

1. Number of pages 3
2. Date of receipt 11/11
3. Initial of Reference

M.R.O. 1-20,000-10-10-20.

MADRAS RECORD OFFICE.

Government of Madras.

Public DEPARTMENT.

G.O. No. 645	Press Mis.
Dated 27-5-	1868 19

Not to be folded or roughly handled

Handwritten signature/initials

27th May 1868.

Read the following papers :—

No. 206. From Messrs. TRUBNER & Co., London, to the Chief Secretary to Government, Fort Saint George ; dated London, 27th March 1868.

We have just published the first volume of a new and considerably enlarged edition of Mr. Muir's "Sanskrit Texts on the Origin and History of the People of India, their Religion and Institutions."

2. We request you to draw the attention of His Excellency the Governor to the work, of which we send herewith Title, Preface, and Index.

3. The position which Mr. Muir held for so long a period in India has enabled him to collect very important information respecting the people of India, both on matters of history and religion.

4. In fact, Mr. Muir's scholarship and experience are sufficient to place his name high as an authority on all the subjects treated of in his work.

5. Trusting that His Excellency will deem the work worthy of his patronage, and favor us with an order for copies.

P. S.—The work forms a handsome 8vo. volume of 552 pages, at the price of 21s. per copy.

No. 207. From the Director of Public Instruction, to the Chief Secretary to Government, Fort Saint George ; dated Madras, 2nd May 1868, No. 1008.

In submitting the accompanying letter, of the 27th March last, from Messrs. Trubner & Co., I have the honor to recommend that I may be authorized to take a dozen copies of the new edition of Mr. Muir's Sanskrit Texts, &c.

2. I propose to purchase the copies through the Curator of Government Books, to place them in the Central Depôt, and to cause the chief Government institutions to buy copies for their libraries.

No. 208. ORDER THEREON, 27th May 1868, No. 615.

Messrs. Trubner & Co. will be informed that the Government will take 18 copies of the new edition of Mr. Muir's Sanskrit Texts, which formed the subject of their letter of the 27th March 1868 ; and of these 12 copies will be made over, on receipt, to the Director of Public Instruction for disposal in the manner proposed by him in his letter above recorded.

(True Extract).

Chief Secretary.

To the Director of Public Instruction, with enclosure returned.

PUBLIC DEPARTMENT.

No. 646.

To

MESSRS. TRUBNER & Co.,

60, Paternoster Row, E. C., London.

GENTLEMEN,

I am directed by the Governor in Council, with reference to your letter to Mr. Arbuthnot of the 27th March last, and to the Director of Public Instruction of the same date, to inform you that the Government will be glad to take 18 copies of the new edition of Mr. Muir's Sanskrit Texts, and that the parcel may be forwarded to the India Office for despatch addressed to me.

I have the honor to be,

Gentlemen,

Your most obedient Servant,

FORT SAINT GEORGE,

27th May 1868.

Chief Secretary.

Ed. J. Talloch.

ORIGINAL SANSKRIT TEXTS

ON THE

ORIGIN AND HISTORY

OF

THE PEOPLE OF INDIA,

THEIR RELIGION AND INSTITUTIONS.

COLLECTED, TRANSLATED, AND ILLUSTRATED,

BY

J. MUIR, D.C.L., LL.D.

VOLUME FIRST.

MYTHICAL AND LEGENDARY ACCOUNTS OF THE ORIGIN OF CASTE, WITH AN
ENQUIRY INTO ITS EXISTENCE IN THE VEDIC AGE.

SECOND EDITION,

REWRITTEN AND GREATLY ENLARGED.



LONDON:

TRÜBNER & CO., 60, PATERNOSTER ROW.

1868.

(All rights reserved.)

*Na viśesho 'sti varṇānām sarvaṁ brāhmaṇaṁ idaṁ jagat |
Brahmaṇā prāva-sṛṣṭāṁ hi karmabhir varṇatām gataṁ |*
Mahābhārata.

“There is no distinction of castes. This world, which, as created by Brāhmā, was at first entirely Brahmanic, has become divided into classes in consequence of men's works.”—See pages 138 and 140.

HERTFORD:
STEPHEN AUSTIN, PRINTER.

PREFACE.

THE main object which I have proposed to myself in this volume is to collect, translate, and illustrate the principal passages in the different Indian books of the greatest antiquity, as well as in others of comparatively modern composition, which describe the creation of mankind and the origin of classes, or which tend to throw light upon the manner in which the caste system may have arisen.

I have not, however, hesitated to admit, when they fell in my way, such passages explanatory of the cosmogonic or mythological conceptions of the Indians as possess a general interest, although not immediately connected with the chief subject of the book.

Since the first edition appeared my materials have so much increased that the volume has now swelled to more than twice its original bulk. The second and third chapters are almost entirely new.¹ The fourteenth and fifteenth sections of the fourth chapter are entirely so. Even those parts of the book of which the sub-

¹ The contents of these chapters are not, however, absolutely new, but drawn from articles which I have contributed to the Journal of the Royal Asiatic Society since the first edition of the volume appeared.

stance remains the same have been so generally expanded that comparatively little continues without some alteration of greater or less importance. •

In order that the reader may learn at once what he may expect to find in the following pages, I shall supply here a fuller and more connected summary of their contents than is furnished by the table which follows this preface.

The Introduction (pp. 1-6) contains a very rapid survey of the sources from which our information on the subject of caste is to be derived, viz. the Vedic hymns, the Brāhmaṇas, the Epic poems, and the Purāṇas, in which the chronological order and the general characteristics of these works are stated.

The first chapter (pp. 1-160) comprehends the mythical accounts of the creation of man and of the origin of castes which are to be found in the Vedic hymns, in the Brāhmaṇas and their appendages, in the Rāmāyaṇa, the Mahābhārata, and the Purāṇas. The first section (pp. 7-15) contains a translation of the celebrated hymn called Puruṣa Sūkta, which appears to be the oldest extant authority for attributing a separate origin to the four castes, and a discussion of the question whether the creation there described was intended by its author to convey a literal or an allegorical sense. The second, third, and fourth sections (pp. 15-34) adduce a series of passages from the works standing next in chronological order to the hymns of the Rig-veda, which differ more or less widely from the account of the creation given in the Puruṣa Sūkta, and therefore justify the conclusion

that in the Vedic age no uniform orthodox and authoritative doctrine existed in regard to the origin of castes. In the fifth section (pp. 35-42) the different passages in Manu's Institutes which bear upon the subject are quoted, and shewn to be not altogether in harmony with each other. The sixth section (pp. 43-49) describes the system of great mundane periods called Yugas, Manvantaras, and Kalpas, as explained in the Purāṇas, and shews that no traces of these periods are to be found in the hymns of the Rig-veda, and but few in the Brāhmaṇas (compare p. 215 f.). Sections seventh and eighth (pp. 49-107) contain the accounts of the different creations, including that of the castes, and of the primeval state of mankind, which are given in the Vishṇu, Vāyu, and Mārkaṇḍeya Purāṇas, together with references (see pp. 52 ff., 68 ff.) to passages in the Brāhmaṇas, which appear to have furnished some of the germs of the various Puranic representations, and a comparison of the details of the latter with each other which proves that in some respects they are mutually irreconcilable (see pp. 65 ff., 102 ff.). The ninth section (pp. 107-114) adduces the accounts of Brahmā's passion for his daughter, which are given in the Aitareya Brāhmaṇa and the Matsya Purāṇa. In the tenth section (pp. 114-122) are embraced such notices connected with the subject of this volume as I have observed in the Rāmāyaṇa. In one of the passages men of all the four castes are said to be the offspring of Manu, a female, the daughter of Dakṣa, and wife of Kaśyapa. The eleventh section contains a collection of texts from the Mahābhārata and its appendage the Hari-

vaṁśa, in which various and discrepant explanations are given of the existing diversity of castes, one of them representing all the four classes as descendants of Manu Vaivasvata (p. 126), others attributing the distinction of classes to an original and separate creation of each, which, however, is not always described as occurring in the same manner (pp. 128 ff. and 153); whilst others, again, more reasonably, declare the distinction to have arisen out of differences of character and action. This section, as well as the one which precedes it, also embraces accounts of the perfection which prevailed in the first yugas, and of the gradually increasing degeneracy which ensued in those that followed. The twelfth section (pp. 155-158) contains extracts from the Bhāgavata Purāṇa, which coincide for the most part with those drawn from the other authorities. One text, however, describes mankind as the offspring of Aryaman and Mātrikā; and another distinctly declares that there was originally but one caste. The thirteenth section (pp. 159 f.) sums up the results of the entire chapter, and asserts the conclusion that the sacred books of the Hindus contain no uniform or consistent theory of the origin of caste; but, on the contrary, offer a great variety of explanations, mythical, mystical, and rationalistic, to account for this social phenomenon.

The second chapter (pp. 160-238) treats of the tradition of the descent of the Indian nation from Manu. The first section (pp. 162-181) contains a series of texts from the Rig-veda, which speak of Manu as the progenitor of the race to which the authors of the hymns

belonged, and as the first institutor of religious rites; and adverts to certain terms employed in the hymns, either to denote mankind in general or to signify certain tribal divisions. The second section (pp. 181-196) adduces a number of legends and notices regarding Manu from the Brāhmanas and other works next in order of antiquity to the hymns of the Rig-veda. The most interesting and important of these legends is that of the deluge, as given in the Satapatha Brāhmaṇa, which is afterwards (pp. 216 ff.) compared with the later versions of the same story found in the Mahābhārata and the Matsya, Bhāgavata and Agni Purāṇas, which are extracted in the third section (pp. 196-220). Some remarks of M. Burnouf and Professor Weber, on the question whether the legend of a deluge was indigenous in India, or derived from a Semitic source, are noticed in pp. 215 f. The fourth section adduces the legendary accounts of the rise of castes among the descendants of Manu and Atri, which are found in the Purāṇas; and quotes a story given in the Mahābhārata about king Vitāhavya, a Kshattriya, being transformed into a Brāhman by the mere word of the sage Bhṛigu.

In the third chapter (pp. 239-295) I have endeavoured to shew what light is thrown by a study of the hymns of the Rig- and Atharva-vedas upon the mutual relations of the different classes of Indian society at the time when those hymns were composed. In the first section (pp. 240-265) the various texts of the Rig-veda in which the words brāhmān and brāhmaṇa occur are cited, and an attempt is made to determine the senses in which those

words are there employed. The result of this examination is that in none of the hymns of the Rig-veda, except the Purusha Sūkta, is there any distinct reference to a recognized system of four castes, although the occasional use of the word Brāhmaṇa, which is apparently equivalent to Brāhmā-putra, or "the son of a priest," and other indications seem to justify the conclusion that the priesthood had already become a profession, although it did not yet form an exclusive caste (see pp. 258 f., 263 ff.). The second section (pp. 265-280) is made up of quotations from the hymns of the Rig-veda and various other later works, adduced to shew that persons who according to ancient Indian tradition were not of priestly families were in many instances reputed to be authors of Vedic hymns, and in two cases, at least, are even said to have exercised priestly functions. These two cases are those (1) of Devāpi (pp. 269 ff.), and (2) of Viśvāmitra, which is afterwards treated at great length in the fourth chapter. This section concludes with a passage from the Matsya Purāṇa, which not only speaks of the Kshatriyas Manu, Iḍa, and Purūravas, as "utterers of Vedic hymns" (*mantra-vādinah*); but also names three Vaiśyas, Bhālanda, Vandya, and Sankīrtti, as "composers of hymns" (*mantra-kṛitah*). The third section (pp. 280-289) shews by quotations from the Atharva-veda that at the period when those portions of that collection which are later than the greater part of the Rig-veda were composed, the pretensions of the Brāhmans had been considerably developed. The fourth section (pp. 289-295) gives an account of the opinions expressed by Professor

R. Roth and Dr. M. Haug regarding the origin of castes.

The fourth chapter (pp. 296-479) contains a series of legendary illustrations derived from the Rāmāyaṇa, the Mahābhārata, and the Purāṇas, of the struggle which appears to have occurred in the early ages of Indian history between the Brāhmans and the Kshatriyas, after the former had begun to constitute an exclusive sacerdotal class, but before their rights had become accurately defined by long prescription, and when the members of the ruling caste were still indisposed to admit their pretensions. I need not here state in detail the contents of the first five sections (pp. 296-317) which record various legends descriptive of the ruin which is said to have overtaken different princes by whom the Brāhmans were slighted and their claims resisted. The sixth and following sections down to the thirteenth (pp. 317-426) contain, first, such references to the two renowned rivals, Vasishṭha and Viśvāmitra as are found in the hymns of the Rig-veda, and which represent them both as Vedic rishis; secondly, such notices of them as occur in the Brāhmaṇas, and shew that Viśvāmitra, as well as Vasishṭha, had officiated as a priest; and, thirdly, a series of legends from the Rāmāyaṇa and Mahābhārata which describe the repeated struggles for superiority in which they were engaged, and attempt, by a variety of fictions, involving miraculous elements, to explain the manner in which Viśvāmitra became a Brāhman, and to account for the fact which was so distinctly certified by tradition (see pp. 361 ff.), but appeared so un-

accountable in later ages (see pp. 265 f., 364 ff.), that that famous personage, although notoriously a Kshattriya by birth, had nevertheless exercised sacerdotal functions.² The fourteenth section (pp. 426-430) contains a story from the Satapatha Brāhmaṇa about king Janaka, a Rājanya, renowned for his stoical temperament and religious knowledge, who communicated theological instruction to

² As I have omitted in the body of the work to say anything of the views of Signor Angelo de Gubernatis about the purport of the Vedic texts relating to Vasishṭha and Viśvāmitra, I may state here that this young Italian Sanskritist, in his Essay, entitled "Fonti Vediche dell'Epopèa" (see the Rivista Orientale, vol. i. pp. 409 ff., 478 ff.), combats the opinion of Professor Roth that these passages refer to two historical personages, and to real events in which they played a part; and objects that Roth "took no account of the possibility that a legend of the heavens may have been based upon a human foundation" (p. 409). Signor de Gubernatis further observes that the 33rd and 53rd hymns of the third Mandala of the Rīg-veda "may perhaps have been recited at a later period in connection with some battle which really occurred, but that the fact which they celebrate seems to be much more ancient, and to be lost in a very remote myth" (p. 410). Viśvāmitra, he considers, is one of the appellations of the sun, and as both the person who bears this name, and Indra are the sons of Kuśika, they must be brothers (p. 412). See, however, the remarks in p. 317 f. of this volume on the epithet Kuśika as applied to Indra). Sudās, according to Signor de Gubernatis (p. 413), denotes the horse of the sun, or the sun himself, while Vasishṭha is the greatest of the Vasus, and denotes Agni, the solar fire, and means, like Viśvāmitra, the sun (p. 483). Signor de Gubernatis is further of opinion (pp. 414, 478, 479, and 483) that both the 33rd and 53rd hymns of the third, and the 18th hymn of the seventh Mandala are comparatively modern; that the names of Kuśikas and Viśvāmitras claimed by the authors of the two former, are fraudulently assumed; while the last (the 18th hymn of the seventh Mandala) was composed by a sacerdotal family who claimed Vasishṭha as its founder. I will only remark that the theory of Signor de Gubernatis appears to me to be an improbable one. But the only point of much importance for my own special purpose is that ancient Indian tradition represents both Vasishṭha and Viśvāmitra as real personages, the one of either directly divine, or of sacerdotal descent, and the other of royal lineage. They may, however, have been nothing more than legendary creations, the fictitious eponyms of the families which bore the same name.

some eminent Brāhmans, and became a member of their class. In the fifteenth section (pp. 431-436) two other instances are adduced from the same Brāhmaṇa and from two of the Upanishads, of Kshattriyas who were in possession of truths unknown to the Brāhmans, and who, contrary to the usual rule, became the teachers of the latter. The sixteenth section (pp. 436-440) contains an extract from the Aitareya Brāhmaṇa regarding king Viśvantara who, after at first attempting to prevent the Śyāparṇa Brāhmans from officiating at his sacrifice, became at length convinced by one of their number of their superior knowledge, and accepted their services. In the seventeenth section (pp. 440-442) a story is told of Matanga, the spurious offspring of a Brāhman woman by a man of inferior caste, who failed, in spite of his severe and protracted austerities, to elevate himself (as Viśvāmitra had done) to the rank of a Brāhman. The eighteenth section (pp. 442-479) contains a series of legends, chiefly from the Mahābhārata, regarding the repeated exterminations of the Kshattriyas by the warlike Brāhman Paraśurāma of the race of Bhrigu, and the ultimate restoration of the warrior tribe, and a variety of extravagant illustrations of the supernatural power of the Brāhmans, related by the god Vāyu to king Arjuna, who began by denying the superiority of the priests, but was at length compelled to succumb to the overwhelming evidence adduced by his aerial monitor.

In the fifth chapter (pp. 480-488) I have given some account of the opinions entertained by Manu, and the

authors of the Mahābhārata and the Purāṇas, regarding the origin of the tribes dwelling within, or adjacent to, the boundaries of Hindustan, but not comprehended in the Indian caste-system.

The sixth and concluding chapter (pp. 489-504) contains the Puranic accounts of the parts of the earth exterior to Bhāratavarsha, or India, embracing first, the other eight Varshas or divisions of Jambudvīpa, the central continent; secondly, the circular seas and continents (dvīpas) by which Jambudvīpa is surrounded; and, thirdly, the remoter portions of the mundane system.

The Appendix (pp. 505-515) contains some supplementary notes.

As in the previous edition, I have been careful to acknowledge in the text and notes of this volume the assistance which I have derived from the writings of the different Sanskrit Scholars who have treated of the same subjects. It will, however, be well to specify here the various publications to which I have been indebted for materials. In 1858, I wrote thus: "It will be seen at once that my greatest obligations are due to Professor H. H. Wilson, whose translation of the Vishṇu Purāṇa, with abundant and valuable notes, derived chiefly from the other Purāṇas, was almost indispensable to the successful completion of such an attempt as the present."

In this second edition also I have had constant occasion to recur to Wilson's important work, now improved and enriched by the additional notes of the editor Dr. Fitzedward Hall. It is to his edition, so far as it has yet ap-

peared, that my references have been made. I acknowledged at the same time the aid which I had received from M. Langlois' French translation of the Harivaṁśa, and from M. Burnouf's French translation of the first nine books of the Bhāgavata Purāṇa, which opened up an easy access to the contents of the original works. A large amount of materials has also been supplied to me, either formerly or for the preparation of the present edition, by Mr. Colebrooke's Miscellaneous Essays; by Professor C. Lassen's Indian Antiquities; Professor Rudolph Roth's Dissertations on the Literature and History of the Vedas, and contributions to the Journal of the German Oriental Society, and to Weber's Indische Studien, etc.; Professor Weber's numerous articles in the same Journals, and his History of Indian Literature; Professor Max Müller's History of Ancient Sanskrit Literature, Chips from a German Workshop, article on the Funeral rites of the Brāhmins, etc.; Professor Benfey's Glossary of the Sāma Veda, and translations of Vedic hymns; Dr. Haug's text and translation of the Aitareya Brāhmaṇa: while much valuable aid has been derived from the written communications with which I have been favoured by Professor Aufrecht, as well as from his Catalogue of the Bodleian Sanskrit MSS. I am also indebted to Professor Müller for pointing out two texts which will be found in the Appendix, and to Professor Goldstücker for copying for me two passages of Kumārila Bhaṭṭa's Mīmāṃsā-vārttika, which are printed in the same place, and for making some corrections in my translations of them.

I formerly observed that at the same time my own researches had "enabled me to collect a good many texts which I had not found elsewhere adduced;" and the same remark applies to a considerable portion of the new matter which has been adduced in the present edition.

CONTENTS.

PAGES.

v.—xvi. PREFACE.

- 1—6. INTRODUCTION, CONTAINING A PRELIMINARY SURVEY OF THE SOURCES OF INFORMATION.
- 7—160. CHAPTER I.—MYTHICAL ACCOUNTS OF THE CREATION OF MAN, AND OF THE ORIGIN OF THE FOUR CASTES.
- 7— 15. SECT. I. Ninetieth hymn of the tenth Book of the Rig-veda Sanhitā, called Purusha-Sūkta, or the hymn to Purusha.
- 15— 16. SECT. II. Quotation from the Taittiriya Sanhitā, vii. 1, 1, 4 ff.
- 17— 22. SECT. III. Citations from the Satapatha Brāhmaṇa, the Taittiriya Brāhmaṇa, the Vāyasaneī Sanhitā, and the Atharva-veda.
- 22— 34. SECT. IV. Further quotations from the Taittiriya Brāhmaṇa, Sanhitā, and Āranyaka, and from the Satapatha Brāhmaṇa.
- 35— 42. SECT. V. Manu's account of the origin of castes.
- 43— 49. SECT. VI. Account of the system of yugas, manvantaras, and kalpas, according to the Vishṇu Purāṇa and other authorities.
- 49— 73. SECT. VII. Account of the different creations, including that of the castes, according to the Vishṇu Purāṇa, with some passages from the Brāhmaṇas, containing the germs of the Puranic statements.
- 74—107. SECT. VIII. Account of the different creations, including that of the castes, according to the Vāyu and Mārkaṇḍeya Purāṇas.

- PAGES.
- 107—114. SECT. IX. Legend of Brahmā and his daughter, according to the Aitareya Brāhmaṇa, and of Satarūpā, according to the Matsya Purāṇa.
- 114—122. SECT. X. Quotations from the Rāmāyaṇa on the creation, and on the origin of castes.
- 122—155. SECT. XI. Quotations from the Mahābhārata and Hari-vaṁśa on the same subjects, and on the four yugas.
- 155—158. SECT. XII. Citations from the Bhāgavata Purāṇa on the creation and on the origin of castes.
- 159—160. SECT. XIII. Results of this chapter.
- 161—238. CHAPTER II. — TRADITION OF THE DESCENT OF THE INDIAN RACE FROM MANU.
- 162—181. SECT. I. On Manu as the progenitor of the Āryan Indians and the institutor of religious rites, according to the hymns of the Rig-veda.
- 181—196. SECT. II. Legend of Manu and the deluge from the Sātapatha Brāhmaṇa, and other notices regarding Manu from the Sātapatha, Aitareya, and Taittirīya Brāhmaṇas, the Taittirīya Saṁhitā, and the Chāndogya Upaniṣad.
- 196—220. SECT. III. Extracts from the Mahābhārata and the Matsya, Bhāgavata, and Agni Purāṇas regarding Manu, and the deluge; and comparison of the versions of this legend adduced in this and the preceding section.
- 220—238. SECT. IV. Legendary accounts of the origin of castes among the descendants of Manu and Atri, according to the Purāṇas.
- 239—295. CHAPTER III. — ON THE MUTUAL RELATIONS OF THE DIFFERENT CLASSES OF INDIAN SOCIETY, ACCORDING TO THE HYMNS OF THE RIG- AND ATHARVA-VEDAS.
- 240—265. SECT. I. On the signification of the words brāhmān and brāhmaṇa, etc., in the Rig-veda.
- 265—280. SECT. II. Quotations from the Rig-veda, the Nirukta, the Mahābhārata and other works, to show that according to ancient Indian tradition persons not of priestly families were authors of Vedic hymns, and exercised priestly functions.
- 280—289. SECT. III. Texts from the Atharva-veda, illustrating the progress of Brahmanical pretensions.
- 289—295. SECT. IV. Opinions of Professor R. Roth and Dr. M. Haug regarding the origin of caste among the Hindus.

- PAGES.
- 296—400. CHAPTER IV. — EARLY CONTESTS BETWEEN THE BRĀHMANS AND THE KSHATRIYAS.
- 296—298. SECT. I. Manu's summary of refractory and submissive monarchs.
- 298—306. SECT. II. Legend of Veṇa.
- 306—307. SECT. III. Legend of Purūravas.
- 307—315. SECT. IV. Story of Nahusha.
- 316—317. SECT. V. Story of Nimi.
- 317—337. SECT. VI. Vasishṭha, according to the Rig-veda and later works.
- 337—371. SECT. VII. Viśvāmitra, according to the Rig-veda, Aitareya Brāhmaṇa and later authorities; earlier and later relations of priestly families and the other classes.
- 371—375. SECT. VIIa. Do the details in the last two sections enable us to decide in what relation Vasishṭha and Viśvāmitra stood to each other as priests of Sudās?
- 375—378. SECT. VIII. Story of Triśanku.
- 379—388. SECT. IX. Legend of Hariśchandra.
- 388—397. SECT. X. Contest of Vasishṭha and Viśvāmitra, and entrance of the latter into the Brāhmaṇ caste, according to the Mahābhārata.
- 397—411. SECT. XI. The same legend, and those of Triśanku, and Ambarīsha, according to the Rāmāyaṇa, with a further story about Viśvāmitra from the Mahābhārata.
- 411—414. SECT. XII. Other accounts from the Mahābhārata of the way in which Viśvāmitra became a Brāhmaṇ.
- 414—426. SECT. XIII. Legend of Saudāsa, and further story of the rivalry of Vasishṭha and Viśvāmitra, according to the Mahābhārata, with an extract from the Rāja Taranginī.
- 426—430. SECT. XIV. Story from the Sātapatha Brāhmaṇa about king Janaka becoming a Brāhmaṇ, with extracts from the Mahābhārata about the same prince.
- 431—436. SECT. XV. Other instances in which Brāhmaṇs are said to have been instructed in divine knowledge by Kshatriyas.
- 436—440. SECT. XVI. Story of king Viśvantara and the Syāparṇa Brāhmaṇs.
- 440—442. SECT. XVII. Story of Matanga, who tried in vain to raise himself to the position of a Brāhmaṇ.

PAGES.	
442—479.	SECT. XVIII. Legend of the Brāhman Paraśurāma, the exterminator of the Kshattriyas, according to the Mahābhārata and the Bhāgavata Purāṇa, with a series of narratives from the former work illustrating the superhuman power of the Brāhmins.
480—488.	CHAPTER V. RELATION OF THE BRAHMANICAL INDIANS TO THE NEIGHBOURING TRIBES, ACCORDING TO MANU, THE MAHABHARATA, AND THE PURANAS.
489—504.	CHAPTER VI. PURANIC ACCOUNTS OF THE PARTS OF THE EARTH EXTERIOR TO BHARATAVARSHA, OR INDIA.
505—516.	APPENDIX, CONTAINING SUPPLEMENTARY NOTES.
517—532.	INDEX.

ERRATA ET CORRIGENDA.

Page 23,	line 19,	for "beingy elbow" read "being yellow."
" 38,	" 17 ff.,	for "59-64" read "58-63."
" 42,	" 4 from foot,	for "p. 36" read "p. 37."
" 46,	" 26,	for "p. 42" read "p. 43."
" 47,	" 8,	for "12,826" read "iii. 826."
" 51,	" 17,	for "Purushott: na" read "Purushottama."
" 123,	" 19,	for "to" read "a."
" 127,	" 18 f.,	for "the two to which these three are followed," read "two of those which follow, viz. in pp. 134 and 139."
" 136,	" 18,	for "116" read "11 and 12."
" 169,	" 26,	for "Vivaswat" read "Vivasvat."
" 170,	" 28 and 33,	for "Matariswan" read "Matarisvan."
" 171,	" 26,	for "Aswins" read "Asvins."
" 180,	" 28,	before "Prajāpater" insert "ii. 33."
" 194,	" 5,	for "mā bhaja" read "mā ābhaja."
" 221,	" 20,	before "Prishadhras" insert "iv. 1, 12."
" 222,	" 7,	for "ix. 2" read "ix. 2, 16."
" —,	" 13,	before "Nābhūga" insert "iv. 1, 14."
" 235,	" 19,	for "iv." read "ix."
" 251,	" 27,	for "3" read "2."
" 258,	" 3 from the foot,	for "viii." read "vii."
" 274,	" 8,	for "Dilipāt" read "Dilipāt."
" 280,	" 14,	for "was" read "were."
" 307,	" 10,	for "virāt" read "virāj."
" 308,	" 24,	before "Nakusho" insert "12460."
" 318,	" 4,	for "139 f." read "161 f."
" 371,	" 12,	for "vii." read "viii."
" 399,	" 18,	for "58, 18" read "56, 18."
" 487,	" 2,	for "thei rdesertion" read "their desertion."

ORIGINAL SANSKRIT TEXTS.

Public Res. 27 Aug - 1868
A. J. 207

London March 27th 1868
60, Pall Mall Row, E.C.

A. J. Arbuthnot, Esq,
Chief Secretary to Government,
Fort St George,
Madras.

Sir, We have just published the first volume of a new and considerably enlarged edition of 'Mr Muir's Sanskrit Texts on the Origin and History of the People of India, their religion and institutions.'

We request you to draw the attention of His Excellency the Governor, to the work, of which we send herewith the Title, Preface and Index.

The position which Mr Muir held for so long a period in India has enabled him to collect very important information respecting the people of India, both on matters of history and religion.

In fact Mr Muir's scholarship and experience are sufficient to place his name high as an authority on all the subjects treated of in his work.

Trusting that His Excellency will deem the work worthy of his patronage and favour us with an order for copies

We are,

Sir,

Your obedient servants,
Printner & Co

The work forms a handsome 8^{vo} volume of 552 pages at the price of 21/- per copy.

Public Department

31

PROCEEDINGS of the MADRAS GOVERNMENT.

Read the following letter from Messrs

Thubner & Co London.

Here enter 27th March 1868.

From Dir. of Pub Instruction — 2nd May 1868.

Order thereon 27 May 1868 No. 1645.

Messrs Thubner & Co
will be informed that the
Government will take
80 copies of the new edition
of Mr Muir's Sanscrit Texts
which formed the subject
of their letter of the 27th
March 1868 and of these
12 copies will be made
over, on receipt, to the
Director Public Instruction
for disposal in the
manner proposed by him
in his letter above recorded.

Wou

N.

to the Dir. of Pub Instruction dated 2/8

70.

Thubner & Co

Microfilm

to be sent

The Director of Public Instruction,
Madras.
Fort Saint George.

from

Dept. 1868

Dated 27th March 1868
Received 27th May 1868

Enclosure.

No. 1188

No. 244

Copy sent to the
Director of Public Instruction
of the Sanscrit Texts
Muir's Sanscrit Texts

204

204

desp 3/6

2/10 No 640

Messrs. Tait & Co.
10 Pall Mall - London.

Gentlemen,

I am directed by the
Governor in Council, with
reference to your letter to
Mr. Subbitt of the 27th
March and to the Director
of Public Instruction of
the same date, to inform
you that the Government
will be glad to take 10
copies of the new edition
of Mr. Muir's Sanskrit
Texts and that the parcel
may be forwarded to the
India Office for despatch.
~~By~~ addressed to me.

W. E. W.

Forth George
27 May 1868

Original in India Office

11
Hist 1860. Department.

No. 645.

PROCEEDINGS OF GOVERNMENT T.

Dated 27 May 1868.

792/1545