for others) and *-idu* (for forms like *kittidu* < *kiṭṭi-y-adu*, and by analogy for *taruvūdu* and *ceyvūdu*).

The types of *koḷavar* (cf. Tam. *koḷavar*) and *ceyyumavan* (cf. Tam. *ceyyumōṇ* and *ceyyumavan*) find representation here numerous.

26. Except in a few old forms like *nāṇ ulēṇ*, *collavallēṇ*, *aḍiyēṇ*, *aḍiyēṇṇāl*, *iruvīrum* 'you two', this text shows only third personal appellatives: *vallōr*, *pollār*, *ollār*, *munṇēvar*, *kiḷakkēdu*, *aṇṇanadayāl*, *meṇcollāl*, *alagudu*.

27. The old "indeterminate" negative tense-forms with personal endings appear: *oṭṭēṇ*, *tēṇāy*, *alīyāṇ*, *tōḷadu*, *aṇiyār*, *aṇiyōm*, (*iva*) *cōpiyā*.

Unequivocal instances of tense-forms with *-ā* only (without personal endings) are *ceyḍadu pattā* and *uḍambu caliyā*. The form (*nī*) *aṇiyā* may be due to elision of *y* in *aṇiyāy*. The following instances in which the subjects are singular in form though capable of being interpreted as plural in meaning (accor-

ding to the spirit of an Old Tamil rule laid down in Tolkāppiyam) mark a transition stage which helped forward the association of negative forms (without personal endings) with singular subjects and then with rationals too: *kappirillā*, *ṇāṇāl cellā*, *nayanam ilagā*, *tuyaram vārā*, *uvaci curuṇṇā*.

28. Other west coast forms: *ceydilla* (cf. Middle Tam. *ceyḍileṇ*, etc.), *vannilla*, *uṇṇamilla*, *kandilēṇ*. Future negatives like *kolgilla*, *kūrūgilla* and *ceygilla*.

ceyga-y-illa (denoting the future): cf. the Middle Tam. collocations *ceygai-y-illai* and *ceygai-y-uṇḍu* (common in the Vaiṣṇavite commentaries): *irikka-y-illa*, *uraikkayillē*, *moḷiga-yillē*.

ceyvilla (denoting the future): the Middle Tam. counterpart shows only *ceyvadillai*, but collocations formed of *ceyvukāṇbu*, *naḍoṇṇu* with *illai* are possible in Tamil. *ceppucilla*, *varuvilla*, *kāṇmilla* are Mal. instances.

29. Negative forms with tense-affixes annexed to bases with *-ā*: *arudāyinnu* is the only instance here. Kauṭal. shows no instances of this type at all.

There are non-finite forms in this text: *eliv-illāyumu-oru māyam*, *illāyumbōḷ*, *aṇiv-illāyṇāṇ*, *ceyukk-arudāyṇāṇ*, *ṇiḍāy-ṇadu*, *koḍāyṇadīṇṇu*.

pōr iṭaikk-aṇ-miṇ looks like a Tamilism.

30. Miscellaneous.

(i) *aḷavu* and *-aḷavil* for denoting '(measure of) time', besides *-aḷatum*, *-aḷam*, *-aḷa*, *-aḷam*, and the development *-ēḷam*, all meaning 'till' 'up to the time when'. The hesitancy of forms continued down till the period of the Paṇikkars.

(ii) *adē-y-um-alla* (cf. a similar form in Kauṭ.) shows a restrictive *ē*. In modern *adē*, on the other hand, *ē* originally was restrictive, then became an emphatic particle without special reference to things restricted, and then faded out into an expletive.

The difference between *tēṇṇam ē* and *pirinilai ē* becomes conspicuous only when the contexts bring out the restriction or exclusion prominently. Since emphasis is always on negation (or exclusion) of the opposite of what is posited, the element of exclusion is always inherent in emphasis. This is why Neminādam regards *pirinilai ē* as a branch of the category of *tēṇṇam*.

(iii) The mss. show *ittāṇa*, *ittiṇa*, *ittira*, *attāṇa* *attiṇa*, *attrē*; *orikkāl* (cf. Tam. *orukkāl*) and *orikkal*.

(iv) *allō*, *allē* and *allī* (as in *ill-allī*, *all-allī*) are all here.

(v) The help-verb-*id-* appears as such when associated with past stems having final-*n-m* as in *cenn-id-*, and as-*id-* when associated with past stems having-*i* as in *tōnnid-*. Analogy has given rise to forms like *cenn-id-* also. Certain mss. show *collittu*, etc. where counter-analogy has been active (cf. Middle Tam.)

(vi) *maḍi* 'sufficiency' 'satisfaction' is perhaps the meaning in two contexts: *maḍi vānnudilla*, and *uḍal muḷuppu maḍi-y-illa*, *maḍi* has other meanings in *maḍi keṭṭ-*, *maḍiye-nniyē* (*maḍi-y-illāda viravōḍu* 'with incalculable haste,' *maḍi-y-illā vidavagaḷ* 'widows besides themselves (with grief), *cūṇṇṇil-ṇṇum-attal maḍikku ninnudilla* 'the sorrow accumulating in my heart could not be contained.) The collocations *maḍi-y-āg-*, *maḍi var-* and *maḍi pōr* 'to be sufficient' and the word *maḍi* used alone for 'enough' are not to be found here. *maḍi pōnnu*, *maḍi vānnu*, *maḍi-y-āyi* were originally used as intransitive constructions with *maḍi* as subject but later became associated together as compound verbs with other words as subjects, as in *maḍi pōrum ninnuḍe vīlayōṭṭam* (KK) and *maḍipōrum ninnuḍe vīryaṇṇaḷ* (EJ).

The occurrence, frequency or absence of grammatical types in long texts like Rāmacaritam and Kauṭaliyam do provide a presumptive value for their antiquity. If these texts, along with the fourteenth century Līl., are examined together comparatively, the perspective emerges that Rāmacaritam has linguistic features neither so old as those of Kauṭaliyam nor so "late" as those of Līl. Here are the relevant data:

Kauṭ.	Rāmacaritam	Līlātilakam
Fourth case forms	- <i>ṇ-kū</i> , - <i>ṇ-kū</i>	
like <i>eṇkū</i> , <i>eṇṇṇkū</i>	absent. — - <i>ṇ-u-kkū</i>	only- <i>ṇ-u</i>
beside <i>marattiṇukku</i>	- <i>ṇ-u-kkū</i> beside	- <i>ṇ-u</i>
and <i>marattiṇu</i>	- <i>ṇ-u</i> and - <i>ṇ-u</i>	
Fifth case <i>ṇ-il</i> ,	<i>ṇ-il</i> only in	
also used in the	the seventh case	no- <i>ṇ-</i>
seventh case		- <i>il</i> at all
Sixth case <i>uḍaya</i>	only- <i>uḍe</i> and	<i>uḍe</i> ,
and <i>uḍe</i> , <i>iḍe</i>	rarely- <i>iḍe</i>	<i>iḍe</i> , - <i>ṇ-d-e</i>
Rarity of qualificatory <i>ē</i>	Rarity	frequency

Present tense		
endings <i>g-ṇḍi-</i>	only- <i>ṇḍ-</i>	- <i>ṇḍ-</i>
and - <i>ṇḍ</i>		
No negative tenses	<i>arudāyinnu</i> ,	<i>tārayum-ō</i> ,
with tense-affixes	<i>arudāyṇṇ</i>	etc.
annexed to neg. base	<i>illāyūm</i> , etc.	
with - <i>ā</i> .		
Old Indeterminate	Beginnings of Nega-	<i>pirāṭṭi tāṛā</i>
negative finites with	tive finites with <i>ā</i>	
personal endings		
<i>ceyvidoru</i> type	<i>ceyvorū</i> beside <i>ceyvi-</i>	Both types
	<i>doru</i>	

Other details roughly fit into the above picture. So, one has to "place" Rāmacaritam somewhere between the period of the language of Kauṭaliyam and that of the linguistic evolution of the native elements of the maṇipravāḷa envisaged by Līlātilakam and reflected in early works like Uṇṇiṇṇisandēṣam.

THE CONCEPT OF PRAUDHOKTI IN ALAṆKĀRĀŚĀSTRA

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In the development of any system of thought, fine distinctions play an important part. This is as true of the alaṅkāra-śāstra as of any of the darśanas. In the Dhvani system, for example, certain fundamental distinctions are made and one has to understand the full implication of these distinctions if one wants to understand the system at all. The distinctions between अविवक्षितवाच्य and विवक्षितान्यपरवाच्य; असंलक्ष्यक्रम and संलक्ष्यक्रम; शब्दशक्त्युद्भव and अर्थशक्त्युद्भव; वस्तु, अलंकार and रसादि; अभिधामूल and लक्षणामूल; अर्थान्तरसंक्रमित and अत्यन्ततिरस्कृत; अभिधा, लक्षणा and व्यञ्जना, all these distinctions are fundamental in the Dhvani system. Another distinction which is mentioned in the earliest work on the Dhvani system, namely, the Dhvanyāloka of Ānandavardhana, is that of the suggestive element in poetry into स्वतः संबन्धि and प्रादोक्तिनिष्पन्न. What is the basis of this distinction and how is it related to the other distinctions and principles of the Dhvani system?

Before answering this question, let us consider the distinction between वस्तु and अलंकार. By 'vastu' is meant any plain unvarnished idea or thought or statement. It may or may not be thought or statement of an actual fact existing outside the mind. The essential thing about it is that it is just a plain thought or statement. When we just say something about something else, we are giving expression to 'vastu'. It does not matter whether what we say is positive or negative, whether it is true or false. Both affirmations and negations would come under 'vastu'. It is easy to see that a good proportion of our statements in everyday life and those of poets in their poems give expression to 'vastu'. This can be illustrated from the works of any Sanskrit poet. "King

Dilīpa and Queen Sudakṣiṇā touched the feet of Vasīṣṭha and Arundhatī who, being pleased, gave them their blessings"¹. This is a good example of 'vastu'. It just states facts or presents certain things as facts, without adorning them in any way. The poet here has not used his imagination or fancy to beautify these facts in any way. "While the divine sage Aṅgiras was speaking thus, Pārvaṭī, seated near her father with her bent head counted the lotus-petals with which she was playing". So says Kālidāsa in his Kumārasambhava² and the whole of it is 'vastu'. It is not necessary to go to poetry to find examples of 'vastu'. No matter in what language we speak, we are most of the time giving expression to simple thoughts or understanding simple thoughts from the words of others. Usually we express them in sentences consisting of two or more words, but this is not a necessary condition. What we understand when somebody says 'yes' to our question is as good a 'vastu' as any which we may understand from a long sentence consisting of many words.

What 'vastu' is can be better understood if one contrasts it with 'alaṅkāra' or a picturesque idea or statement. An idea which has been made picturesque in any way by the fancy or imagination of the speaker is an 'alaṅkāra'. Ideas become picturesque when they involve some kind of striking comparison or contrast between any two things in the world. Thus when Kālidāsa, after having first declared his own inadequacy to the task of describing the exploits of the kings of the solar dynasty says that perhaps he would be able to accomplish it by following the path made for him by earlier poets as the thread enters the diamond through the hole made by the borer,³ he is giving expression to an idea made picturesque by the striking comparison which it contains. It required the imagination of

(1) तयोर्जगद्भुतः पादान् राजा राज्ञी च मागधी ।

तौ गुरुर्गुरुपत्नी च प्रीत्या प्रतिनन्दन्तुः ॥

Raghuvamśa, I. 57.

(2) एवं वादिनि देवर्षौ पार्श्वे पितुरधोमुखी ।

लीलाकमलपत्राणि गणयामास पार्वती ॥

Kumārasambhava, VI. 84.

(3) अथवा कृतवाग्द्वारे वंशेऽस्मिन् पूर्वसूरिभिः ।

मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः ॥

Raghuvamśa I, 4.

(1) स च विधिनिषेधाद्यनेकप्रकारो वस्तुशब्देनोच्यते

Locana on Dhvanyāloka, p. 50 (Kashi Sanskrit
Series No. 135).

a Kālidāsa to see the resemblance and it is the resemblance which makes the idea picturesque. One can quite see the difference between this and a plain unvarnished idea such as the one given before. For an idea or a statement to become picturesque, it is not always necessary that it should involve comparison or contrast between two things. In what is called वक्रोक्ति, there is a deliberate misunderstanding of the question followed by a witty answer. The question: "Who in the world made your heart so hard?" (दारुणा) evokes the answer: "We have heard that the heart is made of the three guṇas, but not that it is made of wood (दारुणा)¹. This idea does not involve any comparison or contrast between any two things in the world. With all that, there is in it a certain picturesqueness or विच्छित्ति,² as our writers sometimes call it and विच्छित्ति is just what is lacking in a mere 'vastu'. The mere addition of a significant epithet as in परिकर,³ the presentation of a relation of cause and effect as in काव्योलङ्कार⁴ and कारणमाला⁵, of some inner contradiction or incongruity as in विषम⁶ and असंगति⁷ can also

(1) अहो केनेदृशी बुद्धिदारुणा तव निर्मिता ।

त्रिगुणा श्रूयते बुद्धिर्न तु दारुमयी क्वचित् ॥

Alaṅkārasarvasva, p. 221. (Nirṇaya Sāgar Edition).

(2) अलंकारो विच्छित्तिः इत्येव खलु वस्त्वलंकारयोर्विभागकक्षया । यदा जातिगुणादिकोऽर्थो वैचित्र्यविरहालौकिकभावेन व्यवस्थितस्तदा वस्तुमात्रमुच्यते । तदेव सविच्छित्तिकमलंकार इति ।

(Saṃpradāya pradarsini on Kāvyaṇṇakāśa, Vol. I, p. 152
(T. S. S. Edition).

(3) सुधांशुकलितोत्तंसस्तापं हरतु वः शिवः ।

(Kūvalayānanda, p. 71. Nirṇaya Sāgara Edition).

(4) जितोऽसि मन्द कन्दर्प मच्चित्तेऽस्ति त्रिलोचनः ।

(Ibid, p. 127).

(5) नयेन श्रीः श्रिया त्यागस्त्यागेन विपुलं यशः ।

(Ibid, p. 17).

(6) केयं शिरीषमृदङ्गी क तावान् मदनज्वरः ।

(Ibid, p. 105).

(7) अहो खलु भुजङ्गस्य विचित्रोऽयं वधक्रमः ।

अन्यस्य दशति श्रोत्रमन्यः प्राणैर्वियुज्यते ॥

(Ibid, p. 102).

have a picturesqueness which would entitle it to the name of अलंकार. The 'vicchitti' which distinguishes an 'alaṅkāra' from 'vastu' is the result of the poet's poetic gift, his 'pratibhā'. An idea possessing 'vicchitti' is प्रतिभानिर्वर्तित. That which does not possess it is लौकिकभावेन व्यवस्थितः, "as it is in the world". The poet's imagination has done nothing to it.

Both these things, 'vastu' and 'alaṅkāra' can be the first or the second or the only meaning of a passage. Both can be conveyed by अभिधा or by व्यञ्जना. When they are conveyed by अभिधा and are the first meanings of a passage they become responsible for conveying the second meaning. They are then said to be व्यञ्जक and the second meaning which they suggest is व्यङ्ग्य. Thus there are four possibilities: (1) both the व्यञ्जक and the व्यङ्ग्य meanings are 'vastu' (2) both are alaṅkāra (3) the first is वस्तु and the second alaṅkāra and (4) the first is alaṅkāra and the second वस्तु. In their capacity as व्यञ्जक, i.e., when they happen to be the first meaning of a passage, the śāstra makes a further distinction. They can be either स्वतःसंभवि or कविप्रौढोक्तिनिष्पन्न. It is this distinction which we have now to grasp. We saw above that 'vastu' is something in the production of which the poet's imagination does not play a great part. It is a simple unvarnished idea. It presents a thing as it exists in the world and not as the poet's imagination shapes it. How then can it be कविप्रौढोक्तिसिद्ध? This is one question. Secondly we saw above that 'vicchitti' is the very life of an 'alaṅkāra' and 'vicchitti' is the result of the influence of the poet's imagination. It is always कविप्रतिभानिर्वर्तित. And yet an 'alaṅkāra' can also be स्वतःसंभवि or कविप्रौढोक्तिनिष्पन्न. How is this possible? Is there any difference between कविप्रतिभानिर्वर्तित and कविप्रौढोक्तिनिष्पन्न? Apparently not. Consider how Mammaṭa explains प्रौढोक्तिमात्रात् सिद्धः । He says: कविना प्रतिभामात्रेण बहिरसन्नपि निर्मितः Thus there is a close connection between the two ideas. But there must be some difference too, because an alaṅkāra which is always प्रतिभानिर्वर्तित is sometimes not प्रौढोक्तिमात्रनिष्पन्न.

To understand these distinctions it is necessary to see what meaning has been given to the word प्रौढोक्ति by the different

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writers who have used the word and who have given illustrations of it. The word is used in different contexts in the śāstra of which the following three are noteworthy:—

1. It is one of the alaṅkāras recognised by such writers as Jayadeva, Appayya Dīkṣita and Jagannātha.

2. It is used by Ruyyaka (or Maṅkhaka) while he is explaining the views of Bhaṭṭanāyaka on poetry.

3. It is used in Dhvanyāloka, Kāvyaaprakāśa and other works explaining the Dhvani system in connection with the explanation of the nature of the meaning which is suggestive (व्यंजक) in Dhvani.

1. It is only in comparatively later works that प्रौढोक्ति is recognised as a separate 'alaṅkāra'. Jayadeva in his Candrāloka, Appayya Dīkṣita in his Kuvalayānanda and Jagannātha in his Rasagaṅgādhara do so and their definitions of it substantially agree. For Jayadeva, it consists in attributing to something a capacity which it does not possess. "Growing on the banks of Kālindī, the Sarala trees are dark."¹ For Appayya Dīkṣita, the essence of it is to declare something as the cause of a peculiarity while it is really not so. "Hair which is dark like tamāla trees growing on the banks of the Kālindī"². In both these examples, the darkness of the trees is attributed to the fact of their growing on the banks of the Kālindī. This is just a free statement of the speaker and does not correspond to reality. Jagannātha, with his passion for analysis and accuracy, puts the whole thing thus: For him, it consists in imagining a relation with something known to possess a certain attribute in order to explain the presence of that attribute elsewhere. To explain the reviving and compelling qualities of the king's glances, the poet says that they have been made of drops of nectar mixed with medicinal herbs. Nectar possesses reviving properties and medicinal herbs possess compelling qualities. As the king's

glances possess both, their mixture is conceived of as the material out of which the king's glances were produced. This particular relationship of material and product does not exist outside the poet's mind. It is his invention.¹ Jagannātha adds the significant remark that the peculiarity in one thing which is due to contact with something else must be suggested and not expressed. Otherwise the whole passage would become an example of समालंकार.² The only thing which we have to note in the treatment of this ālaṅkāra by these three writers is that, according to them, the speaker makes a statement which does not correspond to facts. He makes a bold statement, प्रौढा उक्तिः । Hence the figure is called प्रौढोक्तिः ।

This is certainly an old meaning of the word, even when it is not used as the name of an ālaṅkāra. In the Alaṅkārasarvasva, the author sums up, in a very brief manner, the views of Bhaṭṭanāyaka on poetry. He says that Bhaṭṭanāyaka who had declared the व्यंग्य which he accepts through प्रौढोक्ति to be only an element in poetry maintains that it is the व्यापार which is the most important thing in poetry, words and meanings being subordinate.³ What is meant by accepting व्यंजन through प्रौढोक्ति? On this point, there is an interesting remark of Jayaratha, the commentator of Alaṅkārasarvasva. He says that प्रौढोक्त्या means: "without defining it". The प्रौढत्व of a statement consists just in this that it accepts something as true

(1) कस्मिंश्चिदर्थे किञ्चिद्धर्मकृतातिशयप्रतिपिपादयिषया प्रसिद्धतद्धर्मवता संसर्ग-
स्योद्भावनं प्रौढोक्तिः ।.....

मन्थाचलभ्रमणवेगवशंवदा ये

दुग्धांशुधेरुदपतन्नणवः सुधायाः ।

तेरेकतामुपगतैर्विविधांपथीभि-

र्धाता ससर्ज तव देव दयादगन्तान् ॥

(Rasagaṅgādhara, p. 671, N. S. Edition 1939).

(2) अत्र च धर्मविशेषसंसर्गातिशयो धर्म्यन्तरगतो यद्यागूरणविषयस्तदेवाय-
मलंकारः । वाच्यवृत्त्या तत्प्रयुक्तत्वेनाभिहितश्चेत् समालंकारस्यैव विषयः ।

(Ibid. p. 671).

(3) भट्टनायकेन तु व्यंग्यव्यापारस्य प्रौढोक्त्याभ्युपगतस्य काव्यांशत्वं ब्रुवता न्यग्भा-
वितशब्दार्थस्वरूपस्य व्यापारस्यैव प्राधान्यमुक्तम् ।

(Alaṅkārasarvasva, p. 10. Nirṇaya Sagara Press).

(1) प्रौढोक्तिस्तदशक्तस्य तच्छक्तत्वावकल्पनम् ।

कलिन्दजातीरुहाः श्यामलाः सरलद्रुमाः ॥

Candrāloka, p. 53 (Gujarāthi Printing Press Edition).

(2) प्रौढोक्तिरुत्कर्षाहेतौ तद्धेतुत्वप्रकल्पनम् ।

कत्राः कलिन्दजातीरतमालस्तोममेत्रकाः ॥

Kuvalayānanda, p. 135 (N. S. Edition).

which cannot be defined.¹ Apparently, Bhaṭṭanāyaka was one of those who held that Dhvani or व्यञ्जना may exist, but it is undefinable and therefore does not come within the range of speech. Anybody who undertakes to speak about it and define it and describe it is indulging in प्रौढोक्ति, he is talking about something which he does not know very well, he is making a bold statement, प्रौढा अक्तिः। So the meaning which we saw before can be traced here also.

But it is the use of the word in the context of Dhvani with which we are really concerned. The first suggestive meaning of a passage can be, first of all, a वस्तु or an 'alaṅkāra'. Each one of these can be स्वतःसंभवि or प्रौढोक्तिनिष्पन्न. If the thing described can have an existence outside the speaker's mind also and is not merely a creation of his mind it is स्वतः संभवि. If otherwise, it is प्रौढोक्तिनिष्पन्न। In the verse सजेहि सुरहिमासो etc. the main idea is that the spring merely gets ready, but does not deliver cupid's arrows whose targets are young ladies and which consist mainly of mango blossoms.² This way of putting it or this statement (उक्ति) that spring, the arrow-maker, merely gets ready for Cupid the archer, but does not deliver the arrows in the form of flowers is particularly capable (प्रौढा or कुशल) of conveying the suggested meaning that love is just coming into being and will gradually increase in intensity. The basic idea, free from all embellishment by the poet, is that in spring mango blossoms come out together with tender leaves. But this idea has not got the same suggestiveness. It had to be transformed by the speaker's imagination and the transformation consists in making spring चेतन (though it is really अचेतेन) cupid an archer, flowers into arrows and young ladies into targets. Ānandavardhana gives another verse where a similar

(1) कैश्चिदप्यस्य वागविषयत्वादलक्षणीयत्वमुक्तमित्याह महनायकेनेत्यादि । प्रौढोक्त्येति । न पुनर्लक्षणकरणेन । अत एवोक्तेः प्रौढत्वं यल्लक्षयितुमशक्यं तस्याप्यभ्युपगमः ॥

Ibid. p. 10.

(2) सजेहि सुरहिमासो ण दाव अप्पेइ जुअइज्जलक्खमुहे ।
अहिणवसअआरमुहे णवपल्लवपत्तले अणङ्गस्स शरे ॥

Dhvanyāloka, p. 235 (Kashi Sanskrit Series, No. 135).

idea is expressed, but without this प्रौढोक्ति: "Once the spring begins, all of a sudden appear longings of lovers together with mango-blossoms."¹ What is suggested in the previous verse by the प्रौढोक्ति of the poet is here openly stated (रागवतामुत्कलिकाः) and that accounts for the comparative dullness of this verse. As Abhinava puts it: शब्दस्पृष्टेऽर्थे का हृद्यता ?² Even though the basic idea has been transformed by the प्रौढोक्ति of the poet, there is no 'alaṅkāra' here. On this point, there is agreement among all writers. The verse in question is an example of the suggestiveness of वस्तु, but प्रौढोक्तिसिद्धवस्तु. In the other examples of the same thing given in the Dhvanyāloka or other works on Alaṅkāraśāstra, there is usually a description of something non-human acting like a human. In one of these examples, the lover, on seeing the parrot bite the red 'bimba' fruit, asks the beloved "On what mountain did this parrot perform austerities and of what kind and for how long that he should now be able to taste the fruit red like your lips"³. Here also the idea of a parrot performing austerities on a mountain is a product of the speaker's imagination and there is nothing corresponding to it outside his mind. With all that, it has not become an 'alaṅkāra'. But it is clear that such bold statements (प्रौढोक्ति) presuppose a certain amount of प्रतिभा on the part of the person who makes them. These statements are, therefore, not only प्रौढोक्तिनिष्पन्न, they are also प्रतिभानिर्वर्तित. We have seen how some bold statements came to be recognised as 'alaṅkāras' in later times, those in which something which is not a cause is presented by implication as a cause. In the examples which we have just now considered, this has not taken place and that is why this प्रौढोक्ति is not an alaṅkāra. It only brings about a

(1) सुरभिसमये प्रवृत्ते सहसा प्रादुर्भवन्ति रमणीयाः ।

रागवतामुत्कलिकाः सहैव सहकारकलिकाभिः ॥

Dhvanyāloka, p. 528 (Kashi Sanskrit Series, 135).

(2) *Ibid.* p. 528.

(3) शिखरिणि कनु नाम कियच्चिरं

किमभिधानमसावकरोत्तपः ।

तरुणि येन तवाधरपाटलं

दशति विवफलं शुक्रशावकः ॥

Dhvanyāloka, p. 138 (K. S. S. 135)

'vastu'. But this may only be the convention of a particular culture. Such bold statements may be looked upon as an 'alaṅkāra' or figures of speech in another critical tradition.

We have seen that an idea is looked upon as प्रौढोक्तिसिद्ध if it is merely the product of the speaker's imagination and has nothing corresponding to it outside his mind. If, in addition to being such a product, it also assumes one of the forms which have been recognised as alaṅkāras, then it becomes प्रौढोक्तिसिद्धालंकार. One of these forms is called उत्प्रेक्षा, the essence of which is that in it the speaker makes an imaginative interpretation of reality. Nowhere is the play of the speaker's fancy or imagination so clear as in उत्प्रेक्षा. And yet even an उत्प्रेक्षा can be स्वतःसंभवि or प्रौढोक्तिसिद्ध. The following example will make this clear:

(1) "When he rose to embrace her, her pride (māna) as though afraid of being squashed, quietly slipped out of her heart".¹

(2) "Hail to the Poetic Muse, seated on the lotus of the poet's mouth, who, as though to mock at Brahmā, presents a different world altogether."² In both the above examples, there is on the part of the poet, a fanciful interpretation of a natural fact. In the first example, the disappearance of pride under the circumstances mentioned is the fact which is interpreted. In the second one, the deviation from reality of the poet's creation is the fact which is interpreted. In both, the interpretation is such that there cannot be anything corresponding to it in reality. Pride being afraid of being squashed can only be a poet's fancy. The Poet's Muse wishing to mock at Brahma is equally so. Both these ideas have the form of interpretation (संभावना). They are, therefore, both प्रौढोक्तिसिद्धोत्प्रेक्षा. But such an imaginative interpretation may yet have some reality corresponding to it. When the lover says: "Your feet are red as though

- (1) गाढालिंगणरहसुज्जु उम्भिद्वए लधुं समोसरइ ।
माणसिणीण माणो पीलणभीअ त्व हिअआहिं ॥

Kāvya Prakāśa, p. 141. (Bhandarkar Oriental Research Institute, Poona).

- (2) जाठेरं व हसन्ती कइअणंभुरहवद्धविणित्रेसा ।
दावेइ भुअणमण्डलमणं विअइ जअइ सा वाणी ॥

Kāvya Prakāśa, p. 142 (B. O. R. I., Poona).

through constant stamping on the ground"¹, we can see that even outside the poet's fancy feet can become red through constant stamping. It is clear that only he who has 'pratibhā' is capable of producing a beautiful interpretation of a natural fact, but when it is allied to fancy, the result is an interpretation which has nothing corresponding to it in reality. It is not only उत्प्रेक्षा which can be the product of प्रौढोक्ति, Rūpaka can also be one. When the poet says to his patron, the king: "Your sword, the snake which takes a delight in drinking milk in the form of the lives of your simple enemies",² the identification of sword and snake can only be a product of fancy and it has assumed the form of a Rūpaka. The identification of two things which are different from each other is the essence of Rūpaka and it is only natural that the poet's 'praudhokti' should play a part in it. The alaṅkāra Hetu can be प्रौढोक्तिसिद्ध too. "The necklace, being of a good jāti, does not budge".³ The necklace is made of pearls of good quality (jāti). This is identified with the idea of belonging to a good caste ('jāti') and is given as the reason for not budging. Such a reason can only be the fancy of the poet. But sometimes the 'hetu' can be स्वतःसिद्ध. "As I am born in this world, it is clear, O Purāri, that I did not worship you in my previous existence. Please excuse me for the sin".⁴ Here not worshipping Śiva in the previous existence is presented as the cause of the sin. It is not a mere fancy of the poet. That one who is not 'mukta' may be born again in this world is an accepted idea and the poet is only making use of it.

In all the examples given above, one can see that the concept of प्रौढोक्तिसिद्ध differs from that of स्वतःसंभवि on the one hand and from that of कविप्रतिभाविर्वातित on the other. This is the position which is accepted by most writers. The only exceptions are Hemacandra and Māṇikyacandra, who see प्रौढोक्ति even in स्वतःसंभवि and developing this idea, they virtu-

- (1) रक्तौ तवांग्री सततं भुवि विक्षेपणाद् भुवम् ।
(Kūvalayānanda, p. 32, N. S. Edition).
- (2) मुग्धारिप्राणदुग्धारशनमसृणुचिस्वत्कुमाणो भुजङ्गः ।
(Rasagaṅgādhara, p. 171 (N. S. Edition, 1939).
- (3) विसुद्धजार्हण चलइ से हारो ।
Kāvya prakāśa, p. 160 (B. O. R. I.).
- (4) Kāvya prakāśa, p. 678 (B. O. R. I. Edition).

ally do away with the distinction between प्रतिभा and प्रौढि while explaining the alaṅkāra called Jāti (another name for स्वभावोक्ति). Hemacandra points out that the pratibhā of a poet is like निर्विकल्पप्रत्यक्ष. It sees the distinctive features and characteristics of a thing and the description of these as seen by the poet constitutes what is called 'Jāti'. Besides these distinctive features objects have also common ordinary features (सामान्य) but a description of these alone would not constitute poetry. They are really the अलङ्कार्य, the thing to be adorned. So, even when a thing is described as it is in the world, the poet has to describe its distinctive features and not its common features. It requires the imagination of a poet to see them. For one who is not a poet, these distinctive features are as good as non-existent. If what is called स्वतःसंभवि वस्तु stands for these distinctive features of an object, perceptible only by a sensitive mind like that of a poet's, then it is also the product of the poet's 'pratibhā', it is कविप्रतिभानिर्वर्तित. It is this pratibhā which is called कविप्रौढि and it plays a part, not only in seeing the actually existing distinctive features of a thing (स्वतःसंभवि वस्तु) but also in creating purely imaginative features. The distinctive features of an object, visible only to a gifted poet, constitute its स्वभाव and their description is what is called स्वभावोक्ति. For Hemachandra what is called स्वतःसंभवि वस्तु is this स्वभाव and therefore, it is the product of कविप्रौढि. In this way of looking at things, the distinction between प्रौढि and प्रतिभा disappears. The earlier 'ālaṅkārikas' had made a distinction between the gift of being able to see actually existing distinctive features of a thing and that of creating imaginative features. For Hemacandra, this distinction is not sufficiently important for making a distinction between प्रतिभा and प्रौढि. In putting forward this new way of looking at things, he quotes some verses from the Vyaktiviveka of Mahimabhaṭṭa, where the recognition of स्वभावोक्ति as a distinct alaṅkāra is justified. Mahimā explains स्वभाव as the distinctive features of a thing visible only to a poet.¹ Hemachandra

(28). कविप्रतिभया निर्विकल्पप्रत्यक्षकल्पया विषयीकृता वस्तुस्वभावा यत्रोपवर्ण्यन्ते स जातेर्विषयः । एवं च "अलङ्कारकृतां येषां स्वभावोक्तिरलङ्कृतिः ।

applies this definition of स्वभाव to the distinction between स्वतःसंभवि and प्रौढोक्ति². Māṇikyacandra does no more than repeat the words of Hemacandra on this point. According to both, the principle of प्रौढोक्ति will explain all the suggestive meanings of poetry and there is no need for dividing it into three as the early Dhvanivādins do or even into two as some writers like Jagannātha Paṇḍita do.

अलङ्कार्यतया तेषां किमन्यदवशिष्यते ॥ इति यत् कैश्चित् प्रतिपादितम् तन्निरस्तमेव । वस्तुनो हि सामान्यस्वभावो लौकिकोऽयंऽलङ्कार्यः । कविप्रतिभासंभवि-शेषविषयस्तु लोकोत्तरायोऽलङ्करणमिति । तथा चाह 'उच्यते वस्तुनस्तावद् द्वैरूप्यमिह विद्यते । तत्रैकमन्यसामान्यं यद्विकल्पैकगोचरः । स एव सर्वशब्दानां विषयः परिकीर्तितः । अत एवामिधीयन्ते ध्यामलं बोधमन्यलम् । विशिष्टमस्य यद् रूपं तत्प्रत्यक्षस्य गोचरः । स एव सत्कविगिरां गोचरः प्रतिभाभुवाम् ॥ यतः "सामान्यशब्दार्थचिन्तास्तिमितचेतसः । क्षणं स्वरूपस्पर्शोत्था प्रज्ञैव प्रतिभा कवेः । सा हि चक्षुर्भगवतस्तृतीयमिति गीयते । येन साक्षात्करोत्येष भावस्त्रैकाल्यवर्तिनः । अस्य स्वभावस्योक्तिर्या सालङ्कारतया मता । यतः साक्षादिवाभान्ति तत्रार्थाः प्रतिभार्पिताः ।

Hemacandra—Kāvyaṇuśāsana, p. 330 (Nirṇaya Sāgara Edition, 1934).

A QUOTATION IN THE LOCANA OF
ABHINAVAGUPTA

Dr. V. RAGHAVAN

In his Locana on Uddyota One of the Dhvanyāloka, p. 48, N. S. Press edn., p 245, KSRI. edn., Abhinavagupta makes the quotation 'गामश्च पुरुषं पशुम्.' While preparing the Index to the KSRI. edn. of the Dhvanyāloka with Locana etc., (Uddyota One), I gave for this the reference 'Atharvaveda 8.7.11', where such a line occurs. The identification caused some difficulty and I was not quite satisfied with the reference to Ath. V. 8.7.11 which alone I could give then.

I have now been able to find the source where from Abhinavagupta must have quoted it. It is in the course of his commentary on the expression 'वाच्यवाचकसंमिश्रः शब्दात्मा काव्यम्' in Ānandavardhana's text that Abhinavagupta quotes this passage. Abhinavagupta's characteristic mano-dharma comes into play here, and he interprets the original as meaning that all the four are called Dhvani, the Vācya, Vā aka, their Sammiśra or the Vyaṅgya that results from the union of Vibhāva, Anubhāva etc., and lastly Śabda or Śabdana, i.e. the Vyañjanā vyāpāra.

“वाच्यवाचकसहितः संमिश्र इति मध्यमपदलोपी समासः । 'गामश्च पुरुषं पशुम्' इतिवत् समुच्चयोऽत्र चकारेण विनापि । तेन वाच्योऽपि ध्वनिः, वाचकः शब्दोऽपि ध्वनिः, * * संमिश्रितः (or संमिश्र्यते) विभावानुभाव-संवलनयेति व्यङ्ग्योऽपि ध्वनिः * * शब्दनं शब्दः शब्दव्यापारः * * सोऽपि ध्वननाद् ध्वनिः । * *

For such an interpretation, the word 'ca' would appear to be necessary to join the expressions वाच्यवाचकसंमिश्रश्च शब्दात्मा च । But Abhinavagupta says that there are expressions giving a cumulative sense even without the use of 'ca' and it is to illustrate this that he cites the expression 'गामश्च पुरुषं पशुम्' with the explanation इतिवत्समुच्चयोऽत्र चकारेण विनापि ।

In view of the point involved in this illustration I think it is from the Mahābhāṣya of Patañjali and a verse quoted there. In that Abhinavagupta is making his citation. In Pāṇini 2.2.29

चार्थे द्वन्द्वः and the Vārttika thereon चार्थे द्वन्द्ववचनेऽसमासेऽपि चार्थसंप्रत्ययादनिष्टप्रसङ्गः, Patañjali says:—

चार्थे द्वन्द्ववचनेऽसमासेऽपि चार्थसंप्रत्ययादनिष्टं प्राप्नोति ।

अहरहर्नयमानो गामश्च पुरुषं पशुम् * ।

वैवस्वतो न तृप्यति सुराया इव दुर्मदी ॥

Keilhorn's edn., Vol. I. p. 431.

* This line is quoted anonymously in Kṣīrasvāmin's Nipātā-vyayopasargavṛtti (Madras MS) also.

A NOTE ON THE REIGN OF KHOTṬIGA

BY

PROF. K. A. NILAKANTA SASTRI

It is well-known that in the reign of Khoṭṭiga the Rāṣṭrakūṭa capital Mānyakhēṭa was raided and plundered by the Paramāra king Harṣa Siyaka. A clause in the celebrated Śravana Belgola Epitaph of Mārasimha II, the Ganga Feudatory of Khoṭṭiga, states that Mārasimha protected the emperor's camp on this occasion. Fleet read it as follows¹:—

Bhuja-baḷa-paripālita-Mānyakhēṭa-pravēṣita-
cakravarti-kāṭakasya

and translated into "Who by the strength of his arm protected the encampment of the Emperor, when it was located at the city of Mānyakhēṭa". He added a note under the word "Pravēṣita" saying: "Mr. Rice's text has 'Pravēṣita, which of course, at once suggested pravāsita 'expelled (from Mānyakhēṭa)'. The real reading is quite clear". The lithograph accompanying Fleet's edition clearly shows the reading 'pravāsita' and, pace Fleet, I prefer the emendation 'pravāsita' to 'pravēṣita'. For the latter would mean that the Rāṣṭrakūṭa camp was made to enter Mānykhēṭa, but Mānyakhēṭa was the capital of the kingdom and the regular residence of the Emperor. Fleet's translation that the encampment was located at Mānyakhēṭa does not do full justice to the word. It may be suggested indeed that Khoṭṭiga was compelled to confine himself within the walls of Mānykhēṭa by the invading Paramāra armies but then Mārasimha is said to have successfully protected the Emperor's camp which is exactly what no one was able to do to Mānyakhēṭa which on that occasion had to be abandoned to the enemy and was thoroughly plundered by him. So we have to assume that as a result of the Paramāra invasion the Rāṣṭrakūṭa king was compelled to abandon his capital and remove his camp to some place further south where Mārasimha was able to stabilise the defence. Pravāsita, 'expelled', seems therefore to be the correct reading of the word.

1. EI. V. p. 176, line 12.

A TEXTUAL NOTE ON BRHATKATHAKOŚA

B. CH. CHHABRA, Ootacamund

Ācārya Hariṣeṇa's *Brhatkathakośa* is a collection of 157 edifying stories that glorify the Jaina faith. The work dates from 932 A. C. Its language is Sanskrit and composition metrical throughout. Here and there it quotes a verse from elsewhere by way of illustration. Verse 78 of the tenth story, entitled *Somaśarma-Vāriṣeṇa-sthūrikaraṇa-kathānaka*, is one such quotation. In the printed text,¹ it reads:

Yān=īha dattāni purā narendrair
dānāni dharm-ārtha-yaśaskarāṇi |

Nirmālya-vat saṁprati mānitāni
ko nāma sādhuḥ punar ādadīta ||

The third line of this stanza is plainly a misfit here. It does not make a good sense. Possibly the reading given in the available manuscripts was doubtful, and the editor obviously had no means of restoring the correct text here. The verse in question, it may be pointed out, occurs in its correct form in many an old copper charter, along with other exhortative stanzas customary to land grants.² The genuine reading of the third quarter, as found there, is *nirmālya-vānta-pratimāni tāni*.

It may readily be recognised that the word *vānta* was elusive in the manuscripts. The context of the story will further show that whatever aptness of the quotation there is depends solely on this very word *vānta*, meaning 'vomited' or 'matter vomited', as without it the verse will be altogether out of place in its present setting. The story aims at conveying the horrid feeling of repulsion by painting a picture of a boy indulging in the eating up of vomited food (*chardi-bhakṣaṇaka*) and that is what occasions the quotation.

1. Dr. A. N. Upadhye's edition, No. 17 of the Singhi Jain Series, Bombay, 1943, p. 16.

2. See, for example, *Epigraphia Indica*, Vol. XXII, p. 85, verse 41; Vol. XXVI, p. 203, text line 42.

THE KUPPUSWAMI SASTRI RESEARCH INSTITUTE THIRD FOUNDATION DAY

The Third Foundation Day Celebrations and the Annual General Body Meeting of the Kuppaswami Sastri Research Institute, Madras, were held on Thursday 21st August, 1947, at the Ranade Hall, Mylapore, Madras. A distinguished audience was present. In the unvoidable absence of Prof. M. Hiriyanna, Sri. T. R. Venkatarama Sastriar, President of the Institute, presided. Dr. B. Ch. Chhabra, Government Epigraphist, Ootacamund, delivered the Foundation Day Address.

At the General Body Meeting held earlier on the day, the Annual Report, the audited statement of Accounts and the Budget for the coming year were presented by the Secretaries. Duly moved and seconded by Dewan Bahadur K. S. Ramaswami Sastri and Sri T. Chandrasekhara Dikshitar, the Annual Report, Accounts and Budget were adopted.

Rao Bahadur K. V. Krishnaswami Iyer then moved the following resolution:

“Resolved that this meeting condemns the dastardly attack on our distinguished Vice-President, Sachivottama Sir C. P. Ramaswami Aiyar, and prays for his speedy recovery to normal health.” Sri N. Ragunatha Aiyar seconded and the resolution was passed.

Sir T. R. Venkatarama Sastriar then moved the following condolence resolution from the chair:

“Resolved that this meeting records its great sense of sorrow on the death of Sri T. R. Seshadri Sarma, former Librarian of the Institute,

Sri T. R. Vriddagiri Sarma, a Fellow of the Institute.

Sri B. Sitarama Rao, a Fellow of the Institute,

and Sir P. S. Sivaswami Aiyar, a Vice-President of the Institute,

and begs to express its high appreciation of the valuable services rendered by them to the Institute and cause of oriental learning.

The resolution was passed, the members standing.

On the motion of Dewan Bahadur K. S. Ramaswami Sastri, duly seconded by Rao Bahadur A. A. Venkatarama

Aiyar, the following resolution was passed raising the annual subscription of the Journal of Oriental Research by Rupees two.

“Resolved that the annual subscription of the Journal of Oriental Research be raised to Rs. 8 (Foreign 14 shillings) from volume XVI onwards, in view of the increased cost of printing and paper.”

On the motion of Dewan Bahadur K. S. Ramaswami Sastri, the existing office-bearers were re-elected for another term with the addition of Dr. Rm. Alagappa Chettiar, D. Litt., LL.D., Bar-at-law, as a Vice-President.

Sri V. Swaminathan, B.A., G.D.A., R.A., who had audited the accounts of the Institute, was then thanked for his free service and re-elected auditor for the coming year.

The Third Foundation Day Celebrations then began with the singing of prayer.

Dr. V. Raghavan then read messages received for the success of the function:

Dr. Sir C. P. Ramaswami Aiyar, Shrimat Pant Saheb Pratinidhi Raja Saheb of Aundh, Srimati Sophia Wadia, and Raja Bahadur S. Aravamuda Aiyangar sent their best wishes for the success of the function.

Messages were also sent by the following Research Scholars and Sanskrit Professors: Dr. B. C. Law, Prof. G. H. Bhatt, Baroda, and Prof. M. Lakshminarasimhiah, Mysore.

The greetings of the Ganganath Jha Research Institute were conveyed in a message from its Secretary, Mm. Dr. Umesh Misra. Dr. R. N. Dandekar sent the following message on behalf of the Bhandarkar Oriental Research Institute, Poona: “We are happy to see that the Kuppaswami Sastri Research Institute is doing excellent work in the field of Sanskrit studies and feel no doubt that your Institute will soon occupy an eminent place among academic bodies of the country.”

Along with his message, Sri K. Nilakantan of B. G. Paul & Co. sent a donation of Rs. 1,000 to the Institute from his sister, wife of the late D. Balasubramanya Iyer. This and her further promise to effect improvements to the Sri Chandrasekarendra Sarasvati Mantapa where the Institute is now housed were applauded by the gathering.

Sri K. Balasubramanya Ayyar read the report of the work of the Institute for 1946-47. A consolidated Report of the work of the Institute from its inception in 1944 upto 1947, containing audited statements of accounts and a list of the Patrons, Fellows and Life Members of the Institute was published on the occasion of Third Foundation Day.

Sri T. R. Venkatarama Sastriar then welcomed the gathering and requested Dr. B. Ch. Chhabra to deliver the Foundation Day Address.

Foundation Day Address

Dr. B. Ch. Chhabra delivered the Foundation Day Address, first in Sanskrit and then in English.

Om
Sarasvatyai namo namaḥ

“Jayati sa bhagavān Kṛṣṇo
jayat-īyam Bhārati bhūmih |
Tadanu ca jayati jagatyām
śrī-Kuppusvāmiśāstriṇaḥ Kīrtiḥ ||

“Bālye yena girām avāpi vibhavo mātāmahasyāntikāt
paścād yastam avardhayac ca nitarām ācāryaśuśrūṣayā |
Yasy āvardhata sarvadaiva bahuśo dedīyamānopayasau
Kuppusvāmiśubhābhidhanī śrutadhanam dhanyam
namasyāmi tam ||

पूज्य सभापतिमहोदय !

उपस्थिताः भगिन्यो भ्रातरश्च,

बहोरयं हर्षस्यावसरः यदत्र वयं अद्य श्री. K. S. R. I. इत्याख्यायाः
साहित्यगवेषणपरायाः समितेस्तदीयं वार्षिकमुत्सवं मानयितुं समवेताः स्मः ||

स्वनामधन्याः पुण्यश्लोकाः, कुलपतयः, विद्यावाचस्पतयः, दर्शन-
कलानिधयः महामहोपाध्यायाः श्रीकुपुस्वामिशस्त्रिणः संस्कृतभाषायाः
परमा भक्ता आसन्निति तेषां प्रीत्यर्थं तामेव देववाणीमधिकृत्य संस्कृतज्ञानां
युष्माकं किञ्चित् वक्तुं धृणोमि ||

या सास्माभिः सुचिरमाकाङ्क्षिता चातकैर्मधमालेव चोदीक्षिता सा
स्वतन्त्रता गत एव सप्ताहेऽस्मान् संप्राप्ता । तां सभाजयतामस्माकमद्यापि

गृहे गृहे हर्षोत्सवाः प्रवर्तन्ते । स्थाने खलु राष्ट्रस्य एतदामोदविजृम्भणम् ।
परन्तु इतोऽप्रेऽस्माभिः किं कर्तव्यं तदपि किञ्चित् विमर्शनीयम् । स्वतन्त्रता-
प्राप्तेः समकालमेवास्माकं यः कार्यातिभारः समापतितः, तं निर्वोढुमधुनैव
सर्वैरेवास्माभिः संभूयोत्थातव्यमुद्योक्तव्यं च । बहुविधं खलु तत्कार्यं यद्वाष्ट्र-
मुद्धर्तुमुन्नमयितुं च करणीयम् । तच्चास्माभिः यथायथं विभक्तव्यम् । विभज्य
चाप्रमत्तैर्निष्पादनीयम् । सर्वोऽपि स्वं स्वं कार्यं साधु संपादयेच्च । तत्र तावदि-
दमवधारणीयं यदस्माकं राष्ट्रमिदानीं यत्किञ्चिदपि निर्माणात्मकं कार्यमनुष्ठानं
उद्यच्छति, तत्सर्वमस्माकं प्राचीनामार्यां संस्कृतिं पुरातनीं सम्यक्ताम्, अवेक्ष-
माणमाद्रियमाणं चैवारभ्यते । तदेतच्छुभलक्षणम् । योऽसावस्माकं शाश्वत
उपालम्भ आसीत् यदेते पाश्चात्यसम्यक्तामिभूताः पण्डितमन्याः नवयुग-
भावानुप्राणिताः, स्वकीयां भव्यां संस्कृतिं नाभिजानन्ति, प्रत्युत तामवधीरयन्ति,
उपेक्षन्ते, तृणाय मन्यन्ते चेति तस्यास्योपालम्भस्य कारणानि, सम्प्रति विली-
यमानानीवाभान्ति ||

तच्चाप्यनुकूलं निमित्तम् । प्रेक्ष्यतां तावदस्माकं राष्ट्रियो ध्वजः । तत्रेदं
सम्राजोऽशोकस्य धर्मचक्रं पुनरावर्णमानमिवाभाति । तदौपम्येनैव सर्वा
अपि क्रियाः इतःप्रभृति प्राचीनमस्माकं धर्मं पुरस्कृत्यैव वर्तिष्यन्त इति
निश्चप्रचम् । तदित्थं युष्माकं संस्कृतज्ञानम् अथवा अस्माकं संस्कृतज्ञानां
पुष्कलः खलु कार्यभारं आपतितः । यूयमेव हि प्राचीनसंस्कृतनिधेर्गोप्तारः ।
यूयमेव पन्थानं प्रदर्शयितुं शक्ताः ||

तत्रैका मे प्रार्थना । अनेन राष्ट्रस्याभ्युदयेन सममेव संस्कृतभाषायाः
पुनरभ्युदयोऽपि ध्रुवं भावी । तत्र युष्माभिः तस्या अध्यापनं तथाकारं
सुकरं रुचिकरं च विधातव्यम् यथा बाला अपि मन्दमतयोऽपि तस्या
अध्ययने स्तोकमपि क्लेशं नानुभवेयुः । विदितमेव युष्माकं यथा अस्माकं
प्राचीनेषु ग्रन्थेषु शब्दाडम्बरो नैव विद्यते । सर्वत्रार्थस्यैव गौरवमुपलभ्यते ।
निदर्शनतया छान्दोग्योपनिषदि श्वेतकेतोरुपाख्यानं स्फुरति मे । तत् कीदृशि
सरलायां भाषायां वर्णितमस्ति । तस्य सरलता मामेकं तस्य खण्डमत्रोदाहर्तु-
मुपच्छन्दयति । तद्यथा—“न्यग्रोधफलमत आहर (इति) । इदं भगवः
(इति) । भिन्धि (इति) । भिन्नं भगवः (इति) । किमत्र पश्यसि (इति) । न किञ्चन
भगवः (इति) । तं होवाच, यं वै सोम्यैतदणिमानं निभालयसे, एतस्यैव
सोम्येषोऽणिमः एवं महान् न्यग्रोधस्तिष्ठति । श्रद्धस्व सोम्य (इति) ।” एवंकारं

यदास्माकं भाषा सुगमा ललिता च भविष्यति तदा सा कस्य कौतुकं
नाशस्यति । कस्य वा मनो नाकर्षयिष्यति । कस्य वा हृदयं न प्रवेक्ष्यति ?
नूनं तदा सेयं सुरभारता पूर्ववत् स्वत एव प्रचरिष्यति । तैर्युष्माभिः
तथाकारं प्रयतितव्यं तथाकारं प्रयतितव्यम् इति ॥

“Worthy President, Ladies and Gentlemen !

It is very pleasant indeed to meet for a celebration like this in an atmosphere surcharged with the lingering fragrance of the great national rejoicings over the Independence that is ours now. Just a week ago, this very night, the shackle of India's bondage was finally snapped and India declared independent. India is free. We Indians are free now. As cool breezes, refreshing showers of rain and glorious sunshine are in the nature, even so are now the sweet fruits of freedom available to all of us, to those who struggled, suffered and sacrificed for freedom, and to those who would 'only stand and wait', and even to those who would scoff at the freedom movement or actively oppose it. Liberty is smiling benignly at all of us without distinction. It is, however, one thing to attain freedom, and another to retain it and enjoy its blessings for ever to the fullest extent. The first step in that direction is at once to banish bag and baggage disease, squalor, poverty and ignorance from our midst, and to restore in their stead health, cleanliness, plenty and knowledge. When these sound foundations have been laid, we have to raise the superstructure of a courteous and most refined society, a nation of which each individual is progressive and yet self-denying, thereby making a magnificent contribution to the well-being of the whole human race. That I call peace, lasting and complete. India is not a stranger to these fine things of life. She has partaken of them to her heart's content, and has made even others partake of them. But

Sukhasy=ānantaraṁ duḥkhaṁ
duḥkhasy=ānantaraṁ sukham |
Cakravat parivartante
duḥkhāni ca sukhāni ca ||

or as Kālidāsa puts it :

Nicair gacchaty=upari ca daśā cakranemikrameṇa ||

‘Good and evil, weal and woe, joy and sorrow follow each other in rotation.’ Happily for us, the wheel has now taken the upward turn. The tide has turned in our favour. And we

have to make the best of it. And that is where cultural institutions like the Kuppuswami Sastri Research Institute come in. I shall presently have occasion to demonstrate what an important part such institutions play in the nation-building activities. It is therefore but meet that this celebration should have followed so close on the heels of the grand national jubilation.

We are gathered here to honour the revered memory of a worthy son of India, that great Indologist of world-wide fame, Kulapati, Vidyāvācaspati, Darśanakalānidhi, Mahāmahopādhyāya Professor S. Kuppuswami Sastri, by celebrating the third anniversary of the foundation of the Research Institute that has been named after him. It is a very great honour indeed on such an occasion to be called upon to address a distinguished gathering like this. And if that honour has fallen on a total stranger like me, it is to be attributed not to any outstanding merit or ability of the stranger, but to the magnanimity and large-heartedness of the organisers of the function, especially of Sri T. R. Venkatarama Sastri, the President of the Institute, and of Dr. V. Raghavan, one of the Honorary Secretaries of the Institute. I have had the privilege of knowing the two last-named personally, though not yet very intimately. It was from them that I received the call for delivering this Foundation Address. The royal ascetic Bhartṛhari must have had such personages in view, when he remarked :

Paraguṇaparamāṇūn parvatikṛtya nityaṁ
nījahṛdī vilasantaḥ santi santah kiyantaḥ !

‘Seeing just a particle of virtue in others, they make a mountain of it and take delight in doing so. Rare indeed are such benevolent souls.’ Otherwise, what virtue is there in me to deserve the honour so graciously conferred on me? As for my acceptance of it, it is more of an obedience to a command, an obedience with alacrity and humility. I am grateful to the Governing Body of the K.S.R.I. for affording me such an excellent opportunity of associating myself with all of you in paying homage to the Kulapati.

My tribute to one who held Sanskrit so dear and whose life was dedicated to the promotion of Sanskrit learning would have been purer and more appropriate, were it couched in that divine language. And I would certainly have loved to address you in Sanskrit. In fact, when I received the call I took it for

granted that I was expected to talk to you in Sanskrit itself. But I was later disillusioned and was advised to adopt this, at present more familiar, medium of English for obvious reasons.

I may add here that on further consultation with Dr. Raghavan this morning, my wish was partly granted, and, as a consequence thereof, I have had my way by thrusting a brief speech in Sanskrit on you before beginning this address.

The privilege of coming into personal contact with the Mahamahopādhyāya was denied me, but I conceived a sort of hero worship for him as early as 1926, when I first had the pleasure of seeing him. This happened in Calcutta. The occasion was the Akhila Bhāratavarṣīya Saṁskṛita Sāhitya Sammelana (All-India Sanskrit Conference), which was presided over by the Mahamahopādhyāya himself. The conference was attended by a large number of representatives, scholars and students from various provinces of India as also from some neighbouring countries. I was then a student of Sanskrit. I followed the deliberations of the Conference with zealous interest. The thing that impressed me most and excited my admiration was that the entire proceedings were conducted through the medium of Sanskrit. The presidential address, which was in pure, fluent and melodious Sanskrit, was a literary treat. Even as a junior student, I could appreciate and enjoy it. I was seated next to a monk from Nepal, with whom I could not talk except in Sanskrit. And we talked quite a lot. I then realised the greatness and universality of Sanskrit and wondered why the Indians were so loath to adopt it as their *lingua franca*.

To an up-country lad that I was then, the name Kuppuswami sounded rather strange, and for that very reason it stuck fast to my memory. Even to this day, I do not know what the Dravidian word *Kuppu* means, but my boyhood's fancy explained it in its own way and to its own satisfaction. It recalled to my mind the Hindustani term *Kuppu* which means 'a large leathern vessel for holding oil or ghee'. And by the association of ideas, I began to look upon the bearer of the name Kuppuswami as a vast repository of Sanskrit learning. Was he not that? Was I wrong in my estimation of him? He was that. I was not wrong.

The literary career to Professor Kuppuswami Sastri started from his very infancy. It is said that even at the

tender age of three he learnt the entire Mūkaṇḍaśāṭī, comprising 500 stanzas, from his maternal grandfather, and used to recite them with ease. This affectionate gift from the *mātāmaha* surely carried with it the blessings of the Goddess, whose praises the child sang in reciting those stanzas. That was a decent capital to start with. It multiplied itself manifold as the young learner grew in years. Before he was twenty, he had, we are told, mastered such abstruse branches of our ancient learning as Kāvya, Nyāya, Vedānta, Mīmāṃsā and Vyākaraṇa. He had become an exponent of them. It was truly a prodigious attainment for a young man in his teens. Nor was his modern education neglected. He passed the Matriculation examination in 1896 at the age of sixteen. Four years later, in 1900, he graduated with Philosophy as his special subject. At this stage there came what I should call a crisis, which happily did not end in a tragedy as, alas, it often happens in India—I wish it would not happen hereafter! The young man with such high attainments and promise accepted a petty job of a clerk in the Board of Revenue, possibly under the pressure of circumstances. Would it not have been a thousand pities had the young scholar been allowed to continue as clerk? His hard earned wealth of learning would have simply been cast to the winds. Even if the clerk had risen to the position of a Member of the Board of Revenue, the loss to the scholarly world would have been colossal. Our prayer is always: *tejasvināv-adhitam-astu* 'Whatever we have learnt, may that shine forth!' And how can it shine forth, when we take leave of it when it is just time for it to shine forth? I dare say, even in this gathering there may be some whose talents have been misplaced, who have wilfully been doing a job ill suited to their achievements. But no such thing in the case of our hero. He was constantly guarded by the Goddess Whose favour he had won even as a child. Thanks to the passing illness of the clerk's mother, which was a blessing in disguise, the crisis was averted before it could prove harmful. The clerk must attend on his ailing mother, but he was refused leave. Stung by this callousness, he gave up the job and rushed home.

Hamsāḥ śuklikṛtā yena
śukāś-ca haritīkṛtāḥ |

Mayūrās=citritā yena
sa te vṛttim vidhāsyati ||

‘Why should you worry about your livelihood? He Who has made the swans white, has made the parrots green and has made the peacocks variegated, will surely look after you.’ And then there is the assurance from the Lord himself:

Nahi kalyāṇakṛt kaścit
durgatīm tata gacchati ||

‘A right-doer never comes to grief.’

I have taken the liberty of enlarging upon this, seemingly insignificant, episode in the life of Professor Kuppuswami Sastri, because, for me, it does have a significance, and a tremendous one at that. In my own life I have had a similar experience. It seems to me that mothers have mysterious ways of benefiting their children. In my case my mother’s death proved a turning point in my life. But for that event, I would not have been what I am today. I would have been a shop-keeper to day, not knowing even Hindi, let alone Sanskrit and the rest.

To continue our hero’s exploits, after resigning the clerical post, his mother restored to health, he struggled for a more independent living. He started studying law, but somehow did not qualify himself as a lawyer. Instead, he wound up this new venture by becoming a Master of Arts, in 1905. His studies in law stood him in good stead during his life thereafter. By this time he had established his reputation as a great Sanskrit scholar and teacher, and soon his merits gained due recognition. He became the Principal of the Mylapore Sanskrit College and was there from 1906 to 1910. From 1910 to 1914 he was the Principal of the Trivadi Sanskrit College. Thereafter he became the Professor of Sanskrit and Comparative Philology at the Presidency College and Curator of the Madras Government Oriental Manuscripts Library, which exalted post he held till 1935 when he retired from the Government Service. This period of thirty years was the most productive of his activities. South India is already famous for its traditional Sanskrit learning, and the Professor added lustre to that glory. He combined in himself a Pandita of the hoary tradition, a modern educationalist and a research-worker. He took a leading part in the activities of the University of Madras so far as they related to the teaching of Sanskrit and research in the oriental subjects. Most of the Sanskrit scholars in South India at present, I understand, have been his pupils. The

prevailing elaborate system of examinations in Sanskrit at the University of Madras with their carefully thought out curricula is mainly his creation. He was connected with several other universities in the country in various capacities. Equally intimate was his association with the All-India Oriental Conference and the All-India Sanskrit Conference as well as with the premier religious institutions. All these and the Government of India, in recognition of his meritorious services, honoured him with befitting titles and distinctions. The courses of lectures he delivered, the articles he published and the works he wrote and edited, a list of which you may find elsewhere, all testify to the amount and quality of the research work he turned out. Apart from this, there was a band of research workers whom he diligently guided. He was throughout an inspiration to others. The Oriental Research Institute of the University of Madras owes its existence largely to his energies. The results of all these activities are published in the fourteen volumes of the Journal of Oriental Research, of which he was the founder and the editor, and which set a high standard for the type of journalistic enterprise.

It is not my purpose to present here a precise account of the Professor’s activities, backed by facts and figures. My humble attempt is to read the message his life imparts to us. From the brief outline given above, he stands out as a torch-bearer of India’s ancient culture which requires to be revealed to each one of us in its full glory, to be studied, imbibed and re-lived by every Indian. By his own example, he has shown that India’s past is not a thing to be despised, it is something to be proud of, and, adapted to modern conditions, it enriches and ennobles us so as to raise us in the estimation of the world. So, my friends,

Uttiṣṭhata jāgrata prāpya varān nibodhata! ‘Rise, wake, and secure your glorious heritage!’ Let us carry the torch, lit and passed on to us by our leader. Let us carry it to every nook and corner and dispel the gloom of ignorance.

It was to fulfil this mission that the friends and admirers of the late Mahāmahopādhyāya Kuppuswami Sastri established a research institute and named it after him, of which we are now celebrating the third anniversary.

The leading personalities, themselves deeply learned and steeped in the ancient Indian culture, that are the sponsors and

patrons of the Kuppuswami Sastri Research Institute, are a guarantee of both its soundness and its excellence. Its Governing Body and Research Committee include scholars of eminence. One of its aims and objects is to publish the works, lectures, articles and other writings of the late Mahāmahopādhyāya S. Kuppuswami Sastri, of which the following have already seen the light of the day: (1) Chapter I of his edition of the Dhvanyāloka, (2) his lectures on Highways and Byways of Literary Criticism in Sanskrit, and (3) his lectures on Compromises in the History of Advaitic Thought. Another token of esteem that the Institute has shown to the late Mahāmahopādhyāya is that it has revived and taken over the Journal of Oriental Research, which had to be suspended owing to the paper scarcity and other restrictions during the war. Its fifteenth volume has just been completed, with the issue of its fourth quarter. It has, however, to gather momentum to come to the standard set by its originator.

Speaking of the high place that Sanskrit has occupied, from the very beginning, in our Aryan culture, I may as well touch upon the part it has played also in what we call Greater India. In fact, this is an independent subject and Professor K. A. Nilakanta Sastri was to have given us a talk on Sanskrit in Greater India this evening. It is greatly to be regretted that he is too unwell to come here. I shall therefore fill up the gap, with a few observations. We shall no doubt all miss the learned, authoritative, informatory and detailed talk which Professor Sastri would have given us; but thinking that something is better than nothing, I may give you a scrappy account.

The name Greater India applies to those lands and islands outside India proper, especially those lying in the far east, that came into cultural contact with the Aryans from India and maintained that intercourse for centuries on end. This movement might have started much earlier, but in the case of most of the countries of Greater India, we have evidence that the Indians went there in the early centuries of the Christian era. They settled there, married the native girls, and made those lands and islands their homes for ever. The Aryan culture was then at its peak and whosoever came into contact with it was naturally imbued with it—got absorbed in it. The Aryans who then migrated from India took with them their culture and spread it far and wide. Those were the days when arts,

science, trades and governments were in very flourishing conditions in India, and these were all strung, as if it were, on Sanskrit, their transactions were carried on through the medium of Sanskrit. The same happened with the Aryans who migrated from here. The spread and popularity of Sanskrit in those far off countries and its influence on their native languages is abundantly clear from the inscriptions, both on stone and metal, and the literary works, that are found there in their hundreds and thousands. By way of illustration, I would mention a few.

In the eastern part of the island of Borneo, we have discovered seven inscriptions incised on stone Yūpas, recording in chaste metrical Sanskrit the charities performed by ruler Mūlavarman by name. The charities consisted of thousands of cows, heaps of sesame seeds, lamps, etc., which we find enjoined in the Manusmṛiti. These inscriptions are assigned to the 4th century A.C. Of a little later date are several inscriptions on rocks, in the western part of Java, which belong to a King called Pūrṇavarman. They are the earliest composed in equally chaste Sanskrit. The earliest of this category are perhaps the stone inscriptions of a King Bhadravarman in Campa, *i.e.*, Indo-China. This is with reference to the earliest records. Late ones are numerous and quite lengthy ones and in point of time they extend to the tenth century. About this time, the indigenous languages also make their appearance in such documents, as is the case in India also. Side by side, the literature also flourished. In Java, for instance, we have Javanese versions of Sanskrit works like Mahābhārata. I have in my possession a copy of its Ādiparvan. I have also a copy of a manuscript of the Bhagavadgītā in Sanskrit, as it reached Java in those days. It is interesting; further it is much smaller in extent, only a hundred śloka or so. The work is worth further investigation. There are works in old Javanese such Nāgarakṛitāgama, Pararaton, Arjunavivāha, Smaradahana, Vṛttasañcaya, Amaramālā *etc.*—some versions, some commentaries and some adaptations of our Sanskrit works—Time does not permit a further elaboration of this most interesting subject.

With the advent of freedom, this Institute is bound to receive ever increasing support and stimulus from the public in its undertakings, and the demand on it for more and manifold production must correspondingly be high. The nation is

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keenly alive to its fine heritage and is determined to profit by it. Already the Dharmacakra is once more in our midst, on our banner and on our hearts, the wheel of Law that was set in motion, two thousand and five hundred years ago, by the Śākyasiṃha, Gautama, the Wheel that kept revolving down the centuries, in the times of Aśoka, Samudragupta and Harṣa. The nation is out to revive old traditions, and the institutions like our Institute have to shown her the way, to light her path and guide her. We have to run our administrative system once more in our own way, on our own pattern, in our own language. The same thing in respect of our education, our pursuit of modern sciences. For all this our first requisite is a proper terminology. The Indologist has a great task to accomplish. But you will see that there is nothing wanting. You have simply to unravel, to lay bare, these past treasures that are hidden in the ocean of Sanskrit literature. There you will find everything that you require to suit your purpose. The cultural wealth for which we are thirsting now is to be found there in abundance, in our own Vedas, Vedāṅgas, Brāhmaṇas, Āraṇyakas, Upaniṣads, Rāmāyaṇa, Mahābhārata, Purāṇas, Smṛtis, Kośas, and the vast classical literature, the Buddhist and Jaina scriptures, and last but not least, the thousands of ancient inscriptions on stone and metal. I assure you that a peep in to this vast store-house will open your eyes. During the last century and a half, Western scholars first, and scholars of own country later, have time and again drawn our attention to this our opulence. But it was of no immediate concern to us, so we did not pay much heed to it. Many, alas, turned away from it in disdain. But the time has now come, when we have got to take stock of our bequest, our property and possessions.

I am glad to observe that the work has already been started in many a sister institute in the country as also by certain scholars individually. The University of Nagpur, for instance, has resolved to adopt Hindi as medium of instruction, from 1949, if my information is correct, and for that purpose they have secured the services of an eminent linguist and Indologist in the person of Dr. Raghuvera who, with a band of scholars working under him, is busy compiling dictionaries—mind you, not a dictionary, but dictionaries; for, in this modern age of specialisation, we require a separate dictionary of terms

peculiar to each and every branch of art and science. And Dr. Raghuvera is doing that. His dictionary on Chemistry is already out. And where is he drawing his material from? All from the Sanskrit literature, of course. If you listen to a discourse by him on the subject and see the way he is doing his job, you will, I am sure, yourself remark: Sanskrit is not dead; it is we who have all along been dead to Sanskrit.

Owing to reasons of health, Professor K. A. Nilakanta Sastri could not be present to give his discourse on Sanskrit in Greater India.

Vidwan M. Rajamanikkam Pillai, B.O.L., L.T., M.O.L., then delivered a speech in Tamil on the Cultural History from the Periyapurāṇam. An English version of the lecture appears elsewhere in this issue.

Sri K. Balasubrahmanya Ayyar then proposed a vote of thanks.

CULTURAL HISTORY FROM THE PERIAPURĀṆAM.

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INTRODUCTORY.

The Periyapurāṇam deals with the lives of the sixty-three Nāyanmārs who flourished approximately for about six centuries from 300 to 900 A.D. Śekkiḷār, the author of that illustrious work, flourished in the first half of the 12th century A.D. Thus though there is an interval of about 300 years between the date of the author Śekkiḷār and the last date of the Nāyanmārs, we may yet take that Śekkiḷār who was the Grand Vizier of the Imperial Chola, Anapāya, depicts mainly the trend of events and cultural movements characteristic of the age of the Nāyanmārs. As such, one can safely assume that the cultural aspects dealt with in the Periyapurāṇam are the same as those evident during the glorious Pallava Period.¹ In other words, by a reference to the Periyapurāṇam, one can definitely have a view of the nature and character of the culture that existed in Tamil Nad between 300 to 900 A.D.

SOCIAL ORGANISATION.

In the Tamilian society of that age, we find a social hierarchy with the Brāhmins, the kings, the merchants, the peasants and other occupational groups, corresponding to the various rungs of the social ladder. Though these distinctions were in existence, yet so far as religious and social spheres of human activity were concerned, there was a 'unity in diversity.'

The Brāhmaṇas: The Brāhmins were held in high esteem by the Tamil monarchs, and those who were well-versed in the Vedas were given grants of small villages which went by the name of 'Brahmadeya. These Brāhman villages were singularly marked out by the various names they bore like

'Brahmapuri'¹ 'Brahmadeśam,' 'Aharam' or 'Agrahāram,' 'Mangalam,' 'Caturvedimangalam,' 'Pudūr' or 'Putūr.' These villages were brilliantly administered by the Brāhmins themselves residing there. For example at Tiruvaṇṇainallūr, Tillai (Chidambaram) and Seignyalur (செய்ஞ்ஞலூர்), we find administrative courts or offices under the guidance of the Brāhman intelligensia of those localities. These courts rendered justice after hearing the various cases that came up to them.² Most of the Brāhmins were well versed in Sanskrit, but it should also be noted that some Brāhmins like Tirugūāna Sambandar were not only masters of the Tamil language but were also adepts in composing hymns in Tamil.

Kings: In Tamil Nad, there is no separate caste like 'kṣatriya', as we find in the north. Hence we find emperors or kings of kings like the Cēras, the Cōlas, the Pāṇḍyas and the Pallavas, as well as petty tributary chieftain clans like the Kurumbars, the Kallars, the Malaivāṇars or Mountain-dwellers. But in all these royalties, one could find the six *aṅgas* of kingship existent.

Merchants: During the age of the Nāyanmārs, Kāraikkāl, Negapatam, Kāvērip-pūm-paṭṭinam and Mailāpūr flourished as emporiums of sea-borne trade. Merchant magnates lived in these cities³ and carried on a prosperous trade with Ceylon, East Indies and other lands overseas. Inland trade was also carried on vigorously; the merchants were sufficiently trained in the use of weapons so as to guard themselves and their merchandise from the attacks of pirates and robbers; they possessed almost all the weapons of warfare usual to the warrior.⁴

Peasants: These people were engaged in agriculture and they formed the backbone of the country. They enjoyed the unique privilege of giving their daughters in marriage even to Kings. Saint Tirunāvukkaraśar belonged to this Vellala group. At first he embraced Jainism and for about fifteen years strove hard in mastering their religious scriptures

1. 'Berhampore' of today is only a corruption of 'Brahmapuri.'

2. Tadut-tāḷkaṇḍapurāṇam, St. 49-64. Tirunilakaṇṭapurāṇam, St. 30-34; Caṇḍeśarpurāṇam St. 40-43.

3. Vide the Purāṇams about Kāraikkāl Ammayyār, Amar Nītiyār, Sambandhar and Iyarpahaiyār.

4. Iyarpahaiyārpurāṇam, St. 14-24.

1. Vide my thesis for M.O.L. "A Critical Study of Śekkiḷār and His Historical Material."

and even received the title of 'Dharmasenar.' But, if such a great protagonist of Jainism were to embrace Śaivism later, due to the marvellous fascinating influence of his eldest sister¹ Tilakavadiyār, one can very easily deduce how much that lady must have been well-educated and well-endowed with moral calibre. Of the 63 Nāyanmārs, 13 are Brāhmanas, and on a par with them we find another 13, all Vallālas by birth; from this, is it not clear that Vallāla Nāyanmārs also attained a high level of mental and moral development as the Brāhman Nāyanmārs?

Other Occupational groups: The other occupational groups also were well-informed and well-educated; e.g., Nanda, a paraiya, was able to attain a position of equal eminence among the enlightened society of well-educated and well-informed Brāhmanas, as is attested by his Purāṇam. Note in this connection that untouchability was prevalent during Nanda's days. The Bānars who were adepts in the arts of musical symphony, were also to a certain extent treated as inferiors in days gone by but, we find Sambandar, a Brāhman, treating Tirunilakāṇṭa-Yāzhp-pāṇar and his consort with the greatest respect and courtesy; from this, it is crystal clear that in religious spheres, when one attained the height of perfection, caste-distinctions held no sway.

2. WOMEN AND MARRIAGE.

During the age of the Nāyanmārs, women enjoyed an equal status with that of men. The cordial treatment accorded to the Nāyanmārs of both sexes by their devotees and their worship bear witness to this equality. Besides, the religious services and temple services rendered by them also point to this same direction. But one should not forget the fact that this enjoyment of an equal status by women in those days was solely due to their own making, because they had reached the heights of culture, moral code and religious life. Take for example, Kāraikkāl Ammaiṃyār, the emerald of the merchant community. She was capable of reciting hymns in divine ecstasy, which brimming full with 'Bhakti' found a place in the Śaiva Tirumurais. We have already mentioned how Tilakavadiyār was able to make her brother Appar embrace Śaivism and one should not forget that Appar was

1. Tirunāvukkaraśar Purāṇam, St. 39-69.

the most highly cultured individual in religious scriptures of those days. Similarly, Maṅgayakaraśiyār, the Pāṇḍya Queen, tried to convert her husband, Kūṇ-Pāṇḍya, to Śaivism with success. The wife of Tirunilakāṇṭa-Yāzhp-pāṇar followed her husband in his sojourns with Sambandar to places of pilgrimage and kept company with him. Do not all these above statements indicate the high status that the women-folk of our land enjoyed during the time of the Nāyanmārs! It is not exaggeration to say that Śaivism reached the height of its pre-eminence solely due to the unstinted co-operation rendered by these illustrious women to their consorts.

Some of the women-folk dedicated their lives for the uplift of religion and remained in maidenhood for ever;¹ some even wore the yellow robe and became nuns; most of them enjoyed the privilege of marriage, if they wanted to lead a married life.²

In those days, wives used to mount the funeral pyre along with their dead husbands; in other words, self-immolation was prevalent. This can be attested to by the act of self-immolation by Appar's mother when her husband died.³ Leaving this apart, we find wives abhorring their husbands even to the verge of untouchability if they were to perpetrate debauchery or adultery.⁴

Marriage Rites: The would-be bridegroom, of his own accord, used to send 'the elders' to his ladylove's house for betrothal.⁵ Or the parents of the bridegroom used to approach direct the bride's parents for fixing the marriage.⁶ If both the parties were to agree, then only the auspicious day for the marriage would be fixed. When deciding a marriage, greatest attention was focussed on the integrity of character of the bridegroom concerned. In spite of such scrupulous scrutiny and care, the husband of Karaikkāl Ammaiṃyār went astray and spoiled her conjugal affection.⁷ Sambandar's marriage was celebrated according to Vedic

1. Sambandar Purāṇam, St. 1117 : Kalikkamar Purāṇam, S. 220.

2. Ibid St. 260.

3. Appar Purāṇam St. 28

4. Tirunilakāṇṭar Purāṇam, St. 5-6.

5. Appar Purāṇam, St. 23. Sambandar Purāṇam, St. 1162.

7. Kāraikkāl Ammaiṃyār Purāṇam, St. 31.

rites, Sundarar's weddings were nothing but 'love-matches' and were celebrated in temples; one should not forget that Sundarar was an Ādi-Śaiva or Gurukkal. This Ādi-śaiva married a dancing girl and a Vellāla girl; nay one, Kotpuliyaṛ, a Vellāla, entreated this Ādi-Śaiva to marry his two daughters. Then again one Śivaneśa Ceṭṭiyār requested Sambandar to marry his daughter. From all such incidents, it can be safely concluded that great importance was not attached to caste-distinctions among the Śaivites of those days, so far as marriage was concerned. Leaving this apart, one can also find another custom that existed *viz.*, that a betrothed girl used to immolate her own self or agreed to lead the rest of her wretched life in widowhood if her betrothed husband were to predecease her.¹

3. Political Institutions.

Kingship:—As already stated there is no separate kingly caste like the Kṣatriyas in Tamil Nad. Succession to the kingship was purely hereditary either for the imperial throne or for the tributary chieftaincy. In case there was no heir of the royal blood, then the ministers and the state subjects would let loose the trained royal elephant (பட்டி யாளை) with a garland in its trunk. The elephant in its sojourn would pitch upon the proper man to the 'gadi' by garlanding him and carrying him on its back. This strange custom, seemingly superstitious, can be attested to by the incident that Mūrti Nāyanār, a merchant, was in this way installed as a Pāṇḍya ruler.²

The King ruled the country very well, bestowing the greatest attention upon his subjects. He tried his best in alleviating the distress of his subjects which might occur in any one of five ways, *viz.*, by his own self, by his courtiers, by foes and by wild beasts.³ The King devoted the greatest attention to the promulgation of his own religion; he punished those who resisted his religious views. Moreover, certain Kings like Guṇadharan and Neḍumāran began to show a fanatical hatred towards their old religion itself, after their

conversion to a new one, *viz.*, Śaivism. Thus on the whole, we can say that the King followed the rigours and disciplines enjoined by his religious tenets and punished offenders against them with a stern severity. If the King died, some of the members of his militia also perished with him.¹

Popular Institutions.

Cultural Centres:—A peep into the Periyapurāṇam shows that during the time of the Nāyanmārs Tirup-pādiripuliyūr figured as a stronghold of Jainism and centre of spiritual learning and culture. It was in a Jain monastery there that Appar studied all the Jain scriptures and received the title of 'Dharmasenaṛ'. Similar Jain centres were found at Tiruvā-rūr, Tiruvottūr and Tiru-Mailāpūr, and these also served as torch-bearers of culture and learning. So also the place 'Bodhimangai' flourished as a seat of Buddhist learning. The city of Kāñci was famous as the repository of four religious cults *viz.*, Vaiṣṇavaism, Śaivism, Buddhism, and Jainism. Appar also testifies to this aspect by eulogising Kāñchi as a city of unbounded culture (கல்வியில் கரையிலாத காஞ்சிமாநகர்). In those days, the Pali, the Sanskrit and the Tamil languages held high sway among the people's minds and this fact can be proved by the utterances made by eminent luminaries like Buddhadatta and Hiwen-Tsang.

Monasteries:—Attached to the temples were the monasteries which imported religious instruction and fostered religious education. The student in the monastery received religious as well as general education of a wide nature. Further, these monasteries served also as lodges for the Samayācāryas like Appar and Sambandar during their religious tours. Such monasteries as those existed in various places like Tiruvīzhi-mizhalai, Tirumarugal, Tirumaraikkāḍu and Tiruppuhalūr,

Village Administrative units:—Reference was already made to the existence of village courts and assemblies. Only those who possessed the requisite qualifications of learning, culture, good behaviour and experience were eligible for membership in the assembly. In the 'Grāma sabhā', all the documents pertaining to that village were preserved and guarded in an apartment set apart for that purpose; and this

1. Appar Purāṇam, St. 32-34.

2. Mūrti Nāyanār Purāṇam, St. 27-42.

3. Nakarac cirappu, St. 36.

1. Vellanaic-carukkam, St. 37.

went by the name of 'Arantarukāppu'. In every *Grāma Sabhā*, there was an accountant. All cases were decided after fully hearing the parties to the suit, the documents pertaining to the suit, and the witnesses involved.¹ For the crimes committed by youngsters the parents were held responsible.² Similar to these legal codes which were in existence, we can also infer the existence of forest laws, specifying the rules for the game of hunting.³

4. RELIGION.

During the age of the *Nāyanmārs*, Jainism, Buddhism, Śaivism and Vaiṣṇavism thrived in Tamil Nad. The Digambara sect of Jainism was wielding a very high influence, as a result of which Śaivism was not able even to lift up its head. Later Appar was able to make *Toṇḍai-Nāḍu* a Śaiva Nāḍu; and similarly Sambandar was able to spread Śaivism in *Paṇḍya Nāḍu*, after defeating the Jains and Buddhists in *Samayavāda* or religious discussions. Those who suffered defeat sought gallows of their own accord or were sent to the gallows.⁴

Among the Śaivites there were diverse sects like (1) the *Kāpālikas* (2) *Pāśupatas* and (3) the *Kālāmukas*. The followers of these sects were mainly immigrants from the north; they spread their religious customs and practices in Tamil Nad and had their own monasteries in some places.

There were about 300 temples in Tamil Nad dedicated to Śiva and festivals were celebrated in them. Of these Śaiva temples, those at Chidambaram and Tiruvārūr were held in the highest esteem by Śaiva devotees.

5. OTHER DETAILS.

Chidambaram and Kāñci were big cities. Places like Tiruvaṇṇainallūr were only villages. Besides such cities and villages, there were the *ceris* or the habitats of the Paraiyas,

the hunters and the Paravars. Reference to any city like Kāñci or Cidambaram in the *Periyapurāṇam* will give the reader an idea of the structure of a typical 'city' during those times; similarly, reference to any sanctified village with its temple in the *Periyapurāṇam* will give an idea of the structure of a typical 'village' during those times. In this connection it is very interesting to note that Geddes, the famous expert himself, vouchsafed for the fact that the structure of the city of Kāñci must have been planned by well-skilled town-planning architects.

The *Periyapurāṇam* also refers to minute details like the kinds of dress, ornaments and weapons worn by the people of those days; it makes reference also to the excellence of the fine arts like music and dancing. These details are borne out by the authentic testimony of the exquisite specimens of art at Sittannavāśal and the marvellous sculptures of the Kailāsanātha and Vaikuṇṭaperumāl temples at Kāñci.

CONCLUSION

To understand really the cultural and social life of the Tamils of the Pallava period and after, one must necessarily refer to the *Tirumurais*, the *Nālayira Divya Prabandham* and the *Periyapurāṇam*. Of these three, the last mentioned is of utmost utility, as it helps us a great deal in reconstructing the history of the period and in studying the social and cultural advancement of the people of that age. To conclude, let us pay our humblest homage to that great savant of Tamil Literature *Śekkiḷār* for having bestowed on Tamil Nad such a gem 'of purest ray serene' as the *Periyapurāṇam*.

1. *Taḍut-tāt koṇḍa Purāṇam*.

2. *Caṇḍeśar Purāṇam* St. 43.

3. *Kaṇṇappar Purāṇam* St. 86.

4. The sculptures in *Vaikuṇṭa Perumāl Koil*, Kāñci, attest to a similar treatment accorded to those who suffered defeat in the *Samayavāda* against Vaiṣṇavism. (Vide Dr. Minakshi's *Administrative and Social Life under the Pallavas*).

“SANSKRIT AS LINGUA FRANCA”.*

H. E. DR. KAILAS NATH KATJU, M.A., LL.D.

Governor of Orissa and Chancellor, Utkal University.

I

“I would strongly recommend that just as English was the official language in the Law Courts and under the Government of India Act in the different Legislatures and in Government administration departments, so also the Indian national language-Rashtra Bhasha—should be made the Official language to the same extent. Unless you do so, I see great difficulties in the development of an Indian national language as a vehicle for exchange of ideas and for national communion and intercourse. The aim should be not merely knowledge, but also the acquisition of proficiency in the national language by the largest number of people imaginable.

“That brings me to the very difficult question of what the national language should be. I know this is very delicate ground and I must tread it cautiously with great discretion. The labours of learned men, literateurs and poets have built up provincial languages which have great traditions behind them. Leaving Hindi and Urdu aside, the modern Bengali, Gujarati, Marathi, Oriya, Tamil and Telugu and other languages have cultural treasures of which their inheritors are justly proud. This is just the problem which I would like this eminent Board to consider in its dispassionate and far-sighted wisdom.

“As a layman, if I were bold enough to hazard an opinion, my first impulse would be to consider the claims of Sanskrit as our national language. Sanskrit is the mother of all the provincial languages of India, which do not derive their inspiration from Arabia and Persia. Provincial vocabularies have drawn vastly upon the storehouse of Sanskrit words and phrases. And then all people do Sanskrit reverence. All our sacred books on law and religion, and all our literature and text books on Art and Science and Medicine and technical subjects such as architecture are in Sanskrit. The adoption

of Sanskrit will not raise any Provincial jealousies. Indeed it will be widely welcomed because Sanskrit is already so familiar. Every year an ever-growing number of people, boys and girls, read Sanskrit in Schools and Colleges. The script of most of the provincial languages is based on variations of Devanagari in which Sanskrit is written and Devanagari is well-known throughout India. The Sanskrit starts, therefore with definite advantages in its favour. But then it is said that Sanskrit is not a living language; it ceased to be a spoken language centuries ago, and it is said it will be impossible now revive it; I am not so sure of that myself, but of course I am not competent to pronounce an opinion upon this matter. I have heard many people talking and speaking in Sanskrit with the greatest ease and confidence. Then it is said that Sanskrit is difficult to learn and to impart knowledge of. I am not sure of that either. But these are all points worthy of your careful consideration. I am sure, however, of one thing that if Sanskrit were to become gradually the language of our superior law courts, of our Laws and Regulations, of our State Documents, of our great State Departments, it will make a wonderful appeal to and raise enormous enthusiasm among the vast teeming millions of this country, and be in itself a powerful unifying factor in our national life. It will forge a link with our ancient culture, and the wider diffusion of Sanskrit as a national language will in its turn prove a powerful instrument for the development of the great provincial languages in India. The progress will be smooth because all sense of rivalry and jealousy will be completely absent.

“If what I plead for is not feasible or is not practical politics, then you will have to choose between other languages, not only for the purpose of intercourse in the market places of India, but for intercourse among learned men, as medium for instruction in arts and sciences, for drafting laws and regulations, and for conducting legal proceedings and debates in our supreme law courts and Legislatures. A national language must be rich in its contents, must, by its allusions, its similes and metaphors be capable of arousing a sense of national pride in those who use it. The question of script is an important factor and the fact that the Devanagari script is already familiar to the vast masses of population through their Sanskrit literature is one of prime importance. In Madras and Malabar, in Utkal and Bengal, in Gujarat and Maharashtra,

* Extracted from H.E. Dr. Katju's Inaugural Address to the Inter-University Board Meeting at Cuttack on 1-12-47 and his Convocation Address to the Utkal University on 3-12-47. Reproduced here by H. E.'s kind permission.

Devanagari script is equally loved everywhere and any other script would be regarded as a strange innovation."

II

"We must acquire proficiency in the use of the national language to the same extent as we have endeavoured to do with English language. In this connection I have already elsewhere drawn attention to the merits of the Sanskrit language and its suitability for adoption as our national language. I was speculating as to what would happen if there was no active effort on behalf of the State for the propagation and enforcement of any particular language as the national language. What would be left as the linguistic tie between the different parts of the country? The answer to that question is not in doubt. The Sanskrit language is the only cultural bond between vast masses of Indians. It is the language which is being increasingly studied in our Pathshalas, schools and colleges, and a man from Madura and Rameswar, in the South well-versed in Sanskrit does not find himself a complete stranger in Prayag or Kashmir. It seems to me that the difficulties in the acquisition of Sanskrit are very much exaggerated. In fact, Sanskrit possesses the most scientifically constructed rules of grammar and these rules once mastered make the command of the language fairly easy. Its vocabulary is vast. Its literature in arts and sciences, mathematics and astronomy and medicine is magnificent. And it has further the great merit of being the mother of all provincial languages in India. I am convinced that the development of Sanskrit will lead automatically to the great encouragement and development of all the provincial languages of India.

BOOK REVIEWS

Further Sources of Vijayanagar History. 3 Volumes. Prof. K. A. Nilakanta Sastri and Dr. N. Venkataramanayya. University of Madras. Rs. 7 each.

The Department of Indian History in the University of Madras has enriched further the literature on South Indian History by publishing in three volumes the "Further sources of Vijayanagar History."

The laudable work begun by the late A. Rangaswami Sarasvati has been very ably completed by Prof. K. A. Nilakanta Sastri and Dr. N. Venkataramanayya, joint authors of the "Further Sources", selected and brought together from Sanskrit, from the South Indian Vernaculars and from Persian. The main work done by the Vijayanagar Scholar, Dr. N. Venkataramanayya, has been helped by Prof. K. A. Nilakantha Sastri with the English translations of Sanskrit extracts and pertinent passages from works in Dutch, written by Macleod and the Dag Register etc.,

Of these three volumes of "Further Sources" the first volume is entirely devoted to a Summary, in fact a veritable compendium, of the History of Vijayanagar written by Dr. N. Venkataramanayya, and the second volume contains the extracts about 253 in number written originally in Persian, Canarese, Telugu, Tamil, Malayalam and Sanskrit. A majority of the extracts are in Telugu, and only about 70 are in other languages, of which 7 are from Persian, 17 from Canarese, 6 from Malayalam, 18 from Sanskrit, and 22 from Tamil.

Dr. N. Venkataramanayya has added another feather to his cap by the compilation and publication of the very valuable source-material and by making most of it available for the first time to all scholars engaged in research in the History of Vijayanagar and laid them all under a deep debt of gratitude. These three volumes now published further embellish his name and fame, richly deserved, which he had already established by the publication of the "Studies in the Third Vijayanagar Dynasty," "The City and the Foundation of Vijayanagar", "The Muslim Expansion to the South", and last but not the least, the editing and publication of the "Velugōṭivārivamśa-

vali"—works embodying his patient labours over a number of years which eminently fitted him to undertake the work under review. The work "Further Sources" is really an achievement which its authors may be rightly proud of.

The sources in this work fall, broadly speaking, into four distinct categories, namely, chronicles, literary works, inscriptions, taken particularly from the Mackenzie Manuscripts which have not yet been published, and Cātus. The kingdom of Vijayanagar was specially fortunate in having many chronicles in vernacular, a kind of unclassical historical literature, both general and local, like Kēraḷa Paḷama in Malayāḷam, Kōyilolugu, Karṇāṭadēśārāyakkalincaritram, Rāmappayya Aṁmāni in Tamil, and Rāyavācakam, Vijayanagara Sāmrājyām, Karṇāṭa-rājyavṛttāntam, Narapativijayavṛttāntam and Rāyadurga-arasāra-vaṁśāvali, etc., all in Telugu, accounts very valuable in their own way which are either local tracts, or accounts of reigns of kings, or general accounts of the kingdom and its kings. One or two of these in Telugu were published long ago in the Telugu journal Bhārati by the Doctor himself, and a few by the late J. Ramayya Pantulu, one of the pioneers of Historical research in the Telugu country, in the Journal of the Telugu Academy. Besides these chronicles there are some beautiful poems describing the valour and exploits of Gani Timmā Nāyaka, Kasturi Rangappa Nāyaka, and Yācama Nāyaka, a few of the noted chiefs of the Vijayanagar period, and the lineage of the Tōṇḍaimāns of Pudukkōṭṭa which was first published in the Journal of the Telugu Academy long ago. These poems are very valuable to us in as much as they furnish a good deal of historical information about these chiefs which is either not available otherwise, or which goes to corroborate the evidence already known to us.

It is not unreasonable to expect a short critical review of the four kinds of extracts, discussing therein, if possible, their date and nature of composition, their authorship, and other peculiarities if there are any. Of these Rāyavācakam is a short account about the reign of Kṛṣṇadēvarāya. It was already published in the form of a book by the Telugu Academy, Cocanada. Of course I am not unaware of the fact that it is difficult to ascertain the date and authorship of these chronicles. I do not know what Kēraḷa Paḷama is; similarly, about Haridāsa and his work Irusamaya-

vilakkam, little is known to the students of history. At least a short introductory note at the beginning of an extract taken from each such particular source would have been very helpful to the student. I am aware of the fact that the first chapter of the valuable introduction has dealt with the general nature of the sources. Therein the development of the *praśasti* and *birudugadya* into a chronicle in Telugu has been shown. I do not know if this was the case in Tamil and Malayāḷam languages. Except tracing the growth of the chronicle nothing more has been said about the extracts. Some extracts have been taken from *kaḍitam*s also. The student of history should know what a *kaḍitam* is. It would have been proper if some explanation of the term was given in the first chapter, what it means, how it was prepared, kept and so on.

It is interesting however to note that the date of composition of Rāyavācakam, one of the many Telugu chronicles, is given. It is said, perhaps for good reasons which are mentioned, "that the Rāyavācakam must have been written sometime after the foundation of Bhāgnagara, i.e., after A.D. 1531."

Similarly, a short account of the Telugu literary works from which extracts were taken into this collection, would have also been of great value. The reader of these "Further Sources" knows neither about the authorship, nor about the date of composition of a great many of these works from which extracts were given. Many extracts were taken from works either printed and published already, or from those copies of which are either preserved in the Mackenzie Manuscripts or noted in the Triennial and Descriptive Catalogues of the Madras Government Oriental Manuscripts Library. No references are given generally to published works; but references are given to unpublished works as to their sources. Owing to some discrepancies in noting these references it is not quite possible to know which of the works have been already published and which are not.

A note about the Kumudvatīkalyāṇam seems to be necessary; for, this work has been brought to light for the first time now. Its existence is not known till now to any of the scholars or students of Telugu literature. There are no copies of this work either in the Government Oriental Manuscripts Library or in the Tanjore Palace Library. Not even its

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name is found in the Catalogues of any of the Manuscript Libraries. Only one copy and that too an incomplete one consisting of only three or four *āśvāsas* and not the whole work, is preserved, strangely to say, in the Adyar Library, Madras. Ananta, the author of this work is a later member of the Matli family, a descendant, probably a grandson if I remember right, of the Matli Chief, Ananta, the author of the *Kākutstha Vijayam*, and a vassal of Veṅkaṭapatiḍēvarāya II. The *Siddhavaṭam* inscription of this latter Ananta is dated in Śaka 1527 or A. D. 1605. A short general account about these Telugu works would have enabled the reader to understand properly and assess the value of the material used.

The whole of the first volume is, as stated already, a short account of Vijayanagar primarily based on the extracts given in the Second Volume. The author has utilised other Sources also, chiefly inscriptions, Muslim histories and Dutch records in writing this account. This account is very valuable as it contains very many new facts which were unknown till now to students of the History of Vijayanagar. Robert Sewell's *Forgotten Empire* more or less stops with the battle of Rākṣasa Tangaḍi (Talikōṭa). What was stated therein about the Āraṇḍi dynasty is very little. Father Heras brought his account to a close in his work, the *Āraṇḍi Dynasty of Vijayanagar*, with the reign of Veṅkaṭapatiḍēvarāya II. Now Dr. Venkataramanayya has given a complete account of the Āraṇḍi dynasty of Vijayanagar till the end of the reign of Śrīraṅga III, the last Vijayanagar ruler. Hence we can unhesitatingly say that we have here for the first time a complete history of Vijayanagar, for which we have to thank the author.

Dr. Venkataramanayya's account develops itself into a regular history, particularly in the latter half rather than in the early one. The treatment of the reigns of early kings is very concise and meagre and the treatment of those of later kings is much elaborate. Of course, the latter portion of the account shows how the author has mastered the subject; he is now the proper Scholar to undertake to write the History of Vijayanagar.

Dr. Venkataramanayya has thrown, by his discussion on some of the knotty problems, a good deal of light in his introduction. Some of his opinions may not be conclusive, but

undoubtedly they are very helpful to promote further research. Particularly, the author has very ably and thoroughly discussed the great battle of Rākṣasa Tangaḍi. The author has added many valuable footnotes correcting the dates and explaining and elucidating a number of other things which enhance the value of the work.

Though the number of extracts is very great it may not be all exhaustive. There may remain some more which patient research may yet bring to light. In fact there are some. However, it may not be possible to ransack all the Source-material. Judged by the number of extracts in these volumes one will not fail to appreciate the work that the authors have done.

As stated before, a great number of the Vijayanagara chronicles are in Telugu. The language in which they were written is the Spoken dialect of the later Vijayanagar period in the Telugu country. The spoken Telugu language has much changed since then. Some of the words in these chronicles have become obsolete; the meaning of some of them is not known; some words are now used in a different meaning. There are many words in these extracts which have dropped out of current usage. Any attempt to explain such terms means a regular study of this language, the spoken Telugu current in those times. These extracts from the chronicle thus open a new vista of linguistic and philological research, which some of the Telugu linguists may well take up in earnest in the interest of the Telugu language.

M. SOMASEKHARA SARMA.

Pañca-prakriyā of Sarvajñātman with the commentaries of Ānandajñāna and Pūrṇavidaymuni. Edited by T. R. Chintamani. M. A., Ph. D. University of Madras. 1946. Price Rs 2/8-.

This is a short manual of Advaita Vedānta by Sarvajñātma Muni, who is a well-known exponent of the doctrine. The work, as indicated by its title, is divided into five sections. The first of them deals with the different kinds of meanings which a word may have (*śabda-vṛtti*), and shows how the suitability of these meanings depends upon the context in which the word is used. The reason for beginning the work with a consideration of this topic is the fact that the Vedānta system, as acknowledged by all its adherents, is based essentially

on the Veda, which is a form of verbal testimony. The next three sections treat of what are described as 'the great sayings' (*mahāvākyas*) of which *Tat tvam asi* is a familiar example, and point out how they should be interpreted in the light of the preceding discussion of word-meanings. The last section is devoted to the elucidation of the ideas of bondage and release. Dealing thus with the fundamentals of Advaita and being written in a simple style, the book will be of particular value to those who begin the study of the doctrine.

There is prefixed to the Sanskrit text a very interesting Introduction in English. It discusses chiefly two questions, the date of the author and the identity of one of the commentators, viz, Ānandajñāna. The discussion of the former question is much the more important of the two. It has been held since, at least the time of Madhusūdana Sarasvatī, the author of the *advaita-siddhi*, that Sarvajñātman was a direct pupil of Sureśvara ; but the editor was all along contending that this tradition concerning the relation of Sureśvara and Sarvajñātman could not be correct. Here he brings to our notice fresh evidence, which all but finally establishes his contention. It is the citation in this work (p. 69) of a passage from the *Iṣṭasiddhi* whose author is known to have flourished considerably after Sureśvara.

Before concluding this review, it is our melancholy duty to refer to the very sad demise of the editor a few months ago, and the great loss caused thereby to Sanskrit scholarship. Dr. Chintamani had a genuine interest in Indological research. He was a frequent contributor to Journals and his contributions always evoked wide interest. He had a close knowledge of unpublished manuscripts in the various public libraries in South India and has edited several of them, some like the *Prakāṭārtha*—a commentary on Śaṅkarācārya's *bhāṣya* on the Vedānta Sūtra—being of great importance to students of ancient Indian thought. He would surely have brought to light more works of the same type had he been spared; but that was not to be. He was only about 45 years old when he passed away.

M. II.

Critical Word-Index to the Bhagavad Gītā. By Rao Bahadur Prahlad C. Diwanji, Retd. Judge, Bombay. New Book Co., Ltd. 188/190, Hornby Road, Bombay. Rs. 12-0-0.

Busy as he had been as a member of the Judiciary of the Bombay Presidency, Mr. P. C. Diwanji has been an active research scholar and author throughout his official career, and during his present period of retirement too, he is continuing his research pursuits despite his advancing age. Besides some legal works, he has produced a few literary pieces too in Gujarathi. In the field of Sanskrit research, he is well-known for his many papers on Philosophical problems and classics and for his editions of the Siddhānta Bindu and Prasthānabheda. Recently he has been pursuing the intensive study of the text and recensions of the Yogavāsiṣṭha.

The book under review is a substantial production of his, having been compiled with great care and diligence. It is a complete Index Verborum and Dictionary of the Gītā, giving in a compact form the complete critical text-material of the Gītā with all the variant readings of the Vulgate, the Kashmirian version and the differences as found in the several well-known commentators.

The work is in three parts, Primary Word-Units, Secondary, Tertiary and Quaternary Word-Units, and consolidated Index of the Primary and Subsidiary Word-Units. Under each head, there are two sections, noticing separately the Vulgate and Kashmirian recensions. In the Primary word-unit Index, a word is given, described grammatically, rendered into English and provided with reference to the place or places of its occurrence. Sometimes, the note on the meaning and significance of a word is found in some detail. In an Introduction, he explains the origin, need and plan of this Index of the Gītā.

Sri P. C. Dewanji deserves the thanks of all Gītā-students for this most valuable compilation.

V. R.

OBITUARY NOTICES.

DR. T. R. CHINTAMANI.

It is with deep regret that we have to record here the pre-mature demise of the well-known Sanskrit scholar, Dr. T. R. Chintamani of the Sanskrit Dept. of the Madras University.

Dr. Chintamani hailed from a family devoted to Vedic and Vedantic studies, two of his near kinsmen being the well-known Pandits Sri T. V. Ramachandra Dikshitar and Sri Venkatesvara Dikshitar. A student of the late Mm. Prof. S. Kuppuswami Sastriar, Dr. Chintamani passed out of the Sanskrit Dept. of the Presidency College, Madras, with medals and prizes. He then worked on Semantics as a Research student in the Madras University, and later worked for some time in the Adyar Library and Saraswati Mahal Library, Tanjore. He was then appointed Senior Lecturer in Sanskrit in the Oriental Institute of the University of Madras, which post he held till his sad demise on 24th August, 1947.

As examiner and member of Boards of studies, he was connected with most of the South Indian Universities. A member of Oriental Conference Committee for some time, he also presided over its Indian Philosophy section at its recent Nagpur Session. He was actively connected with the Sanskrit Academy, Madras, the Ranade Library, Madras and the Kuppuswami Sastri Research Institute, Madras. For several years, he was intimately connected with the Journal of Oriental Research.

Dr. Chinamani wrote many articles in Research Journals, but his concentrated work was mainly on the editing of Sanskrit works from manuscripts. Editions of the following works stand to his credit:—

1. Uṇādi Sūtras in various recensions—4 Vols.
2. Prakāṭhārthavivarāṇa—2 Vols.
3. Nānārthasaṁgraha of Ajayapāla
4. Sarasvatikanṭhābharaṇa of Bhoja
5. Sāhityaratnākara of Yajñanārāyaṇa
6. Raghunāthābhyudaya of Rāmabhadraṁbā

7. Sarvatobhadra of Rāmakaṇṭha
8. Śārīrakanyāyasaṁgraha
9. The Kauṣītaka Gṛhya Sūtras with Bhavatrāta's Commentary
10. The Pañcaprakriyā of Sarvajñātman with two commentaries
11. Vyavaharāśiromani

In the J. O. R., Madras, he published the following notes, articles and editions of fragments and short works:

1. Date of Śrīkaṇṭha and his Brahmanīmāmsā
2. Note on the authorship of the Uṇādi Sūtras
3. Fragments of Bhaṭṭa Nāyaka
4. „ Mātṛgupta
5. Note on the Cārvāka system
6. „ Manoratha
7. „ Mahodadhi and Mahāvṛata
8. „ Date of Tattvasamāsa
9. „ „ Sāṁkhyapravacana Sūtras
10. „ „ Māgha
11. Skandasvāmin's commentary on Nirukta
12. Works of Prabhākara
13. Śrī Śātyāyana Brāhmaṇa
14. Date of Śaṅkarācārya and some of his Predecessors
15. Mahratta Hill Fortresses
16. Lakṣaṇaratnāvalī of Appayya Dikṣita
17. Amarakhaṇḍana of Śrī Harṣa
- 18-19. Adhikarāṇa Saṁgati and Adhikarāṇa Mañjarī of Citsukha (with T. V. Ramachandra Dikshitar)
20. A commentary on Amarakośa
21. Subhūticandra's commentary on Amarakośa
22. Vidyāvinoda Nārāyaṇa's „ „
23. Pramāṇalakṣaṇa of Sarvajñātman-unfinished (with T. V. Ramachandra Dikshitar).
24. Fragments of Sumantu Dharma Sūtras
25. Citrapāṭa of Appayya Dikṣita
26. Fragments of Kāśyapa Dharma Sūtras

For his Doctorate, he wrote a thesis on the Literary History of Pūrva Mīmāṃsā, two instalments of which appeared in print in the J. O. R. He had also collaborated with the late Mm. Prof. Kuppuswami Sastri in his edition of Dhvanyāloka (Ud. I).

He contributed also some papers to some of the Oriental Conference sessions and some Commemoration Volumes. Among his contributions in other Research Journals may be mentioned his two contributions in the *IHQ*, Calcutta, the Yuddhakāṇḍa Campū of Rājacūḍāmaṇi Dīkṣita and Brahmānanda Yati's Brahmasūtra Bhaṣyārtha Saṁgraha.

RAO BAHADUR C. R. KRISHNAMACHARLU.

Rao Bahadur C. R. K. Charlu, Retired Epigraphist for the Government of India, who had been ailing for sometime, passed away on the evening of August 1931 at the age of 60 at his residence in 18, Ramanujam Street, Thyagarayanagar.

Mr. C. R. K. Charlu made his mark in research by originality and insight. Besides the numerous inscriptions which he edited for the Epigraphia Indica and the Hyderabad Archaeological Department, he made valuable contributions to the interpretation of ancient Indian History. He wrote a monograph on the 'Cradle of Indian History', in which he drew pointed attention to the mass of historical material that lay embedded in our Puranas. Besides his published works he left behind two manuscripts, the Telingana Inscriptions and the Mahabharata Index, ready for the press.

DR. M. H. KRISHNA.

On 23rd December 1947, Dr. M. H. Krishna, Director of Archaeology, Mysore passed away, at Mysore. He was also for several years one of the Secretaries of the All-India Oriental Conference.

Prize for Book on Hindu Culture and Religion in Tamil

A Prize of Rs. 1000 will be awarded to the person who writes a book which will be an incentive to young boys and girls taking interest in Hindu Culture and Religion.

The book should be in Tamil and be suitable for reading by boys and girls between the ages of 12 and 16.

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Two copies of the manuscript should be submitted so as to reach the undersigned on or before the 1st October 1948.

All manuscripts received will be examined by a Board consisting of the following gentlemen:

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5. Dr. V. Raghavan

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Accountant General

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PLURAL SUFFIXES IN THE DRAVIDIAN LANGUAGES

BY

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What is the history of pluralisation in the Dravidian languages? In those ancient languages, today, we find innumerable pluralising particles which on careful observation tend to show a unity in diversity and thereby throw some light on this grammatical point in the Primitive Dravidian tongue.

To many it may sound strange when we state that at one stage in the history of the Dravidian languages—in those bygone ages—there did not exist in the language any pluralising suffix. To some extent even as in the Malayalam of today where the gender of the verb is being understood by the context and not by the verbal terminations, so in the Primitive Dravidian languages, number was being understood by the context. This point has been hinted at by the eminent philologist Dr. Caldwell who says, 'The poets and the peasants, the most faithful guardians of antique forms of speech rarely pluralise the neuter and are fond of using the singular noun in an indefinite singular-plural sense, without specification of number, except in so far as it is expressed by the context. Hence they will rather say "nālu māḍu mēygiradu" (literally four ox is feeding) than "nālu māḍuga! mēygindrana" (four oxen are feeding) which would sound stiff and pedantic.' Dr. Caldwell has pointed out this as an example to show that they rarely pluralise the neuter. What Dr. Caldwell says regarding neuter plurals in Tamil holds good in the case of other Dravidian languages. But can we go a step further and quoting from Tuḷu, one of the ancient languages in the Dravidian group, state that pluralising was unknown even with the masculine-feminine or highcaste nouns? Therein it is more idiomatic to say "patt ālu benpuṇḍu" (literally ten person is working) than, say, "patt ālu (ku) lu benper" (ten persons are working). It is quite probable that the other languages of the family during their progress invented those subtle distinctions of number etc., and dropped out of use the primitive way while Tuḷu, the uncultivated language of the group has retained the

old usages too. Hence, we may go further than Caldwell and say that the number of all Dravidian nouns whether high-caste or casteless was originally indefinite. The singular, the primitive condition of every noun, was then the only number which was or could be recognised by nominal or verbal inflexion and plurality was left to be inferred by the context.

So, with this evidence before us, we may safely conclude with what Dr. Caldwell hinted at that as civilisation made progress, the plural made its appearance and effected a permanent settlement in the department of high-caste or masculine-feminine nouns, while the number of casteless or neuter nouns, whether suffixes of plurality were used or not, still remained generally unrecognised by the verb in the Dravidian languages.

The various plural suffixes in the Dravidian Languages

Let us take into consideration the multifarious plural suffixes in some of the important Dravidian languages and try to trace their historical growth and ramifications:—

Pluralising suffixes	Kannada	Tamil	Malayalam	Telugu	Tulu
'n'	nām (we) nām (you. pl.)	yām, nām, nānnal nām nīr, nīvir, nīnnal nom nīyir.		mēmu mīru	namo ir
'ar'	avar (they) arasar (kings) bāndar (have come)	avar	avar araśar	vāru rāḷulu	
'ār'	bāndār (Inscriptions)	vandār		vaccināru	
'mar'		Pillai-mar	Kaḷḷan-mar		
'mār'		Pillai-mār (Pillais).	Kaḷḷan-mār (Thieves)		
'ōr'	Kōttōr (Donors) (Inscriptions)	Koḍuttōr	Koḍuttōr		
'ir'	Peṇḍir (wives)	Peṇḍir	vannir	vacciri	
'vir'	Tāyvir (mothers)	Tāymir			
'dir'	Ayyandir (fathers)	Ayyandir			
'kaḷ'	Tandegaḷ (fathers)	Tandegaḷ	Nārigaḷ	purushulu	Akuḷu (they)
'lu'	Bāndālo (They came) (dialect).			purushulu	Ponḡulu (ladies)

Pluralising suffixes	Kannada	Tamil	Malayalam	Telugu	Tulu
'ko'	Makko (Children) ālugo (servants)	(dialect)			
'a' or 'avu'	avu (they-neuter) Piriyavu (big ones).	avai (they, neuter)	ava (they)	avi (they)	avu (it and they).

From the foregoing tables we see that when reduced to the simplest, there are four pluralising suffixes (1) 'm', (2) 'ar', with all its ramifications, (3) 'kaḷ', with its superb guises and (4) 'a' or 'avu'. Today it is rather hard to trace any semblance among these four suffixes and state at what period in the history of the Dravidian languages these developments took place.

The very ancient suffix 'm' is used in almost all the Dravidian languages for pluralising the first and the second personal pronouns. However in the case of Tamil, Telugu and Tulu, for the second person plural, 'nir' 'mīru' and 'īr' are used. As is natural, this must have been in vogue long before the third personal pronouns began to be pluralised and the gender idea got settled.

Between 'ar' and 'kaḷ', it is extremely difficult to choose which of the two is more ancient. In spite of the earliest grammarian of Tamil, Tolkāppiyar, having mentioned 'kaḷ' as the plural suffix confined to neuter nouns, we have instances in early inscriptions, where 'kaḷ' was used as an epicene plural suffix and it is quite probable that long before the gender idea got settled on the people, if at all there was a plural number idea, it may not be wrong to assume that at some time, in the dim beginnings of our languages, one common particle was being used, if at an earlier time no such distinction was made and the number was indefinite.

I am inclined to think that what has been dubbed as the neuter plural suffix, namely, 'kaḷ' or 'a' or 'avu' must be primitive and the common suffix for the following reasons:

(1) Though 'ar' may be restricted to the epicene group, 'kaḷ' is used for all the neuter as well as many a high-caste noun, which fact proves the universal applicability and greater hold of 'kaḷ' over the language than 'ar' which must be a later

A NOTE ON THE NĀMPALI GRANT OF YUVARĀJA RAJENDRAVARMA-GAṆGA YEAR 314

BY

G. RAMADAS, *Jeyapore*

While looking into the old Epigraphical Reports of Madras, I saw in the Report for 1934-35, App. A. No. 21 that this charter was edited in the Journal of Oriental Research by Prof. K. A. Nilakanta Sastri Avl., M. A. (JOR. IX. 1935. pp. 59—63). I requested him to send me a copy of his article, if he had one with him. I owe him many thanks for readily complying with my request. I request him to excuse me if I make bold to write below my notes on the above mentioned Gaṅga document.

THE IDENTIFICATION OF THE DONOR:—Yuvarāja Rājendravarma, the son of Mahārāja Anantavarma is said by the Professor to be a “Yuvarāja by the side of a ruling sovereign.” The Superintendent of Epigraphy, by entering the name of Anantavarma in the col. King (op. cit.), appears to hold the same opinion. Let us examine this with reference to the Gaṅga copper plates dated in the early decades of the fourth century of the Gaṅga era.

1. THE ALAMAṆḌA PLATES OF ANANTAVARMA (E. I. Vol. III. p. 18f) say that Anantavarma, son of Rājendravarma, granted a land in the Gaṅga year 304.

2. The Indian Museum plates of Devendravarma (E. I. Vol. XXIII. No. 12) say that Devendravarma, son of Rājendravarma, granted a land in the Gaṅga year 308.

3. The Tekkali plates of Devendravarma (E. I. Vol. XVIII p. 312 ff) say that Devendravarma son of Rājendravarma granted land in the Gaṅga year 310.

From these records it can be observed that both Anantavarma (No. 1) and Devendravarma (Nos. 2 and 3) were the sons of Rājendravarma; and that the former was ruling in Gaṅga year 304 and the latter, in Gaṅga year 308 and 310. Devendravarma certainly succeeded his elder brother, Anantavarma who died before the Gaṅga year 308. Since the Nāmpali plates of Yuvarāja Rājendravarma are dated in the Gaṅga

year 314, this Rājendravarma, though the son of Anantavarma, the elder brother of the reigning sovereign Devendravarma was the Yuvarāja during the reign of his uncle. He might have been very young when his father Anantavarma died. As Mahārāja, he issued the Mandasa plates (M.E.R. 1917-18 App. A. no. 13 & p. 137).

In the Gaṅga family it appears to be a custom to nominate a Yuvarāja, a successor to the Government. The Vizagapatam plates of Choḍagaṅgadeva, Śaka Śaṁvat 1040 (I.A. Vol. XIII. no. 179) tell us that Kāmārṇava invested his brother, Dānārṇava, with a necklace. Professor Bühler suggested, the necklace seems to have been a sign of the dignity of a *Yuvarāja* (I.A. Vol. VI. p. 70 note & Vol. XI. p. 161, note 27). The present gives an epigraphical proof of the custom of creating a *Yuvarāja* that had been in vogue in the Gaṅga dynasty. This Rājendravarma, who was the *Yuvarāja* in the time of his uncle, Devendravarma, was the same as the Mahārāja Rājendravarma, son of Anantavarma who gave the grant recorded in the Mandasa plates of Gaṅga Year 342 (M.E.R., 1917-18 App. A. no. 13 & p. 137). The geneology of these three Kings is shown in the table appended herewith.

THE PLACE NAMES:—The Professor read the name of the *Vishaya* as *Nidijēru*. In the Epigraphical Report it is read as *Niriñjēvuru*. On careful examination of the letters in the facsimile, I found the third letter is *ñje-* c.f. *mañji* and *Puñja* in l. 8. With regard to the second letter, I am sure, it is not *da* c.f. *da* in *dayā-dāna* in l. 10. In the inscriptions on the pillars and walls of the temple in Nārāyaṇapuram in the Bobbili taluk, the *liṅga* in the temple is named *Nitiśvara* of *Niriñjēvuru* (M.E.R. 1926, App. B. Nos. 638-692). The inscription No. 644 states that a gift made in Śaka 869 (A.D. 9. 47) was renewed in Śaka 1066 (A.D. 1144). The god, in some inscriptions, is said to be *Nitiśvara* of *Nāvapalli*. The name *Nārāyaṇapuram* (the present name) is mentioned in only one epigraph (no. 672) dated in the cyclic year *Vikṛiti, māgha ba Thursday*. The old name of the village was *Navapali* (*Nāmpali* is a modified form) and the country around it was *Niriñjēru* (*Nidiñjēru* of the plates).

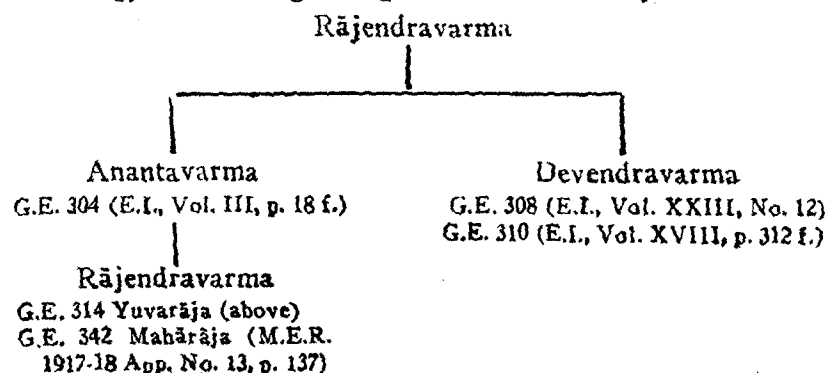
The temple here shows many features of antiquity. As stated in the inscription No. 644, the temple must have been very popular in the year 947. It is one of the three structures still standing to proclaim to the world that *Kaliṅga* had

developed its own art and architecture. So long ago as 1925, I read a paper in the Kalinga Conference held at Mukhalingam—a paper in Telugu on Kalinga Art. It is published in the *Kalingadeśa Charita*, pp. 345 ff. under the caption *Kalinga-silpamu*. The ruins of a mud fort exist to the south of the temple. From the present charter we learn that the village of Nārāyaṇapuram existed in those old forgotten days as Navapili or Nāmpili.

The Date:—The Professor said, 'the initial year of the Gaṅga era is generally taken to be 485-6 A.D. and cites the Indian Antiquary, 1933, p. 237 for his authority. The scholars that have edited the grants of Gaṅga kings did not mention this year at all. Perhaps the Professor is not aware of the criticism of this conclusion in J.B.O.R.S. Vol. IX, under the caption 'the Initial Date of the Gaṅga Era'. R.N. Ghoshal in editing a copper plate in E.I. Vol. XXV, No. 20 says, 'the epoch of the era (Gaṅga) being still unsettled, it is hazardous to attempt at any sure estimation of its correct age.'

So it cannot be accepted that the present plates belong to A.D. 809-10 as estimated by the Professor.

Geneology of the Gaṅga Kings of the 4th century of their era.



A NOTE ON THE PĀGUṆĀRA VIṢAYA

BY

M. SOMASEKHARA SARMA

Pāguṇāra was one of the very ancient districts of the Andhra country. This territorial division finds mention, for the first time, in the Tāṇḍivāḍa plates¹ of Pṛithivī Mahārāja, which are tentatively ascribed to the seventh century of the Christian era. The donor Pṛithivī Mahārāja grants the village of Tāṇḍivāḍa in the Pāguṇāra Viṣaya as an agrahāra to a number of Brāhmins. Many Eastern Cālukya kings of the Andhra country gave grants of villages to Brāhmins in this territorial division. The earliest of such kings was Sarvalōkāśraya alias Maṅgi Yuvarāja, son of Viṣṇuvardhana II. The village he granted was Boṇḍādanorti², which is identical with the present village of Boṇḍāḍa in the Bhimavaram taluk, West Godavari district. The villages Permañjili³, Dinakāḍu⁴, Diggumbarru⁵, Tāṇḍēru⁶ and Prāṇḍoru granted to Brāhmins by Viṣṇuvardhana III, son of Maṅgi Yuvarāja, Vijayāditya I, son of Viṣṇuvardhana III, Cālukya Bhīma II, grandson of Cālukya Bhīma I and by Ammarāja II Vijayāditya, son of Cālukya Bhīma II respectively, were all situated in the Pāguṇāra Viṣaya.

Inscriptions both lithic and copper-plate of the early mediaeval period, reveal to us some more villages belonging to the Pāguṇāra Viṣaya which was also mentioned as Pāvunāra, Pāguṇavāra, Pāvunavāra, Pāvanavāra and Pānāra in the inscriptions of the twelfth century A. D. According to these records Taṇuku⁷, Meṭṭa-Gumālūru⁸, Duttika⁹ and Kōṇḍēru¹⁰ all belong to this district.

1. J. O. R., Vol. IX, pp. 188 ff.
2. A. S. P. P., Vol. II, p. 215 ff.
3. C. P., No. 6 of 1913-14.
4. J. A. H. R. S., Vol. V. pp.
5. Ind. Ant., Vol. XIII, pp. 213 ff.
6. Ep. Ind., Vol. IX, pp. 131 ff.
7. S. I. I., Vol. IV, No. 1298.
8. Ibid. Vol. V. No. 75.
9. Ibid. Vol. VI, No. 148.
10. Ep. Coll., Nos. 734, 736 and 744 of 1920.

The villages cited as boundaries in the copper-plate records of the agrahāras in the Pāṇḍara Viṣaya granted to Brāhmins by kings of yore, may also be generally taken to have belonged to the same territorial division. If this proposition is accepted, we come to know of some more villages which lay in this Viṣaya in ancient times. Bētipūṇḍi and Rāvīparru were cited as boundaries to the village of Tāṇḍēru. The Śrīraṅgam plates¹ of Mummaḍi Nāyaka of Kōṭṭukōṇḍa register the grant of the village of Kōṭṭāḷlaparru to God Śrīraṅganātha in Śaka 1280. This village is stated to have been situated in the Pānāra country. The villages cited as its boundaries are Mārēḍēru, Nāṅipūḍi, Penukōṇḍa, Cerakuvāḍa, Monambarru, Tāmaravāḍa, Villūru, Asaṇṭa and Dēva. All these villages exist now and can be easily identified.

All the villages belonging to this territorial division which are known to us from copper-plate and lithic records are given below in a tabular form with their ancient names and their modern equivalents.

Ancient name of the village.	Its modern name.	Taluk and district in which it is at present situated,	
Permañjili	Penumanchili	Narasapuram	West Godavary
Krāñja	Kaja	"	"
Mottapariti	Mattaparru	"	"
Diggumbarru	Digumarru	"	"
Meṭṭa Gumalūru	Gummaluru	"	"
Rāvīparru	Ravipadu (?)	"	"
Kōṇḍēru	Koderu	"	"
Villūru	Villuru	"	"
Asaṇṭa	Atchanta	"	"
Dēva	Deva	"	"
Prāṇḍoṅṅu	Panduvva (?)	Bhimavaram	"
Bondādanortti	Bondada	"	"
Bētipūḍi	Betapudi	"	"
Tāṇḍēru	Taderu	"	"
Rākhataṛam	Rakuduru	"	"
Tanuku	Tanuku	Tanuku	"
Kōṭṭāḷlaparru	Kothalaparru	"	"
Mārēḍēru	Maruteru	"	"
Nāṅipūḍi	Neggipudi	"	"
Penukōṇḍa	Penugonda	"	"
Cerakuvāḍa	Cherukuvada	"	"
Monambarru	Munamarru	"	"
Tāmaravāḍa	Tamarada	"	"
Duttika	Juttiga	"	"

The above table shows that the ancient territorial division of Pāṇḍara comprised the modern taluks of Narasapuram, Bhimavaram and some portion of the Tanuku taluk of West Godavari district, and extended upto the Vasiṣṭhā, one of the

traditional seven branches of the Gautamī in the North and to the sea in the East.

The villages Dinakāḍu, Tāṇḍivāḍa, Kranūḷa, and Palakonu belonging to this country are still unidentifiable. If the name Palakonu is presumed to have been wrongly written for Palakolanu, then it may be taken to be identical with Pālakolanu, the modern Palakollu in the Narsapuram taluk, West Godavari district.

The Pāṇḍara is mentioned, as has already been stated, as Pāvunāra, Pāvanavāra, Pānāra and so on in ancient inscriptions. All these forms are, no doubt, the later variants of the same term Pāṇḍara, *gu* having been changed into *vu* in common parlance. The change from Pāṇḍara, Pāvunāra, Pāṇḍavāra, and Pāvunavāra to Pānāra, the form that was in use in the fourteenth century, can be easily accounted for philologically.

Of all the variants cited above, Pāṇḍara found in the Tāṇḍivāḍa plates of Prithivī Mahārāja is the earliest one. There seems however to be a still earlier form, namely, Prākūṇāra. This form finds mention in one of the late Eastern Cālukya grants — a record of the Eastern Cālukya king, Vijayāditya I; yet it appears to be an earlier variant of the term Pāṇḍara. The latter is no doubt a developed form of Prākūṇāra. The *r* in *Prā* was dropped and *ku* in *Kuṇāra* was changed into *gu* in course of time yielding the modern form Pāṇḍara. Hence, Pāṇḍara, Pāvunāra, Pāṇḍavāra, Pāvunavāra, Pāvanavāra and Pānāra are all the successive developed variants of the same term Prākūṇāra.

How did this territorial division derive this name? What does the term Prākūṇāra signify? In other words, what is the meaning of Prākūṇāra? It seems as if the clue to answer this question lies in the name itself. The word Prākūṇāra may be conveniently split up into two separate terms, namely, *prā* and *Kuṇāra*. *Kuṇāra*, the second member of the compound-word bears close analogy with the Prākṛit or the Dēśi term Kuṇāla or Kunāḷa, the great *jaladurga* conquered by the Early Cālukyan Emperor, Pulakēśin II. Kunāḷa¹ was identified with Kuḷanu or Kolanu, the modern Kollēru in West Godavari district. *La* and *ra* are interchangeable in Prākṛit. So Kuṇāla seems to be identical with Kuṇāra. *Prā*, the first member of the

1. Ep. Ind. Vol. VI, p. 3.

1. Ep. Ind., Vol. XIV, pp. 83 ff.

compound may mean old (as in *Prā-jaduvulu*), or may be taken to be the abridged or contracted form of *Prāk* which means east or eastern. *Prā+Kuṇāra* becomes *Prāguṇāra*. Similarly *Prāk+Kuṇāra* becomes *Prākkūṇāra* and *Prākuṇāra* and later on, when *r* is dropped, *Pākuṇāra* and *Pāguṇāra*. If the former is taken into account, the word *Prākuṇāra* means old *Kuṇāra* country, and the latter means the Eastern *Kuṇāra* country. In any case, it is certain that this territorial division derives its name from *Kuṇāla*, the modern Kollēru. The taluks of Narasapuram, Bhimavaram, and some portion of the Tanuku taluk—all lie to the east of the great fresh water lake. It may be interesting to note here that one of the legendary sons of the Mauryan emperor Aśoka, whose edicts were discovered at Yerragudi in the Andhra country and Jaugaḍa in Kāṇḍi, bears the name *Kuṇāla*. We do not know if this *Jaladurga* of *Kuṇāla* had anything to do with this legendary son of Aśoka.

The fresh water lake in the West Godavari District is now called Kollēru. The strong fortress that was situated in the midst of this lake appears to have been in existence even in the twelfth century. It was called Kolanuvīḍu in the Telugu records of the early twelfth century, and it was mentioned as *Sarasipuri* and *Kolanupura* in the Eastern Cālukyan grants of the pre-Nannaya period. In the seventh century A.D., it had the name of *Kuṇāla*. There seems to be another earlier name of this fort. The term *Kunāla* bears striking resemblance to the word *Kurāḷa*, the king of which was mentioned in the Allahabad pillar inscription¹ of the Gupta emperor, Samudragupta. From this pillar record we come to know that Samudragupta conquered, in the course of his southern campaign, a number of kings ruling in the *Dakṣiṇāpatha*, of whom *Maṇṭarāja* of *Kurāḷa* was one. This king is mentioned in the above record as *Kaurāḷaka Maṇṭarāja*, that is, *Maṇṭarāja* belonging to or a resident of *Kurāḷa*. He is mentioned along with *Vaiṅḍyaka-Hastivarman*, that is, *Hastivarman* of *Vēṅḡ*. As the above mentioned pillar record alludes to him subsequent to the king of *Piṣṭhapura* and prior to *Viṣṇugōpa*, lord of *Kāñci*, *Kurāḷa* must have been within these two limits, *Piṣṭhapura* and *Kāñci*. As *Maṇṭarāja* and *Hastivarman* were mentioned in close succession it may not be unreasonable to think that *Kurāḷa*

lay in the proximity of *Vēṅḡ*, the famous capital of the *Śālaṅkāyana* kings. If *r* and *n* are accepted to be interchangeable, one need not strain much to say that *Kurāḷa* and *Kunāla* are identical. As a matter of fact, Professor Kielhorn¹ had already correctly identified *Kurāḷa* with Kollēru while trying to interpret the term *Kāunālam*. It therefore seems probable that the fortress which was conquered by Samudragupta and *Pulakēśin II* respectively in the fourth and seventh centuries A.D., was called both *Kurāḷa* and *Kunāla*, the two terms which had given rise to the two modern names Kollēru and Kolanu. These modern names appear to have been only the changed and developed forms of the old terms.

The foregoing discussion makes it clear that the *Pāguṇāra* country derived its name from the ancient *Kurāḷa*, *Kuṇāla* or *Kuṇāra*.

1. Fleet's Gupta Inscriptions, p. 7.

1. Ep. Ind., Vol. VI, p. 3, vide f. n. 3.

THE DATE OF THE CONSTRUCTION OF THE
TEMPLES OF HAZĀRA - RĀMASVĀMI AND
VIṬṬHALA AT VIJAYANAGARA

BY

N. VENKATARAMANAYYA, M.A., PH.D.

Nearly half a century ago, Robert Sewell stated, in his well-known history of Vijayanagara, *A Forgotten Empire*, that Emperor Kṛṣṇadēvarāya built in his capital temples dedicated to gods, Hazāra - Rāmasvāmi and Viṭṭhalasvāmi. "In the same year (i.e. A.D. 1513)," says he, "he commenced the temple of *Hazāra-Rāmasvāmi* at the palace, the architecture of which leads Mr. Rea to think that it was not finished till a later period." "He also appears to have begun the construction of the temple of Viṭṭhalasvāmi on the river bank, the most ornate of all the religious edifices of the kingdom.... The work was continued during the reign of Kṛṣṇa Dēva's successors, Achyuta and Sadāśiva, and was probably stopped only by the destruction of the city in 1565."¹ These statements have been accepted as true by all writers on the subject ever since, though there is no evidence in support of them.

I

In the temple of Hazāra-Rāmasvāmi, four records are found inscribed on the base and the walls of the prākāra, of which two belong to the reign of Kṛṣṇadēvarāya. The first dated Ś. 1435 (A.D. 1513), registers the gift by Kṛṣṇadēvarāya of some villages to god Rāmacandradēva of his capital city on the occasion of a solar eclipse.² The second, dated S. 1443 (A.D. 1521), refers to a gift of land and the construction of *Utsava-manṭapa* in front of the temple on the northern side by Timmarāja, son of Cika Timmayadēva Mahārāja of the Ēruva branch of the Telugu Cōla family, a subordinate of Kṛṣṇadēvarāya.³ Neither of these two epigraphs refers to the construction of the temple of Hazāra - Rāmasvāmi, though the second mentions indirectly the addition of an *Utsava-manṭapa* to it. The temple was already in existence;

Kṛṣṇadēvarāya made a gift for the continuance of daily offerings; and his subordinate built an additional *manṭapa* for the reception of the deity during the festival in the month of Caitra. Of the other two, one dated in the cyclic year Śrīmukha, records the gift of a golden plate to the god by a certain Aṇṇaladēvi, whose identity cannot be definitely established.⁴ The emperor Kṛṣṇadēvarāya had, no doubt, a queen called Annapūrnādēvī,⁵ but as the cyclic year Durmukhi did not fall in the reign of Kṛṣṇadēvarāya, but in the middle of that of his successor, Acyuta (S. 1458), it is doubtful whether she could have been identical with Kṛṣṇadēva's queen. The other is undated.⁶ Though short, consisting of a single ślōka in the āryā metre, it deserves careful consideration. It runs thus:—

“Vāṇ=īva Bhōjarājam Tripurāmbā Vatsarājam=īva|
Kāl=īva Vikramārkam Kalayati Pamp=ādyā
Dēvarāyanṛpaṃ||.”

The verse, it is true, does not refer to Hazāra-Rāmasvāmi or his shrine; but, as it is inscribed on the basement of the shrine, it indicates that at least the basement or part of it, if not the whole temple, was in existence since the time of one of the two Dēvarāya's that ruled at Vijayanagara. This, however, gives rise to an interesting question: how did this verse referring to the goddess Pampā, and her devotee Dēvarāya come to be engraved on the basement of a temple dedicated to god Śri Rāma? Two answers are possible to this question: (1) that the stone containing the inscription which belonged to a temple of the goddess Pampā was picked up by the builders of the Hazāra-Rāma temple and built into its basement; or, (2) what is more likely, that there stood originally at the site a temple of Pampā which was later converted into a temple of Rāma, due to the influence of the Vaiṣṇava creed.

The story narrated in the *Prapannāmṛtam*, a traditional account of Śrīvaiṣṇavism in South India, about the conversion of king Virūpākṣa of Vijayanagara, may be taken into consideration in this connection. According to this story, a poor Śrīvaiṣṇava brahman, Ēṭṭūr Nṛsiṃhācārya by name, accompanied

1. *Forgotten Empire*, pp. 161-2, 163.

2. SII. IV. 253.

3. *Ibid.*, 250.

4. SII. IV 251.

5. *Amuktamālyada* 1: 38.

6. SII. IV 252.

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by his younger brother, set out for Vijayanagara to make a living by expounding the *Rāmāyaṇa*. By the time they arrived at Vijayanagara, night had already set in. When they passed on their way in front of a palatial building, attracted by the bustle, they entered it mistaking it for the palace of the king. On their approach, the attendants readily admitted them in the hall, where the king, attended by his councillors and dependents, was holding his court. He received them with respect and enquired who they were, and why they came to the palace. When they told him their story, he asked them to repair secretly every night to the place and expound the *Rāmāyaṇa* for which they would receive a *niṣka* per night. They did accordingly. On the night when they read the *sarga* describing the *Śrī Rāma Paṭṭābhīṣēka*, the king and the courtiers presenting them many thousands of gold coins and precious stones, told them that the people to whom they had been expounding *Rāmāyaṇa* so far, were not men but actually the ghosts of the king, his ministers and dependents, whom the then reigning king Virūpākṣa had murdered; that, as they made it impossible for their murderer to live in the palace by haunting it, he was obliged to build a new palace where he was then living; and that in virtue of their having listened to the story of Rāma, they were cleansed of their sins and were departing to the heaven of *Satānika*.

King Virūpākṣa, who heard a report of the manner in which the palace was freed from the ghosts, summoned the Eṭṭūr brothers to his court and made enquiries about them. On hearing the whole story, a change came over his mind; he became a devotee of Rāma and felt great reverence for the *Rāmāyaṇa*. He accepted Nṛsiṃhācārya as his spiritual preceptor, and, abandoning the Vīra Śaiva faith of which he was a follower, embraced Śrīvaiṣṇavism. He also gave up the old royal seal with the sign manual *Virūpākṣa* and adopted a new one with the name of *Śrī Rāma* inscribed thereon.^{6-a}

The *Prapannāmṛtam* thus refers to a king Virūpākṣa of Vijayanagara, who gave up his original Vīra Śaiva faith and embraced Śrīvaiṣṇavism. He was specially devoted to the worship of Rāma, and adopted as a symbol of his new faith the name of Śrī Rāma as his sign manual, abandoning the

earlier '*Śrī Virūpākṣa*', which was in use before his conversion. Now, there were two kings of the name of Virūpākṣa who ascended the Diamond Throne: (1) Virūpākṣa I, son of Harihara II, ruled for a few months after the death of his father in A.D. 1404; but as he was succeeded by his brothers, Bukka II and Dēvarāya I, it is not likely that he was the king Virūpākṣa mentioned in the *Prapannāmṛtam*. (2) Virūpākṣa II was the son of Pratāpa Dēvarāya, an younger brother of Dēvarāya II, who obtained from his elder brother, the government of Penugonḍa. Virūpākṣa II had no claims to the throne; but being a prince of ambitious character he took forcible possession of the kingdom. According to the Śrīśailam plates of Virūpākṣa II, issued on the occasion of his coronation on 8th Oct. A.D. 1465, he vanquished by means of his sword all his enemies on the battle-field, and obtained the kingdom by his prowess.¹ Mallikārjuna, son of Dēvarāya II, ruled at least until July A.D. 1465;² and he was succeeded, according to the *Vidyāraṇya Kālajñāna*, by Rā II i.e. Rājasēkhara. This is supported by the evidence of two epigraphs dated A.D. 1468 and 1471 respectively,³ which refer to him as the ruling sovereign at that time; but as Virūpākṣa was crowned, as stated already, in October A.D. 1465 at Vijayanagara, both of them could not have been ruling from the capital at the same time. It is interesting to note that the records of Rājasēkhara cited above come from the North Arcot district and that in both of them Sāluva Narasimha, an enemy of Virūpākṣa II, figures as his subordinate. Taking into consideration all these facts, it is not unreasonable to suppose that the enemy whom Virūpākṣa vanquished in battle was Mallikārjuna himself. Probably the latter was put to death after his defeat; and his son Rājasēkhara fled to Sāluva Narasimha, who espoused his cause and proclaimed him king. As the history of Virūpākṣa II bears a close resemblance to that of king Virūpākṣa described in the *Prapannāmṛtam*, it is not improbable that they are identical.

1. *Sources of Vijayanagara History*, No. 26.

"Nija-pratāpād=adhigatya rājyam
samasta-bhāgyaiḥ parisēvyamānaḥ

Khaḍg=āgratas=sarva-ripūn vijitya
sammōdate vīra - vilāsa - bhūmih."

2. EC. III. ML. 64.

3. 4 of 1896, 121 of 1921.

The Hazāra-Rāmasvāmi temple stood, as indicated by the term *Hazāra*, near the hall of entrance of the royal palace. Probably it is identical with the pagoda inside the palace mentioned by Paes, where Kṛṣṇadēvarāya used daily to 'make his orisons and ceremonies, according to custom.'¹ The Hazāra-Rāmasvāmi temple, therefore, appears to have been a shrine within the precincts of the palace built specially for the use of the king and the members of the royal family. Though tolerant in dealing with the various religious sects of the kingdom, none of the kings of the first dynasty was a follower of Vaiṣṇavism or devoted to the worship of Rāma. If the story of the *Prapannāmytam* can be depended upon, Virūpākṣa was the first king to accept Vaiṣṇavism and adopt Rāma as his favourite deity. As a shrine of Pampā stood on the site of Hazāra-Rāmasvāmi temple in the time of Dēvarāya, and as the latter was already in existence in the reign of Kṛṣṇadēvarāya, it was probably built by Virūpākṣa II who, according to the *Prapannāmytam*, was specially devoted to the worship of Rāma.

II

In the temple of Viṭṭhalasvāmi there are nine inscriptions. Of these, three, all dated Ś. 1435, Śrīmukha, Caitra, Śu. 5, belong to the reign of Kṛṣṇadēvarāya. One of them² "registers a gift of land by the king himself, made on the occasion of a solar eclipse for the merit of his parents Nara-saṅṅāyaka and Nāgājamma. The other two³ register gifts of land by the king and his chief queens, Cinnādēvi and Tirumaladēvi, and mention incidentally that each of the queens built a *gōpura* to the temple of Viṭṭhalasvāmin. From these it is evident that the temple was already in existence at the beginning of Kṛṣṇadēvarāya's reign and that only two *gōpuras* were added during the period of his rule. Of the remaining six records, one belongs to the reign of Acyutadēvarāya⁴ and the rest to that of his nephew Sadāśiva.⁵ None of these, however, refers to any addition to the temple. Literary

1. *Forgotten Empire*, p. 250.

2. *SH. IV. 277.*

3. *Ibid.*, 273, 278.

4. *Ibid.*, 274.

5. *Ibid.*, 272, 275, 276, 279.

evidence, on the other hand, clearly indicates that Viṭṭhala temple is an earlier foundation, dating back at least to the time of Dēvarāya II. In the introduction to his *Uttara-Vārasimhapurāṇam*, Haribhaṭṭa, an elder contemporary of Kṛṣṇadēvarāya, states that Piḷlugaṇṭi Tippa, one of the generals of Dēvarāya II, built a *gōpura* to the temple of god Virūpākṣa, and a *bhoga-manṭapa* to the god Viṭṭhalapati; and presented a valuable crown to the god Raghunātha of the Mālyavanta, and a pearl necklace to the god Virabhadra of the Matanga hill.¹ This is corroborated by the evidence of Tāllapākam Annamācārya (A.D. 1408-1503), who composed a *samkīrtana* in praise of the god Viṭṭhala of Vijayanagara and his spouse Rukmiṇi.² The *samkīrtana* in question may be paraphrased into English thus,—

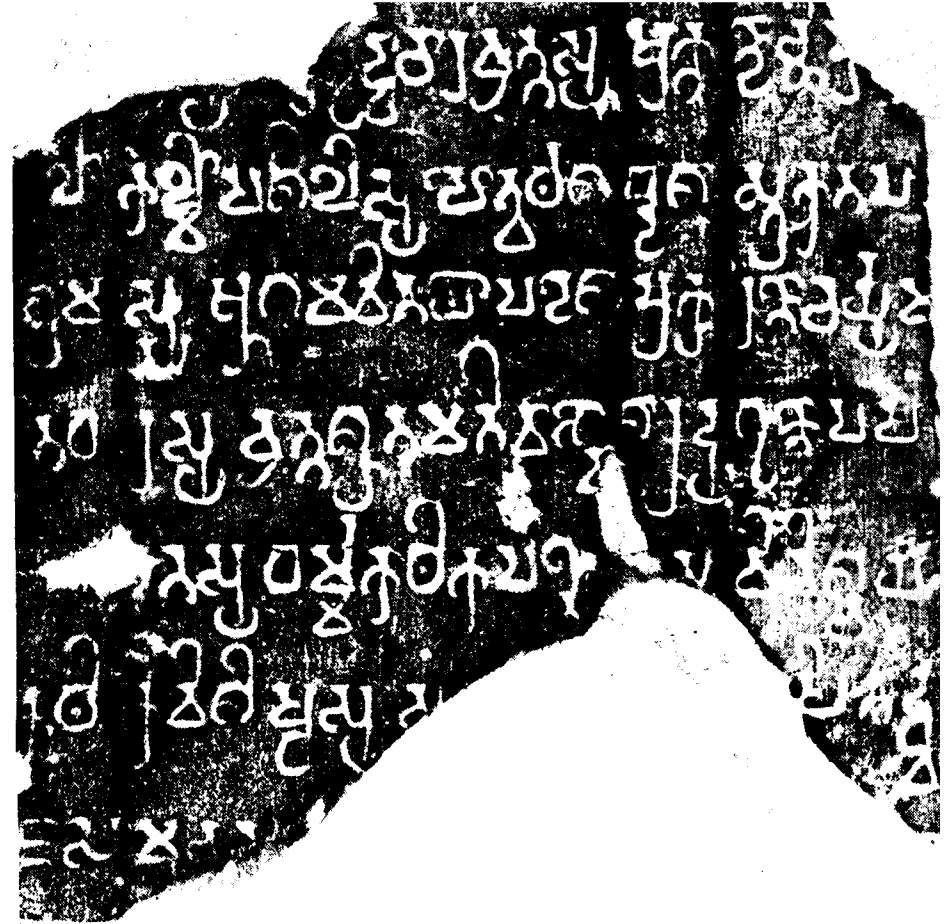
TUNE—*Lalita*.

- Pallavi.* To be sure, Viṭṭhala is a gallant.
There ! he has returned from his
(amorous) visits to sundry places.
- Carāṇas.* 1. In the waters of the Tuṅgabhadra,
Viṭṭhala swims with women, diverting
himself with the mad sports of love.
Under the shade of the lofty trees of
the pleasure gardens, Viṭṭhala amuses
himself laughing in the company of
women.
2. Excited by love, Viṭṭhala wanders
throughout the whole length of the
car street, inviting women to come
into his dark chamber. Unable to
carry on the amour, behold ! Viṭṭhala
partakes in a hundred feasts in the
mountain valleys.
3. Behold ! Viṭṭhala scatters his boons
in every quarter of the city of Vijaya-
nagara. Having come from the holy
Venkaṭa hill, Viṭṭhala and Rukmiṇi
reside in their temple.

1. *Further Sources of the Vijayanagara History* I, No. 48,

2. *Tirupati Dēvasthānam Tāllapākam Telugu Works*
Śṛṅgāra - Samkīrtanalu, No. 229.

This *samkīrtana*, composed probably about the middle of the 15th century A.D., not only alludes to the temple of Viṭṭhala at Vijayanagara but also to several festivals such as the bathing festival, *rathōtsava*, *pāruvēṭa*, etc. As the author of the *samkīrtana* died six years before the accession of Kṛṣṇadēvarāya, it disposes once for all of the theory that Kṛṣṇadēvarāya built Viṭṭhala's temple. It also sets at rest the belief that Kṛṣṇadēvarāya, during one of his northern campaigns, brought the image of Viṭṭhala from Pandharpūr and installed it in his capital; for the last *carāṇa* of the *samkīrtana* explicitly states that Viṭṭhala and his spouse Rukmiṇi came to Vijayanagara not from Pandharpūr but the holy hill of Veṅkaṭa in the Chittoor district.



Sanskrit Inscription at Nāgārjunakoṇḍa



Sanskrit Inscription below the feet of the standing Buddha at Jaggayapeta

INSCRIPTIONS IN SAMSKRIT FOUND AT NĀGĀRJUNAKOṆḌA.

BY

T. N. RAMACHANDRAN

Inscriptions so far discovered in the Buddhist sites at Nāgārjunakoṇḍa, Palnad taluk, Guntur district, are in Prakrit and of the Ikshvaku dynasty of kings belonging to the period 200-260 A.D. It is therefore interesting that recently two inscriptions in Saṃskṛit, incised on blue lime-stone, were found at Nāgārjunakoṇḍa. Both are broken and in pieces. One (12" x 6") bearing Register No. 399/28 has an inscription in nine lines, the extant portion of which speaks of a *Dharmakathika* whose name is lost but is described *inter alia* as *Suddh-ācāra-vṛtta*, etc. The script is Brāhmī of about 450-500 A.D. The palaeographical features of the inscription compare very well with those of the Saṃskṛit inscription occurring in Jaggayyapeta and Gummididurru *stūpas*, Kistna district. As these inscriptions are not readily available to scholars, I give my readings of them below, by the side of the Saṃskṛit inscription from Nāgārjunakoṇḍa under consideration.

P. 91.

I

Nāgārjunakoṇḍa

Read line 2 of this inscription as

... gasya Suddhācāra vṛttasya akunṭhācchidrā[ma]-

—T. N. R.

7. kathikaviśiṣṭasya maṃ (tra).....pītaddhva-
8. jasmṛddha sa.....
9. ya.....

II

Jaggayyapeta Stūpa, Nandigama Taluk, Kistna District.
Inscription in Saṃskṛit language below the feet of the standing

figure of Buddha in high relief (see Burgess, *Amarāvātī and Jaggayyapeta*, Plate LV. Fig. 5 and LXIII. Fig. 4) reading as

- Line 1. Svasti bhadanta Nāgārjunācāryasya
 2. Śiṣya(h) Jayaprabhācāryya(h) tac-chiṣyeṇa Ca(ndra)
 3. prabheṇa kārāpitām satya-sugata-gata-prasāda-viśeṣa-
 viśiṣṭa-saṁsāre devamānu(ja)
 4. vibhūtipūrvvakam Buddhattva-prāpti-nimittam Bud-
 dhapratimām pratiṣṭhā (ṣṭhā)pitām anumodanā(ri)
 Line 5. kurvvantu sarvve Saugaty-āgraya (?)nyo pi

Nāgārjuna referred to in this inscription is probably the later Tantric Guru, Siddha Nāgārjuna, who was one of the 84 Siddhas, and has therefore to be distinguished from the earlier Ācārya Nāgārjuna, the preacher of the Mādhyamika school of Buddhist philosophy, who flourished in the second century A.D. The "Bhadanta Nāgārjuna" referred to here would appear to be the disciple of Saraha and who became famous for his mastery of Māyūrividya. His period was probably the fifth century A.D.

III

Gummididurru Stūpa, Nandigama Taluk, Kistna District. Below the standing figure of Buddha in high relief (B. 238), discovered on the outer facing of the drum of a Buddhist stūpa at Gummididurru, runs in 4 lines the following inscription in Sanskrit language and in Brāhmī script of the 5th century A.D. as in the other two cases described above:—

- Line 1. Ācāryya Maugalyāyaṇasya priyaśiṣyasyācāryya
 Line 2. (Dha)rmmadevasya śiṣyeṇa śrāmaṇaka Rāhulena
 Bhagavato
 Line 3. pratimā pratiṣṭhāpitā sarvasatvānām anuttarajñā-
 Line 4. nāvāptayē yadatra puṇyam tad-bhavatu satvānām-

AN EXHIBITION OF THE ART AND ARCHAEOLOGY OF INDO-CHINA

To kindle greater public interest in the cultural contacts of ancient India and Cambodia, and to re-establish the contacts between Indian and French Indologists which had been interrupted by World War II, Mlle. S. Karpeles of the Ecole Francaise D'Extreme-Orient, Hanoi, conducted an exhibition of the art and archæology of Indo-China at Pondicherry on the 25th January 1948.

The exhibition was declared open by Prof. K. A. Nilakanta Sastri, Professor of Indian History and Archæology, University of Madras (Retd.). H.E. M. Baron, Governor of French India, presided on the occasion. After Prof. K. A. Nilakanta Sastri's opening address, Mlle. S. Karpeles introduced the exhibition. The addresses by Prof. Sastri and Mlle. Karpeles are reproduced here.

PROF. K. A. NILAKANTA SASTRI

YOUR EXCELLENCY, Mlle. KARPELES, FRIENDS,

I am grateful for the high honour you have conferred on me by asking me to come over here to-day to open this interesting exhibition organized by the "Ecole Francaise d'Extreme-Orient." May I add how much I appreciate the warm personal interest taken by H. E. the Governor in its success and the very lavish arrangements he has caused to be made for the comfort of such of us as had to make a journey from Madras to be present here at this pleasant function.

Since I accepted your kind invitation I had occasion to go to Delhi on public business and I am glad to be able to report to you that I met several friends there who have vivid and pleasant recollections of this exhibition which they saw at the Asian Relations Conference at the beginning of last year; and I understand that now more exhibits have come in which were not on show at Delhi.

All the countries of the world, France, India and Indo-China not excepted, are facing crucial problems, economic, political and cultural, that have arisen clamantly from the different theatres of war; let us hope that there will soon be an end to grab, exploitation and strife and that sanity and the

habits of mutual good-will and peace will return to the world under the ægis of the U. N. O. Meanwhile it is pleasant and instructive to contemplate at least for a moment the aspects of human life and history that the present exhibition represents.

For it represents the happy results of a friendly interest taken in the past by a more advanced people in the destinies of their less gifted but quite receptive neighbours. Indian civilization was itself a blend of the most diverse elements drawn from cultures that had had a fairly long history before they met and mingled in pre-historic times. This civilization which is best described as Indo-Aryan arose from a complex process which we may compendiously call the Indianisation of the Aryan under the leadership of great seers and humanists, the vedic rishis, among whom Agastya is justly celebrated as the greatest expander of the sphere of Aryan culture. It was a work of sympathy, understanding and accommodation, and it was work that appears to have been carried out on the whole in a spirit of peace, in spite of the occasional and inevitable shocks and conflicts. This civilization when it reached its maturity, overflowed the bounds of India and crossed the seas to continue the good work of elevating and humanizing life in fresh lands, and the prevalence of the cult of Agastya in Indonesia and Indo-China is one of the surest signs of the continuity of this grand process in human history. At the beginning of the Christian era, when the Indonesian and Indo-Chinese peoples were still in the late neo-lithic stage of culture, began the expansion of Indo-Aryan culture into these lands, and among the earliest vestiges of this expansion are a number of Buddha statues in stone and metal in the unmistakable early Amarāvati style and a good number of Sanskrit inscriptions in a South Indian script composed in well turned verses and recording the conquests of kings, the performance of Vedic sacrifices by them and the construction of temples, irrigation works and so on. It was the transplantation of the whole apparatus of culture from India, its language, its religious and its social institutions, and its acceptance by the indigenous peoples who were first doubtless astonished by the new comers and their ways, but were quick to realize their friendly intentions and the great benefits of consorting with them and adopting their ways of life, thought and action. Many new kingdoms grew side by side of one another, flourished for generations, and even in the midst of the clashes caused by

their rival ambitions, they did much to foster industry, trade and the arts. Fu-Nan and its successor Kambuja, Campā and Śrī-Vijaya stand out prominent among them and their history fills the annals of centuries. The last mentioned state was a maritime empire with its headquarters in Śrī-Vijaya, modern Palembang in Sumatra. It was a centre of Sanskrit and Buddhist studies which long maintained friendly contacts with the Pāla empire of Bengal and the Cholas in the South, and with great Indian centres of learning and worship like Nālandā, Kanchipuram and Negapatam. The relations between Śrī-Vijaya and the Chola empire in its heyday in the eleventh and twelfth centuries were particularly close though not always friendly.

Of the beginnings and progress of this vast movement of Hindu colonization in the East we knew very little till the beginning of the present century. Two generations of French and Dutch archaeologists, philologists and historians have laboured with zeal at the recovery of this forgotten chapter of India's history, of which the outlines stand out fairly clear now, but the details still remain to be filled in by the further progress of studies so happily and well begun. In fact the recovery of the ancient history of India and her colonies by scientific methods is one of the happiest results of the sway, open to much criticism along other lines, which the European nations established and exercised over these lands in the nineteenth century. And that history is full of instruction to those nations themselves which are being forced by the stress of war and revolt to find a fresh basis for the regulation of their relations with the peoples of Asia. It shows that without political power, without economic exploitation, India found it possible in the past to establish a lasting empire over the hearts of diverse peoples by promoting cultural harmony among them on the foundation of a wise understanding and accommodation of differences among them. In the recapture and practice of this spirit in the near future by the nations of the world lies its only way of escape from the perils that now threaten to engulf it.

The foundation of E.F.E.O., represented here by Mlle. Karpeles and this exhibition, marks an epoch in the organisation and furtherance of the studies which are revealing to us so many wonders and achievements of our race in the past. Mlle. Karpeles will soon give you an account of the Ecole

and its work and I am sure that will be of very great interest to you. But I will say this. Anyone who glances even superficially through the forty odd volumes of the Bulletin of the Ecole will see readily what a large place it takes in the study and interpretation of Asian cultures, what a wide range of subjects in linguistics, ethnography, pre-historic and historic archaeology it covers, and what a mass of literature, inscriptions and artifacts it has discovered, scanned, illustrated and interpreted. The ethnographic part of the work is of particular interest to us, as the study of Indian ethnography has much leeway to make up. Even in archaeology, though at the beginning of the century the Indian archaeological survey just then reorganized under Sir John Marshall was the envy of scholars working in Indonesia and Indo-China, the position is no longer the same and Indian archaeologists will find that they have much to learn from the methods and practices followed in the Ecole and the museums under its control.

Indo-China, as its very name implies, was subject to cultural influences from India as well as China, though the former were the more dominant ones; for China, though nearer, or possibly because it was nearer, aimed at dominion—always a source of irritation to the dominated, and thus, unlike India, forfeited the chance of a friendly and willing reception from the peoples of Indo-China. But the Ecole has by no means neglected the Chinese side of the story which is often interwoven with the Indian side, and that institution would be capable, if called upon, to organize an exhibition, similar to this, which would greatly interest the scholars and people of China.

Speaking of archaeology in Pondicherry, I cannot omit to mention the name that will ever be associated with this fine city—I mean my late lamented friend Professor G. Jouveau Dubreuil. I enjoyed the privilege of his friendship for some years and had many occasions of his friendship for some years and had many occasions of noticing how closely he collaborated with the Ecole in his striking work in this city, and how some of his most brilliant results were confirmed by discoveries made by the scholars of the Ecole! How I wish he were here in person to-day! He discovered Arikamedu, and all that has since been done there is a commentary, a necessary and instructive commentary, on conclusions he reached by his intuition guided by surface finds.

I have much pleasure in declaring the exhibition open and in requesting Mlle. Karpeles to introduce you to it.

Mlle. S. KARPELES.

A rough sketch of Indo-China and its different civilisations will help to realise the large field of researches the peninsula offers to the E. F. E. O.'s scholars and the amount of work they have achieved not only for a better knowledge about Indo-China's cultures but also for the benefit of Further India's studies.

The physical aspect of the country is characterised by the mountainous chain dividing the peninsula into two distinct portions from N.W. to S. E. On the N.E. lies China, on the W. Burma and Siam, the Mekong River being the natural boundary between Siam and Laos.

The Annamites, who are to be found in Tonkin, Annam and Cochinchina, represent 72 per cent. of the population and owe their culture to China. The Cambodians, only 12 per cent. of the population, owe their culture to India, and the Laotians, who represent 6 per cent. of the peninsula's population, are settled on the western slopes of the mountainous chain and received also their culture from India. Besides different ethnical groups, Indonesian elements which show a close anthropological link between Indo-China and India, are to be found scattered here and there. From pre-historical remains, one may infer that intercourse existed between the Indo-Chinese peninsula and India, and that amongst its population different elements were to be found.

In the beginning of the Christian era both civilisations, China's on the east and India's on the west, impressed the people who were still making common use of the polished stone. On the other hand, the facts recorded in the Chinese Annals about early Annamite history corroborate fully the remains brought to light by the E. F. E. O's archaeological survey. After the 10th century, when the Annamites obtained their freedom from the Chinese political hold, they expanded southward and entirely absorbed the Hinduised kingdom of Champa, and later on part of the big Khmer Empire in Cochinchina.

The oldest informations about Cham or Champa Kingdom may be traced back to the 2nd century A.D. It owed its splendour to Indian pacific cultural invasion by means of Hindu and Buddhist religions which implied Sanskrit culture

and Indian art canon. Now-a-days ruins are the only concrete witnesses of Cham civilisation, and the few ethnical groups which have survived the Annamite absorption, profess the Mohammedan faith.

Recent archaeological discoveries have enabled us to locate on the map sites of the Fu-Nan Empire, known to the Chinese historians, which included the Khmer Kingdom. Those discoveries revealed also the close trade connection existing, at the time, between the Fu-Nan Empire and India, that is to say, as early as the 2nd century A.D. In the middle of the 6th century A.D. the Khmer Kingdom established its paramount sovereignty and up to the 13th century A.D. knew an ever ascending growth of splendour which gave birth to Khmer Art, now-a-days universally acknowledged as one of the finest expressions of Eastern Art, which attained its climax while the Kingdom's capital was Angkor. After the 13th century A.D. this art's florescence came to a standstill with the kingdom's decline and Hinayanist Buddhism took the place of Hinduism and Mahayanist Buddhism, and this resulted in the gradual decay of Sanskrit culture. But the precious cultural gift India had brought to the western people of the peninsula was not lost, when in the middle of the 14th century A.D. emerged, from the Mekong Valley, the first independent Laotian kingdom of Luang Prabang, thus reviving once more Indian culture.

With this rapid sketch as background, we will now present the different activities of the Institute; but one must bear in mind that we will only mention those pertaining to Indology in particular and the other activities dealing specially with Sinology shall be purposely omitted.

The E.F.E.O. or French Research Institute for the Far East, was founded in 1898 and is under the scientific control of the Academie des Inscriptions et Belles Lettres, part of the well-known Institut de France in Paris. The main object of this F.R.I. is, as its name implies, to carry out historical, archaeological and linguistic researches not only in Indo-China but also in Eastern Asia, involving besides researches in ethnological, pre-historical, physical and human geographical fields. The library which is housed in a three-storied building at Hanoi, Tonkin, contains about 40,000 volumes on oriental subjects written in different European languages; 27,000

Chinese volumes, a detailed catalogue of them being in progress; 6,000 Annamese works being mainly copies of originals from Hue's Imperial library and of the Annamite historical record office; 11,000 Japanese books; 2,000 Cambodian and Laotian manuscripts; and 25,000 rubbings of ancient inscriptions. The photographic department, with an up-to-date equipment, possesses 25,000 negatives and 3,000 lantern slides.

Two important archaeological museums are under the direct supervision of the R. I.—the Hanoi one contains also masterpieces from India up to Japan, the Indo-Chinese section being naturally the most important one; the other Museum of Turan in Annam, is entirely devoted to Cham archaeology. Besides, the rich pre-historical collection is housed in the Hanoi museum and an ethnographical museum has been also opened in Hanoi. Other museums are under the scientific control of the E. F. E. O. In Saigon, capital of Cochinchina in the Southern part of the Peninsula, the museum contains specimens of far eastern Art and an interesting collection of Khmer pieces found in Cochinchina, formerly part of ancient Khmer empire. In Cambodia, the Phnom Penh museum is entirely devoted to Khmer Art from the earliest to the latest periods; in Annam, the Hue museum offers a fine display of Annamite art, and the Thanh Hoa one, northern Annam-Southern Tonkin, contains a rich collection of remains of the first centuries of the Christian era during the Chinese occupation. The Angkor group of Khmer monuments, and the Mison group, of Cham ruins, have a special status and have been converted into "Parks". Scientific restoration, known as "anastylosis", has been carried out most successfully ever since 1931. The archaeological survey of the R. I. is entrusted with the care of some 1,200 monuments scattered throughout the peninsula.

As for the studies written during the last 43 years by the members of this F.R.I. and some foreign scholars, such as Prof. Nilakanta Shastri, the great Indian scholar, dealing with archaeology, philology, linguistic history and ethnology, they are to be found in the 43 important volumes of its annual Bulletin and in 35 volumes of special "Publications" and in 8 "Archaeological memoirs", besides 5 volumes of "Texts and Documents" and an important "Bibliographical Dictionary" dealing with all the works published on Indo-China, without omitting the different museums catalogues. Thanks to the

exchange of publications, the E. F. E. O. is in touch with the universities and "Societies Savantes" all over the globe.

The newly appointed director, Mr. Paul Levy who came to Delhi for the opening of the Indo-Chinese display at the archaeological exhibition during the Inter-Asian conference last April, is a graduate of the French Institute of Indian Civilisation of Paris University, in Sanskrit and Indian archaeology and of the Ethnological Institute of Paris University. He was the pupil of Alfred Foucher, Sylvain Levi, Louis Renou, Jules Bloch, Przyluski, Paul Mus, all leading scholars of French Indology. Previously he occupied the post of chief at the ethnological Dpt. of the E. F. E. O.; later on he was nominated Curator of the Hanoi museum and finally general Secretary of the institute. He is the founder of the Indo-Chinese institute for the study of man, in Hanoi, and brought out a magnificent Bulletin which will be another scientific link between Indian savants and the two Indo-Chinese institutes.

The present archaeological and ethnographical exhibition, though a modest one, will give a better idea of the work carried out than the above dry statement. We hope that, besides, it will, after all those years of silence, help to revive the interest that the Indian elite had for Indochinese studies and will even induce them to come over and admire on the spot the great monuments of Indian cultural colonisation.

THE ORIENTALIST ACTIVITY
OF THE FRENCH NATIONAL NUMISMATICS
DEPARTMENT

BY

ANDRE GUILLOU, PARIS.

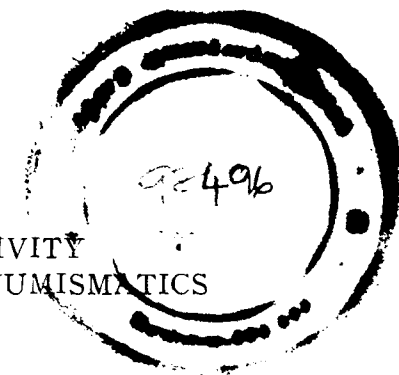
The Departments of Coins and Medals of the Bibliothèque Nationale of Paris "Le Cabinet des Médailles" and its collections, are well known the world over. Work in the Greek, Roman, French and other sections has progressed satisfactorily but there is a branch of numismatics which has been comparatively neglected; that is the oriental collections of the Department of coins and medals, with the exception of the Arabic section in which much work has been done by H. Lavoix with his catalogues of "Muslim coins", Paris 1887-1891. However, so many acquisitions have been made since then that a revision of the catalogue is long overdue. That is all the intellectual world knows of the oriental coin collections of France. One of the reasons for this is that there are so few French orientalists interested in numismatics. Since Lavoix there has only been one outstanding expert in that line: Cottevielle-Giraudet, who died during the 1st war. Unfortunately he had time only to do some good ground work and to publish a few essays on some particular subjects.

Everything therefore remains to be done in the field of oriental coins, medals and intaglios and there is much to do. If various catalogues and essays were to be published on this subject they would be useful contributions to science.

As a matter of fact the work has already begun. It is planned to organize in Paris a centre of numismatic documentation from different countries, both ancient and modern, of Central and Western Asia.

It is proposed to divide this work into three groups; the purely Iranian section, the Indian section and the section of Indo-Scythian, Indo-Parthian, Kuṣān and other coins.

The first group will include Iran itself at different periods; Achaemenid, Arsacid, Sassanid, Muslim. Each of these divisions covers the various branches of numismatics and sigillography (coins, medals, intaglios).



At the same time the question of coins from Bactria, Sogdiana and adjoining places will be taken up. There is a beautiful collection of Sogdianian coins at the Bibliothèque Nationale.

Next will come India. This work is more important still. The collections will have to be adapted and completed and the characteristics of the Indian coins will have to be described and given their special significance.

With this research as a starting point and making use of the other influences such as those of China, a field as yet little known will then be approached: that of Indo-Parthian, Indo-Scythian and Kuṣān coins. Such are the outlines of the plan. What has already been done? So far most of the work carried out has dealt with the Iranian group. The Department of Coins and Medals having luckily acquired the Parthian and Sassanid coins from the J. de Morgan collection, these had to be classified as well as an important lot of coins which came from the Suza excavations. These are two of the factors which made the work begin with Iran. Another factor is the collaboration of a specialist of modern Persia, M. Rabinodi Borgomal with the result that the catalogue of the coins of the Shahs of Persia is almost ready. M. Rabinodi Borgomal's last work published in 1945 under the title of *Coins, Medals, and Seals of the Shahs of Iran (1500-1941)*, helped us to prepare our catalogue. The classification of our Persian coins will however bring out certain new and useful elements when the catalogue does come out.

Another thing occurred to make us take a special interest in the Iranian section. When our collections came back after the war we had to take care of the oriental intaglios which were to be put back in their places. Among them there is a considerable number of Persian, Achaemenidian and Sassanian intaglios. These last lot numbered about 300, of which 160 carried inscriptions.

It was obvious from the start that the publication of this treasure in the form of a catalogue or essay would be a most useful thing. In fact an article on a unique and hitherto unpublished Manichean intaglio will appear very shortly in the *Revue d'Histoire des Religions*. Others will follow since the deciphering of inscriptions has shown that they include a number of as yet unpublished texts.

Something must be said of the methods followed in establishing the centre of documentation for oriental numismatics.

However important they may be, our collections are not complete and many of the series have gaps to be filled. This is not always easy in these difficult days. Besides, it happens very often that specialists ask us some information on some given point or coin. If all museums published the lists of their acquisitions it would not be difficult to reply to enquiries. But this is almost impossible. There is also another factor to take into consideration, that is private collections. They are often not available to orientalists either because they are not known or because they are too far away from the specialists. In order to facilitate the work of French research workers and of foreigners passing through France, it has been decided to approach the various museums and private collectors and ask them to send to us either impressions or photographs of the coins they have which might be of interest to the various sections mentioned above.

So far the response has been very good. Beautiful collections of impressions of Iranian coins from various periods have been received. These are photographed and each reproduction placed on an index card with a full description and the name of the museum or collection from where it comes. This provides a compact and easily accessible documentation. Any specialist coming to France will thus be able to obtain on the spot all the information he requires on any given coin, medal or intaglio.

This documentation is all the more important, specially for the East, since the history of many civilizations can only be traced through numismatic and sigillographic documents. Nothing should be left to chance in these domains. I therefore appeal to all official departments of coins and medals and private collectors with coins, medals or intaglios of the Middle East and Central Asia as far as and including India, to send impressions or photographs to the Cabinet des Médailles of the Bibliothèque Nationale. This will contribute towards a better knowledge of oriental civilizations. I have already received some interesting information from Brussels, The Hague, New York and from a few private French and British collectors and I hope to have a great deal more from

other sources specially from India. I sincerely and warmly thank in advance all those who will help us to make of the French Department of Coins and Medals a useful instrument of scientific research in eastern numismatics.

ANDRE GUILLOU
du Cabinet des Medailles Bibliotheque Nationale
de Paris,
Rue de Richelieu, Paris 1^{er}

CORRESPONDENCE

A QUOTATION IN THE LOCANA

Regarding my note in the last issue of this Journal (Vol. XV, Part I, pp. 32-33) identifying the source of the quotation in Abhinavagupta's Dhvanyālokalocana, 'गामश्च पुरुषं पशुम्'—

Mm. P. V. Kanè writes: "I read . . . your brief but interesting note on 'गामश्च पुरुषं पशुम्' . . . which you rightly trace to the Mahābhāṣya. May I draw your attention to the same arrangement (but in the nominative case) in such an old work as the Atharva Veda VIII. 2.25 where we read

सर्वो वै तत्र जीवति गौरश्चः पुरुषः पशुः ।

यदेदं ब्रह्म क्रियते परिधिर्जीवनाय कम् ॥

I hope this will interest you."

As indicated in the Index compiled by me for the K.S.R.I. edn. of the Dhvanyāloka, Uddyota One, and as mentioned by me in the note in the last issue of this Journal, 'गामश्च पुरुषं पशुम्' in the same form as quoted by Abhinavagupta, occurs in the Atharva Veda VIII. 7. 11. But, as Mm. Kane has stated, the quotation made by Abhinavagupta, is, as has been done by me, to be traced to a citation in the Mahābhāṣya.

Sri S. Ramaswami Sastri, a Life Member of the K.S.R.I., writes with reference to the same note of mine in the last issue, that the verse cited by Patañjali, with some differences, occurs in the Taittirīya Āraṇyaka, Prapāṭhaka VI. Anuvāka 5.

अहरहर्नयमानो गामश्च पुरुषं जगत् ।

वैवस्वतो न तृप्यति पञ्चभिर्मानवैर्यमः ॥

The Anuvāka deals with Yamayajña and this verse is the fourth of a set of seven verses on Yama in the latter part of the Anuvāka.

V. RAGHAVAN

BOOK REVIEWS

RELIGION AND SOCIETY BY S. RADHAKRISHNAN. GEORGE ALLEN AND UNWIN LTD. LONDON. 1947. PRICE 10. 6.

Based on the Kamala lectures delivered in the Universities of Calcutta and Benares in the winter of 1942, this book faithfully reflects the reactions of a modern *śiṣṭa* to the world situation as it was in that fateful year. Its appeal to the reader is not the less to-day when it is becoming increasingly evident that the rulers of the world have set their course for another war more deadly than the last. With the wealth of learning and charm of eloquence characteristic of him, Radhakrishnan pursues in these lectures the double purpose of probing the causes of the deep malaise in the world situation and of suggesting the only adequate remedy for it. His main thesis is that man has deserted God for Mammon, and that nothing but disaster awaits him unless he retraces his steps while it is yet possible and restores his allegiance where it is due. Throughout he illustrates his points and drives them home by a reference to the religion, philosophy and sociology and to the lives and ideals of the rulers, saints and seers of India like Buddha, Asoka and Gandhi to mention only the leading names.

The book is arranged in five chapters headed: The Need for Religion, The Inspiration of Religion and the New World Order, Hindu Dharma, Women in Hindu Society, and War and Non-Violence. It is useless to attempt to summarize this reasoned plea for the restoration of spiritual values to their proper place in civilized life. The topical nature of the theme and the acknowledged eminence of the author must ensure for it a very wide circulation in all the countries of the world.

K. A. N.

INDIA ANTIQUA, KERN INSTITUTE, LEYDEN.

India Antiqua, a volume of Oriental Studies, was presented to the distinguished Orientalist, Jean Philippe Vogel, C. I. E., by his friends and pupils, on the occasion of the fiftieth anniversary of his graduation as Doctor in Philology at the University of Amsterdam. Prof. Vogel's services to Indian archaeology are very valuable and varied. He is held

in high esteem and admiration by seasoned archaeologists like Sir John Marshall who says, "There is no one living to whom I would so gladly pay my tribute of admiration as Professor Vogel, who collaborated with me for so many years in India, and for whose achievements in the field of Indian archaeology I entertain highest possible esteem."

The volume under notice is a monumental testimony to the admiration which Prof. Vogel has earned, not only from his collaborators like Sir John Marshall and pupils, but from all those working in the field of oriental research, by the life-long and inestimable services he has rendered to the cause of Indology in its various branches. Many well known European and Indian Orientalists, like Bachhofer, L., Konow, S., Coedes, G., Thomas, F.W., Bernet Kempers, A. J., Gastein, Th. P., Coomaraswamy, A. K., Bhattacharyya, B., Law, B. C., Nilakanta Sastri, K. A., Chhabra, B.Ch.,—to mention only a few—have enriched the volume under notice by their very valuable contributions, and paid their respects to Prof. Vogel.

The volume contains articles on diverse subjects relating to Iconography, Philology, Epigraphy, Chronology, History, Religion, Literature and Arts like painting and sculpture. The migration of the magical symbol Om by Boeles, J.J., Illustrations from the Pausya parvan on a Balinese Painting by Gastein, Th. P., The Bhimastava by Bosch, F.D.K., Plural forms in Buddhist Iconography by Pott, P. H., the Śaileन्द्रa Interregnum by Naerssen, F. H. Van, and Mṛcchakaṭikā and King Lear by Faddegon, B., are some of the articles of special interest to Indians. Note on the Eras in Indian Inscriptions by Konow, S., The Battle of Veṇbai by Nilakanta Sastri, K. A., Some remarkable Buddhist bronzes in Baroda by Bhattacharya, B., A new inscribed image of Yaksha by Bajpai, K.D., The subject of the Sīgiri Paintings by Paranavitana, S., 'Kaniṣka year 14' by Thomas, F. W., and Two notes on Mathurā Sculpture by Lohuizen-De Leeuw, J. E. Van, are some interesting articles relating to Indian history and archaeology that require special mention. In addition to the articles mentioned above, there are many more that bear testimony to patient research and eminent scholarship of the contributors and throw light on many points of Oriental culture.

The fine get up and the neat printing of the volume claim our special admiration.

M. SOMASEKHARA SARMA

BHAGAVAD GITA AND MODERN LIFE by K. M. Munshi, Bharatiya Vidya Bhavan, Bombay, 1947, pp. 224, Price Rs. 6-0-0.

This book consists of a series of lectures delivered in the Gita Vidyalaya, Bharatiya Vidya Bhavan, during the years 1944-45 and 1945-46. The author says in his Foreword:—

"I believe that unless the eternal truth underlying the Bhagavad Gita is utilised to shape life in all its modernity and richness, it would be impossible to bring the modern mind to appreciate the beauty and grandeur of the absolute integration of human personality, for which the Gita provides the perfect guide."

"The absolute integration of human personality"—this is the most important point stressed by Mr. Munshi throughout these lectures. Yoga is for him "the one comprehensive process by which man ascends in the scale of life by performing acts which are the expression of a dynamic personality based on the complete co-ordination of all his powers." The advice of Krishna to Arjuna is not simply to fight but to be a yogi and fight. "To do" should be the flowering of "to be". The West has created a philosophy of life out of its own demoniac restlessness and called it a philosophy of action. Such a philosophy and the Karma-yoga of the Gita are poles asunder. To call the Western philosophy of action a Karma-yoga is a lie, according to Mr. Munshi. What the Gita envisages is action which is not only the result of the absolute integration of the personality of man, illumined by knowledge and inspired by devotion, but also which is in search of self-realisation. In fact, action uninstructed by knowledge and uninspired by devotion does not and cannot make for self-realisation. It is not yoga. Thus knowledge, action and devotion are not alternative pathways. All the three have to converge into one. It is only for the purposes of instruction that we speak separately of Karma-yoga, bhakti-yoga and jnana-yoga. In actuality they cannot be separated from one another, any more than the various functions of the mind can be separated from one another.

Another important point made by Mr. Munshi is that, in the religious discipline advocated by the Gita, man's own individual nature is taken as the starting point. He says:—

"The Gita starts with the fundamental position that *svabhava* or man's individual nature, *svakarma* or the task

appointed by his nature and *svadharma* or the law of his being or his own characteristic Truth of Duty, are inalienable and sacred for him. The individual nature of a man is therefore the basis of his personality—the only centre of dynamic power which he possesses. By this emphasis Sri Krishna places human personality on a firm foundation."

The Gita by thus linking *svadharma* with *svabhava* has also given a new content and a new meaning to the fourfold order of Hindu society. It has transferred the emphasis from birth to the individual nature of man. Individuals are divided into four classes, according to their nature, irrespective of the parentage from which they spring. Any social system which denies to an individual the right to develop his nature goes counter to the teachings of the Gita and is unnatural. It will destroy the individual and will in the end destroy itself. Sri Krishna's message, therefore, supplies the vitality which should re-integrate our fourfold order from generation to generation; for, according to Mr. Munshi, "classless society is as much a myth as the equality of men." Thus the path of Yoga taught in the Gita cuts across all natural and artificial barriers created by heredity, tradition and social environment. Everything depends on man's own nature, his aspiration and "his will to become."

The lectures are interspersed with a good deal of historical and autobiographical matter, which is sometimes very interesting, but which on the whole obscures the main drift. We wish that, when the book was prepared for the press, the spoken words were properly pruned and given a lasting shape and form.

D.S.S.

SATAKATRAYA OF BHARTṚHARI. Edited by D. D. KOSAMBI, BHARATIYA VIDYA BHAVAN, BOMBAY. Rs. 5-8-0.

The bewildering Bhartṛhari material has found now in Sri D.D. Kosambi a scholar who has started a systematic study of both the author Bhartṛhari and the three hundred verses on Nīti, Śṛṅgāra and Vairāgya ascribed to him. He has now published a number of studies on both the author and text, and one of his papers on the former has appeared in the pages of this Journal (Vol. 15, pt. 2). No less than 150 Mss. of the Trīṣaṭi have been studied by him, and as a preliminary to his final edition, he has brought out editions of the

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Northern and Southern archetypes of the text; the former was edited in the Ānandāśrama series, and the volume under review represents the latter.

The present edition of the Southern archetype is based on 24 mss. and 4 commentaries, an edition of one of which is also added to the text by Sri Kosambi's collaborator, Pandit Krishnamoorti Sarma. The edition notes not only variant readings but gives necessary indications regarding doubtful and additional stanzas, and what is more important, references to the verses in the centuries which are quoted in anthologies, works of poetics, etc. All these, and the excellent typographical set-up and printing make the edition very useful and attractive.

A few corrections may be pointed out: P. 61, verse 1—Rasanaivaikā should be rasanā naiva. P. 92, verse 1—of Padminī and Madhupa both of which are in the nominative, one, preferably Madhupa, should be in accusative. Pp. 87, 90, 96, 97—Sub-headings Grīṣma, Prāvṛt, Śarat and Hemanta are to be inserted.

In the important work of giving references to citations of Bhartṛhari-verses, a few errors of commission and omission may be noted:

(a) All the works cited here are not listed among the abbreviations and explained. (b) Under I. 13, Adhigata-paramārthān, the reference to Rudraṭa is not complete; the reference is to Rudraṭa's Kāvyaśālikāra I. 7 where there is only an echo of the opening words of this verse. (c) Under II. 27, the poetess Śilābhāṭṭārikā is twice mentioned in masculine. (d) Under II. 92, Uparighanam,—reference is given to Sarasvatīkaṇṭhābharana, III. 87 (88); this is a mistake due to reliance on mere index, for the two verses are different, that cited by Bhoja being a well-known verse from the Mudrā-rākṣasa.

The following have been missed:

(a) I. i. Dikkālādi, as I have pointed out in my article on the date of the Yogavāsiṣṭha in this Journal (Vol. XIII. p. 116), is cited by Somānanda in his Śivadṛṣṭi.

(b) I. 57. Pradānam pracchannam—is cited in Muni-candra's gloss on the Dharmabindu prakaraṇa, Bib. Ind. edn. p. 29.

(c) II. 41 Kānteti—Kṛṣṇamiśra's Prabodhacandrodaya, IV. 8.

(d) III. 6—Kṣāntam na kṣamayā—cited by Namisādhū on Rudraṭa, XI. 36.

(e) III. 57—Vipulahrdayaiḥ— Do. do. II. 8.

V. RAGHAVAN

A Hand-book of Classical Sanskrit Literature by Professor U. Venkatakrishna Rao, M. A., published by Vedam Venkata-raya Sastri and Bros., No. 4, Mallikesvaran Koil South Lane, Linghi Chetti Street, George Town, Madras. Crown—Pages 1 to 180. Price Rs. 2.

In the field of History of Sanskrit Literature, Professor A. A. Macdonnel's book was occupying an important place especially among the student population. Professor A. B. Keith's Classical Sanskrit Literature deals with the Classical period alone and does not include the Epic, Itihāsa and Purāṇa Literature. A student of the B. A. Degree Course in the Madras University has to study the latter portion of the book of Professor A. A. Macdonnel and supplement the information given in it from the book of Professor A. B. Keith. Thus there has not been till now any one complete text book on the History of Sanskrit Literature for the students of the B. A. Degree Course. This long-felt necessity has now been fulfilled by Professor U. Venkatakrishna Rao by the publication of the book under review. But, as the author himself says, "it can also be of interest to the Sanskritists in general and to students of Literature in particular."

The author has judiciously retained the same chapter headings as adopted by Professor A. B. Keith as they are not capable of any improvement. He has understood the real difficulty of the students appearing for examinations, and has prepared the book probably from the notes he might have dictated to his own students in the Madras Christian College, Madras. He has given some additional information regarding the Purāṇas which are not dwelt upon at length by Professor A. A. Macdonnel. The date of Kālidāsa has been discussed fully though in a brief manner; the date assigned by A. B. Keith to Kālidāsa, i.e., 4th A.D. is criticised very severely and the other theories are referred to in a clear and concise manner. He follows the Indian tradition in assigning Kālidāsa to 56 B.C. or 150 B.C.

Parallel ideas and descriptions in the works of Kālidāsa and the Rāmāyaṇa are also touched upon. The chapter dealing with the characteristics of the Samskrit Drama contains a volume of information in a nut shell besides a plan with measurements of an Indian Theatre. The book also contains a very useful literature symposium in tabular form giving the date in centuries and the names of works and authors according to classified subject-matter. A list of suggestive questions has been appended. The utility of the book would have been considerably increased if diacritical marks have been followed for Samskrit words and an index of authors and works added at the end. The book is extremely useful to all students of Sanskrit Literature, and especially to students studying for B.A. Degree Course in the various Universities of South India.

T. CHANDRASEKHARAN

OBITUARY NOTICES

PROF. A. B. GAJENDRAGADKAR.

We are very sorry to hear of the passing away of Prof. Gajendragadkar, who was Professor of Sanskrit in the Elphinstone College, Bombay and later Principal of the Siddhartha College, Bombay. There is hardly a student of Sanskrit literature who has not used with profit his annotated editions of classics like the Śākuntala, the Veṇiṣaṁhāra, the Harṣacarita, the Daśakumāracarita, the Ṛtusamhāra, the Kāvyaaprakāśa, and the Tarkasaṁgraha. He was actively connected with the Bhandarkar Oriental Research Institute and the Annals of the B.O.R.I. for a long time. Besides being a teacher of Sanskrit and editor of Sanskrit classics, the late Prof. Gajendragadkar took an active interest in the military training of the young, having been made an officer of the U. T. C. and the Bombay Home Guards. By his premature death at 56 the world of Sanskrit at large and public life in Bombay and Maharashtra have become poorer.

MM. DR. GAURISHANKAR HIRACHAND OJAH.

In the death of Mm. Dr. G. H. Ojah, Indology has lost an outstanding all round scholar whose work in the field of archæology and history of Rajaputana is especially valuable. In recognition of his scholarship and research work, the Government honoured him with the title of Mahāmahopādhyāya, the Benares Hindu University with a doctorate, and the world of scholars with a commemoration volume. He was elected president of several historical and literary gatherings and conferences and was honorary member of many learned institutions.

His work on Indian paleography "*Bhāratīya Prācīna-lipimālā*" (first edn. 1894, second revised edn. 1918) is a widely known pioneering work of importance. Among his other works may be mentioned *History of Sirohi*, *History of Solankis*, *History of Rathors*, a Hindi translation of *Tod's Rajasthan*, *Madhyakālīna Bhāratīya Samskr̥ti*, and an edition of the *Pr̥thvīrājaviṣayamahākāvya*.

PROF. L. V. RAMASWAMI IYER.

It is with great sorrow that we received the news of the sudden and premature end at the age of 53 of Prof. L.V. Ramaswami

Iyer while still in service in the Maharajah's College, Ernakulam. Unfortunately he could not live to see even his last article on the language of the Ramacarita printed in the last issue of this Journal. He was one of the few important and well-equipped writers in the field of Dravidian linguistics. Among his works may be mentioned Malayalam Morphology and Grammar in Litatilakam. He knew also German, French, Syriac and Russian.

DR. ANANDA K. COOMARASWAMY

When we recently reviewed in the pages of this Journal (Vol. XV, pp. 189-190) three lectures of Dr. Coomaraswamy on the Indian pattern of society, we hardly realised that those were the last of the contributions of that distinguished savant. There has been no greater exponent of the ideals and methods of Indian art than Coomaraswamy and his death has created a void that can hardly be filled up.

Born in Colombo on 22nd August, 1877, Ananda Coomaraswamy was, to begin with, a student of Geology, in which he graduated, took his doctorate and made some valuable contributions. Related to a distinguished family of Ceylon, keenly interested in literary studies, Dr. Coomaraswamy soon left the field of science and found Indian art as the appointed work of his life. It is impossible to give here a full list of all his writings, in the form of books, monographs and articles on subjects of Indian Painting, Sculpture and Iconography. Suffice it to say that his work, like that of a true genius, was marked by remarkable quantity and quality.

A firm believer in the traditionally cultivated arts and crafts of India (on which he published a book in 1913) and in Swadesi (on which he published some essays) Coomaraswamy lent his support (vide his contribution in the Hindu, Independence Number, August 15, 1947) to craft-based educational reorganisation. This took him on to a study in general of the Hindu pattern of social organisation, Hindu philosophy and Buddhist philosophy, on all of which he wrote articles and books. For a time he was engaged in a deep study of mediaeval Christian aesthetic and its remarkable affinity with Indian aesthetic; to this subject too, he made valuable contribution.

Vedic philological *cum* philosophical enquiries claimed his attention for some time but these studies of his did not command that wide support which his other writings did.

Unfortunately, even as his valuable collection of Indian art, his services too could not be had in the land he loved and strove all his life to interpret from his distant study in the Museum of Boston, U.S.A.

PRIZES FOR BOOKS ON
HINDU CULTURE AND RELIGION

Besides the Prize of Rs. 1,000 for the book on Hindu Culture and Religion already announced in the last issue of this Journal by the undersigned, a sum of Rs. 500 will be awarded by Sri R. Srinivasa Iyer, Advocate, Trichinopoly, for the second best book. The condition for submission of manuscripts, and for the selection and award of the prize will be the same as for the Prize of Rs. 1,000.

AMRITA VILAS, }
Madras 10
25-2-1948 }

M. SUBRAHMANYAM,
Retired Accountant General.

ERRATA

Vol. XVI, pt. 1, p. 30, lines 27-29: Read the quotation from the Chândogya Upaniṣad as follows:

न्यग्रोधफलमत आहर (इति) । इदं भगवः (इति) । भिन्धि (इति) ।
भिन्नं भगवः (इति) । किमत्र पश्यसि (इति) । अण्वय इवेमा धाना भगवः
(इति) । आसामङ्गैकां भिन्धि (इति) । भिन्ना भगवः (इति) । किमत्र पश्यसि
(इति) । न किञ्चन भगवः (इति) ।

Ibid., p. 47, lines 19-20: Read "They are composed in equally chaste Sanskrit."

Ibid., p. 70, line 15: Read the date of demise of Rao Bahadur C. R. Krishnamacharlu as August 31st, 1947.

INDIAN CULTURE ESSAY COMPETITION

THE BHARATIYA VIDYA BHAVAN invites original essays on any aspect of Bharatiya Samskriti (Indian Culture) written in Sanskrit, Hindi or English for the annual Essay Competitions which have been started in 1945. This year six gold medals (each of the value of Rs. 150) and six silver medals (each of the value of Rs. 25) are to be awarded. One gold medal and one silver medal will be awarded to the best and second best essay respectively received under each of the groups mentioned below. The branches of study given below in brackets are neither exhaustive divisions of the groups nor topics for essays in themselves, but are intended only to give a general idea of each group to a layman. The Bhavan will also award additional prizes if a large number of essays are received.

- (1) Religion and Philosophy (Buddhistic, Jaina, Nyaya-Vaisheshika, Samkhya-Yoga, Vedanta, Mimamsa, Vyakarana, etc.).
- (2) Art and Architecture (Brahmanical, Buddhist, Jaina, etc.).
- (3) Languages, Literature (Sanskrita, Prakrita, Apabhramsha, Modern Indian Vernaculars, etc.), Linguistics and Literary Criticism.
- (4) History (Political).
- (5) Social and Economic Order.

- (6) One gold and one silver medal have been specially donated for the best and next best essay on "Bhagavad Gita and Life."

CONDITIONS

1. The essays must be submitted by the end of December, 1948.
2. Each essay must cover approximately 150 pages of foolscap sheets typed in double spacing (Single side only).
3. The copyright of the gold medal essays will vest in the Bhavan subject to minor privileges to the authors.
4. The manuscript which should have temporary binding must bear the nom-de-plume of the contributor on the cover page and strict care should be taken to avoid disclosing the identity of the contributor. A sealed envelope bearing the nom-de-plume of the competitor on the outside and containing a slip giving his name and full address as also the nom-de-plume should be sent along with each essay.
5. Each contributor is allowed to choose the subject he prefers.
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14th April 1948.

J. H. DAVE,
Hon. Registrar.

7. குறிஞ்சி

கூதிர யாம மென்மஞர் புலவர்.

Kuriñci

Kūtir yāma m-enmanār pulavar.

Learned men say that *Kuriñci* is applied to *śarad-ṛtu* or autumn and second third part of the night.

Note 1. *Śarad-ṛtu* consists of the months of *Aippaci* and *Kārttikai*.

Note 2. *Naccinārkkinīyam*, Damodaram Pillai edition, reads *vaikarai* and Bhavanandam Pillai edition reads *viṭṭiyal*.

8. பனியெதிர பருவமு முரித்தென மொழிப.

Pani-y-etir paruvam-u m-uritt-eṇa molipa.

They say that the *hēmantā-ṛtu* or the first half of the dewy season also deserves to be taken under *Kuriñci*.

Note 1. The word *Kuriñci* is taken here from the previous sūtra and is changed to *kuriñcikkū*.

Note 2. The mention of *pani-y-etir-paruvam* in a separate sūtra suggests that *Kuriñci* is applied primarily only to *kūtir*.

Note 3. *Hēmantā-ṛtu* consists of the months of *Mārkali* and *Tai*.

Note 4. The statement in *Naccinārkkinīyam* 'urittu enṛatanār kūtir-perra yāman-um muṇ-pani perru varum eṇa-k kolka' does not seem to be sound, since *yāman* refers to the second third part of the night and *muṇ* in *muṇ-pani* refers to the first third part of the night.

9. வைகறை விடியன் மருதம்.

Vaikaṛai viṭṭiyar marutam.

Marutam is applied to the last third part of the night and daybreak.

Note 1. *Naccinārkkinīyam* reads *vaikuru-viṭṭiyal* and takes it as *unmaittokai* of *vaikurutal* and *viṭṭiyal*, where *tal* of the former is dropped. The term *vaikuru-viṭṭiyal* is used in *vaikuru-viṭṭiyal-iyampiya col-l-ē* (Purāṇā. 253) to denote 'early dawn.'

Note 2. The *perum-poḷutū* is not mentioned here. Hence all the seasons of the year may be taken under *marutam*.

Note 3. This sūtra and the next which deals with *neytal* are read as one sūtra in the *Naccinārkkinīyam*.

Note 4. The word *vaikarai* is, according to some, used to denote daybreak also. Cf. Tamil Lexicon.

10. எற்பாடு

நெய்த லாதன் மெய்பெறத் தோன்றும்.

Erpāṭi

Neyta l-ātaṇ mey-peṛa-t tōṇṇum.

Neytal is applied to afternoon.

Note 1. *Iḷampūraṇar* says that, since *perum-polūtū* is not mentioned, all the seasons of the year may be taken under *neytal*. The same idea is mentioned in page 25 of *Iṟaiyaṇār-Akapporuḷ*. *Nacciṇārkkīṇiyar*, on the other hand, says that the expression *meypeṛa* in the *sūtra* suggests that spring, summer and winter are the *perum-polūtū* with reference to *marutam* and *neytal*.

Note 2. The statement in the *Nacciṇārkkīṇiyam* at the end '*itaṇṇayan ivviraṇṇu nilattukku marrai mūṇru kalam-um perumpāṇmai vārateṇṇalām*' is an interpolation since the same idea has been mentioned before.

Note 3. The expression *poruḷ peṛa* in Bhavanandam Pillai edition of the *Nacciṇārkkīṇiyam* should be *mey peṛa*.

Note: 4. The word *erpāṭi* began to be used to denote morning also. Cf. Tamil Lexicon.

11. நடுவு நிலைத் திணையே நண்பகல் வேனிலொடு

முடிவுநிலை மருங்கின் முன்னிய நெறித்தே.

Naṭuvu-nilai-t tiṇai-y-ē naṇpakal vēṇiloṭi

Muṭivu - nilai maruṇkiṇ munṇiya nerittē.

The *tiṇai* in the middle has for its region that which is suited to the middle part of the day associated with spring and summer.

Note 1. *Naṭuvu - nilai-t-tiṇai* is taken to mean *pālai*. *Pālai* is not mentioned in any of the previous *sūtras*, though the first *sūtra* refers to seven *tiṇais* and the second *sūtra* refers to that which is in the middle among the five leaving *kaikkilai* and *peruntinai*. But in *Purattiṇai-y-iyal* we find

Vākai tāṇ-e pālaiyatu puray-ē (Tol-Poruḷ. 73) where *pālai* is said to be the *akattiṇai* having its corresponding *purattiṇai* in *vākai*. Hence we have to infer that *pālai* is the fourth in the list of seven *akattiṇais*. Since *Tolkāppiyaṇār* does not mention all the seven in order in the first *sūtra*, it

is clear that the enumeration of the same in a particular order was done by his predecessors.

Note 2. *Naḷ + pakal* has to become *naṭ-pakal*; for the sake of euphony, the nasal *ṇ* is substituted for the voiceless *ṭ*.¹

Note 3. Since the word *vēṇil* alone is used without the adjunct *iḷa* or *mutu*, it refers to both. *Iḷavēṇil* refers to the Tamil months *Cittirai* and *Vaikāci* and *mutuvēṇil* to *Āṇi* and *Āṭi*.

Note 4. Since *perum-polūtū* occupies a position superior to *cirupolūtū*, the suffix *oṭu* is used with *vēṇil* and *naṇ-pakal*.

Note 5. The expression *muṭivu-nilai-maruṇkiṇ* is taken to mean 'in the company of' by *Iḷampūraṇar* and 'in the land suited to (pālai) i. e. *kuṟiṇci* and *mullai* by *Nacciṇārkkīṇiyar*; he takes *nilai* to mean *nilam*. The expression *munṇiya nerittē* is taken by *Iḷampūraṇar* to mean 'has the region thought over (by the author)'.

12. பின்பனி தாணு முரித்தென மொழிப.

Piṇ-pani tāṇ-u m-uritt-eṇa molipa.

They say that *śisira-ṛtu* also is suited to it.

Note 1. *Piṇ-pani* refers to the months *Māci* and *Paṇkuṇi*.

Note 2. *Iḷampūraṇar* thinks that, since that author has mentioned *piṇ-pani* in a separate *sūtra*, it is not so important as *vēṇil*.

Note 3. *Nacciṇārkkīṇiyam* says that the word *tāṇ* in the *sūtra* suggests that there is no *cirupolūtū* with reference to *piṇ-pani*; but the words *tāṇ* and *tām* are used generally for euphony by *Tolkāppiyaṇār*. Cf.

Ākkan tāṇē kārāṇa mutarrē (Tol. Col. 21).

Ukaran tāṇē kuṟriya l-ukaram (*Ibid.* 123).

Vērrumai tāṇ-ē y-ēl-eṇa molipa (*Ibid.* 62).

Hence the last three lines in *Nacciṇārkkīṇiyam* seems to be an interpolation.

Then arose the question whether there is the possibility for the *tiṇais* to have *nilam* and *polūtū* other than what are mentioned above. This is answered in the next *sūtra*.

13. திணையக் குறுதலுங் கடிநிலை யிலவே

நிலனொருங்கு மயக்குத வில்லென மொழிப

புலனன் குணந்த புலமை யோரே.

1. This is sanctioned in Tol. Col. 403.

Tinai-mayak k-uṟutaluṁ kaṭi-nilai y-ila-v-ē
Nilai-oruṅku mayāṅkuta l-il-l-eṇa moḷipa
Pulaṇai k-uṇarnta pulamai y-ōrē.

Those who are well-versed in literature say that there is no restriction for the overlapping of *tinai*, though *nilai* with reference to each *tinai*, never changes.

From this it is understood that the *season* mentioned above may overlap.

Note 1. Both *Iḷampūraṇar* and *Naccinārkkinīyar* differ in their interpretation of this sūtra. According to the former, the idea conveyed in this sūtra is that, of the *mutar-poruḷ*, season alone may overlap; and according to the latter, season among the *mutar-poruḷ*, *karupporuḷ* and *uripporuḷ* may overlap. The reason for the same is the difference in their interpretation of the word *tinai* in this sūtra. Since *mutar-poruḷ* has been mentioned with reference to each *tinai*, *Iḷampūraṇar* takes it in the sense *tinai-mutarporuḷ*; since *tinai* is the name common to *mutar-poruḷ*, *karu-p-poruḷ* and *uri-p-poruḷ*, *Naccinārkkinīyar* takes it to mean all the three. The reason for the difference in their interpretation is that *Iḷampūraṇar* thinks that *uripporuḷ* will never overlap while *Naccinārkkinīyar* thinks that even it may overlap. Hence they give different meanings to the next sūtra.

Note 2. *Iṇṇu* instead of *il* in the second line is the reading adopted in *Naccinārkkinīyam*.

Note 3. *Uṟutal*, the subject, in the first line is singular and *ila*, the predicate, is in plural.

Note 4. Even though there are two sentences in the sūtra, they should be construed as one sentence making the former a subordinate clause, as in the first sūtra in *Collati-kāram*.

Note 5. *Pulaṇ* means *lakṣya*. This line suggests that there was vast literature in Tamil before *Tolkāppiyāṇār*.

Note 6. The sūtra '*Iru-vakai-p-pirivum.....pulaṇar*' is taken to precede this sūtra both in *Iḷampūraṇam* and *Naccinārkkinīyam*. But I think that this may precede the sūtra '*Koṇṭu-talai-k-kalitalum.....*', since the latter may be taken to explain the former. Besides the two kinds of *pirivu* mentioned in the former do not follow the sūtras 11 and 12. *Iḷampūraṇar*'s interpretation of *tinai* as *tinai-mutar-poruḷ* in this sūtra may

be appropriate if the sūtra '*iru-vakai-p-piruvam...*' does not intervene between the twelfth sūtra and the sūtra '*Tinai-mayakk-uṟutalum...*'

Will *karupporuḷ* and *uripporuḷ* overlap? The answer is:

14. உரிப்பொருள் எல்லன் மயங்கவும் பெறுமே.

Uripporuḷ-allaṇa mayāṅkavum perum-ē.

Those other than *uri-p-poruḷ*, i.e. *karu-p-poruḷ* may overlap.

Note 1. The particle *um* suggests that overlapping is rare.

Note 2. *Naccinārkkinīyar* has to give a different interpretation to this sūtra, since what is said by *Iḷampūraṇar* here is included by the former in the previous sūtra. Hence he takes *uri-p-poruḷ-allaṇa* in the sense *tinais* other than those which have *uripporuḷ* i.e., *kaikkilai* and *peruntinai*. Since *Tolkāppiyāṇār* has nowhere mentioned *mutar-poruḷ*, *karu-p-poruḷ* and *uri-p-poruḷ* for them, there is no chance for one to overlap with another. Besides interpreting *uri-p-poruḷ* in one way in this sūtra and in a different way in the next does not do justice to *Tolkāppiyāṇār*. Hence *Naccinārkkinīyar*'s interpretation of this sūtra and the previous one deserves to be scrutinised by scholars. *Iḷampūraṇar*'s interpretation is held by the commentator on *Iṇṇaiyāṇār Akapporuḷ*.

Note 3. *Naccinārkkinīyar* states that the particle *um* in the sūtra suggests that *pālai* also may have reference to four regions. Since this is suggested by the word *neri* in the 9th sūtra, this is also unnecessary.

What are the *uri-p-poruḷs* then?

15. புணர்தல் பிரித விருத்த விரங்கல்

ஊட வவற்றி னிமித்த மென்றிவை

தேருங் காலத் திணைக்குறிப் பொருளே.

Puṇartal pirita l-irutta l-irūṅkal

Ūṭa l-avarri nimitta m-eṇṇ-ivai

Tēruṅ kālai-t tinai-kk-uri-p poruḷ-ē.

The *uripporuḷ* to the *tinais* are, on examination, *puṇartal* or company (of lovers), *pirital* or separation, *iruttal* or the state expecting the lover's arrival, *irūṅkal* or the state bemoaning the lover's absence, and *ūṭal* or love-quarrel and their causes.

Note 1. Since the order of *uripporuḷ* of each *tinai* in this sūtra does not agree with the *nilam* and presiding deity of

each *tiṇai* in the 5th sūtra, there is difficulty in apportioning each *uripporuḷ* to particular *tiṇai*. The difficulty has to be solved only from tradition that *puṇartal*, *pirital*, *iruttal*, *iraṅkal* and *ūṭal* are respectively the *uripporuḷ* of *kuriñci*, *pālai*, *mullai*, *neytal* and *marutam*. But Iḷampūraṇar comes to this conclusion mostly through the *tantra-yukti* 'molinta poruḷotu onra vaittal' and Naccinārkkiniyar, through the suggesting capacity of *tēruṅkālai*.

Note 2. The order of *uripporuḷs* in this sūtra is very natural. *Pirital* happens only after the agreement of the lovers to marry, *iruttal*, *iraṅkal* and *ūṭal* happen only after marriage.

Note: 3. The author might have read in sūtra 5 the second line as the first, the first line as the second, the third as the fourth and the fourth as the third. Since *Māyōṇ* is elder to *Cēyōṇ* and *Vēntaṇ* holds a higher position than *Varuṇaṇ*, the author, perhaps, has preferred the existing order.

How many kinds of separation are there?

16. இருவகைப் பிரிவு நிலைபெறத் தோன்றலும்
உரிய தாரு மென்மனார் புலவர்.

Iru-vakai-p pirivu nilai-perat-t tōṇṇalum
Uriya t-āku m-enmanār pulavar.

Learned men say that separation may be classified in two ways.

Note 1. Naccinārkkiniyam reads *tōṇṇinum* in place of *tōṇṇalum*.

Note 2. Naccinārkkiniyar takes *piṇ-pani* from sūtra 10 and makes it the subject of *uriyatu ākum*; *iruvakai-p-pirivu*, he takes it, to refer to the separation by land and the separation by sea. Hence his meaning to this sūtra is 'learned men say that *śiśira-ṛtu* is proper to the separation both by land and sea.' He takes *nilai-pera* to mean 'according to their position'. It is not quite clear why he has interpreted this sūtra in that way.

Note: 3. Naccinārkkiniyar tells us that *ākum* in the sūtra suggests that even brahmans when they were unable to eke their livelihood could go to foreign lands through sea.

What are those two kinds of separation?

17. கொண்டுதலைக் கழிதலும் பிரிந்தவ ணிரர். கலும்
உண்டென மொழிப வோரிடத் தான.

Koṇṭu-talai-k kalital-um pirint-ava n-iraṅkalum
Uṇṭ-eṇa molipa v-ōṛiṭal t-āṇ-a.

They say that taking away (the lady love) with him and both pining after the separation of the object of love come under one class.

Note 1. Naccinārkkiniyam reads *kaḷiyinum* and *iraṅkinum* in place of *kalitalum* and *iraṅkalum*.

Note 2. Iḷampūraṇar thinks that *koṇṭu-talai-k-kalital* is concerned with *pālai-t-tiṇai* and *pirint-avaṇ-iraṅkal* with *perun-tiṇai*. It seems that the arrangement of the sūtras is against the latter half of his view. *Ōr-iṭattāṇa* is taken by him to mean only in one *tiṇai*.

Note 3. Naccinārkkiniyar splits this sūtra into two: *Koṇṭu-talai-kaḷiyinum pirintu avaṇ iraṅkinum ōr-iṭattāṇa*; *uṇṭu eṇa molipa* and the second part means to him that this holds good to *Vēlāḷas* among the four castes. There are three defects in this:—One is sentence-split or *vākyabhēda*, the other is there are not necessary words in the sūtra to give that meaning to the second part and the third is how *koṇṭu-talai-k-kalital* alone is taken to be the subject of *uṇṭu*.

Note: 4. The singular verb *uṇṭu* is used when the subject refers to two. Under what *tiṇai* should the mental attitude of the lover before his love is reciprocated by the lady be taken?

18. கலந்த பொழுதுங் காட்சியு மன்ன.
Kalanta polutun kāṭci-y-u m-anna.

The mental attitude of the lover both on seeing the lady and meeting her is of the same class, i.e., *pālai-t-tiṇai*.

Note 1. *Kalanta polutū* and *kāṭci* denote *kalanta-polutū nikalum maṇa-nikaṭci* and *kāṭciyil nikalum maṇa-nikalacci* and hence they are *ākupeyar*. They are taken, by Naccinārkkiniyar, to mean the time of their union by mutual consent and the time of their meeting.

Note 2. The meanings given by Iḷampūraṇar and Naccinārkkiniyar are totally different. The former takes *anna* to mean *ōr-iṭattāṇa* where *iṭam*, he says, refers to *kaikkilāi*. Since *kaikkilāi* refers to the mental condition of the lover when his love is not reciprocated, and at the stage when he sees the lady, it is not certain whether his love will be reciprocated or not, I do not agree with his view. Naccinārkkiniyar takes *anna* to mean 'have the same time as *koṇṭu-talai-k-kalital*'; since the previous sūtra according to him, deals only with the classification of *pālai*, and the *prakaraṇa*

is with reference to *uri-p-poruḷ*, his interpretation seems to far fetched.

What, then, are *karupporuḷs*?

19. முதலெனப் படுவ தாயிரு வகைத்தே
தெய்வ முனுவே மாமரம் புட்பறை
செய்தி யாழின் பகுதியொடு தொகைத்
அவ்வகை பிறவுந் கருவென மொழிப.
Mutal-eṇa-p paḷuva t-ā-y-iru vakaittē
Teyva m-unū-v-ē māmaram puḷ-ṭarai
Ceyti yāḷiṇ pakutiyotu tokai-i
A-v-vakai pira-v-un karu-v-eṇa molipa.

The deity, food, beast, tree, bird, drum, profession, paṇ or the melody-type of yāl, etc., found in the two kinds of *mutar-poruḷ* are said to be *karu-p-poruḷ*.

Note: 1. The first line is taken to be a separate sūtra by Ḥampūraṇar and Nacciṇārkkīṇiyar. Both of them feel that, in that case, the idea contained is only the repetition of the content of the 4th sūtra. The suggestion by the repetition stated by Ḥampūraṇar is not clear. Nacciṇārkkīṇiyar states that *kaikkilāi*, *peruntinai* and *pālai* take the land and season of the *tinai* with which they are associated.

Note 2. The first line here tells us that the *karu-p-poruḷ* changes not only in different regions but also in different seasons in the same region. It should be interpreted thus: *ā-y-iruvakaittu (āṇa) mutal eṇappaṭu vataṇkaṇ*.

Note 3. It is to be noted that *tinai-nilai-makkaḷ* or the permanent residents of each *tinai* are not mentioned here, though they are mentioned in the sūtras that follow the next. They have to be taken under the word *pira* in this sūtra.

Note 4. The deities of the four *tinais*, *kuriñci*, *mullai*, *neytal* and *maruṭam* have been mentioned in the sūtra 5. Ḥampūraṇar says that *Durgā* is the deity of *pālai* and Nacciṇārkkīṇiyar says that *pālai* takes for its deity that of the *tinai* with which it is associated.

Note 5. Nacciṇārkkīṇiyar tells in his commentary under the 5th sūtra that *vakai* in this sūtra suggests that each *tinai* has its subordinate deities.

Note 6. Tolkāppiyāṇar has not mentioned the food etc. with reference to each *tinai*; they are mentioned in detail only by the commentators with variation here and there.

AVANTI-SUNDARĪ-KATHĀ-SĀRA

Avanti-sundarī-kathā is a prose work of Daṇḍin, of which the extant Daśakumāracarita is a part; but only fragments of the manuscript of this precious work have hitherto been unearthed. A metrical summary, by a later hand, of Daṇḍin's work almost in Daṇḍin's own words, called Avanti-sundarī-kathā-sāra was published by Pandit S. K. Ramanatha Sastri in 1924, in the Dakṣiṇa Bhārati Series. In the absence of the original work, the Kathāsāra or summary is a valuable addition to our knowledge of Daṇḍin. But the published text, based as it was on an imperfect ms. from the Government Oriental Manuscripts Library, Madras, was full of gaps and errors interspersed with query marks; and no wonder that it did not attract the attention it deserved at the hands of scholars, and made some of them doubt the authenticity of Daṇḍin's original work. I have since come across another ms. of the work in Malayalam characters which fills up the gaps and reduces the errors of the printed text to a large extent. The narrative goes up to the middle of the story of Apahāravarman as it is found in the second Uchhvāsa of the Daśakumāracarita proper and brings it out clearly that the so-called Pūrvapīṭhikā prefixed to the Daśakumāracarita is a patch work of the earlier portion of Daṇḍin's original work. When I was preparing a revised edition of the Kathāsāra, Dr. V. Raghavan was kind enough to place at my disposal his manuscript of the work, which is a Devanāgarī transcript from an original palm-leaf manuscript with Dr. C. Kunhan Raja. This manuscript is of the same extent as the printed text and begins with a table of contents in prose for the first chapter, and offers many good variants. The Kathāsāra holds interesting information to the students of Sanskrit studies and sheds fresh light on the problem of the Daśakumāracarita. No apology is therefore needed in bringing out a fresh edition of the work. This edition is based on the collation of the two manuscripts and the printed text mentioned; and the variants are marked in the foot notes by the letters क, ख and ग respectively.

G. HARIHARA SASTRI

॥ श्रीः ॥

॥ अवन्तिसुन्दरीकथासारः ॥

प्रथमः परिच्छेदः

वन्दे मन्दाकिनीवारिमकरन्दपरिप्लुतम् ।
सानन्दसुरनेत्रालि मुकुन्दपदपङ्कजम् ॥ १ ॥
नमः कन्दर्पदर्पघ्नज्वलज्ज्वलनचक्षुषे ।
लसद्भिरिसुनासक्तवपुषे चन्द्रमौलये ॥ २ ॥
मन्मुखे सुखविन्यस्तसविलासपदक्रमा ।
हंसीव विहरन्ती स्तात् सरसीव सरस्वती ॥ ३ ॥
जयत्यखिलसल्लोपरत्नराशिसमुद्भवः ।
भारतामृतसंभूतिः पाराशर्यपयोनिधिः ॥ ४ ॥
सद्गुणोदयसंक्षुण्णो दोषागमविजृम्भितः ।
अन्धकार इवाहन्ति कष्टं दष्टिफलं खलः ॥ ५ ॥
विशुद्धिमत्पक्षपाताः श्रितनिर्मलमानसाः ।
हंसा इव मनः सन्तो हरन्ति मधुरैः स्वनैः ॥ ६ ॥
सन्तः सर्वहितार्थानां(य?) खलास्त्वखिलवैरिणः ।
तदुभावनुसृत्यालं वृथा विरमतु श्रमः ॥ ७ ॥
मधुरोक्तिमणिश्रेणीगहनार्थमहाह्वदः ।
केनायमतिलङ्घ्येत गम्भीरः काव्यसागरः ॥ ८ ॥
अत्रगच्छन्नयं शब्दान् कथञ्चिदपि पञ्चषान् ।
कवितामुत्सहे वोढुमहो मोहपरम्परा ॥ ९ ॥
सत्कथाकथनप्रीत्या तथापि कथयाम्यहम् ।
कान्तामवन्तिसुन्दर्याः कथामनतिविस्तराम् ॥ १० ॥
अस्ति प्रासादविस्तारग्रस्तव्योमान्तरा पुरी ।
काञ्चीपुराख्या कल्याणी ककुभः कुम्भजन्मनः ॥ ११ ॥

अवन्तिसुन्दरीकथासारे

या भृत्यविगलद्भोगैरसंख्यवसुभिर्जनैः ।
भोगवत्यमरावत्यौ न्यक्कुर्वाणेषु गर्विता ॥ १२ ॥
तस्यां जज्ञे बुधत्रातध्वस्ताखिलविपलवः ।
पलवेषु महीपालः सिंहविष्णुरिति श्रुतः ॥ १३ ॥
गरिम्णा स्थावरान् सर्वानोजसा जङ्गमानपि ।
यो विजिग्ये भुजश्लाघो भूभर्तृनुभयानपि ॥ १४ ॥
अदृष्टपूर्वो गन्धर्वस्तं सभासदमेकदा ।
उदञ्जलिर्महीपालमुपावीणयदार्यया ॥ १५ ॥

“ दनुजपतिहृदयभूधर-

विभेदविज्ञातशक्तिनखकुलिशम् ।

जगदुदयहेतु विष्णो-

रवतु वपुर्नारसिंहं वः ” ॥ १६ ॥

श्रुत्वैनामत्युदारार्था कुतूहलबलात्कृतः ।
अब्रवीद्भद्र ! केनेयं निर्मिता वर्णपद्धतिः ॥ १७ ॥
इत्यूचिवांसं प्रत्यूचे गन्धर्वस्तं धरे^१श्वरम् ।
देव ! स्वनुगृहीतोऽस्मि श्रूयतामवधानतः ॥ १८ ॥
अस्त्यानन्दपुरं नाम प्रदेशे^२ पश्चिमोत्तरे ।
आर्यदेशशिखारत्नं तत्रासन् बहवो द्विजाः ॥ १९ ॥
ततोऽभिनिःसृता काचित् कौशिकब्रह्मसन्ततिः ।
ब्रह्मलोकादिवायान्ती पुण्यतीर्था सरस्वती ॥ २० ॥
नासिक्यभूमावौत्सुक्यान्मूलदेवनिवेशिताम् ।
प्राप्याचलपुरं नाम पुरीमधिवसत्यसौ ॥ २१ ॥
तस्यां नारायणस्वामिनाम्नो नारायणोदरात् ।
दामोदर इति श्रीमानादिदेव इवाभवत् ॥ २२ ॥
स मेधावी कविर्विद्वान् भारवि^३ प्रभवं गिराम् ।
अनुरुध्याकरोन्मैत्री नरेन्द्रे विष्णुवर्धने ॥ २३ ॥
क्षुधाविष्टेन तद्विद्वमाभिषं मृगयान्तरे ।
अनिष्टशिष्टं हा ! कष्टं तेनाभोज्यमभुज्यत ॥ २४ ॥

प्रथमः परिच्छेदः

अगच्छन्नन्तिकं पित्रोः सत्ररस्तीर्थयात्रया ।
चरन् गोचरमापेदे कस्यापि शुभजन्मनः ॥ २५ ॥
स दुर्विनीतनामासीदनन्वर्थाभिधानवान् ।
तस्यान्तिके वसत्येष तेनार्यैयमुदीरिता ॥ २६ ॥
इति श्रुत्वा महीपालस्तदालोकनलोलुपः ।
अनेकश्रीमुखाकृष्टमकरोदमुमात्मसात् ॥ २७ ॥
स्वनिर्भिशेषैरुर्गशस्तमाचारैरतोषयत् ।
अभूषयच्च भूपालमग्राम्यैः स सुभाषितैः ॥ २८ ॥
नृपनिर्बन्धनिर्दिष्टे प्रकृष्टविभवे गृहे ।
बहतः पैतृकीं वृत्तिं तस्यासीत् तनयत्रयम् ॥ २९ ॥
मनोरथाह्वयस्तेषां मध्यमो वंशवर्धनः ।
ततस्तनूजाश्चत्वारः स्रष्टुर्वेदा इवाभवन् ॥ ३० ॥
श्रीवीरदत्त इत्येषामुत्तमस्तत्त्ववेदिनाम् ।
यवीयानस्य च श्लाघ्या गौरीनामाभवत् प्रिया ॥ ३१ ॥
ततः कथञ्चित् सा गौरी द्विजाधिपशिखामणेः ।
कुमारं दण्डिनामानं व्यक्तशक्तिमजीजनत् ॥ ३२ ॥
स बाल एव मात्रा च पित्रा चापि व्ययुज्यत ।
अयुज्यत गरीयस्या सरस्वत्या श्रुतेन च ॥ ३३ ॥
सविक्रिये पुरे तस्मिन् परचक्रोपरोधतः ।
स चचार शुभाचारः सर्वामुर्ध्निमुदारधीः ॥ ३४ ॥
अथाश्रमेष्वधीयानः शास्त्रेषु च कृतश्रमः ।
पश्यन् पुण्यान्यरण्यानि न्यवसद्विवसान् बहून् ॥ ३५ ॥
अथाहूतः क्षितीशेन प्रशान्तोपद्रवे पुरे ।
स्वसुहृद्वन्धुमध्यस्थः स भेजे निजमास्पदम् ॥ ३६ ॥
एकदा वास्तुशास्त्रज्ञस्तक्षमर्मविचक्षणः ।
स्थपतिः कश्चिद्भ्येत्य प्रणिपत्योपतस्थिवान् ॥ ३७ ॥
अनल्पाः कल्पिताश्चित्रा त्रिकल्पाः शिल्पकर्मणाम् ।
अत्र त्वष्टामुनैवेत्यं तत्रस्थास्तमशंसिषुः ॥ ३८ ॥

स तु शिल्पिवरस्तेषामाक्षिप्य स्तुतिमात्मनः ।
 मूर्धन्यञ्जलिमावधन्नय दण्डिनमभ्यधात् ॥ ३९ ॥
 अस्ति विज्ञाप्यमस्माकमनुग्राह्योऽस्मि यद्यहम् ।
 प्रार्थनां वितर्थाकर्तुं प्रभवो न भवदृशाः ॥ ४० ॥
 महामलपुरे देवः स्वैरं वारिधिसन्निधौ ।
 आस्ते मुकुन्दः सानन्दं फणीन्द्र इव मन्दिरे ॥ ४१ ॥
 भग्नः केनापि तस्यासीत् कारणेना'सुरद्विषः ।
 मणिबन्धे महान्^२ बाहुः स मया सन्धितोऽधुना ॥ ४२ ॥
 तदालोकितुमर्हन्ति भवन्तः साधु वा न वा ।
 एतावता प्रयासेन प्रसादातिशयोऽस्तु नः ॥ ४३ ॥
 श्रुत्वा सेनापतेः पुत्रः कलाकौशलपेशलः ।
 पार्श्ववर्ती परां मैत्रीं बिभ्रद्दण्डिनमभ्यधात् ॥ ४४ ॥
 आर्यं संभाव्यतामस्य स्थपतेः प्रणयस्त्वया ।
 अपि च स्पृहणीयं ते सुहृदामपि दर्शनम् ॥ ४५ ॥
 मित्राणि मातृदत्ताद्याः केरलेभ्यो द्विजोत्तमाः ।
 त्वद्दर्शनार्थमायातास्तस्मिन् सन्निधत्तमी ॥ ४६ ॥
 इति श्रुत्वा ततः प्रीतस्तं विमुञ्च्य परेऽहनि ।
 सुहृन्निः सह तं देशं ययौ तेन च शिल्पिना ॥ ४७ ॥
 अथोत्तरङ्गभङ्गालीविलसद्बाहुलीलया ।
 नृत्यन्तमिव गम्भीरमम्भोराशिं ददर्श सः ॥ ४८ ॥
 ततः सागरकलोलक्षिसक्षोदाम्बुचुम्बिना ।
 सेव्यमानः सुखामोदक्षारिणा वनवायुना ॥ ४९ ॥
 तत्रोदारं मुदापश्यन्नदूरे राजमन्दिरम् ।
 गच्छन् वेलापथेनाथ प्रपदे मन्दिरं हरेः ॥ ५० ॥
 तरङ्गबाहुसंवाह्यचरणाम्बुरुहद्वयम् ।
 उदन्वता मुदाविष्टो ददर्श मुरशासनम् ॥ ५१ ॥
 प्रविश्य प्रतिमाभ्यर्णं गत्वा निर्वर्णयन्नयम् ।
 नाध्यगच्छत् सुसंहत्या सन्धानं मणिबन्धके ॥ ५२ ॥

तस्यापहसितत्वष्टुस्तक्षकर्मणि शिक्षया ।
 विस्मितोऽयं स्मितं कुर्वन्नध्यैरर्चयति स्म तम् ॥ ५३ ॥
 तस्मिन् काले जलोद्देशे ददृशे रक्तवारिजम् ।
 उदयारुणमार्तण्डमण्डलाकारि वारिधेः ॥ ५४ ॥
 तत्तु प्रत्यक्षमेवैषां तरङ्गप्रेरितं हरेः ।
 चरणाम्बुरुहस्पर्शात् सद्यो विद्याधरोऽभवत् ॥ ५५ ॥
 ततः किरीटी केयूरी कृपाणी कवची च सः ।
 भूत्वा तर^१स्वी भूतेशं प्रणम्योदपतद्विवम् ॥ ५६ ॥
 दृष्ट्वा दण्डिनमाचष्ट स्नेहादिष्टतमः सुहृत् ।
 गौरीपुत्रोऽपि नन्वेतद्विस्पष्टं दृष्टवानिति ॥ ५७ ॥
 पश्यन्नाश्चर्यरूपं तं^२ चिन्तयित्वा किमित्यसौ ।
 कौतुकाकृष्टदृष्टिभ्यस्तेभ्यः संभाव्यमभ्यधात् ॥ ५८ ॥
 पद्मसंबन्धिनो नूनममुना मुनिशापतः ।
 पद्मीभूय प्रमुक्तेन भाव्यं दिव्येन केनचित् ॥ ५९ ॥
 अथ वा देवमाराध्य प्रसादान्मुरशासनम् ।
 अत्याहितमिदं वेत्तुमत्यर्थमहमुत्सहे ॥ ६० ॥
 ततः स्वभवनं गत्वा दर्भशय्यामुपेयुषे ।
 कथयामास तत्सर्वं भूतार्थं भूतभावनः ॥ ६१ ॥
 पृथुकान्तिमवन्तिसुन्दरीति
 प्रार्थितां विक्रमरक्त^३राजहंसाम् ।
 सरसां रहसि प्रियामेवाद्रा-
 मुपलेभे पुरुषोत्तमप्रसादात् ॥ ६२ ॥
 मुक्त्वा शय्यां मिलितपुलकव्रातमुत्थाय भूयः
 प्रासानन्दो विरतिसमये प्राक्तनीनां क्रियाणाम् ।
 स प्रारभे सपदि सकलां स्वप्नलब्धां सुहृदभ्यः
 शुश्रूषुभ्यः पृथुमथ कथां विस्तरेणाभिधातुम् ॥ ६३ ॥

॥ इत्यवन्तिसुन्दरीकथासारे प्रथमः परिच्छेदः ॥

॥ अथ द्वितीयः परिच्छेदः ॥

अथालोक्य स्थितान् ^१सर्वान् कथाश्रवणकाङ्क्षया ।
 रथाङ्गिणं प्रणम्यासौ मिथस्तानभ्यमापत ॥ १ ॥
 अस्ति चे^२दीप्सितं श्रोतुं चेतः कौतुकशालि वः ।
 अवधानात् कथामेनामाकर्णयत वर्णये ॥ २ ॥
 आसन्नासन्नपुण्ड्रेक्षुश्रीमद्रोधूमशालयः ।
 आधारः सर्वभूतानां मगधा नाम भूमयः ॥ ३ ॥
 शुभ्रैरभ्रैरङ्कषैस्तत्र प्राकारागारगोपुरैः ।
 रम्या पुण्यैरिवागण्यैः पुरी पुष्पपुरीत्यभून् ॥ ४ ॥
 विभ्रमः सुदृशं यस्यां नष्टे^३प सरसामपि ।
 अत्यागः प्रणयक्रोधे नहि दारेषु विस्मृतः ॥ ५ ॥
 तस्यां राजा लघूकुर्वन् सर्वद्रीपोर्वराभरम् ।
 राजहंस इति श्रीमान् राजराज इवाभवत् ॥ ६ ॥
 यः प्रवृद्धप्रतापाम्नौ निर्देहन् द्विषदिन्धनम् ।
 तद्धस्मनेन त्रैलोक्यं व्यलिम्पद्यशसा भृशम् ॥ ७ ॥
 सचिवेषु विनिक्षिप्य प्रचित्तप्रेमवृत्तिषु ।
 अवजित्याय(त्त ?) भूभारं स भोगेषु धियं दधे ॥ ८ ॥
 देवी वसुमतीत्यासीत् तस्यासुख्याऽपि वल्लभा ।
 उत्तमश्रीचरित्राणामुपदेष्टी स्वचिष्टितैः ॥ ९ ॥
 तस्यामन्यासु च प्रीत्या ललितप्रेमकान्तिषु ।
 रममाणं क्रमेणैवमुपतरथुरथर्तवः ॥ १० ॥
 सहकारतरुश्रेणी विलसन्नुकु^४लाञ्जलिः ।
 सगन्ध इव सामन्तो वसन्तस्तमसेवत ॥ ११ ॥
 उद्गारे समये तस्मिन् हृद्यैरुद्यानगोचरैः ।
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 दैत्यराज्यमिवादीप्तशुचिशुक्लविरोचनम् ।
 निदाघमनुभूयासौ जगाहे सरसीजलम् ॥ १३ ॥

१. बन्धू. क.

२. दद्ग. क.

३. व्ये. ग.

४. लाञ्जलः । ग.

SELECT OPINIONS

Hermann Jacobi, Professor of Sanskrit, University of Bonn, 14th December, 1926.—I have perused your new Journal of Oriental Research with great interest. I heartily wish you success in your meritorious undertaking.

L. D. Barnett, School of Oriental Studies, London, 19th December, 1926.—It seems to me to be a good beginning to the enterprise which I hope will be very successful. Some of the matter is very good indeed.

J. Jolly, Wurzburg, Germany, 20th December, 1926.—This evidently is a periodical of great promise, with every chance of success.

Q. Strauss, Professor of Sanskrit, Kiel University, 1st January, 1927.—Being very well pleased with the first number of your Journal of Oriental Research I ask you to enrol me as a subscriber.

Sir Richard Temple, Editor, Indian Antiquary, London, 6th January, 1927.—Your excellent Issue.

F. O. Schrader, Kiel, 9th January, 1927.—I have read with absorbing interest through the first number and find its contents quite satisfactory..... A Journal of this kind has been undoubtedly a need in Madras since long.

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