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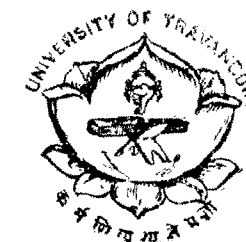
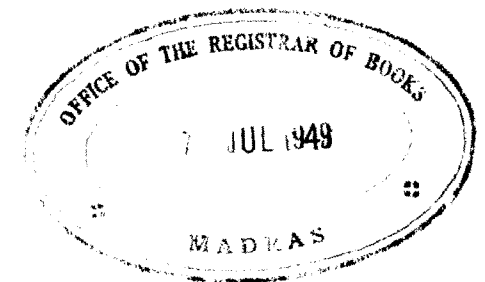
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**THE
JOURNAL OF INDIAN HISTORY**

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**Some Correspondence of Maharaja
Duleep Singh**

BY

S. GANDA SINGH, M.A.

On January 20, 1942, Her Highness Princess Bamba Sutherland, the eldest daughter of His Highness Maharaja Duleep Singh, the last sovereign of the Panjab, in response to my request for any historical documents that she might have in her possession, was pleased to let me have some correspondence of the Maharaja bearing on his relations with the British Government in India and England. It contained twenty-four letters, both issued and received. These, added to a number of letters that I had collected from other sources, throw a flood of fresh light on the history of his life after the annexation of the Panjab, and deal with the following topics :—

(i) Disillusionment of Maharaja Duleep Singh "that he had been cheated out of his kingdom, and out of the private estates which his father [Maharaja Ranjit Singh of the Panjab] had possessed."

(ii) Details of the ancestral private estates and property that he had inherited from his father, not as ruler of the kingdom of Lahore, but as a *Sardar* and head of the Sukkar-chakkia family.

(iii) The Maharaja's differences with the British Government in England and India on the interpretation of the terms of the Treaty of March 29, 1849, in respect of

(a) the confiscation of his private estates, jewels, and other property, of which there is no mention in the Treaty, and

(b) the amount of pension payable to him.

(iv) Restrictions as to the place of his residence in India after he had decided to leave England for good and settle down permanently in this country.

(v) His arrest and detention at Aden without a warrant, and his public renunciation of Christianity in favour of the faith of his ancestors.

Disillusionment of the Maharaja. The kingdom of Maharaja Duleep Singh, including the whole of the Panjab to the north and west of the rivers Beas and Ghara, and the North West Frontier Province was annexed to the British dominions in India on March 29, 1849, by Lord Dalhousie in consequence of the so-called Second Sikh War of 1848-49. The Maharaja was then only ten and a half years old, having been born on Bhadron 23, 1835 Bk., September 6-7, 1838 A.D., and had been since December 16, 1846, a ward of the British Government whose salaried nominee and agent, the British Resident at Lahore, actually ruled the kingdom on behalf of the British Government. The treaty (of Bharowal) of December 16, 1846, had placed full and final authority in all matters, civil and military, in the hands of the British Resident.

Article 2 of the Treaty had stipulated that "A British Officer with an efficient establishment of assistants shall be appointed by the Governor-General to remain at Lahore, *which officer shall have full authority to direct and control all matters in every department of the State.*" Article 7 provided that "A British Force of such strength and numbers, and in such positions as the Governor-General may think fit, shall remain at Lahore for the protection of the Maharaja and preservation of the peace of the country," with full liberty for the Governor-General, according to Article 8, "to occupy with British soldiers any fort or military post in the Lahore territories, the occupation of which may be deemed necessary by the British Government, for the security of the capital or for maintaining the peace of the country." "The Lahore State shall pay to the British Government," said Article 9, "twenty-two lakhs of new Nanuck Shaeer rupees of full tail and weight per annum for the maintenance of this force, and to meet the expenses incurred by the British Government." "The provisions of this Engagement," under Article 11, "shall have effect during the minority of His Highness Maharaja Duleep Singh, and shall cease and terminate on His Highness attaining the full age of sixteen years, or on the 4th September of the year 1854."

According to the above Treaty the entire responsibility for the governance of the kingdom of Panjab during the minority of Maharaja Duleep Singh and maintenance of peace and order therein,

against all disturbances and rebellions, either by individual officials and servants of the kingdom or by all of them collectively, lay with the British Government who were paid by the kingdom

of a wonderful ability "to act with energy and spirit." Lord Dalhousie was terribly afraid of her qualities of head and heart. With her presence in the Panjab, he knew he could not easily cheat her son out of his kingdom and rob him of his private estates and properties. It was, therefore, that he had removed her from the country and put her in prison. And when Brigadier Mountain informed him of the anxiety of the Sikhs for her restoration, Dalhousie wrote to him in a private letter from Camp Ferozepur, dated January 31, 1849:—

"My dear Mountain,

"The pretences of the Sikhs of their anxiety to get back the Ranee... are preposterous. And the more sincere they are, the stronger are the grounds for not acceding to them. She has the only manly understanding in the Punjab; and her restoration would furnish the only thing which is wanting to render the present movement" [the so-called Second Sikh War] "truly formidable, namely an object and a head.

"Trust me this is no time for going back or giving back or winking an eye lid.

Yrs. most sincerely,
Dalhousie."¹

With all the information that she was able to give him while in India, and during her stay in England, the Maharaja seems to have been disillusioned and set a-thinking about the treatment that he had received at the hands of his guardians. The influence of Maharani Jind Kaur on her son was soon felt by the Government in England and the Maharaja was prevailed upon to arrange for a separate house for her. But after her death on August 1, 1863, the Maharaja assiduously devoted himself to the study of the causes of his deposition, and collection of material about his private estates and property. He consulted his friends and legal advisers, and made representations to the Government. But with the passage of time the attitude of the Government of India, and consequently of the Government of England, became stiffer and stiffer. This resulted in the desperation of Maharaja Duleep Singh towards the end of eighteen-seventies. Writing on July 12, 1889, Col. G. B. Malleon says:—

"When I next saw him, about ten years ago, he told me he was the most miserable. His words were to the effect, that subsequently to Col. Oliphant's death, he had discovered that he

1. The original of this autograph letter is in the possession of the writer of this paper.

private property, and to enjoy the rentals of their landed estates (or *Jagheers*), given to them by me and my predecessors; whereas I, their master, who did not even lift up my little finger against the British nation, was not considered worthy to be treated on the same footing of equality with them, because, I suppose, my sin being that I happened to be the ward of a Christian power.

"The enormous British liberality permits a life stipend of £25,000 per annum, which is reduced by certain charges (known to the proper authorities) to some £13,000, to be paid to me from the revenues of India.

"Lately, an Act of Parliament has been passed by which, some months hence, the munificent sum of some £2,000 will be added to my above stated available income, but on the absolute condition that my estates must be sold at my death, thus causing my dearly-loved English home to be broken up, and compelling my descendants to seek some other asylum.

"A very meagre provision, considering of what and how I have been deprived, has also been made for my successors.

"If one righteous man was found in the two most wicked cities of the world, I pray God that at least one honourable, just and noble Englishman may be forthcoming out of this Christian land of liberty and justice to advocate my cause in Parliament, otherwise what chance have I of obtaining justice, considering that my despoiler, guardian, judge, advocate and jury is the British nation itself?

"Generous and Christian Englishmen, accord me a just and liberal treatment for the sake of the fair name of your nation, of which I have now the honour to be a naturalised member, for it is more blessed to give than to take.

"I have the honour to remain, Sir, Your most obliged servant,

DULEEP SINGH."

In further clarification of his case the Maharaja wrote in a subsequent letter of September 6, 1882:—

"I do not really appeal against the above arrangement ('whereby he will receive an addition of £2,000 to his annual income on the condition that his estates are sold at his death, in order to liquidate his liabilities and provide for his widow and children') but what I do certainly think unjust in it is that I am not permitted to repay during my life the loan which is to be made under it—£16,000 having already been advanced to me and I am thus forbidden to preserve, by a personal sacrifice,

the landed estates which he had inherited from Runjeet Singh." But in reply to his letter of September 15, 1882, he was told by Lord Hartington in his letter of October 23, "that it is impossible that permission will be accorded you to visit the Punjab." He, therefore, wrote to his cousin Sardar Thakar Singh Sandhawalia for this information. In reply to the Maharaja's interrogations, Sardar Thakar Singh wrote to him a lengthy letter on November 9, 1883, giving him some details of the history of the family and a brief list of the estates of Sardars Charhat Singh and Maha Singh, and those of Maharaja Ranjit Singh before the kingdom of Lahore came into existence, and of the private estates of his deceased brothers, Maharajas Kharak Singh and Sher Singh, and nephew, Kanwar Nau-Nihal Singh.

The list of property compiled by Sardar Thakar Singh is divided into three parts.

Part I includes the *jageers* (a) of Sardar Charhat Singh in the Bist Jullundur Doab, the Bari Doab and to west of the river from Shahdara to Rawalpindi, except Wazirabad, Gujarat, Manchar, Sialkot and Jammu. The annual income, besides the salt mines income, was about Rs. 15,00,000.

(b) Of Sardar Maha Singh—Besides the above mentioned territories, the country to the west of Rawalpindi up to Margala, along with some parts of the Rachna, Bari and Bist Doabs including Jammu, Shakargarh, and the *pergannahs* of Berhampur, Dinanagar, Indora and Pathankot. The annual income besides the salt revenue, amounted to Rs. 40,00,000.

(c) Of Sardar (Maharaja) Ranjit Singh before his assuming the sovereign rank—Besides the above mentioned *jageers*, Lahore, Kasur, Sialkot, Wazirabad, Manchar and Gujarat, with an annual income, amounting to Rs. 55,00,000 in addition to the proprietary rights of all waste lands, forests, etc., and the lands, and also the *Mulkia* rights of the *jageer* villages.

(d) Of Maharajah Kharak Singh before being raised to the throne—Kalanaur, Narot, Fatehgarh, Numomur, Jalalabad Jattan, Sheikhupura and some villages in the vicinity of Pind Dadan Khan and other parts of the kingdom, with a total annual income of Rs. 12,40,000, and articles from Multan and Kashmir worth 3 lakhs annually.

enquiry, too, was limited by time at his disposal. He could visit the headquarters of only seven districts of the Panjab, viz., Gujranwala, Gujrat, Jehlum, Sialkot, Gurdaspur, Amritsar and Lahore. "At each the revenue records of a number of villages selected from a list prepared beforehand were examined. If there had been more time, the Record Offices of other districts, such as Shahpur and Rawalpindi, would have been visited and the records of many more villages in each district examined."

The result of Mr. Talbot's enquiry were compiled into a "STATEMENT as to the Ancestral Estates of the Maharajah Duleep Singh" and accompanied the letter that His Highness wrote to Lord Kimberley on March 10, 1885.

Having briefly explained his title to the private estates, that he had inherited from his ancestors, in the first four paragraphs of this letter, he says:—

"As to these my private estates and property, I wish to point out to your Lordship that the British Government in taking possession of them must be held to have done so for my benefit, seeing that at that time they were my acknowledged guardians.

"In August 1847 the Governor-General of India wrote to the Resident of Lahore as follows:—

'The Governor-General is bound to be guided by the obligations which the British Government has contracted when it consented to be the Guardian of the Young Prince during his minority.'

"The statement of property now sent is not exhaustive as time at the disposal of my agent was limited, but I trust it may be considered sufficient for the purpose of proving that such property did exist.

"Moreover I desire to say that in presenting this statement as to my rights I do not wish to insist in pushing these rights to their extreme limit, on the contrary, as I have stated on other occasions, I shall be satisfied with such fair and equitable compensation as shall enable me to carry out my plan of living in England upon the landed property purchased in my name in Suffolk provided that I am placed in possession of a sufficient income to enable me to do so without pecuniary embarrassment and in conformity to the high position to which I was born and which was confirmed to me by the Treaty of Lahore in 1849 and again personally assured to me by Her Majesty the Queen when I first took up abode in this country,

and provided also that my eldest son and other children are secured in their just inheritance after my death."

that my private manors or estates or jewels or personal property were to be touched. It may further be remembered that this result of the treaty is confirmed by the explicit provision made with reference to the destination of the *Koh-i-Noor*. If it was designed to confiscate any of my other private possessions, the names of these would also surely have been set forth. Even supposing that the confiscation of my private property could be vindicated by this document, I ask your Lordship to consider the exceptional position of responsibility which the British Government had assumed to myself. They had made me their ward, and their ward I was to remain for five years after the treaty of 1849. They had already failed to secure for the Punjab the peace and order which they had guaranteed to maintain by the Treaties of 1846. The Second Sikh War, as it is incorrectly styled, placed me under no fresh obligation of any kind to England. On the contrary, that war was largely due to English remissness."

HIS DIFFERENCES WITH THE GOVERNMENT: (b) regarding compensation for private Estates and property and the amount of pension payable to him.

It is not possible to make an exact estimate of the value, nay even the annual income, of the ancestral estates of the Maharaja that he inherited from his father, brother and nephew and their *Maharanis*. Excluding the *jageers* of the *Maharanis*, Sardar Thakar Singh roughly estimated the annual income of the other *jageers* as 77 lakh and 70 thousand rupees. He gave no idea of the value of the immovable property mentioned in part III, he estimated the property of only two *Maharanis* at Rs. 7 Lakh and 50 thousand.

According to Mr. Talbot's statement, the annual income of the villages enumerated by him was Rs. 2,04,994, 8½ annas or £20,499-9-0, "and this would", says the introductory chapter to the Statement, "if the enquiry had been complete, have been raised to a very much larger sum. That of the salt mines is about 40 lakhs of rupees, or £40,000 per annum, and the Government valuation of the land in the possession of Government belonging to the ancient *Kutra* of Maha Singh at Amritsar is Rs. 78,949 or £7,894-18-0 (taking the rupee at 2 S. in each case). The value of other *Kutra* in the same city has not been ascertained."

On the subject of the Maharaja's movable property and jewels, other than what he was allowed to take to Fategarh (most of which was destroyed during the mutiny), Mr. Talbot directed an inquiry

the possession of his father's portrait and personal accoutrements when he came to years of responsibility and full maturity."

The grand total of the amounts due to Maharaja Duleep Singh up to March 31, 1885, comes to at least Rs. 15,63,80,000 or £ 15,638,000.

But inspite of all this, the Government gave no compensation to Maharaja Duleep Singh. It was only for his loss at Fategarh during the Mutiny that the Government offered an amount of £ 3,000, which he refused to accept.

Now about the amount of pension payable to him. Article IV of the Treaty of Lahore of March 29, 1849, had provided that "His Highness Duleep Singh shall receive from the Honorable East India Company, for the support of himself, his relatives and servants of the State, a pension of not less than four, and not exceeding five lakhs of Company's rupees per annum."

The payments actually made to the Maharaja were as follows :

From 1849 to 1856	..	£ 12,000 per annum.
1856 to 1858	..	£ 15,000
1858 onwards	..	£ 25,000 "

Besides the payments to the Maharaja, allowances to relatives or dependents to the extent of about £ 18,000 (at the commencement) were made by the Government and debited to the Maharaja. These allowances began in 1849 and were continued during the lives of the recipients. As each recipient died off, his allowance, of course, ceased, so that in 1859 the annual amount paid appears to have been reduced to about £ 15,000 and dwindled rapidly. According to Maharaja Duleep Singh's estimate in January 1886, "the amount paid is not more than £ 4,000 or £ 5,000 per annum." He claimed that the undisbursed balance, which went to the Government exchequer and accumulated there, belonged to him and should be placed at his disposal. The Government on the other hand contended that he was entitled only to such a portion of the pension as was allotted to himself personally as mentioned in article V of the Treaty of March 29, 1849.

The Government, however, indirectly accepted the contention of the Maharaja, as when, in 1862, the Government advanced to the Maharaja "a sum for the purchase of an estate, the

"If the subject of my complaint were a difference between private individuals, it could be settled in the law courts, but being a matter of State, I am advised that the courts of this country are not open to me.

"I ask your Lordship, therefore, to exert the influence and authority of your high position to provide some machinery for examining and dealing with my claims, and putting them in train for equitable settlement. It cannot, I venture to think, be more satisfactory of your Lordship's mind than it is to my own that the Government should remain under the imputation of having arbitrarily deprived even an individual no more important than myself of his rights, without inquiry and without redress.

"A fair and honest inquiry, by the highest legal authorities in your Lordship's House, I think, is due to me, especially as to the residue of the pension over and above the £ 25,000 a year paid to me, which has now lapsed, and should be paid over to me (as a very high legal authority thinks after reading the Treaty very carefully).

"I need not say that I court the fullest legal investigation and should much desire a decision by a Court of Arbitration consisting of the eminent Law Lords of the House of Peers.

"I shall be willing to be bound by the equitable award of such a Court if they take my whole case into their consideration, and to accept it as a satisfactory termination of all my differences, even if it should turn out to be unfavourable to my expectations.

"I make this last appeal to your Lordship before finally taking leave of this country."

The Marquis of Salisbury set up no Court of Arbitration in response to the appeal of Maharaja Duleep Singh, and the Foreign Office sent to him the following reply on January 25, 1886 :—

"Sir,—I am directed by the Marquis of Salisbury to inform you that he has carefully considered the memorandum which you were good enough to place in his hands, and also the printed book which he herewith returns. He regrets very much that he is not in a position to accede to the request with which your memorandum concludes.

"Subject to any appeal to a court of law which you may be advised is open to you, the disposal of all questions involving any charge upon Indian finances is placed by Act of Parliament

in the hands of

management of my own affairs, and being anxious before my intended departure for India in October next to have everything relating to my future position clearly defined and settled, I have to request the favour of you, at your earliest convenience, to bring the subject to the notice of the Honourable Court of Directors. * * * *

"There are, nevertheless, certain restrictions as to residence imposed upon me by treaty which, however prudent at the time, are now, in my altered circumstances, felt to be irksome...."

To this the Secretary, Mr. James C. Melvill, replied on February 19, 1857, as follows :—

"I am commanded to state in reply that the Court have observed with great satisfaction the excellent disposition manifested by your Highness during your stay in England, and are prepared to relieve you from all restriction as to residence."

But the mutiny of 1857 upset his plans.

In 1860 Maharaja Duleep Singh came to India to seek his mother, who had escaped from her captivity in the fort of Chunar to Nepal and had been permitted to meet her son. The mother and son met after thirteen long years. The Maharani had suffered much and her health was hopelessly impaired. She had become almost blind, not from age, as she was only forty-three then, but from ill-health aggravated by grief and disappointment. The Maharaja wished to stay with her in India for some time. He could not do so. Even the Maharani was not permitted to reside in India. The Government of India refused to restore her private property, chiefly in jewels, which was in their hands, unless she chose a place out of India for her residence. Ceylon was mentioned as the nearest place which would be permitted. This caused the Maharaja to return to England, with his mother who would not separate from him.

Maharani Jind Kaur died on August 1, 1863. She had been a fond and faithful mother to him, and he sincerely lamented her loss. In fulfilment of her last wishes "not to allow her bones to rot in a heartless country (*meriān haddiān is nirdai dharti 'ch nā rai jān*)", the Maharaja wished to come home to return her dust to the dust of India. In reply to his request of January 9, 1864, for permission, he was told by the India Office, London, on January 13, that "on your arrival in India it will be necessary that you should regulate your movements in conformity with the wishes and instructions of His Excellency the Viceroy, which will be communicated to you, in the first instance, through the Governor of Bombay." The

Maharaja was

the India Government), and to convince the British nation that, however unjustly treated, I am at heart loyal to my gracious Sovereign." However, the Maharaja did not pursue the subject "as fortunately the threatened war seems to be averted for the present. I desire to inform your Lordship and the Council of the India Board, that I am by no means prepared to give up my rights as a British subject, or to submit to any restrictions upon my movements, either here or in India, or any other portion of Her Majesty's dominions.

"My present wish and intention is to sell my estates in Suffolk, for the reasons already stated to Her Majesty's Government, and to take up my residence at Delhi, retiring to the Hills in the hot season."

Writing to Lord Randolph Churchill at the India Office on October 7, 1885, the Maharaja told him "I am leaving England for my position here has become untenable owing to various reasons, in order to provide my family with such a home in India as shall not be sold at my death."

On the same day the Maharaja wrote to his cousin, Sardar Sant Singh of Aima, Amritsar district, saying "I shall leave England on the 16th of December next and take up my residence quietly at Delhi for I am poor now. . . . As you are aware by this time that I have rejoined the faith of my ancestors, I salute you with *Wah-Gooroo jee dee Futteh*."

But as Lord Churchill also had required him in his letter of October 15 to obey the orders of the Viceroy regarding his residence, the Maharaja, on October 20, desired "to be informed whether force will be employed to compel me to reside wherever the Viceroy of India shall appoint, and prevent my travelling without His Excellency's permission, or whether my freedom and rights as a British subject are under the protection of law, and what would be the consequences of my refusal to comply with the arbitrary dictates of the Viceroy or of His Majesty's Government." In reply he was informed by Lord Churchill on October 26 that it rested with the Viceroy of India.

Fearing lest the British Government should be suspecting his object in returning to India, the Maharaja again wrote to Lord Churchill on November 2, 1885:—

"I further desire to state that...my object in leaving England is to provide such a home for my descendants as will not be sold after my death, and by economy and other modes

to make the best provision I can for them

His next available letter that he wrote before sailing for India is addressed to his 'beloved countrymen', the people of the Panjab. It reads as follows:—

"My beloved countrymen,

It was not my intention ever to return to reside in India, but Sutgooroo, who governs all destiny, and is more powerful than I, his erring creature, has caused circumstances to be so brought about that, against my will, I am compelled to quit England in order to occupy a humble sphere in India. I submit to His will, being persuaded that whatever is for the best will happen.

"I now, therefore, beg forgiveness of you, *Khalsa Jee* or the Pure, for having forsaken the faith of my ancestors for a foreign religion, but I was very young when I embraced Christianity.

"It is my fond desire on reaching Bombay to take the *Pahul* again, and I sincerely hope for your prayers to the Sutgooroo on that solemn occasion.

"I am compelled to write this to you because I am not permitted to visit you in the Punjab, as I had much hoped to do.

"Truly a noble reward for my unswerving loyalty to the Empress of India! But *Sutgooroo's* will be done.

"With *Wah Gooroo Jee Kee Futteh*,

I remain,
My beloved countrymen,
your own flesh and blood,
Duleep Singh."

His arrest at Aden. The Viceroy, it appears, had no intention of allowing Maharaja Duleep Singh to return to India and reside here. The talk of restrictions on his movements was only a ruse to dissuade him from his intended departure from England. But as he could not otherwise be thwarted, he was arrested and detained at Aden and was ordered to go back.

The Maharaja was very furious at the insult put on him. He threw in the face of the British Government the pension he had hitherto drawn, left his wife and children in their hands to support, and abjured his allegiance to the British Crown. On his way back to Europe he issued a statement to the press wherein, among other things, he said:—

Sri Madhwāchārya, 1238-1318 A.D.

BY

S. HANUMANTHA RAO,
Hyderabad.

Sri Madhwāchārya was the founder of one of the three important schools of philosophical thought in south India, the other two being Sri Sankarāchārya and Sri Ramānujāchārya. Sri Madhwa claims to be the incarnation of Vāyu, the son of God. He quotes 3 verses of the Rig Veda and shows how they refer to the three forms of Vāyu, viz. Hanumān, Bhīma and Madhwa. In his first form of Hanumān, he stands near the throne of Rāma and fulfills all his commands and carries the message of Rāma to Sīta. In his second form of Bhīma, he destroys the satanic hosts and fights with evil. In his third form of wisdom as Pūrṇa Prajna or Ānanda Tīrtha, he produced infinite wisdom. Vāyu in his incarnation as Madhwa reveals the concealed Lord.

Balithā tadvapushedhāyi darśatam devasya bhargah sahaso yato
Jani | yadeemupahwārate sādhatē matīrtasya Dhenā anayanta sas-
rutaḥ | Pṛuksho vapuḥ pitumān nitya āśaye dwitīyamā sapta śivāsu
mātrushu | Trutīya masya vṛushabhasya dohase daśapramatim
Janayanta Yoshanaḥ | niryadīm budhnān mahishasya varpasa
Isānāsaḥ śavasā kranta sūrayaḥ | yadīmanupradivo madhwa
ādhave guhā santam mātariśvā mathāyati || Rig. I. 141. 1. Quoted
from P. 589 Chandogya, Sacred Books of the Hindus, Vol. 3. Ed.
B. D. Basu, Allahabad, 1910.

The magnetic influence exercised by Sri Madhwa on his contemporaries is illustrated by the hymn, known as Vāyu stuti, composed by one of his disciples, Trivikrama Panditāchārya, where Sri Madhwa is addressed as mother, father, unique preceptor, brother, beloved, refuge and guide and his help is sought for the bestowal of uninterrupted and disinterested love towards God and Guru. (Master and Preceptor).

Mātarme mātariśvam pitaratulaguro bhrātariśhtāpta bandho ---
govinde dēhi bhaktim bhavaticha bhagawan ūrjithām

Vijaya. The first chapter briefly describes the work done by Hanu-mān and Bhīma and points out, that vāyu appears in the form of Madhwa, to give a correct interpretation of the Vedas; to prove that the world is real, that God Vāsudeva is full of attributes and that difference is real.

Viśwam mithyā vibhuraguṇavānātmanām nāsti bhedo - - - Anandā-dyairguru guṇa gaṇaiḥ pūrīto vāsudevo mandam mandam manasi-cha satām hanta nūnam tirobhūt. Verse 55. Sarga I.

The name of Sri Madhwa's father was Madhyageha Bhatta. He devoutly prayed God Ananteswara of Udupi, for a son, who will be capable of raising the fathers to the higher worlds.

Trāta ya eva narakāt sahi putra nāmā. verse 17, sarga II.

In course of time, a son was born and was named Vāsudeva. At an early age, the upanayanam was performed and the young Sri Madhwa made remarkable progress in his studies, going through the Aitareya Upanishad with his teacher. Soon he resolved to become a sanyāsi, went out to seek a guru and met Achyutapreksha.

samastha sanyāsa nibaddha niśchayaḥ. verse 4. sarga IV.

The parents of Sri Madhwa tried to induce their son to change his mind. The conversation between father and son is well described in verses 22 and 23 of sarga IV.

Na putra pitro ravanam vinā śubham vadanti santo nanu tau sutau mṛitau | nivartamāne nahipālakostināu twayeeti vaktāramamum sutobravīt || verse 22.

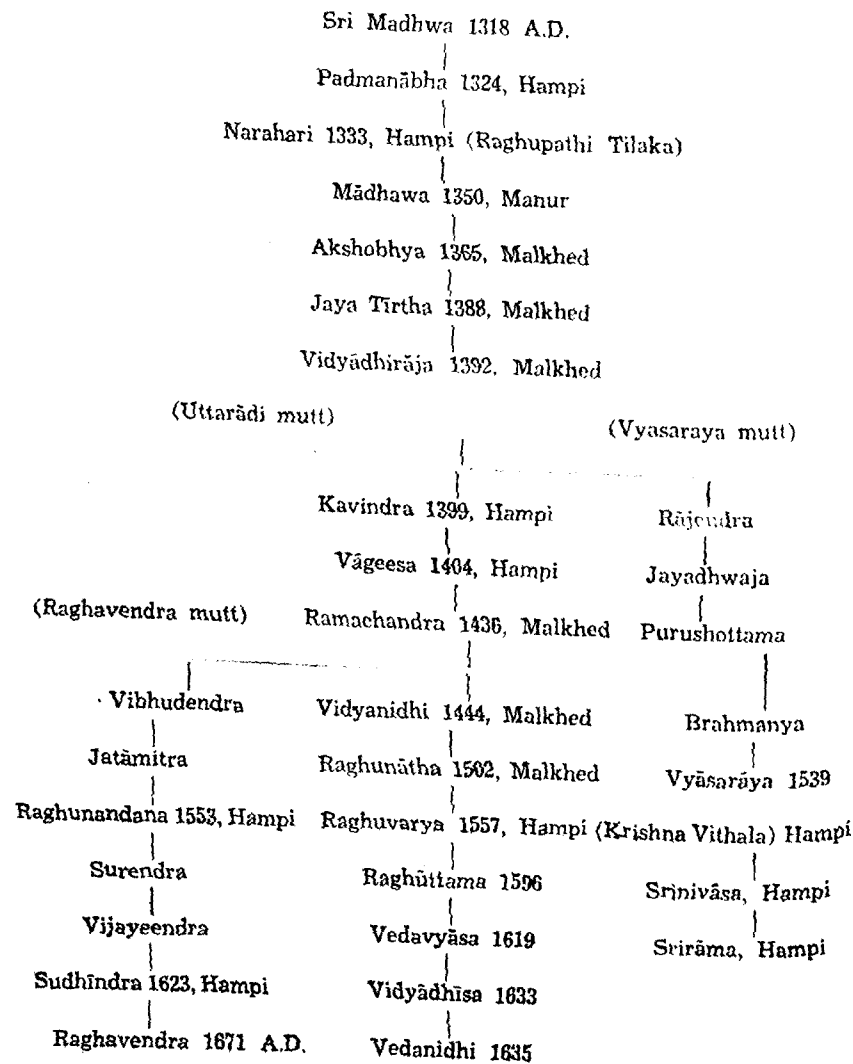
The father asks the son if it is not his duty to protect the parents. The son makes a spirited reply. Where one has gained complete disattachment, sanyāsa is the only path for him. To him who has failed to attain disattachment, the chief duty is to serve his parents. yadāviraktaḥ puru

karmāṇi Jijivishet—Performing works even here, let a man live....
Jaya Tirtha emphasises the importance of Upāsana or meditation.
Krishnopāstih kāryaiva. That leads to God-vision. God reveals his
form to His devotees, called satyadharmās in Mantra 15. They con-
stantly meditate on the satya or the true and hold him in their
hearts. Hrudaye brahma dhāraṇamchādara nairantaryopetam tad-
dhyānādikameva taccha bhaktasyaiva sambhavaditi—

Jaya Tirtha passed away on Āshāḍha Bahula panchami of the
Saka year, Vibhava, 1388 A.D. at Malkhed.

III

Table I. Mādhwā line of Pontiffs.



The Pāśupatas in South India

BY

DR. T. V. MAHALINGAM,
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One of the oldest and most widely spread cults in India is that of Śiva. It included many sects of which some survive to this day. While some of them had the sanction of the Vedas, a few had not. While a number of them followed mild forms of worship, some followed shocking and repulsive practices like human sacrifices. One of the ancient Śaiva sects was that of the Pāśupatas who find mention in the early literature of the country, like the *Mahābhārata* (*Śānti-parva*) and the *Vāyu*, *Kūrma* and *Linga Purāṇas*. The following account of the origin of the Pāśupatas is contained in the *Linga Purāṇa*. "In the 28th *mahā yuga* when Viṣṇu son of Parāśara will incarnate himself as Dvaipāyana, Vyāsa Kṛṣṇa will become incarnate as Vāsudeva. At that time Śiva shall as a *Brahmacāri* enter a dead body thrown in a cemetery without anybody to guard it, by means of *yoga* powers and shall bear the name Lakuli. At that time Kāyāvatāra (Kāyārōhaṇa according to the *Vāyu Purāṇa*)¹ will become famous as a sacred place (*siddhakṣetra*) and remain so till the earth endures. And there will be born the ascetic pupils Kuśika, Garga, Mitra, and Kauruṣya, and these Pāśupatas will repair to the Rudra lōka from where they will not return."²

An inscription in an old shrine at Ekilingji near Udaipur dated 971-72 says that in the country of Bṛhacuccha (Broach) the sage Bhṛgu having been cursed by Viṣṇu propitiated the God Śiva who in the presence of that very sage incarnated himself with a club (*lakula*) in his hand. Since Śiva descended to earth in body at that place it came to be called Kāyāvarōhaṇa.³ But the Cintra pra-

1. But it may be noted that these two words are not synonymous. They seem to indicate two distinct places which became confused in later times. *Kāyāvatāra* may mean the place of descending into the *human* body, the place where the teacher Lakulin made his first appearance, while the term *Kāyārōhaṇa* may mean the place of ascending into the *divine* body i.e. the place where Lakulin established a

Āntu and Etir-Āntu

OR

YEAR AND AFTER-YEAR

BY

T. K. JOSEPH,
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In the inscriptions of South Indian kings the years of their reign are found expressed variously in the following terms:—

1. cellā-niṇṭa āntu (செல்லா நின்ற ஆண்டு) = the current year, or the year now running—as in “the current year five of King Sthāṇu Ravi” (of the Quilon Church copper-plate of ca. 880 A.D.).

Here the regnal years are reckoned (*without a break*) from the very beginning of the first regnal year, as in much more ancient documents outside India, e.g. in Persia, Babylon, Palestine, &c.

2. āntaikku etir (cellāniṇṭa) āntu (செல்லா நின்ற ஆண்டைக்கு எதிர் ஆறாம் ஆண்டு) = the (current 6th, 7th, 8th, 10th or 29th) year after the (first) year (of Rajaraja III). See Mr. S. Subrahmanya Sastri's paragraph quoted in Mr. K. N. Daniel's article in this *Journal* for Dec. 1948, pp. 278-9.

In this case the total number of years, say 7, is split into “year” and (6th) “after-year”, and not given straight away as the current 7th year as in (1) above.

Etir (எதிர்) here has the usual sense of future, or after as in etir-kālam (எதிர்காலம்), future time or after-time, as opposed to ceṇṭa kālam (சென்ற காலம்), past time, and nikaḷ kālam or ellā-niṇṭa kālam (நிகழ்காலம், செல்லா நின்றகாலம்). Although the qualifying word ‘current’ precedes ‘the first year’, the epithet strictly pertains to ‘the 6th year’ after the first, i.e. to the 7th year of the king's reign. “6th year after the year” is usually interpreted as the 6th year after the whole of the first year. But see the last para

Select Contents of Oriental Journals

Bhandarkar Oriental Research Institute (Annals of the —),
Vol. XXVIII, Parts III-IV, 1947, pub. 1948.

(a) *Political and Cultural Relations between Iran and India*, by J. M. Unvala. From 3500 B.C.—(i) Prehistoric, (ii) Proto-historic, (iii) Achaemenian, (iv) Seleucian, Graeco-Bactrian, Saka and Parthian, (v) Sassanian, and (vi) Post-Sassanian periods. "The culture of the Indus valley is Proto-Dravidian and decidedly pre-Aryan". "Another branch (Pallavas) of the Parthians or Pahlavas worked their way gradually from the north (of India) down to Malabar and the Coromandel coast". (No Pallavas in Malabar—Ed. J.I.H.)

(b) *King Makers in Ancient India*.

By Dr. Miss P. C. Dharma. They played "an important part in the election of kings"; referred to in the Atharva-veda, and Brahmanas. They were: charioteer, war-chariot maker, artisan, village headman, and a noble; these five in the early period. Later they were: Brahmana, Rajanya, chief queen, charioteer, chamberlain, treasurer, tax-collector, huntsman, courier, carpenter, king's father, and others. By the time of the Ramayana and Mahabharata "the succession of the eldest son became the general rule", but the king makers continued to play an important part.

(c) *History of Rangavalli (Rangoli) Art (A.D. 50-1900)*.

By P. K. Gode. It is the "art of decorating floors with coloured powders"—in India.

(d) *Modernism in Śamkara (Acharya of Kerala)*.

By Prof. Shrinivas Dikshit. Prof. G. E. Moore's refutation of Idealism (1903), and Prof. T. H. Green's argument for Transcendental Idealism are found in Śamkara's Sutra Bhashya on II, 2, 28 (*nābhāva upalabdhēh*), and II, 2, 19 of B.S. "Hence, like Kant, he is empirically a Realist, but transcendently, an Idealist".

Bharata Itihasa S

Ninth International Congress of Historical Sciences

The Ninth Congress of Historical Sciences will meet in Paris from the 27th of August to the 2nd of September, 1950. The French Committee of Historical Sciences has been invited to convene and organise the Meeting.

The Congress will include the following sections :—

- (a) Anthropology and Demography
- (b) History of Ideas
- (c) Economic History
- (d) Social History
- (e) History of Civilisations
- (f) Political History
- (g) History of Institutions.

Each of these sections will be divided into four sub-sections :

- (1) Prehistory and Antiquity
- (2) Medieval History
- (3) Modern History, to World War I
- (4) Contemporary History from World War I (included) to 1939.

In addition, a certain number of themes, a list of which will be published later, will be the subject of special "colloquia".

In each section, sub-section and theme reports will be printed and circulated in advance. Discussion of these reports will occupy the morning meetings of the Congress.

During the afternoon meetings papers of the usual type will be read and discussed. Writers of papers are asked to choose subjects of general interest, e.g. subjects suggesting comparisons, which will facilitate discussion.

On the last day but one, the rapporteurs will meet to attempt a general survey of the questions discussed at the Congress and to put forward a certain number of suggestions of a practical order (new fields of research, suggestions for team work, plans for publications). These suggestions will be put before the Congress at its last plenary meeting.

Organisation

(a) *Enrolment*—Scholars who wish to attend the Congress are requested to notify the Organizing Committee *as soon as possible and in any case before March 1st, 1950*. The enrolment fee is 1,000 French francs, to be paid in Paris. Students provided with a letter of recommendation from one of their professors will pay a half fee (500 frs).

(b) *Lodging*—The Organizing Committee will find lodging for all persons attending the Congress on the most reasonable terms possible in these difficult times. To help the Committee in this arduous task, scholars wishing to attend the meeting in 1950 are again urgently requested to notify the Committee of their intention as soon as possible.

(c) *Journey*—The Organizing Committee hope to obtain from the French Railways an appreciable reduction of fares for persons attending the Congress. It is hoped that National Committees will do all they can on their side to obtain facilities to enable scholars in their own countries to attend the Congress.

All enquiries and correspondence should be addressed to the—

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